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# THE CRAFTSMAN;

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### A CLEAR BALLOT FOR A WIFE.

A STORY FOUNDED ON FACT.

BY W. H. H. E.

A few years ago there resided in the quiet village of C——an earnest, active member of one of the leading churches, whom we shall call for the want of a better name, David Winslow. He was one of those active men who are naturally born to lead, and in the church society he exercised considerable influence in the direction of its affairs, and for one occupying the position he did (being an humble carpenter), was looked up to many for advice and good council. While he was an earnest, ardent and honest worker in the Lord's vineyard, he was equally as honest in opposition to all secret societies, and lost no occasion to make known his objection to them. At the class meeting he prayed fervently to the Great Architect to so enlighten the minds of all men, that they would forsake the errors of their ways and unite with the church in practising those Christian virtues which we are taught to observe.

At the workshop he often held long arguments concerning the evil effects of secret societies on the community; and while he thus argued his eldest son, Hiram, who worked day by day at the same bench, was an attentive listener; and naturally enough, it awoke in his mind a desire to know more of the mysteries of which his father talked.

Mr. Winslow usually directed his conversation to Mr. Henry Pearson, a man of sixty, who, while he held but little argument with his shopmate, would occasionally ask questions in such a manner that, while they related to the teachings of the church, they pointed strongly towards the principles of Free and Accepted Masonry. Thus days and even months passed. Mr. Winslow, whenever an opportunity offered, used to question Father Pearson about the sincerity of Masonry, until Father P. concluded that he ought to plainly tell the scoffer what Masonry was and what it was not; so turning from his bench, where he had been drawing some some designs for a new church edifice, he said: "Mr. Winslow, I have heard you for a long time make light of Masonry, and ridicule its principles; and now I feel it my duty to tell you that you are very far from the truth in your condemnation of a society

which embraces the best men of every nation, in every station of life, and whose principles are as enduring as the church in which you make so loud professions; for, like the church, its great light is the holy Scripture, by which we are taught Faith, Hope and Charity; and the greatest of these is Charity, for it extends beyond the grave through the boundless realms of eternity.

"By the exercise of brotherly love we are taught to regard the whole human race as one great family; the high and low, rich and poor; who as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other. On this principle, Masonry unites men of every clime, sect and opinion, and cements true friendship between those who otherwise might remain for ever at a distance from each other. It is the duty of every Mason to relieve the distressed but especially a brother Mason. To soothe the unhappy, to sympathize with their misfortunes, to restore peace to their troubled minds, is the great aim Masonry has in view.

"It encourages fortitude, teaches prudence, practices temperance and endeavors to administer justice without distinction. It commands charity and practises charity; and while I honor, esteem and love the church, I equally honor, esteem and love masonry. Masonry teaches us not to scoff at other men's opinions however different from our own; not to traduce the character of those who choose to worship the Almighty in their own chamber; not to speak ill of our neighbors; not to blaspheme; but ever to extend the hand of charity, that shall give to the sick and distressed wherever found, of whatever nation, from whatever clime, so long as they are worthy. Such, Mr. Winslow, is Masonry."

The scene was a remarkable one during the utterance of the remarks by Father Pearson. David Winslow was astonished to find so earnest and ardent a defender of Masonry, for while he knew Mr. P. occasionally argued with him on his favorite topic in rather an evasive way, he little dreamed that he was a member of the despised fraternity.

The younger Winslow dropped his saw, and seemed to take in every word that was uttered; and it was evident from his manner that he was not satisfied with so meagre a statement, for he desired to know more about the brethren who assembled to build the Temple at Jerusalem. He determined to have a confidential talk with Father Pearson at the first opportunity; but it did not occur as soon as he expected.

The next morning dawned hot and sultry, and as soon as the breakfast was over he hurried to the shop in hopes to meet Father Pearson before seven o'clock. But at arriving at his place of labor he was disappointed not to find Pearson at his accustomed place. The forenoon passed, but the faithful Mason did not come to finish his designs for the Workmen. At noon young Winslow, knowing the punctuality of Father Pearson when well, surmised that the heat had been too excessive for his friend, so on his journey to dinner he passed a little out of his to his own home to call at the humble cottage of Mr. Pearson, and ascertain the cause of his absence.

He seized carefully the old-fashioned bronze knocker and let it fall one, two, three times, and again once. Soon a light step was heard inside, and the door was opened by Miss Alice Pearson, Mr. P.'s only daughter, who pleasantly bade him "Come in!" Young Winslow declined, but said he had called to learn why her father had been absent from the shop. She replied that her father had been very sick all night—that he was overcome by the extreme heat—and she feared at

one time that she should be left alone. Tears came to her eyes as she uttered the last words, and further conversation was interrupted by Mr. Pearson calling young Winslow to his bed-side, when he told his young friend how he had been taken ill, and how Alice in the still hour of night went to call the doctor, as they were alone with no one to send. Young Winslow's call was necessarily short, but as he bid his friend and Alice good-bye he promised to call again. As he stepped off the door sill, Alice said, in an undertone: "The doctor is fearful that it will turn into brain fever, and if it does it will be so terrible to be all alone!"

Young Winslow assented to this, but hoped all would turn out for the best, and started homeward, after renewing his promise to Alice that he would call in the evening and do any little errand she might require.

