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THE PRESENT POSITION OF ENGLISH FREEMASONRY.

BY BRO. REV. A. F. A. WOODFORD, P.G.C.

The laws of progress and prosperity which relate whether to Individuals or Societies, seem on the whole ever to be marked here, with certain distinct and invariable characteristics of similarity and of sympathy. That there is a great and essential difference between the laws which control, and the causes which affect Individuals and Societies, is no doubt true, but, still we shall not be far wrong in asserting at the outset, with the experience of historic ages before us, that, at any rate, certain great and distinguishing features are common alike both to individual and corporate life in the world.

If to-day, for instance, we seek to unfold in biography the life of some great character of former days, to trace if possible for our own instruction, the development of nascent genius or the characteristics of later years, to bring before us the "tout ensemble" of that legacy of thought, or worth, or greatness, or goodness of intellectual brilliancy, or of moral excellency, which has been bequeathed to admiring posterity, we generally find, that, some clear and connected principles of conduct have humanly speaking animated those efforts, and moulded that career.

So too, if we turn our attention to the history of some "Societas" of human antiquity and earthly organization, if either on personal or public grounds, we seek to ascertain the veritable history of its earliest origin or its latest manifestation, we shall as a general rule find, that, all human societies seem to be marked by certain unfailing laws of growth or decay, of failure or success.

The history of any society, unless the most trivial, or the most meaningless, or formed for ignoble objects and unworthy purposes, has ever a certain interest for us all, as very often, it serves not only to throw a light on the general history of the past, but to bring into clearer view or more graceful lustre, the hopes and struggles, and longings and expectations of other mortals like ourselves, who once combined together, or assembled together to promote some high end or advance some holy cause. And if this be true as regards most of the sodalities and societies of former and forgotten years, how specially true is it of our Masonic Order, whose history has so much in it, to commend itself to the

mind of the thoughtful student and earnest enquirer. For unless indeed we give up our old traditions and the annals of our Masonic forefathers, unless we sweep away with ruthless hands, the quaint and picturesque legends of the Operative Guilds, unless we prefer to accept that theory of the eighteenth century formation,—which has nothing to recommend it, but childish inconclusiveness and hasty generalization,—the history of Freemasonry is in itself both deeply interesting and very peculiar.

So much is this the case, that we hardly know another like it, or that can compare with it in the annals of the world. For unless its claims are built up on “lying legends” or hateful imposture, it comes before us with the stately and startling proportions of a very marvellous episode in the history of our race. Shrouded in the dimness of ages, surrounded by those conditions of mysterious “Arcana,” and universal organization, which have such interests for the human mind at all times, it also demands from us both praise and gratitude, as openly professing and as undeniably practising these great principles of philanthropic union and fraternal sympathy, which tend more than anything else we know of here, to combine and to conciliate the divergent opinions and jarring interests of our great world-wide humanity. We will assume then for the moment, though we hope to place the matter in a still clearer and more conclusive view before the close of this paper, that, generally speaking, the history of Freemasonry is that of long antiquity and far spread existence. Is it too much to say that it resembles one of the great Egyptian Pyramids amid the wide extending desert of time, towering before us in its mysterious meaning and mighty outline?

For strange though it be in itself as a fact, Freemasonry has been found alike in the most civilized and the most uncivilized portions of the world; amid the Arabs of the East and the Esquimaux of the North, among the Aborigines of Australia and North America, as well as amid the more polished communities of Europe and Asia. It is not an exaggeration to add, that Freemasonry exists in all the four quarters of the globe. Its marks and symbols are traced on the Cave of Elephanta and the Temples of Mexico; on the mighty Cathedrals and Ecclesiastical Buildings of all Europe, as well as on the Roman wall, on the Egyptian pyramid, on the remains of Grecian shrines, and the “debris” of Syrian buildings; on the internal decorations still visible through the whitewash of St. Sophia, and on the underground passages and skilfully constructed crypts of that sacred building at Jerusalem, so well known to all Freemasons, and still dear to the memory and the heart of some traveller and pilgrim from a far shore, as it was to those who once worshipped in a happier time within its ever holy walls.

Many have been, as we well know to-day, the mutations of the world and of man. “Nations and thrones and reverend laws,” says a great statesman and law-giver of our day,* “have faded like a dream,” but the “Sodalitium Lathomorum” still holds its ground. The rapid if silent tread of time has passed over the great highway of earthly life, throwing its spell of weakness and decay on all of earthly formation or human handiwork, and yet the “Antiqua Societas Cementariorum,” still endures. It has been attacked vehemently, yet is it has survived all attacks, it has been “trahi,” as a foreign writer said one hundred years ago, “devoilé,” “écrasé,” but it is now apparently flourishing more

* The Lord Chancellor of England, Lord Selbourne, in a Wiccamical Prize Poem.

than ever. And though we may be inclined to put little faith in the "vaticinations" of any writer, yet how can we explain this seeming paradox as regards Freemasonry, that, it has outlived many other institutions, and seems to move on its way unaffected by the benumbing influence of time, and even more vigorous and thriving from all such assailants and all such assaults. We believe, that there is and can be only one answer to such a question; only one explanation of such a seeming paradox, and it is this, Freemasonry possesses evidently in itself, some true, some vital, some beneficial principle, whether of action or association, which serves to commend it alike to the appreciation and approbation—to the sympathy and support of mankind. And if it be asked here, what is its present position in this country? We propose in the present paper, if possible, to give a reply to such a friendly query. We are anxious to use a commercial term, "to take stock," to endeavor to realize perfectly what is the present aspect, what are the future prospects of Freemasonry in England; to ascertain if possible what Freemasonry really is, whether looked at from a material, or social, or historical, or practical, point of view; to bring before us, in short, and in as careful an epitome as possible, what are its undoubted claims to our admiration and our approval, our zealous support and our loyal adherence.

First of all let us note its present position of material prosperity. We do not wish to lay down here or at any time, as an axiom, that material prosperity in itself or by itself alone, is an undoubted token of safe or satisfactory progress. But this we may claim for it, that it is an evidence in its measure of an acceptable and active support by a considerable portion of our fellow-creatures.

A society all worthy of support may indeed not flourish through some hidden cause of hindrance in its own peculiar object, or through some defect in its general arrangements, and a society which cannot properly call for present support on any ground whatever of actual good or utility, may, from some ephemeral cause, be floated on the full tide of worldly success, by the favoring breeze of popular approval.

But still we may fairly ask of any Fraternity or Association the question, does it meet with the approval of society, and is its membership sought by those, who will grace it either by their patronage, or strengthen it by their numerical adhesion? Probably there never was a time in the history of our English Freemasonry, when the Craft was so borne on by material prosperity as at the present hour.

Indeed, when we compare its early struggles with its actual position of prestige and numbers to day, the contrast is both very striking and very remarkable. The earliest return of lodges, acknowledging and subscribing to our English Grand Lodge, which exists in the archives of the Grand Secretary's office is of date 1723, and gives us a list of 51 contributing lodges.*

In 1725, two years later, the number of such lodges had increased to 69, and in 1736, eleven years later, to 169.

So again in 1740 the number had still further augmented to 189, in 1745 to 197, in 1750 to 214, and in 1755 to 271. We observe so far a considerable and steady increase; but in 1760 the numbers had fallen back to 270, a proof, we think, of the entire reliability of these very interesting statistics.

* We have to thank our excellent and able Grand Secretary, Bro. John Hervey, for this statistical account, which he was so good as to supply us with at our request.

In 1766 the number had again risen, namely, to 357, or an addition of 100 lodges in six years. In the first year of this century, the number returned by Grand Lodge amounts to 581, or an increase of 224 lodges in thirty-four years.

This, though a considerable increase, no doubt, is not very striking in itself, and we might fairly have expected a larger increase, did we not remember, that for the greater portion of the above period, the "Acol Masons," as they were called, had a Grand Lodge of their own, and their lodges are not included in this enumeration; while the old York Grand Lodge was also still in existence, though it had at the close of the last century practically succumbed to the preponderating influence of its more prosperous southern rival.

In 1815, the first record after the Union gives the number of lodges on the roll of the Grand Lodge as 655, and this number seems only on the whole slowly to have increased until the year 1843, in which year our Order lost its lamented Grand Master, H. R. H. the Duke of Sussex, when the roll of lodges had risen to 721. Thus during the earlier portion of this century, and the space of nearly thirty years, the increase of lodges had been only 66.

At the installation of Lord Zetland in 1844, the lodges holding warrants from our Grand Lodge and acknowledging its supreme authority, were 733 in number, while at the close of the year 1870, when he resigned the high post he had so long and so admirably filled, our English lodges had risen in number to 1,344.

This is an increase of 623 lodges in twenty-six years, or an annual increase of twenty-four lodges in round numbers. As we know at the close of 1871, our Annual Calender exhibited the names of 1,372 lodges, and at the close of 1872 the number had still further risen to 1,417, there seems moreover to be little doubt but that our Order is still on the increase, and that succeeding years will witness the addition of fresh names and fresh numbers to our Masonic Calender.

These figures though simple enough in themselves, are full of very interesting consideration for all English Freemasons. In the first place, they clearly mark the steady, continuous, and, let us hope, permanent progress of our Order; and they also show us this, how under good government and wise regulations the Craft has flourished in a most remarkable degree. We should not be doing justice to our own feelings, or to those we know of many English Freemasons, if we did not take the opportunity of reiterating the opinion we have before publicly expressed, how much our Order in this country owes to the wise government and benignant "regime" of Lord Zetland. Though he was more than once attacked, and very unjustly, during his Grand Mastership of twenty-six eventful years, he ever followed that wisest of all courses, he took no notice whatever of the idle cavil or the frivolous complaint, least of all did he ever condescend to answer the anonymous comment or the personal imputation. His government was unfailingly marked by strict and constitutional adherence to the great Masonic principles of order and law, of impartiality and fairness, of consistent firmness while yet of considerate toleration. He might fairly at the close of his Grand Mastership, say, as an older Grand Master of ours said "Si monumentum queris circumspice;" if you wish to learn what my rule has been, you have only to view the Order nearly doubled numerically during my presidency, and displaying in numberless ways, and on every occasion, unmistakable proofs not only of its unfaltering

attachment to our time-honored landmarks, but of its substantial welfare and material prosperity.

When Lord Zetland succeeded to the supreme direction of the Craft it was slowly emerging from angry contests and heated discussions. Under his auspices nearly three Decades of peacefulness and harmony have succeeded in effacing all memories of older conflicts; and our Brotherhood, happily united in the bonds of fraternal harmony and concord, has been free to devote itself to its own proper work—the tranquil celebration of its ancient ceremonies, the peaceful manifestation of its distinguishing principles, the increase of its numbers, and the augmentation of its material prosperity. May such continue,—not that material prosperity is everything, nor should it ever be made by us any safe or abiding test of our real Masonic developement, but we all shall wish that our Order may fairly continue to share in the general prosperity of the times in which our lot is cast; and that it may succeed in gaining, and that it may endeavor to retain in its expanding material prosperity, the good opinion and the flattering confidence of its fellow men.*

If we look now at the social condition of English Freemasonry, we are also able to discern that it is in truth one of progressive and decisive improvement. We do not mean in saying this, to allude merely to a question of "caste" or degree of society. On the contrary, we have always been among those, who have openly advocated the admission of bona fide operative lodges, if possible; we believe that the general framework of Freemasonry would be strengthened by their reception. Therefore in saying that there is a general improvement in the social status of our Order, we must not be supposed to imply, that we are in favor of anything like an exclusive or select association; but what we would rather wish to imply and to turn attention to, is the fact, a good omen ever in itself, of the far greater care manifested generally in the admission of candidates. No doubt, in some instances, this Masonic *virtue* of commendable caution may be still further most properly increased; but, on the whole, after a careful survey of the past annals and present position of our Order in England, they must be very inattentive observers who are unable to discern marked tokens of a higher tone, and more refining influences amongst ourselves.

For the last twenty-five years, those who have interested themselves in the real welfare of the Craft, must have rejoiced to notice, almost universally abounding, manifestations of social progress and amelioration. We do not mean in saying this to cast stones at anyone, least of all at those who preceded us as Members of the Order; neither do we wish to make an idol in any sense, of those illused and often misunderstood words "general respectability." But we think that all will concur in this, that, as in society generally, late hours and protracted sittings are now to a great extent discountenanced, so the less such a possible charge could be brought forward by any against Freemasons the better for us all, as the prolonged, if agreeable, seances of what has been humorously termed the "Knife and Fork Degree" when too much cultivated or considered, do not tend to promote the best interests, or to educe the true spirit of our beneficial and benevolent Brotherhood.

* While these remarks were going through the press, Lord Zetland had passed away from us all, full of years and honours, leaving behind him, amid many mourning regrets, an ever grateful memory to that good old Craft he served so long and so faithfully, and ruled so wisely and so well for the long period of six-and-twenty years.

Indeed, there can be, we trust, but little doubt but that our Order generally has more fully realized that Freemasonry, to be worth anything in itself really and truly to us all, or to be able to encounter the unsparing criticism of the age, must make its practice and profession go hand in hand ; and that, therefore, in the development of its greater and truer principles of sympathizing kindness and active benevolence, its living mission seems to be best exhibited and worked out rather than in merely a careless routine of ritual, or in pleasant and genial lodge festivities. It is to this feeling, that is to be traced undoubtedly, the great change which has come over all our feelings and arrangements in respect of the wonted accessories of our lodge rooms, and the needful accommodation for our lodge meetings. Really magnificent buildings for instance have sprung up all over the country, of no mean architectural pretensions, reflecting the greatest credit on their professional builders, and testifying remarkably to the zeal and liberality of our brethren. There, within the sacred arena of the commodious lodgeroom we are enabled to carry on with fitting solemnity and praiseworthy decorum, those hidden ceremonies of mystic observance which we have indeed such good reason to admire, to guard, and to prize.

Many of us who remember the by-gone accommodation of Freemasons' Hall will heartily rejoice at our noble Grand Lodge, and at the great improvement happily effected in that old scene of so many fraternal gatherings and so many Masonic Associations. In saying this, we should never forget, that, in a great measure it is in truth, to the energy and administrative skill of our distinguished Bro. John Havers, that our Order to-day must fairly attribute changes of which all must approve, and ameliorations which all must admire ; changes and ameliorations carried out consistently and completely in the face of many difficulties and many obstacles. At this moment, too, our Order is happily presided over by one, who possesses not only much experience as a ruler in our Craft, but who unites in his own person many of those attributes which ever serve here to add dignity to high place, and to lend authority to personal rule. Long known as a most successful P.G.M., having presided over a Province which is in the highest state of Masonic efficiency, and which may be said to have shown an example to all other Provinces as regards the great central Masonic Charities, the Marquis of Ripon seems to claim, not only from his past services and Masonic knowledge, but equally from his high personal qualities and distinguished abilities, the heartfelt confidence and loyal support of the Craft at large.

Probably, few elections to the high office he now so ably fills, have been hailed with more sincere unanimity by the Order generally, than, was Lord Ripon's nomination and elevation to the Grand Mastership. Perhaps one great reason for the universal approval of the Craft may be found in this, that, all equally are convinced, under his constitutional rule, the Order will continue to progress, alike in peaceful development and fraternal unanimity. Educated in the best school of Freemasonry, our Grand Master has more than once most eloquently proclaimed his clear conviction, that in order to preserve the great outer frame-work of our Masonic building in thorough repair, and the various portions of its inner machinery in working order, a firm while considerate maintenance of our *Lex scripta* and our *Lex non scripta*, is that which most surely best accords with the highest interests of the Fraternity, and with its truest progress, and the due maintenance of

its influence amongst men. Everything seems to augur ; that, under our present Grand Master, Freemasonry in England will continue to preserve its present undoubted position of social elevation, upholding over those great and immutable principles which constitute alike its honor and its happiness, its ornament and its value, its distinctive features and its most admirable characteristics.

Of late years we have welcomed amongst ourselves with universal congratulation, the advent of our royal and illustrious Brother the Prince of Wales.

The English Freemasons (though having nothing to do with politics per se), have always been a loyal body, and as Freemasons we profess ever to remember the allegiance due to the Sovereign of our native land, as well as the respect demanded by the wise and well devised laws of our own country, or by those of any State which may for a time become the place of our residence, or afford us its protection. Freemasons in this country at any rate, are always to be found on the side of order and civil tranquility, and opponents to disorder and revolution. Indeed it is almost self-evident, that to disorderly tumults and hurtful commotions Freemasonry can never under any circumstances be a friend, inasmuch as it ever seeks to cultivate and propagate the healing message of universal sympathy and peace, and good will, which naturally finds its safest and happiest enunciation and development, amid the settled tranquility of order and law, of good government and of legitimate authority. When then, we call to mind to-day that with us, and of us, we gladly hail, the eldest son of our august Sovereign, when also we remember how many great and noble, how many gifted and intellectual Brethren grace and distinguish our English Freemasonry we surely may deem it a matter of honest congratulation to our Order and ourselves.

The quaint words of a former generation recur at once to our memories, in illustration of all that has now been said,

"Great Kings, Dukes, and Lords,
Have laid by their swords,
Our myst'ry to put a good grace on ;
And ne'er been ashamed
To hear themselves named
With a Free and an Accepted Mason."

May we not believe then fairly, that as well socially as materially, the present position of our English Freemasonry is one both of undoubted progress and of peculiar promise?

And if now we turn to consider our position historically, we see at once also, what great strides archaeological study and scientific enquiry are making amongst us. Time was, that we were content generally with somewhat too easy an assent to what others had said, and to what others had written, often with little of special knowledge on the subject, and less of accurate authority. Not that in saying this, we wish to disparage in any way the earlier labors and histories of Anderson or Preston, or Laurie, or Oliver—on the contrary we think that Anderson and Preston especially, subject to some needful modification, and some friendly pruning—give us in truth our safest and truest clue to the real history of our ancient Order. But we undoubtedly owe to our German Brethren that great impetus which has been given to the actual study of our documents, and the careful analysis of our evidences. There have been those, there may be some still, whom Anderson calls "scrupulous brethren," who have rather set their faces, and still set

them against Masonic enquiry and research, against the verification of our commonly received authorities, against the opening out of our long hoarded stores of forgotten archives and dusty manuscripts. But let us hope that now, when all studies are advancing and all knowledge is progressive, we who have as Freemasons taken the lead in so many kindly acts of sympathy and goodwill to man, will also not be backward, but on the contrary anxious to advance, in all intellectual appreciation and all archaeological study, alike of our history and antiquities, our ancient legends, and our time-honored traditions.

At this moment five great views of Masonic history (we leave out those of lesser importance) seem to divide Masonic students. There is first the theory which links Freemasonry on to the Templar Order or the Rosicrucian confraternity. This theory however plausible in itself or vehemently supported has never been able to meet the sifting demands of history, and seems now to be given up even by its warmest supporters. It is in truth historically untenable. There is a second view, which more or less finds support from modern German Masonic writers, though the germs of it may be found in earlier authorities of that country, which regards Freemasonry as a purely speculative order now, but deriving its origin from the German Operative Stonemasons, not earlier than the twelfth and not later than the thirteenth century. The one great objection to this theory is, that it is what is always a mistake, the application of a particular fact to advance a general theory. It may be true for instance, that the German Stonemasons existed as a fraternity in the thirteenth century with usages and customs very like our own, but "non constat" that therefore Freemasonry took its rise then or thence. Our able Bro. J. Findel of Leipsic has put forward this explanation of our rise and progress as an Order, in his "*Geschichte der Fraumaurerei*," of which we have a translation in this country, and has developed his views on the subject with great clearness and ability, and his history of Freemasonry is most interesting in itself, and will well repay perusal. But the argument of our Bro. Findel is after all only "post hoc propter hoc," as it is said, and through it reflects the greatest credit on his German patriotism, to make the good "*Gesellen*" of the German "*Steinmetzen Bauhütten*," the originators of Freemasonry, we feel sure, that this theory of our history will not survive the assaults of a scientific and colder criticism. There is a third view which considers Freemasonry as a sort of universal league of philosophic and mystical teaching, with a considerable leaning to the School of the "*Illuminés*," and a still greater adoption of a very negative creed indeed; but as this is so far a purely foreign view of our Order, and not in any sense English or likely to be, we think we need hardly trouble ourselves with it further. Then again of late years, our Bro. W. P. Buchan and one or two others have propounded what is called the "1717 theory," with great energy and greater devotion. But as it seems to us the 1717 theory "ruit mole suā," as if true, it proves too much. Freemasonry would then simply appear as a deliberate imposture, and Mr. Hallam's epithet of "mendacious" as applied to both Masonic "calumniators and panegyrists" might indeed then be fairly given alike to our historians and our legends. We need hardly further discuss the 1717 theory as except as a "sensational" theory; it cannot we think be successfully or even seriously argued. And lastly, there is the view of our Masonic history, which is practically the view of Anderson and Preston in England, of Laurie in Scotland

of Mackey in America, of Lenning and Krause and Schauberg in Germany, of Clavel in France, and in which we see the true solution of the many acknowledged difficulties of our Masonic history.

This theory of our Masonic history shortly stated is this; our present Freemasonry is the legitimate successor, though on an enlarged basis, and with the admitted preponderance of the speculative element of the old operative guild assemblies and the sodalities of mediæval and earlier Freemasons. We have inherited to-day the legends and constitutions of those ancient and handiwork Craftsmen. That these sodalities existed in this country until their gradual decadence in the middle of the seventeenth century, in full activity and vigor, is susceptible of much and varied proof. That we can also trace them back through many generations to the Roman Sodalites, and thence to Jewish and Tyrian Masons is, though not so easy we admit of demonstration, yet still not altogether incapable of substantiation. If direct evidence perhaps be wanting, there is a great amount of circumstantial evidence, and even much more of inferential evidence which we can fairly press into our service, and which seems in itself, and as far as it goes, to be both accurate and irrefragable. But such a theory as this requires necessarily a great amount of careful consideration and connected study, the comparison of many documents, and the collection of many MSS. Thus for some time in this country these studies and researches have been carried on with much zeal and no little success by some of our Brethren, and there can be but little doubt, that before very long, we shall be able to congratulate ourselves on some appreciable results. We must especially notice that very interesting work, lately edited by Bro. J. W. Hughan, which has given the Craft for the first time, a collection and collation of many of the ancient Constitutions.

As long forgotten lodge collections are carefully overhauled; as the MSS. in the Rolls' office and other public offices are indexed or transcribed; as the fabric rolls of our Cathedrals, and the archives of our Municipalities are disentombed, so to say, from the oblivion of centuries, no doubt not only will many fresh MS. Constitutions be discovered, but we shall be able to collect together an amount of existing evidence never before thought of, much less even suspected to be extant. Take, too, one little branch of our archaeology hitherto much neglected. There are in this country, in the British Museum and elsewhere, many curious impressions of seals which seem to have belonged to the Masonic Guilds; while it is only quite recently that the history of the Guilds themselves, important as the part they played in the earliest trading and operative and municipal history of England, has been at all attended to, and even now we are only beginning to be acquainted with it.

Yet, surely all that has now been so imperfectly stated, is a sufficient proof that the present position of English Freemasonry, looked at from an historical and archaeological point of view, is one of active study and healthy criticism, and of greater intellectual vigor, probably than has characterized any previous epoch of its existence. Let us earnestly hope, that all these studies and researches may end some day ere long, in a readable and reliable and undoubtedly scientific history of our good old Order.

And then when we endeavor to ascertain what is the practical teaching or benefit of Freemasonry as now pursued in this country, we find in it much to admire and more to commend.

Freemasonry has had its assailants in past times; Freemasonry has its assailants to-day, even at this very hour; and there are many who openly object both to its actual position and its avowed principles. There are those, for instance, who think that Freemasonry should discard all the religious element from its lodges, and confine itself to philosophical teachings or cosmopolitan sympathies. There are those who complain that Freemasonry is not religious enough, and that by its professed universality it is a negation of a higher Creed. But, all such impugners of our Order appear to us to forget, that Freemasonry is not Religion, never claims to be Religion, or to teach Religion to others. Freemasonry does claim to be a world-wide philanthropic sodality, based on the one great principle which pervades the divinest of all prayers—the recognition of the One Great Universal Father, Ruler and Architect of this world and of man. That there may be denominational difficulties felt by some in such a view as this, we do not affect to conceal, but Freemasonry quā Freemasonry has nothing to do with denominational teaching, just as it has no concern with political opinions. Freemasonry leaves Religion to those, whose great mission is to announce its healing message to man, offering however a neutral ground, so to say, for men of contrasted views and conflicting opinions; a place of assembly where for a little time the voice of party may be hushed, and the contests of sectarian difference may be stilled. Freemasonry may be wrong or it may be right in the view it takes, the teaching it avows, and the course it adopts, but such it is, and we feel, that, as it is always better to avow our principles, to hoist our flag, there is no use whatever in at all hesitating to declare, what as we believe, the undoubted position and teaching of our great Order really are.

There may be many who take a very different view of what Masonic teaching is or should be, but it is undeniable in our opinion, that, whatever may have been the distinctive utterance of Freemasonry in other days, or at particular epochs, the one distinguishing feature of our present English Freemasonry is its Universality. And Freemasonry in inscribing this motto, so to say, on her graceful banner, is but proclaiming in our time and generation, the teaching of an earlier age, when Jewish and Tyrian Masons worked side by side in the building of the Temple of the most High. It may be perfectly true, that we may find less expansive views prevailing during a period of the last century, but whether for good or evil, the Universality of our Order has been the pervading characteristic of our teaching and our practice during this century; and the fact ought to be honestly admitted as alike the now deliberate position, and the unfailing characteristic of our English Freemasonry.

Freemasonry we believe has thus a sphere of usefulness and importance in the world, in that it serves to cement enduring sympathy between persons of very opposite feelings, and to conciliate firm friendships amongst those who might by birth, and education, and inherited traditions have for ever otherwise remained at a perpetual distance. And if it be here asked what does Freemasonry do after all for the general welfare of the world? we may fairly reply, it seeks to educate the young, and to aid the old, it endeavors to relieve distress and succour misery, with true if discriminating liberality, while it would administer on the highest principles of true-hearted charity, extensive relief to its suffering members and those nearest and dearest to them,

in the trying hours of their earthly calamity.* It has been indeed objected to Freemasonry, that it confines its relief to its own members or their families, and this no doubt is true as a general rule; but it is not correct to say that Freemasonry never aids those who are not Free-masons, though it mainly directs its charitable endeavors towards the brethren of its own great "household" and their families. We admit that it is the distinguishing feature of Freemasonry, to hold out evermore a cheerful and liberal assistance to those who make a proper claim on its consideration, and surely in doing this we are not doing wrong; instead of being blamed we ought to be praised, that our Order makes all its arrangements and all its organization public and private, subserve the great end of active benevolence. The truth is, that, Freemasonry in the position it adopts and the views it propounds, seems often to run counter to the sometimes necessarily narrower views of party interest or denominational zeal. Within its ample limits and under its tolerant rules are gathered as in times past, so to-day, a great Brotherhood of men, which whether on higher or lower grounds accepts its teaching and acknowledges its influence. It may, and perhaps it does, antagonize this view or that view, it may appear too comprehensive to some and too contracted to others, it may be considered too religious by the Illumine and too little religious by the earnest denominationalists. But yet some how or other Freemasonry manages to hold its own, and even to flourish the more through opposition and hostility.

How far Freemasonry will endure as Time moves on amid the altered wants and conditions of society, Time itself alone can show; but sure we are of this that if Freemasonry be only true to its own great principles of universal sympathy and kindly toleration, it will still prove of great value and blessing to mankind, and survive when perhaps other societies crumble to decay. If we may judge from the past, and if we truly understand and realize the present, the principles we have enunciated however feebly, will remain as the distinguishing characteristics of English Freemasonry; and as long as they so do, we have not the slightest doubt or the remotest fear, but that our Order will continue to progress and to persevere in its useful, and beneficent, and conciliatory Mission, for the peaceful proclamation of its great and gracious truths, and for the harmony and happiness of the human race.

* Without any appearance of self laudation, we can fairly point, as Freemasons to the relief afforded to aged Freemasons and their widows, to those admirable Institutions—the Girls' and Boys' School—as well as the large amount unostentatiously granted from Grand Lodge, Provincial Lodge, and Private Lodge Funds of Benevolence!

UNDER THE TRAIN.

"Did you ever hear how I got my wife, Will?" inquired John Abbott, as that little lady left us after supper to put some of the young ones to bed.

"No, I never heard, John," I replied, "how was it? tell me?"

It was a bright little room in which we were seated, and the fierce snow-storm rattling against the windows, made us appreciate all the more the fire of Cumberland coal glowing in the grate. I had not seen John for many years until the fearful storm, still raging, had prevented the farther progress of the train, and forced me to accept his hospitality. To be sure, it was no hardship to spend a couple of days with the

generous-hearted fellow, but just at this time when my lady love was waiting for me at the end of the road, it seemed an insult to ask me to be satisfied with anything less than her dear self, and no doubt the impression still remains on Mrs. Abbott's mind, whom I now saw for the first time, that I was a very surly fellow.

John stretched himself out lazily in his arm-chair, put some tobacco in his pipe, and began—

Well, it was about twelve years ago, when I was engineer on the Tiger, that I met my wife. We had stopped at Marl's crossing to get water, and while we were waiting, I sauntered into the little waiting-room that was kept there for the accommodation of passengers. The person who had it in charge was the widow of old Charlie Green, and one of the best women I ever knew. She was a motherly old creature, so that nobody ever thought of keeping anything from her, and she hadn't been there a week before she knew it was the secret ambition of Tom Bradley's soul to run the line, and that Ned Long was silently enduring agonies, lest the company should find out that he was in liquor the time when he ran his engine off the track. I had several times executed little commissions for her, such as bringing her down needles and thread, and getting the glasses re-set in her spectacles, which Reub King knocked out when he tried to kiss her, and so I was a prime favorite of hers. No sooner, then, did she see me than she trotted forward and said :

"John, there's a poor creature in there crying fit to wash her eyes out because some villain picked her pocket on the road, and the conductor put her off at this place because she had no ticket. Now, John, won't you get her through? She wants to go to R——, where her husband is at work. Now, you will, won't you?" and the old woman looked just as interested as if it was for herself she was begging.

"Let me see her myself, first," said I, "before I promise," and she let go of my arm and walked along in front of me, looking just as well satisfied as if the woman was already on her way rejoicing to her husband.

I always did have a soft heart—even my stepmother gave me credit for that; and I must confess to a twinge of pain when I saw the little woman crouch down on the sofa in a dark corner of the room, with her face buried in her hands.

"Madam," said I, in as soft tones as it was possible for me utter, "Mrs. Green tells me your pocket was picked on the road. Will you let me see if I can be of any service to you?"

She raised her tear-stained face to mine, and after an involuntary start at its blackness—for we had been out on the road three days—probably encouraged by Mrs. Green's hearty advice of "that's a dear! just tell him and he'll fix it all right," she answered: "It is just as the lady says. I had scarcely time to reach the train, and could not stop to buy a ticket, and when I searched for my pocket-book, to pay the conductor, it was gone. Of course, as I had neither ticket nor money, he put me off at the first station we came to, which was this."

"Where do you wish to go to?" I inquired, when she concluded.

"To ———," she replied. "My husband is employed there, and I was going to him, for I fear he is ill, as he has not written for some time; but now I know not what to do, as I can neither go forward nor backward without money."

"What is your husband's name?" I inquired.

"Charlie Shafer. Perhaps you know him?" she inquired, as a faint gleam of recognition passed over my face.

I nodded my head, for I did indeed know him; a good-looking, good-hearted fellow, whose one only fault was a love of liquor. For this he had been discharged from our road, after making several narrow escapes from smashing his train to pieces, and had since found employment on a road several hundred miles farther west.

"Just wait here a few minutes, Mrs. Shafer," said I, hastily, as an ominous rumor which had that morning reached my ears, returned to my mind. I ran to the little telegraph office connected with the station, and sent the following message:

"John Daily, Master Trans— R. R.: Is Shafer on the road yet?"

To which I soon received the following reply:

"Dear John: Accident, Tuesday; Shafer killed; terribly mangled; residence unknown, and was buried yesterday."

I never in all my life saw such a white look come over any poor mortal's face as faded into hers, when at last I managed to stammer out the awful fact. She never said one word, but sat there looking so white and miserable that at last, in sheer desperation, I broke the silence by saying:

"Here is some money poor Charlie intended to send you, and which Brooks inclosed in the telegram," and I put forty dollars in her hand, which I had saved to buy a new suit of clothes.

The Lord forgive me for the lie, but I had no compunctions of conscience then, as the poor little woman, never thinking of the impossibility of the money coming to her on the telegraph wires, squeezed it in her hands, while the tears rolled slowly, one by one, down her cheeks, as she murmured:

"Poor Charlie, my poor boy Charlie, that I was thinking such bad thoughts about, you did think of me and love me too, for all I said you did not. O, if I only had you back with me once more," and she fell to kissing the money as if it was the dead face of her husband, while I stood by, a little conscience-smitten, thinking strange thoughts of the way Charlie's ghost would feel to see his wife kissing another man's money, under the supposition that it was his.

Just at this moment John Martin, who had been making the woods hideous by blowing the whistle for me, rushed into the room with an oath, to know what in thunder kept me so long, so that I only had time to tell Mrs. Green to put her under the care of the conductor of the down train, take the poor little woman's hands, with the words, "Good-bye! may God help and protect you," before I had to run for it.

Mrs. Green told me, the next time I saw her, that Mrs. Shafer had been so prostrated by the news that she thought it best to leave the room in the care of the switchman, and accompany her to her home, where she had left her in care of her relatives, which was the last I heard of her for a long time.

Several years passed, and my only interest was centered in my engine, and my only ambition was to have her make the best time of any on the road. All the love which should have been expended upon wife and children, was rubbed out upon that engine, until every piece of brass work about her glistened in the sunshine like gold. My fireman had been married the night before, to a pretty girl, and I was standing the next day in the engine-house, wondering if it would not be a great deal more agreeable to buy perfumes and pretty ribbons for some nice girl, than it was to buy tripoli and other stuffs to make our engine the

shiniest on the road. You might think that a very easy question to answer, but it was not so with me: I had run her a great many years, and she had never played me a trick yet, and I am sure I loved her a great deal better than many men did their wives. Before I had time to make up my mind on the subject, Jim Armstrong came up to ask me if I would not run his camel engine to Cedar Point that afternoon, as his child was very sick, and he was afraid to go, lest it might die in his absence.

I was idle for a few days, as my engine was laid up for repairs, so I promised him I would, and he went home with a lightened heart.

You know I almost always had a passenger train, but this was a freight train, and a very heavy one it was too, of about seventy coal hoppers. I tell you this, that you may understand what followed.

We started about two o'clock, and went along at a right good speed. This part of the road was new to me, and Tom was pointing out different places, and telling me about them.

"That's where Charlie Shafer lived," he said, pointing to a pretty house surrounded by a garden, and opening out on the railroad by a little bridge. "You remember him, don't you? He was killed about two years ago on the _____ Road."

I leaned out of the window to examine the place more thoroughly, and was going to turn to Tom to enquire if Mrs. Shafer lived there still, when I happened to glance ahead, and I declare to the Lord, Will, my heart almost jumped into my mouth, for there, just about forty yards in front of the engine, was a little child. I looked at it horror-stricken for about two seconds before it occurred to me what to do, and then I sprang to the whistle and blowed "down breaks" so loud and shrill that I wonder it did not put them down by its own vehemence. I tried to stop the engine as well as I could, but it was difficult work, for it was down grade, and it would not do to pitch such a train as that off the track, down a steep embankment ten miles from any assistance.

Tom saw what was the matter, and waived his hands with desperate energy for him to step off the track, while I fairly shrieked in my dreadful anxiety, as the engine each second rolled so much nearer the devoted child, but all without avail, for the poor little innocent seemed fairly possessed with the admiration he felt for the ponderous machine, and clapped his hands and laughed with glee as the sunlight flashed from the bright reflector into his face. We were now so near to him that we could see his bright blue eyes and pretty yellow hair waving in the wind, and just when it was almost too late, he seemed to be frightened at his danger, and turned to run. He had scarcely run ten steps when he stumbled and fell, and the engine passed over him.

For one minute everything swam before my sight, and then I sprang to the ground, giving my ankle a painful wrench as I struck. I crawled to the side of the track expecting to see his poor little body ground to a sickening mass of blood and bones, when what was my astonishment, indeed I may almost say fright, to hear him say as he lifted up his head, "Me tomming."

I had scarcely time to gasp out, "keep your head down, darling," before another car swept over him. Fortunately for the child, they had been repairing the road a few days before, and had not filled in yet, and when he stumbled he rolled over in between two of the sleepers.

It seemed to me it was years while I crouched down beside that track with the cars rolling over him, expecting every minute to have his brains spattered over my face. More than fifty times I said, coaxingly, "Just keep your head down a little longer, they will soon all be over," though my own heart sank as I looked back and saw the long line still sweeping round the curve. Several times he did not put down his head quickly enough, and got a bump on it as the cars passed over him. I almost beggared myself by my promises to him, and only at last succeeded in keeping him still by the promise of a hobby-horse with "wockers" on it, as he himself expressly stipulated in his shrill little voice even amidst all the rumble and roar of that everlasting train.

Well, at last the long torment was over and I crawled forward and picked the child up out of the hole, for now that it was all over he seemed to realize in a measure the danger he had been in, and lay in a kind of stupor, unable to move.

Just at this moment his mother came to the gate, and seeing the pretty head of the child on my arm immediately surmised he must be dead, and fell to the ground as if she had been shot.

Well, there I was in a pretty fix, lady in a faint, child in my arms, and my ankle sprained. Fortunately for me, before I lost my senses entirely, Tom succeeded in stopping the train, and came running back to see if he could be of any service.

He soon put matters right by throwing some water in her face and bringing her to, and then putting the child in her arms, assisted me to the house.

Mrs. Shafer, as soon as she found out her little Charlie was all right, and had leisure to give me a little attention, recognized me at once in spite of the coal dust, and then nothing in the house was too good for me. Her brother and his wife who lived in the same house with them were pressed into the service at once, the surgeon was sent for, and she herself was only too anxious to be useful.

Tom took the engine to the station safely, and reported the affair, so that was all right, and I had nothing further to do than to get well as soon as possible. It was a bad sprain, though, and took several months to heal, but long before that time I had settled the engine-house question in my own mind, and just before I left I proposed, and it is almost needless to say was accepted, for Fannie is here still, and please God, long may she stay.

"Well, Will," he added, walking to the window and lifting up the curtain, "it has cleared up at last. The snow-ploughs will be out early, and you can continue your journey to-morrow, and come in on time after all. I congratulate you, old fellow, on your good fortune, although I'm sorry to lose your company."

"Did your wife ever find out your fraud about the money in the telegram," I inquired, as John bid me good night at my bed-room door.

"Yes," he answered, with a laugh, "about a year after she nearly threw her brother into convulsions by asking him to send some money by telegraph to a cousin out West, and when she indignantly inquired the cause of his untimely mirth, his answer, of course, exposed my fraud at once, I believe, though, it fought half the battle for me when I came to ask the important question, for I believe the loyal little heart would have considered herself in duty bound to be faithful to Charlie's memory if he had been good and kind to her, which he was not."

The next morning I was introduced to Master Charlie, now a hand-

some boy of twelve, with a winning face and curly brown hair, and saw with pleasure the great love he bore his father, which was every day increasing, promising a full return for all the anxiety he endured when he rescued him from under the train.

MASONIC FUNERALS.

In looking over the Proceedings of the Grand Lodge of the District of Columbia, we were struck with the apposite remarks of Grand Master Charles F. Stansbury, in his annual address, on the subject of the sparse attendance of Masons on the funerals of their brethren. We fear that those remarks may apply to some other jurisdictions as well as this. The correctness of the views entertained by our M. W. brother must be so apparent to every one, that we will not occupy a line in defending them. But as the subject has not often been brought to the attention of the Craft, notwithstanding its importance, we do not hesitate to transfer the remarks to the pages of the CRAFTSMAN.

Bro. Stanbury said :

"There is but one subject on which I feel called upon to speak of any habits of the Fraternity in our jurisdiction in terms of censure. I refer to the meagre attendance upon Masonic funerals. The right of Masonic burial is a sacred right, which belongs to every Master Mason who dies in good standing in the Order. It means, if it mean anything, the right to be buried with honor: not a title to be grudgingly followed to the grave by a corporal's guard of unwilling and mortified brethren, who feel that their presence is suggestive rather of a slight than of an honorable manifestation of respect for the dead and sympathy for the living. I have been pained, on many occasions, when I have seen the evidence of a forgetfulness of our duty in this particular regard, because I have felt that those who had a right to expect the consolation of respectful attention and sympathy were justly disappointed and grieved; and that a reproach might thus be brought upon the Order of not acting up to its principles of fraternity. Especially have I felt so when I have noticed that the attendance seemed to be graduated by a consideration of the Masonic and social position of the deceased brother, in apparent forgetfulness of that fundamental maxim of our Order, that in Masonry we meet upon a level of our common humanity, and that death detects the fallacy of pride and does away with the artificial distinctions of a heartless society.

"This direction of duty has not merely fallen under my own occasional notice. It has been repeatedly brought to my attention by the Masters of Lodges, who are always expected to attend and officiate, however meagre and discouraging may be the attendance of the members. Every member of a Lodge ought to recognize it as a duty to encourage and support the Master in the performance of this, as well as every other official ministration devolved upon him by his position. The hour when we may need sympathy and consolation is likely to come to every one of us. How desolate in such an hour the feeling, that no one cares for our sorrow, or is willing to take the least pains to lighten our bereavement! Brethren, let it not be cast as a just reproach upon us, that we desert our brother when he lies helpless in death, and refuse to his family the solace of our sympathy."

NEW BRUNSWICK.

The following address was delivered by the M. W. the Grand Master, at the recent Annual Communication of the Grand Lodge of New Brunswick :

BRETHREN.—There could not be a more appropriate season for the annual assembling of Grand Lodge than that of the autumnal equinox, when nature is bringing to a close her labors for the year. The mellow fruit and the golden grain, which have been ripening under the summer's sun, are gathered by the husbandman who now stands face to face with the results of his labor. Spring, gorgeous in her apparel, glorious in her beauty, eloquent with the voices of nature, is the season of youth and of promise. Autumn is the season of fulfilment. Spring is rich in hope. Autumn's treasures are the realization of that hope to the industrious and faithful toiler. So, when we gather together at this Autumn-tide, Nature herself, speaking by a symbolism that it is not difficult to interpret, bids us remember that the fruits of our harvest are the results of our toil. As we have sown so shall we reap. If we have faithfully and diligently performed our allotted tasks in the days that have been gathered into the inexorable past, the results will be satisfactory to ourselves and beneficial to our fellows. The season should teach us to make the examination rigidly, honestly and faithfully.

It affords me pleasure to be able to say that, during the year that is just closing, the circle of brethren prominent in the affairs of Grand Lodge has not been broken by a single death. For His tender mercies to us in this and in every other respect we reverently offer to the Grand Architect of the Universe the "acceptable incense of obedient and grateful hearts."

There has, however, occurred in the year one death of which Grand Lodge will not fail to take official notice. The distinguished nobleman, the Earl of Zetland, who, for a quarter of a century presided with such grace and courtesy over the Grand Lodge of England, whose sign manual was attached to nearly every Warrant formerly held in this Province, and whose name is yet familiar in our mouths as a household word, has been called to his eternal rest. It will be a proper mark of our respect to pass an address of condolence to the Grand Lodge of England on the loss the Fraternity has sustained by the death of this eminent and honored brother.

We have extended our friendly relations with the Grand Lodges of Scotland, New Jersey and Michigan by an interchange of representatives. The Most Worshipful the Grand Master of Scotland has appointed as the representative of his Grand Lodge at the Grand Lodge of New Brunswick, an eminent and distinguished brother, conferring upon him, at the same time, an honorable past rank in the Grand Lodge of Scotland, and transmitting to him through our Grand Secretary the jewel and clothing of that rank. I have appointed as the representative of the Grand Lodge of New Brunswick at the Grand Lodge of Scotland, Brother Alexander Hay, who has, since the organization of our Grand Lodge, taken a deep interest in its welfare, given us much kindly assistance, and shown our brothers visiting Edinburgh many courtesies. Brother Hay has been formally received in his representative capacity by the Grand Master of Scotland, as will be seen by the correspondence on the Grand Secretary's table. I respectfully ask Grand Lodge to confirm this appointment, and recommend as a proper courtesy in this case that the rank of Junior Grand Warden be conferred upon Brother Hay. I also ask Grand Lodge to confirm the appointment of R. W. Bro. D. Burnham Tracy as our representative to the Grand Lodge of Michigan, and of R. W. Bro. David B. Bruen, as our representative to the Grand Lodge of New Jersey.

Applications for recognition have been received from bodies claiming to be Grand Orientis in Egypt and Hungary. These will be laid before you by the Grand Secretary.

Circular letters have been received from two or three Grand Lodges with whom we are in friendly communication, announcing the suspension of their fraternal relations with each other. It is to be hoped that the differences existing between these supreme bodies will be speedily settled, or at least modified, so that harmony being restored, the only contention existing among regular Masons shall be as to who can best work and best agree.

I have been invited by the Grand Master of Pennsylvania, as your Grand Master, to participate in the ceremony of dedicating the magnificent Masonic Temple just completed in the city of Philadelphia. The ceremony takes place during the present week, and it was, therefore, impossible for me to accept the courteous invitation. I also received an invitation from the Worshipful Master, Wardens and Brethren of

Acacia Lodge, at Amherst, N. S., to be present at the dedication of their new hall by the Grand Master and Officers of the Grand Lodge of Nova Scotia, an invitation endorsed by the venerable Grand Master of Nova Scotia. I accepted the invitation so endorsed in the fervent hope that I would be able to meet our distinguished brother on the borders of our respective jurisdictions, but unexpectedly, and to my very great regret, I was prevented from carrying out that intention.

Application was made to me by the Union Lodge, No. 18, Halifax, for authority to raise to the Third Degree, three initiates of that Lodge, residents of the city of Saint John, and men of color. These parties had been admitted in Halifax in violation of our jurisdictional rights, and the Grand Lodge of Nova Scotia had, on the matter being brought to its notice promptly disavowed the error of its Subordinate. In reply to the request the Grand Secretary informed the Union Lodge that, "as this subject had been formerly remitted to the Grand Master of Nova Scotia, it would seem to be proper and courteous to him and to his Grand Lodge, that you prefer your application through the Grand Secretary of Nova Scotia,"—and added an intimation that, if made in this way, it would probably be granted. Since that reply was sent nothing further has been done in the matter.

A communication has been received from Worshipful Brother D. E. Seymour, our Representative at the Grand Lodge of Maine, informing us that the Alley Lodge at Upper Mills had been making Masons of persons whose residence is within the jurisdiction of the Grand Lodge of Maine. The Grand Secretary has brought the matter under the notice of Alley Lodge, asking for information, and has assured the Grand Master of Maine that no such invasion of the territory occupied by his Grand Lodge will be permitted by the Masonic authorities in the Province of New Brunswick. The correspondence is not yet closed; but there is nothing in the matter to call for immediate action on the part of Grand Lodge. It is but just to state that the position of Alley Lodge is very peculiar. The community in which it is located may fairly be stated to exist on both sides of the boundary line, which is here but a narrow stream; and a man at one time of the year may reside on one side of the line, whilst at another time he may reside on the other. On a recent visit to the Lodge I found to my surprise that the Worshipful Master and many of the officers were residents in the United States. The greeting that I received from them was most cordial, and the fact that we hailed from different nationalities seemed to intensify our fraternal regards for each other. I exhorted the Worshipful Master to be exceedingly careful in respect of the candidates whose applications he received.

An application was made to the Grand Secretary on behalf of certain gentlemen claiming to be Masons, and working on the line of the Intercolonial Railway, in the Province of Quebec, for Masonic instruction. They thought that as they were over 200 miles away from the nearest Lodge in the jurisdiction within which they lived, and that as Restigouche Lodge, No 25, was only seventy miles distant, some opportunity might be given to secure for them the instruction through that Lodge which they desired. While fully appreciating their zeal for Masonic knowledge, I felt that as they lived within another jurisdiction, no official steps could be taken to meet their wishes. The Grand Secretary so informed them.

There is a difference between the "clothing" recognized in the work and that required by the Constitution. It would be well to have that difference harmonized, not only for the sake of uniformity, but because it is liable to lead to awkward results. I respectfully urge upon Grand Lodge to direct the Ritual Committee to take the question into its consideration, and to report at our next annual session if any change is desirable to harmonize this difference, and, if desirable, how it can be effected.

Grand Lodge is deeply interested in the Masonic Temple which it is proposed to erect in the City of Saint John, and for the building of which a Company has been incorporated under an Act of the Provincial Legislature. In such a Company Grand Lodge should, for many reasons, be the principal and controlling stockholder. A Masonic Temple is required not only for the accommodation of the private Lodges in this city, but for the accommodation of Grand Lodge at its annual assembly, and for the proper care of our records and other rapidly accumulating property. It seems almost useless to devise plans for founding a Grand Lodge Library, or for procuring portraits of our Past Grand Masters, until there are suitable apartments in which these may be placed where they can be accessible to every member of the fraternity. I earnestly recommend this matter to the careful consideration of Grand Lodge at its present Session, with the suggestion that it would not be a heavy burden to assume the responsibility of stock to the extent of ten thousand dollars in the Masonic Hall Company. I believe that a scheme could be devised to raise the funds as fast as required; and that an appeal to the Lodges in the jurisdiction to this end would be

heartily responded to by them. The investment might not pay, directly, for a few years, as well as some others, but directly and indirectly, it would be a great benefit to Grand Lodge to have in this city a Masonic Hall commensurate with the standing and position of the fraternity. Eventually, looking at the excellence and eligibility of the site which has been chosen, the property, if judiciously managed, must yield a handsome return on the amount invested. I think that through this proposed Temple Grand Lodge might be able to secure a permanent charity fund, which would enable us to do much good in dispensing assistance to the needy and deserving of our own family.

The sum of One Hundred Dollars voted last Session to Zion Lodge, No. 21, Sussex, in aid of its Hall, was forwarded by the Grand Secretary, and the Lodge transmitted a kindly vote or thanks for the gift.

I found it necessary, early in the year, to suspend the labors of Hibernia Lodge, No. 3, pending the final settlement of certain charges preferred against the Worshipful Master elect of the Lodge, and arising out of a pernicious system of canvassing for office which appeared to prevail in that Lodge. The matter will, no doubt, be referred to at full length in the report of the Board of General Purposes, who gave the whole question a careful and thorough sifting. I most sincerely hope that the views of the Board on the practice of canvassing for office may be profitably read by all the Masons in the jurisdiction. The suspension of the Lodge labors was merely temporary; and the whole difficulty having been, I trust, amicably settled, this spirited Lodge will proceed harmoniously in its work. I have, since the installation of its officers, twice attended its meeting unofficially, and have seen no interruptions in the good feeling that should ever characterize the meetings of a Masonic Lodge.

An application was made to me personally, by a brother hailing from a sister jurisdiction, to issue a circular as Grand Master, to all the Lodges in the Province, asking them to subscribe, through the office of the Grand Secretary, to a book of which he was the author. The brother was suffering from a severe infirmity, which prevented him from making a personal canvas through the country, and he came armed with printed letters and circulars, such as he desired to have issued here, from the Grand Master and other Brethren high in position in the jurisdiction in which he had resided. I sympathised deeply with his misfortune, and felt keenly my regret that a sense of duty compelled me to refuse his request. Our Constitution prohibits private Lodges from issuing certificates to enable brethren to proceed from place to place seeking aid. I not only felt that in a case of this kind, the Grand Master ought not to do what was pre-eminently contrary to the system here established among our Subordinate Lodges; but, that if the Grand Master proceeded to endorse the works of no brother, he would have to do it for another, and that it would be hard to draw the dividing line; one day it might be books, another day it might be some other article of commerce. If I asked the Lodges to help an infirm brother to sell what might be an inferior book, could I refuse an able-bodied brother my countenance and official signature when he desired to sell Masonic books? I must confess that the fact that, brethren holding sway in jurisdictions whose subordinates are numbered by hundreds, had issued such circulars, and lent the names of their Grand Lodges to such a system of canvassing, made me somewhat doubtful as to whether I was right in refusing the demand. But my views of the principles involved overcame my fears and I declined the request.

Early in the year the Worshipful Master of Restigouche Lodge, No. 25, applied for instructions as to the course he should take in respect to a Brother hailing from St. John's Lodge, No. 317, on the Registry of the Grand Lodge of Scotland, who had been a visitor to Restigouche Lodge, and who was charged with a serious offence, in violation of his Masonic vows, against the honor of a member of that Lodge. I directed the Worshipful Master, through the Grand Secretary, to place the offending Brother on his trial, make an investigation into the facts, and submit a report. The papers on the subject will be laid before you, and I think you will conclude with me that there are good grounds to justify, by formal vote of Grand Lodge, the exclusion of the accused from all Masonic fellowship with the Brethren in this Province, and an application to the Grand Lodge of Scotland to expel him from the fraternity. I know of no other mode of reaⁿging him, as his name is not borne upon our roll.

Several applications have been made from time to time from different Lodges and brothers for information as to accepting persons not physically qualified, or concerning whose physical qualifications there appeared to be doubt. It is, of course, impossible for the Grand Master or the Grand Secretary who has never seen an individual to judge of his fitness, but there is one safe rule in these matters and that is a compliance with the ancient custom. The Grand Secretary has, therefore uniformly replied to all letters on this subject that unless the person is physically competent to

fulfil all the requirements of our ritual, he is ineligible, it having been declared by Grand Lodge "that candidates must be physically qualified to fulfil all the requirements initiating, passing and raising, and that however much it may be regretted "that in particular instances the Craft is, by an adherence to the ancient regulations, deprived "of the membership of otherwise worthy applicants, the interests of Freemasonry are "best conversed by a due observance of the ancient landmarks of the fraternity"

During the year I have officially visited and inspected all of the Lodges whose meetings are held in this Hall. These visitations were pleasing to myself, and must have been so to the Brethren visited, not only because of the opportunities for fraternal intercourse which they afforded, but because of the large number of members of Grand Lodge who aided and countenanced me by their presence and assistance. I installed the officers of most of the Lodges; and, in addition to the official visits have privately visited some of them once or twice during the year. The official visit to St. John Lodge, No. 2, was marked, not only by the interesting fact that it was the occasion of the twenty-first anniversary of the admission into the fraternity and the Lodge of our Grand Secretary, but by a social gathering of the most pleasing character.

There is no reason why each lodge meeting in Saint John should not be a model Lodge, both in its mode of work and in the conduct of its business. If there is any deficiency in either of these respects it arises out of causes which the Brethren themselves may control. For three or four years the Emulation Lodge of Instruction, held here under dispensation issued to the Grand Secretary, has been a school in which every brother in St. John had an opportunity to learn and to learn thoroughly. The services of our Very Worshipful Brother, given freely, for love of the Institution and out of a desire to promote its interests, have been most beneficial in training Masters and other officers to faithfully discharge the duties which they are called upon to perform; and the whole of the Lodges in the city, and Grand Lodge itself, is placed under a debt of gratitude to our brother for his unselfish labors. At the close of the last session of Emulation Lodge an arrangement was made for an exemplification by it of the Third Degree, before the officers of Grand Lodge—the work being done under the Warrant of St. John's Lodge. Illness prevented my attendance, but R. Worshipful Brother Clinch, who attended in my place with the officers of Grand Lodge, expressed his lively satisfaction at the correct and efficient manner in which the work was rendered.

On January 6th, with the assistance of

R W. Brother Edward Willis	Deputy Grand Master.
" " M. N Powers,	as Senior Grand Warden.
" " Jas. McNichol, jr,	as Junior Grand Warden.
" " J C. Hatheway,	as Grand Secretary.
" " Silas H. Brown,	as Grand Dir. of Ceremonies.

and several other Brethren from Saint John, I formally constituted and consecrated Saint Martins Lodge, No. 30, at Quaco, and installed the office-bearers. I believe that this Lodge has before it a bright future. The brethren that I met impressed me favorably. They are anxious to do good work, and are earnest and energetic. They have already taken steps to secure the erection of a Hall of their own, and are apparently determined that their Lodge though last on the roll shall be among the first in extending the beneficent principles of the Masonic fraternity.

On the 15th day of April, with

W. Brother David R. Munro,	as Senior Grand Warden.
" " C. P. Harris,	as Junior Grand Warden.
" " John Melick.	as Grand Secretary.

and with many of the brethren of Keith Lodge, No. 23, Moncton, I officially visited Zetland Lodge, No 24, Shédiac, inspected the Records and installed the Worshipful Master and other office-bearers. This Lodge has a neat Hall for its own use; we found its general condition satisfactory and a good spirit prevailing.

On May, 27th, I visited Lebanon Lodge, No. 28, at Sackville, accompanied by Brother Geo. H. Clark, as Grand Secretary

We examined the Records of the Lodge, and inspected a portion of the work in the first degree. This Lodge was instituted in 1871. It has not made very rapid progress, but it has recently moved into a new room, and appears to be in better condition than it was when I visited it in 1872. It has a devoted and faithful member in Past Master Hallet, and several of the Brethren are well informed in the ritual. The

Lodge is situated in a flourishing section of the Province and may be made to take a very important position.

On June 4th, with

R. W. Brother Edward Willis,	Deputy Grand Master,
" " F. W. Wisdom,	as Senior Grand Warden,
" " M. L. Gross,	as Junior Grand Warden,
V. " " W. F. Bunting,	Grand Secretary,
" Smith McLaren,	as Senior Grand Deacon,
" Thos. M. Walker	as Junior Grand Deacon,

and a companyed by many other Brethren from St. John, I officially visited Zion Lodge, No. 21, Sussex, and made the usual inspection. The First and Third Degrees were conferred under the direction of the officers of Grand Lodge. Zion Lodge although it has not a large membership owns a very fine Hall, which is now approaching completion, and is in the hands of earnest and devoted brethren.

On the following evening, June 5th, accompanied by

R. W. Brother Edward Willis,	Deputy Grand Master,
" " Henry Leonard,	as Senior Grand Warden,
" " Chas. U. Hanford,	as Junior Grand Warden,
V. " " W. F. Bunting,	Grand Secretary.

and by R. W. Brother John Richards, P. G. J. W., and many of the Past Masters and officers of Solomon's Lodge, No. 6, I visited St. Andrew's Lodge, No. 29, at Fredericton, and witnessed an exemplification of the work. In this Lodge are many masonic veterans, and although she has only recently ranged herself under the banner of Grand Lodge, the officers have made fair progress in accommodating themselves to the new order of things, and there is no doubt but that the association will be mutually pleasing.

Between the 26th and 31st July I officially visited the three Lodges on the St. Croix River in the following order: Alley Lodge, No. 14, Upper Mills, Victoria Lodge, No. 26 Mil'town, and Sussex Lodge, St. Stephen. I was accompanied from St. John in, these visitations by the R. W. Deputy Grand Master, by Past Grand Master Clinch and by W. Brothers Leonard and Forbes from St. John, and by Brother A. F. Street of Fredericton. The Rt. Worshipful Junior Grand Warden accompanied me on the official visit to Victoria Lodge; and the leading brethren of the different Lodges in the vicinity enabled me to select a full and efficient corps of Grand Lodge officers on each visitation. We were also fortunate enough to receive the co-operation of Rt. Worshipful Brother Seymour, our Representative to the Grand Lodge of Maine. At each visit we made an inspection of the records and Proceedings of the Lodge visited. We saw portions of the work exemplified on actual candidates, or rehearsed, in each Lodge. With the condition of the Lodges generally I was well pleased. We had on each occasion large numbers of the Brethren of our own jurisdiction and many from the neighbouring state of Maine, and each meeting was as genial and pleasant a season of fraternal intercourse as it was ever my good fortune to enjoy. Making our headquarters at St. Stephen we laid ourselves under many obligations privately and masonically to the brethren of that place, and more particularly to Past Masters Brown Main, Inches and Rose. The benefits that must unquestionably accrue to the fraternity in that section from this official visit are largely due to the kindness and liberality of the members of Sussex Lodge.

On the 3rd September with

R. W. Brother W. F. Dibblee,	as Senior Grand Warden,
" " E. J. Wetmore,	as Junior Grand Warden,
" " Jas. McNichol, jr.,	as Grand Secretary,
" Robt. McAdoo,	as Grand Dir. of Ceremonies,

I made official visit to Woodstock Lodge, No. 11, Woodstock,—the first that has been made to it since the formation of Grand Lodge, inspected the records, and witnessed the conferring of the Third Degree. This Lodge has a hall solely for its own use. It has on its roll many well informed and intelligent brethren, and its general exhibit on the occasion of our visit was satisfactory.

All of these visitations have pleased me very much, not alone because of the cordial way in which I and my officers were received, but because the Lodges appeared to be in better condition than might have been expected, owing to their distance from the seat of the central authority. I will not say that the ritual is in every case, wholly identical in language with that adopted by Grand Lodge, but it is sufficiently near the standard to enable men who desire to live by its teachings to become good Masons. The records generally are well kept, and the business with few exceptions

is transacted correctly. All of the Lodges are properly supplied with the lights, jewels, working tools and other requisites for a proper rendering of our ceremonies. I pointed out to each Lodge, either in the work or in the mode of transacting business any mistake or discrepancy that I thought should be rectified, and the suggestions made, and even the rebukes administered, though these were happily few, were received in the best possible spirit.

Among the variety of questions propounded officially for my consideration there were few of general interest. To an enquiry whether a resident of a neighboring Province could be accepted in a Lodge in this Jurisdiction, the Lodge nearest his residence in the other Province consenting, I directed the Grand Secretary to reply that I thought the consent of the Grand Master of that Jurisdiction must be obtained by the applicant, to enable him to petition away from the Jurisdiction in which he lived. I can understand a Lodge waiving its rights over a candidate to another Lodge on the same registry; but it appears to me to give permission to go outside of the limits of the Grand Lodge in which a man lives is a Sovereign act, and cannot be exercised by a subordinate. I decided, on an application to that effect, that the law and practice in this Province did not allow of the installation in public of the officers of a Lodge, and I knew of no power possessed by the Grand Master to enable him to issue a dispensation to legalize such a public installation. I also decided that the refusal of a Lodge to receive the petition of an applicant for initiation is equivalent to rejection, and that a candidate whose petition has not been received cannot again petition within six months. I decided, also, that a ballot taken upon an application for admission is irregular and illegal, when the Grand Lodge laws respecting the sending of the name, age, residence and occupation of the petitioner, to every member of the Lodge, have not been obeyed.

Among the dispensations issued during the year was one to enable Keith Lodge, No. 23, Moncton, to hold a meeting for the election of its Office-bearers, the Lodge having failed to hold a meeting on the day fixed by law for the election. I also issued a dispensation to enable the Worshipful Master of Salisbury Lodge to serve a third term, as there was no Past Master in the Lodge and none of the Wardens was willing to accept the Chair. Few dispensations have been issued to enable Lodges to pass or raise Brethren within the constitutional period. Several applications for dispensations have been refused, and in the cases granted, the emergency seemed to justify the exercise of the power vested in the Grand Master by the Constitution. When dispensations have been applied for to enable Lodges to wear Masonic clothing at public balls or parties of a mixed character, attended by other persons than Masons or members of their own households, I have reluctantly granted the dispensations, because it appears to have been the custom to permit the display of Masonic clothing at such parties. But the Grand Secretary has endeavored to impress upon Lodges that the custom would be more honored in the breach than in the observance; and that it was not desirable to give entertainments of this kind, throwing them open by public advertisement to all kinds of persons. I have found that, occasionally, Lodges desiring dispensations have issued summonses, invited other Lodges to participate in their arrangements, and proceeded entirely as though the granting of a dispensation was a mere matter of form, to be had simply for the asking. In one or two cases I have felt it my duty to refuse applications for dispensations, after Lodges had made their arrangements, and my only regret was that some innocent brethren were put to much inconvenience by the neglect or indifference of the Master and Wardens to take the right steps at the proper time.

The By-Laws of Several Lodges have been submitted for approval during the term. Where Lodges have adopted as a part of their By-laws the provisions of the Constitution, I have, as far as possible, erased them, thinking it quite unnecessary (and likely to lead to errors, for a Lodge to adopt as a local regulation one that is already binding as a general regulation).

On examining the By-laws it appears that much confusion exists in the minds of many of the compilers as to the terms "exclusion" and "suspension." These terms are not synonymous. If brother is "excluded" his connection with his Lodge ceases and he becomes an involuntary unaffiliate. He can only renew his membership in that or any other Lodge by following the usual forms for the admission of adjoining members and by undergoing a ballot. "Suspension" does not erase a brother's name from the roll, or absolutely terminate his membership; and, in case where he is suspended for non payment of dues, his membership may be resumed without any vote of the Lodge. I refer to this because Lodges are constantly dealing with excluded brethren as if they were suspended; and occasionally with suspended brethren as if they were excluded. A reference to the Constitution, page 46, Sec. 28, and to page 47, Sec. 28 and 29, will show at once that these terms are not convertible.

During my term of office, I have freely asked the advice of the Board of General Purposes, on many questions that have arisen for consideration, and that advice has heartily, freely, and faithfully tendered me. I have received every possible assistance from the Grand Secretary, whose knowledge, correctness and promptness in the discharge of his duties, I most heartily recognize; and I have also to return thanks to many distinguished brethren abroad with whom I have corresponded, for information, given me; and particularly to our Very Worshipful Brother T. B. Harris, Grand Secretary of the Grand Lodge of Canada.

I have felt it to be one of the duties of my office to carefully note the proceedings of the Grand Lodges with whom we are in fraternal association, and have, in addition to this, perused the somewhat voluminous reports of the Committees on "foreign correspondence" published by many of our sister Grand Lodges, in which there is sometimes a singular blending of useful information with unnecessary and often injudicious criticism. It appears to me that what may be called the domestic affairs of one jurisdiction are scarcely fit subjects for public criticism in another. Slight differences in the law or practice of one Grand Lodge are surely not worthy the solemn consideration of even a "foreign correspondence" Committee of another. I know of no advantage that can result to Freemasonry by attempting to reduce all its forms, ceremonials and observances to one level. It is enough that the essential principles, the aims, the object of the fraternity are everywhere the same. Let that suffice. In our respective jurisdictions there is enough practical work to do, without striving for the unattainable and the unnecessary. Generally the fraternity is in a flourishing condition, and generally harmony prevails. But there are some disturbing elements at work, and occasionally the "sound of the hammer is heard." The voice of Freemasonry should ever be the voice of peace. Even nations are beginning to discover that important differences may be settled without an appeal to force. Must we learn instead of being able to teach? Why should regular Grand Lodges suspend their amicable relations with each other, because they differ on a question that may be considered of much importance? There is nothing so important in Freemasonry as harmony. Its highest law is the law of fraternal love. The attempt of one Grand Lodge to force another to adopt its peculiar views on any Masonic question by suspending fraternal relations, and by issuing high sounding denunciatory edicts, is certainly subversive of the genuine spirit of this institution. It is more in keeping with that spirit to sustain a wrong than to indignantly resent it. Kindly efforts to settle troublesome questions need never be exhausted in Freemasonry. If they fail the seventh or the seventy-seventh time they will eventually be successful. When I read of Grand Lodges endeavouring to redress real or imaginary wrongs by a cessation of harmonious relations, by the suspending of fraternal intercourse, and by issuing fierce proclamations. I mourn over the spectacle, but I feel at least a melancholy satisfaction at the thought that the war, while it lasts, must be carried on entirely on paper.

I would not have referred at such length to any interruptions of the general harmony, did I not think that there is a growing tendency in some Grand Lodges to compel others to an adoption of their views on various Masonic questions by the exercise of force where argument has failed. Such a tendency is to be regretted, though there is little danger of it ever becoming general; but the effort to make it so is damaging to the best interests of the fraternity and may even prove disastrous to sound Masonic government.

In committing to your consideration the various topics to which I have referred, and the various questions which must necessarily arise during the Session, I do so, Brethren, in the full confidence that the spirit of toleration and kindness which has ever characterized our legislation, and which has done us good service in uniting us in this Grand Lodge, will continue to animate and influence us all. We cannot settle every perplexing question by legislation. Indeed the more law we have the more does the difficulty increase of satisfactorily expounding the law, and of holding evenly the "doubtful balance of right and wrong." The better I become acquainted with Masonic subjects; the more I am convinced of the wisdom of that wise conservatism which pervades the legislation of the Grand Lodges of the mother country—a legislation which, dealing largely with general principles, leaves to the subordinate bodies the widest latitude commensurate with lawful discipline, thus developing, instead of cramping, their individuality. The noble practical charities of these Grand Lodges are the rich fruits of their wise legislation, and are examples of Masonic beneficence and benevolence which it should be our glory, as far as we can, to imitate.

JOHN V. ELLIS,
Grand Master.

PEMBROKE LODGE, NO. 128.

At the regular meeting of the Pembroke Lodge, held on the 2nd September, the following letter was read by Bro. Moffat the Secretary of the Pembroke Lodge.

GRAND LODGE OF CANADA,
OFFICE OF THE GRAND MASTER,
SIMCOE, ONT., 25th August, 1873.

DEAR SIR AND BROTHER,—I forward to-day by Parcel Post, to your address, a package containing a Collar and Master's Jewel, which I have to request you will take an early opportunity of presenting to your Lodge with my best wishes for its prosperity and as a trifling mark of my appreciation of the great kindness and hospitality shown by them to me during my brief but pleasant visit to Pembroke on the 19th of March last.

I shall be pleased to hear that the package has reached you in safety, and that the Collar and Jewel will be worn by the Worshipful Master of your Lodge at all future communications.

Accept for the officers and all the members of your Lodge, the assurance of my most fraternal regards, and believe me always

Yours, truly and fraternally,
Wm. M. WILSON G. M.,
And an Honorary Member of
Pembroke Lodge.

To Bro. A. MOFFAT Jr.

Secretary, Pembroke Lodge, No. 128.

The Secretary then presented the Collar and Jewel to V. W. Bro. Supple the Master of the Lodge. The Collar and Jewel which were made at the establishment of Bro. Lash of Toronto, are exceeding handsome and were much admired by the brethren, who appeared pleased and surprised by this mark of favor from their Grand Master. The following resolution moved by V. W. Bro. White, P. M., and seconded by Bro. A. Irving, S. W. was unanimously adopted.

Resolved,—That the thanks of this Lodge are hereby tendered to the Most Worshipful the Grand Master for his very valuable and appropriate present of a Masters Collar and Jewel to this Lodge, and that the officers and members of this Lodge do most cordially reciprocate the kind and fraternal expressions of regard contained in his letter, and beg to assure him that his connection with this Lodge, as an honorary member thereof, will ever be considered by us as an honor conferred, and as a source of great pleasure and satisfaction to us all.

That the Secretary be instructed to forward a copy of this resolution to our Most Worshipful Brother.

We congratulate our brethren of Pembroke Lodge, and rejoice to hear of their prosperity.

CRYPTIC MASONRY.

The "Salem" Council of Royal and Select Masters was opened by the M. P. G. Master, Most Illustrious Comp. Daniel Spry, 30°, assisted by Right Ill. Comps. N. G. Bigelow, 18°, Thomas Bird Harris, 33°, and D. McLellan, 30°, on Thursday, August 7th, in the Masonic Hall, Hamilton, when the following Ill. Companions were duly installed for the ensuing year, viz:

Ill. Comps. Wm. Gibson, Thr. Ill. M., R. Brierley, R. Ill. M., J. Thomson, Ill. M., Joseph R. Gill, Chap., Adam Leithhead, Treas., C. L. Vongunten, Recorader, A. McMenemy, M. of C., T. H. Briemer, Capt. of C., J. Burdett, Conductor, H. Wilson Organist, J. Johnston, Steward, W. W. Summers, Sentinel.

After the business of the evening was concluded, the Ill. Companions adjourned to the Anglo-American Hotel and partook of supper, where a very pleasant evening was spent.

KNIGHTS TEMPLAR.

In our report of the officers installed, of the Provincial Grand Conclave for Nova Scotia and New Brunswick, as given at page 242, the name of E. Sir Knight Thomas Short, Prov. Grand Vice Chancellor, was omitted from the list.

In making this correction, and which we gladly do, we may state that the omission was no fault on our part, but (doubtless unintentionally) occurred with our correspondent.

NEW MASONIC LODGE.—On Monday evening, 4th August, a new Masonic Lodge, "St. David's," was opened in St. Thomas. The inaugural ceremonies were conducted by the D. D. G. M. of the District, R. W. Bro. D. B. Burch, assisted by W. Bro. J. O'Connor of St. Paul's, W. Bros. John Ferguson, H. A. Baxter and T. F. McMullen of Kilwinning Lodge, W. D. McGloghlin of Albion Lodge, G. S. Swift of Hornersville, N.Y., and the officers and members of St. Thomas Lodge. The following officers were invested : W. Bro. Dr. Corlis, W. M., Bro. J. Long, S. W., Bro. P. Lyon, J. W., Bro. H. G. Hunt, Sec. Bro. W. E. Smith, T., Bro. J. Waddell, S. D. N. J. Bro. J. Learn, J. D., Bro F. K. Hoyt, I. G., Bro. J. E. Clarke, Tyler. A pleasant feature of the opening was the presentation to the Lodge of a handsomely bound copy of the Holy Bible, with the following inscription : "Presented to the Worshipful Master, officers and brethren of St. David's Lodge, A. F. and A. M., by Mrs. J. E. Smith, Aug. 4th, 1873. To the W. M., officers and brethren of St. David's Lodge—In presenting you with this copy of the Holy Bible I have made choice of that which I trust will be prized by you, not as an ornament for the shelf, but because it is that great book of books given us by the Great Architect of the Universe for our guidance here on earth, that finally we may enter the regions of eternal bliss where all strife will cease, which is the prayer of the giver, Mrs. J. E. Smith." We understand that St. David's Lodge intend erecting a fine hall immediately adjoining the large block now in course of erection by Messrs. Smith, Learn and Dexter, and that it will be ready for occupation in a few months. Upwards of \$3,000 has already been subscribed for that object.

¶ In our haste in reading the proof of the Grand Prior's address in our last issue, we regret that some omissions, &c., escaped our notice. Correct copies, with the addenda have been printed for distribution amongst the members as ordered by resolution of Grand Priory, and the same can be obtained on application to the Grand Chancellor, E. Sir Knight T. B. Harris, Hamilton.

ANCIENT AND ACCEPTED RITE.

The regular assembly of Moore Chapter, Rose Croix, H. R. D. M. of Ancient and Accepted Rite of Free Masonry for England and Wales and the dependencies of Great Britain, was held at the Masonic Hall, city of St. John, Province of New Brunswick, Friday, the 25th July, 1873. Ill. Bro. David R. Munro, 33°, who was elected to the head of this Chapter, was duly installed and invested M. W. S. by special authority, addressed to Ill. Brother Hugh William Chisholm, 33°, Sov. Grand Inspector General, under England and Wales. The ceremony of installation was proceeded with in the presence of Robert Marshall, 33°, and Representative

of the Supreme Council of England, and James Domville, 33°, Sov. Grand Inspector General, who, with the above, form the Council in New Brunswick.

The M. W. S., Companion D. R. Munro, appointed and invested the following as the officers for this Chapter for the ensuing year:—

Bro. Rev. Francis Partridge, 32°, II. Prelate; Alfred D. Goodwin, 32°, First Gen.; Dr. Edw. L. Bardeaux, 18°, Second Gen.; Bala B. Lawrence, 32°, Grand Marshal; John Melick, 18°, Rph'l; Dr. Jos. C. Hatheway, 18°, Herald; Wm. Gardner, 18°, Almoner; George F. Ring, 18°, Captain G; J. N. Wilson, 18°, Director of Ceremonies; D. G. Smith, 32°, Registrar; Wm. Henry Thorne, 32°, Treasurer; Henry Card, 18°, Organist.

"MOORE" SOV. CONSISTORY, HAMILTON, ONT.

At the regular quarterly assembly of the "Moore" Sov. Consistory 32° A. & A. Rite, under the Supreme Coat of Arms for England and Wales, held on Wednesday last, Oct. 1st, the reports of the Chancellor-Registrar embracing the period since the organization of the Rite in this city were read and called forth expressions of great satisfaction from the brethren who were scarcely prepared for learning the prosperous condition the finances were found to be in, and betokening as it does a bright future for the Rite in the Dominion.

A large amount of general business was transacted and several candidates were advanced to the 32°, at the close of which ceremonies the election of office-bearers for the ensuing term followed, resulting as follows:

III. Bro. Thomas Douglas Harrington, 33°, Past Commander in Chief, and Rep. of the S. G. C. of E. and W. for the Dominion.

III. Bro. Col. W. J. B. McLeod Moore, 33°, Past Commander in Chief, and Past Rep. of the S. G. C. of E and W. for the Dominion.

OFFICERS OF CONSISTORY.

III. Bros. John W. Murton, 33°, Commander in Chief; Thos Bird Harris, 33°, First Lieut. Commander; II. A. Mackay, Second Lieut. Commander; William Reid, 32°, Grand Chancellor; J. Kirkpatrick Kerr, 33°, Grand Minister of State; George S. Birrell, 32°, Grand Almoner; John M. Gibson, 32°, Grand Registrar; William T. Mundy, 32°, Grand Treasurer; Richard Bull, 32°, Grand Prelate; Hugh Murray, 32°, Grand Master of Ceremonies; Fred J. Menet, 32°, Grand Expert; J. W. Thompson, 32°, Grand Assistant Expert; John J. Mason, 32°, Grand Captain of Guard; Alexander Duncan, 32°, Grand Steward; William Carey, 32°, Grand Steward.

INSTALLATIONS AND PRESENTATIONS.

GUELPH LODGE, A. F. & A. M., No. 258.—The elective and appointed officers of this Lodge were installed and invested on St. John the Baptist day by R. W. Bro. Klotz, P. D. D. G. M., as follows:—

W. Bro. W. J. Patterson, W. M.; W. Bro. Hugh Walker, P. M.; Bro. A. C. Chadwick, S. W.; Bro. E. Harvey, J. W.; Bro. F. J. Chadwick, Treasurer; Bro. E. F. Johnson, Secretary; Bro. J. H. Moore, S. D.; Bro. D. Kennedy, J. D.; Bro. G. A. Bruce, I. G.; Bro. J. Webster, D. of C.; Bro. R. Chance, Steward; Bro. G. Newton, Steward; Bro. George Smith, Tyler; Col. N. Higinbotham, Charles Davidson, James Iunes, Charitable Committee; Fred. Biscoe, Dr. T. Brock, John Anderson, Board of General Purposes.

After the performance of the very imposing ceremonies customary to installation, a highly pleasing duty devolved upon the brethren to take part in testifying their esteem for the retiring Master, by presenting him with a handsome Past Master's jewel, appropriately inscribed. The jewel is a beautiful and costly piece of workmanship, and was accompanied by the following address:—

To Worshipful Brother Hugh Walker, Past Master of Guelph Lodge No. 258, Guelph.

WORSHIPFUL SIR.—

As you are about to leave the chair you have so ably occupied for the last two

years, we, the members of the Guelph Lodge desire to express our good feelings towards you and to assure you of our esteem for yourself as a man and a mason.

Under your guidance as Master, Guelph Lodge has come into existence, and hitherto prospered to as great an extent as the most sanguine could have hoped for, a fact that speaks volumes as to the efficiency with which all proceedings have been conducted.

We beg that you will accept the accompanying Jewel as a token of what we have here feebly endeavored to express, and we trust that many years of happiness may be in store for you, during which we may share together the pleasure of Masonic intercourse at many a future meeting.

Signed on behalf of the Lodge,

J. H. MOORE, SECRETARY.

To which the recipient replied in very suitable terms.

PRESENTATION.—On St. John the Baptist's Day, the Brethren of Irving Lodge took the opportunity of presenting Bro. Dr. J. Sutton, W. M., with a beautiful silver tea set, try, and address, with the following inscription engraved on the plate:—"Presented to Bro. Sutton, W. P. M., by the Brethren of Irving Lodge, 154, A. F. and A. M., Lucan, June 24th, 1873." W. Bro. Sutton, replied in a warm and feeling manner. Another pleasing incident which took place on the same day was the hanging up in the Lodge Room of a Solar picture (enlarged by R. Ewing & Co.) of the ancient Tyler of the Lodge, Bro. Stephen Keays, who is now in the yellow leaf of old age—and he feels proud of his position as Tyler, having filled it for many a year. Bro. Keays, was initiated in the year 1829, and shows on his credentials the signature of the old Duke of Leinster. Bro. Wm. Matheson, supplied the tea service, and Bro. Goodacre, made a valuable set of Masonic furniture for the use of the Lodge.

ST. ALBAN'S LODGE, No. 200.—The officers of St. Alban's Lodge of A. F. and A. M., Mount Forest, for the ensuing year, are as follows:

W. Bro. John McLaren, W. M.; W. Bro. Thos. Swan, I. P. M.; Bros. Alex. Cow, S. W.; John McFadyen, J. W.; F. W. Stevenson, Chaplain; L. H. Yeomans, Treasurer; John Simpson, Secretary; Dr C. A. Jones, S. D.; John Rodgers, J. D.; H. Yarlett, D. of C.; R. J. Lale, W. L. Smith, Stewards; Thos. Ainley, I. G.; E. B. Boselly, Tyler.

LEBANON LODGE No. 139, OSHAWA.—The following Brethren were installed on the 24th June, officers of the Lebanon Lodge 139, for the ensuing year by V. W. Bro. John Boyd, assisted by W. Bro. C. A. Jones, viz.:

Bros. Martin Gilbranson, W. M.; Charles T. Gibbs, S. W.; Wm. Hay, J. W.; Wm. H. Finnimore, Treas.; V. W. Bro. John Boyd, Secretary; Bros. E. Aylesworth, Chaplain; Robert Gott, D. of C.; Wm. Deans, S. D.; George Kellond, J. D.; Wm. Lamblard, Wm. S. Bryant, Stewards; Wm. E. Wellington, I. G.; Wm. Hurl, Tyler.

ST. MARK'S LODGE, No. 105, Drummondville.—The following Brethren were installed and invested on the Festival of St. John the Baptist viz.:

W. Bro. John Mills, W. M.; Bros. Geo. Henderson, S. W.; John Campbell, J. W.; Geo. J. Duncan, Treas.; Theo. W. Woodruff, Secretary; J. J. Mason, Chaplain; D. Robinson, S. D.; Wm. Kennedy, J. D.; R. Garner, S. Morse, Stewards; James Stiff, M. of C.; Geo. Woolenough, J. D.; Jas. Hughes, Tyler.

We were interviewed recently by Bro. F. B. Case, junior the General Agent of the Masonic Publishing Company New York, who is offering to the Masonic Fraternity in Canada, a very valuable work entitled "General History, Cyclopedias, and Dictionary of Freemasonry," compiled by Bro. Robert Macoy, 33rd, and it embraces a fund of information of the utmost value to the Masonic student. We have pleasure inexpressing our conviction that every reading Mason should possess it.

ROYAL ARCH—New Brunswick—At the regular convocation of New Brunswick Royal Arch Chapter, R. C., held Tuesday evening at the Masonic Hall, the following officers elect, for the ensuing year were duly installed into office by Companion D. R. Munro, 33°, Grand Superintendent of R. A. Masonry for New Brunswick, assisted by James McNicol, Jr. Past Z.

E. Com. Henry Duffell, 1st Principal Z; E. Com. Dr. Joseph C. Hatheway, Past Principal Z; E. Com. Henry G. Hunt, 2nd Principal H; E. Com. George H. Pick, 3rd Principal J; Com. Samuel Edgett, Principal Sojourner; Com. W. C. Allan, Senior Sojourner; Com. David Miller, Junior Sojourner; Com. James McNichol, Jr. Treas.; Com. David S. Stewart, Scribe E; Com. Charles Hillman, Scribe N; Com. Eela R. Lawrence, 32°, M., 1st Veil; Com. James Denny, 32°, M., 2nd Veil; Com. James Pickett, 32°, M., 3rd Veil; Com. Dingee Scribner, Janitor.

ROYAL ARCH.—The Grand Chapter of Royal Arch Masons of the State of New Jersey met in the city of Trenton on Wednesday the 10th Sept. 1873, at which meeting there were a large number of Representatives. The following officers were elected to serve for the ensuing year:

Comp. W. H. McIlhanney, G. II. P., Comp. John Woolverton, D. G. H. P., Comp. Fred. Guise, Grand King., Comp. Edward Goeller, G. S., Comp. T. Layton Register, G. Treas., Comp. Thos. J. Carson, G. Sec., Comp. N. J. Jennings, G. C. of H.

We have received the initial number of "*Light in Masonry*," a Monthly publication, 16 pages, at one dollar per annum. This Paper will be confined mainly to Craft Masonry, and the proceedings of *The American Holy Land Exploration*, particularly of the Masonic movements connected with the Lodge recently organized at Jerusalem. One page will be given to illustrated descriptions of Ancient Coins. The Masonic intelligence will be more of a general than local character.

The foregoing monthly publication is edited by our valued friend Bro. Dr. Rob. Morris, who is celebrated for his many literary productions, and his present contributions will be looked for with eagerness and read with pleasure and profit. We trust all, for none need plead poverty, will send their name accompanied with one dollar, and obtain therefor a casket of rich jewels in return.

COWANS AND EAVESDROPPERS.

This is a purely Masonic term, and signifies in its technical meaning an *intruder*, whence it is always coupled with the word *eavesdroppers*. It is not found in any of the Old Manuscripts of the English Masons anterior to the eighteenth century, unless we suppose that *louren*, met with many of them, is a clerical error of the copyists. It occurs in the Schaw Manuscript, a Scotch Record, which bears the date of 1598, in the following passage: "That no Master nor Fellow Craft receive any *lourens* to work in his society or company, nor send none of his servants to work with *lourens*." In the second edition of Anderson's Constitutions, published in 1738, we find the word in use among the English Masons, thus: "But Free and Accepted Masons shall not allow *cowans* to work with them, nor shall they be employed by *cowans* without an urgent necessity, even in that case they shall not teach *cowans*, but must have a separate communication." There can, I think, be but little doubt that the word, as a Masonic term, comes to us from Scotland, and it is therefore in the Scotch language that we must look for its signification.

Now, Jamieson, in his Scottish Dictionary, gives us the following meanings of the word :

"*COWAN*, s., 1. A term of contempt; applied to one who does the work of a Mason, but who has not been regularly bred.

"2. Also use to denote one who builds dry walls, otherwise denominated a *dry-diker*.

"3. One unacquainted with the secrets of Freemasonry."

And he gives the following examples as his authority.

"'A boat carpenter, joiner, *cowan*, (or builder of stone without mortar,) get 1s at the *minimum*, and good maintenance.' P. Morven, Argyll's Statistic. Acct., x, 267, N.

"'Cowans, masons who build dry stone dikes or walls.' P. Hal-kirk, Carthn, Statiste. Acct., zix, 24, N.

In the "Rob Roy" of Scott the word is used by Allan Inverach, who says, "She does not value a Cawmil mair as a *cowan*."

The word has, therefore, I think, come to the English Fraternity directly from the Operative Masons of Scotland, among whom it was used to denote a pretender, in the exact sense of the first meaning of Jamieson. In fact, the Scotch Operative Masons employed it as a title of contempt, just as the printers of the present day call an unworthy member of their craft a *rat*, or the stone-cutters a *scab*.

There is no word that has given Masonic scholars more trouble than this in tracing its derivation. Many years ago I sought to find its root in the Greek *kuan*, a dog, and referred to the fact that in the early ages of the Church, when the mysteries of the new religion were communicated only to initiates under the veil of secrecy, Infidels were called "dogs," a term probably suggested by such passages as Matthew, vii, 6:) Give not that which is holy to dogs;" or Philipp., (iii, 2:) "Beware of dogs, beware of evil workers, beware of the concision." This derivation has been adopted by Oliver and many other writers, and although I am not now inclined to insist upon it, I still think it a very probable one, which may serve until a better one shall be proposed. Jamieson's derivations are from the old Swedish *kujon*, *kuzhjoh*, a silly fellow, and the French *coion*, *coyon*, a coward, a base fellow. No matter how we get the word, it seems always to convey an idea of contempt. The attempt to derive it from the *chouans* of the French revolution is manifestly absurd, for it has shown that the word was in use long before the French revolution was even meditated.—*Mackey's Freemason*.

A PROPER MASONIC APPRECIATION OF THE INDIVIDUAL CHARACTER OF CANDIDATES FOR INITIATION.

Under this heading we intend to speak of Freemasons in "words that have the bark on," (as old Bro. Andrew Jackson, P. G. M. of Tennessee, once said), and we want it to be distinctly understood, that if any of our readers feel that they do not want to read that sort of language, they had better leave off right here. All who do not wish to remain until the work is done, have leave to depart, because we don't want it disturbed while in progress.

Relative to the proposition of candidates for the mysteries, and the manner of reporting on, and voting for them, we have noticed so many inconsistencies that we intend to speak plainly about it, and in alluding to this matter at this time, we do not confine ourselves alone to Freemasons, but to several other organizations we belong to, for we find the

same want of proper appreciation of character existing in one as much as in the other.

Take, for example the average age of candidates for mysteries, and it will be found that eight-tenths of them are young men whose future characters are yet to be formed, and whose fame, (if they gain any) is yet to be developed. After a man has arrived to the years of forty, his character is pretty well established, and whatever prejudices he may have established during that time, are pretty well settled in the public mind; therefore, after that age a man of fixed and firm principles, stands but a mighty poor show of passing an unanimous ballot in any kind of a society, for the reason that he has to pass the decision of at least a half-dozen of young men, who have no established views of their own, or else of a dozen old curmudgeons, who have not got over chronic prejudices.

The truth is that all young men should be voted for by young men, and old candidates be voted for only by old members. We might carry it further, and say with equal logic that candidates belonging to any particular church, should be voted for only by the members of that denomination; that Democrats should only be voted for by Democrats; Radicals by Radicals, and that convicted fools should alone be kicked to death by jackasses. Considering the way the world goes, the above would make a first-class litany. In this age, negative and one-horse men stand a thousand times better chance than a man of positive and decided principles. We could pick up a man at any time, who did not have sense enough to get out of a shower of rain; who would believe that the moon was made of green cheese, if we said so; who would not know for twenty-four hours at a time what candidate he would vote for; who would just as leave believe one religion as another, and after he got through with all of them, would not know a spire from a derrick on an oil well. Such a man would make a first-class candidate for almost any society in the world, and we would bet two to one that he could pass the ballot box. This is all wrong. These are not the kind of men that are wanted any where, especially in a Masonic lodge. What we want is a first-class institution in this, or any other country, composed of intelligent and independent citizens, who are intelligent and independent members. Does any body suppose for a moment, that men like Andrew Jackson, Jno. C. Calhoun, U. S. Grant, Horace Greeley, Jefferson Davis, Charles Sumner, Henry Wilson, Frank Blair, or even Geo. Washington, could pass an unanimous ballot to-day? We say, emphatically, No! Why? Simply because we have accepted too many men of narrow minds, and possessed only of a single idea. We must stop this sort of membership. We must let the world know that miserable, and narrow contracted-minded bigots have no place in Freemasonry. Washington, Jackson, Franklin, Marshall and others, became Masons before they acquired public reputation, but appreciating as they did, the sublime principles of the institution, they adhered to it, and tried to, and helped to build it up. The great difficulty has been that candidates of a *positive* character have been rejected simply because they were often voted for by *negative* men. We want to stop this sort of business, and elevate our noble and intelligent institution to a plane that it should stand upon. Freemasonry proper, is not founded upon a system of life insurance for the benefit of the rabble; it looks to higher and nobler aims of social and moral culture; it looks to the Godlike and infinite. It is intended to fill that horrible void between degraded mortality and immortal perfection. This it can not

do by taking into its membership the riff-raff of the world. This it has not done, by any means, in a practical sense, but it has taken in those, any one of whom, by a single ballot, can reject a candidate, simply because he is a free and independent man of unblemished character.

Every Lodge should struggle to rise to this grand and noble level. Whenever you have a candidate whom you find to be incapable of allowing other people to differ with him, reject him, for if elected, he will, in turn, reject every other candidate of real, intelligent merit.—*Gouley's Freemason.*

A SINGULAR INCIDENT.—A few weeks ago, in the City of Washington, a Fellow-Craft, who had been regularly passed in one of the Lodges, anxious for proficiency to enable him to advance, was advised to go to a Lodge of Instruction. He applied for admission, and by a mistake of the Tyler, was vouched for and passed in, while the Lodge was engaged in exemplifying the third degree, and witnessed the entire exemplification before his real Masonic rank was discovered. M. W. Bro. C. F. Stansbury, the Grand Master of the District, was immediately sent for; and, upon learning the facts, convened the brethren who were present into a Lodge of Emergency, and had the third degree conferred forthwith upon the involuntary intruder—two weeks in advance of the time when the degree would have been regularly due. The record of the proceedings of the Emergent Lodge was certified to the Lodge in which the Fellow-Craft had received the first and second degrees; and the Grand Master authorized that Lodge to receive the fee, and to take the so-made Master Mason as a member, as if he had been regularly received in the Lodge. But the Lodge, upon ballot, refused to receive him. He is now, in the opinion of the Grand Master, in which we concur, to be recognized as a Master Mason in good standing, but unaffiliated, with the privilege of applying to any Lodge for membership.—*National Freemason.*

THE NEED OF LIGHT.

“Once upon a time,” I will not mention either time or place, the writer of this was appointed on a committee of examination, ordered by the W. M. of the Lodge, to try the quality of a visiting brother, a stranger to every brother present.

What was the astonishment of the examiners to discover that the visitor was perfectly unable to make himself known as a Mason! He could not recollect even the name or number of the Lodge he hailed from! The Senior Deacon sternly asked the stranger if he could give any account of the sublime third degree, who answered:

“I think I was raised!”

“With what were you raised to that degree?”

“With a sprig of shillalah!” answered the supposed impostor, amid the uncontrollable laughter of the committee.

And yet it turned out that this man was no impostor, but a subject that had been “hurried through,” to go on a sea voyage. The occurrence above related transpired in a Lodge under this jurisdiction, the members of which will recognize every detail here narrated, as strictly correct.

Such specimens of non-reading, unlearned Masons, are altogether too common for this enlightened age; if any of this description should

perchance read this, it is to be hoped they will accept a little good advice. If they are at all sensitive to the feeling of shame, let them avoid the ridicule of strangers by trying to know something; at least enough to prove themselves no cowans, but brethren. Even at the cost of a little time, labor and money, be an intelligent Mason, or abandon an Order that is designed alone for men, worthy of respect for their intelligence and lofty aims.—*Gouley's Freemason.*

A gentleman in Illinois who is personally acquainted with the facts below stated, sends us a report of the following good joke as too good to be lost.

"Professor Blanchard, President of a college and the great anti-masonic apostle, called upon the parents of a lady friend of mine. The husband of the young lady was absent in the city, and the fact that he was a Mason came to the knowledge of the professor. Being requested to lead in the family devotions, he prayed after this manner:

"We pray that the husband may become a better man, who now hides secrets from the wife of his bosom and the mother of his children!" 'H—m—m,' instead of 'amen,' ejaculated that same mother.

And, here comes in the joke, as she told an acquaintance: "I've been married twelve years and never had a child or the ghost of a child."

Rev. Mr. Blanchard used the sacred shield of hospitality, and the sanctity of a family prayer, from behind which to assassinate the character of his absent host, and to insult the feelings of the wife in her presence; but he got no "Amen" to it, and has probably since learned that he made an ass of himself by not knowing the difference between a "wife" and a "mother." Of all the cowards in the world none are so contemptible as those who assassinate the character of absentees through the formality of a prayer.—*Gouley's Freemason.*

JURISPRUDENCE.

QUESTION.—"Can a man be made a Mason in one Lodge, who has been rejected in another without the consent of the Lodge in which he was rejected."

ANSWER.—He can, after the expiry of the constitutional period of twelve months. The Constitution of the Grand Lodge of Canada recognizes the right of a candidate for the privileges of Freemasonry to apply for the same to any Lodge within its jurisdiction, and consequently as soon as the prescribed term has expired he is free to make application again and can avail himself of the constitutional privileges in the same manner as if he had never before applied or been black balled, but is subject to the constitutional regulation in such cases.

QUESTION.—Is a Master Mason bound to wear in Lodge the regulation apron as prescribed in the Constitution of the Grand Lodge of Canada, or can he wear any apron he choose?

ANSWER.—All Masons belonging to this jurisdiction are required to wear the regulation apron as prescribed by the Constitution and have no right to wear any other. Visitors are permitted to wear the apron recognized by the jurisdiction from whence they hail.

MARRIED.—At Trinity Church, St. John, N. B., on Saturday, 13th inst., by the Rev. Dr. Coster, Brother Ira Cornwall, Jr., of that city, to Minnie D. Sumner, youngest daughter of the late Brother Edmund A. Price, of New York.