At his bench that afternoon many things passed through his mind, not the least of which was the neat and humble home, of his sick friend. Father Pearson grew worse, and young Winslow called every day to learn how his friend's health fared, and to do anything needed. A week had passed; a few neighbors had called on Father Pearson; but Alice watched day and night beside the bed of her father, scarcely tasting food, and she was weary and care-worn. Young Winslow noticed how miserable she looked, and on returning home one night told his mother that he feared Alice Pearson would get sick in taking care of her father, and that she looked as though she had not tasted food in a week.

Mrs. Winslow told her son that she was sorry for the Pearson family and that if she got through her baking in time, she would go over and see the sick man. About four o'clock that afternoon Mrs. W., a kind hearted Christian woman, rolled up in a napkin a few biscuits and a loaf of cake and went over to the Pearson's cottage. She rapped, and was on the point of knocking a second time, when the door was opened by Alice, who had her head tied up with a white handkerchief, and looked very pale. Alice asked her in, and said as she did so; "I have been up with father all night, and I have got such a head-ache that I can hardly sit up." Mrs. Winslow did not wait to ask what to do, but set to work at once to relieve Alice's head-ache. She went into the kitchen to make a fire for the purpose of preparing a cup of strong tea for her young friend. She managed to find some bits of wood, and soon the tea was prepared, and Alice drank of it as though it tasted good. When Mrs. W. left, Alice felt much better and Mr. Pearson said he felt more comfortable.

The first question Hiram Winslow asked his mother on returning home to tea, was if she had been over to Father Pearson's. She told him she had, and during the conversation expressed to her son the belief that Alice had nothing in the house to live on. She said she would make up a basket of necessaries and he might take it over after tea; but just as tea was over, visitors called on Mrs. W., and the donation for the time was forgotten.

Next morning Hiram Winslow determined to take up a small contribution for his sick shop-mate, and stepped over to Warren Sanford's bench and told him in a half confidential way what his mother had said regarding the necessities of Mr. Pearson. Sanford regarded the plan as a proper one, and advised him to draw up a paper and let all sign it, and give what they felt best able to afford.

Young Winslow looked all over the shop to find a blank sheet of writing paper, but was only able to find a half sheet printed on one

side. It was the best he could get, and thinking that it did not make much difference on what the names were written, so long as secured the aid he desired, he prepared a proper heading and wrote his name first, giving five dollars. By this time it was twelve o'clock, and Warren Sanford had gone, without subscribing, or announcing his wish to do so, although young Winslow had read the substance of the heading to him before he went. He had hoped that Sanford would have put his name down next to his own, but he was gone; so after asking one or two others, he passed the paper over to his father just as he was passing out of the door to go home for dinner.

David Winslow read the heading and the names, and then accidentally turned it over to see what was on the other side, and there he found a blank proposition for the mysteries of Masonry, directed to Trinity Lodge, No. ---. Mr. Winslow, after reading it, looked sternly at his son, and then glanced at the paper, and said: "Hiram, I had hoped that my son would never be guilty of having anything to do with that really bad association of men who call themselves masons. Since I have come to be a man, I have avoided them as a class not to be tolerated or countenanced: and while I would be glad to aid Mr. Pearson, let him apply for aid to his boasted Masonic brethren; that is the proper place for him to solicit alms, not here." He again looked at the paper and read: "Hiram Winslow \$5." His face was flushed with anger, and he said: "Hiram you are not able to give five dollars. Why! when I asked you to give towards the mission chapel, you said that you could only give one dollar, and here you have put your name down for five times that amount, where it will never do you any good; while, if you had given that amount to the chapel fund, your name would have been placed in the corner-stone and have gone down to future generations. No, I cannot give anything, much less put my name to any Masonic paper."

Young Winslow felt sorry for his father, and said: "Father I am sorry that you will not give anything to aid old Mr. Pearson. I know that he needs it, for when I called there the other night Alice had only some clear tea for supper, and I don't know how they can buy any medicine, for Mr. Pearson told me that his last week's wages were gone, and that he hoped he should get out soon, so as to let Alice complete some dresses she had promised to finish the day he was taken sick. And, so far as the money is concerned, it will do more good to him and Alice than it will to me, and they need it much more than the mission chapel, for I heard you tell Mr. Warner, only the other day, that more than enough money had already been raised to build the chapel and buy the lot on which to place it. Don't you remember when you asked me to subscribe, you said it was 'more blessed to give than to receive,' and if it was so in that instance, it is thrice blessed in aid of Father Pearson. I have got twenty-two dollars, and I was anxious to make it up to twenty-five before I carried it over to Mr. Pearson, and I had hoped that you would give me at least three dollars."

Mr. Winslow replied that he could not afford it, and he would not put his name to the paper anyway. Young Winslow determined to make it twenty-five dollars, so he rubbed out the "5" at the end of his name, and made it an "8," and, rolling up the money in the list, put it in his pocket to carry it over to Mr. Pearson after supper.

Warren Sanford was a member of Trinity Lodge, and when young Winslow showed him the heading to the subscription paper he determined that Masonic aid should be the first that should reach a distress-

ed brother, especially one who was so beloved as Bro. Pearson. He therefore quit work a little before noon, and went direct to the Master of Trinity Lodge, Mr. David Wakelee, and told him of what had taken place at the shop. The Master at once sent word to his wife not to wait dinner for him, as he should be absent on Masonic duty, and then stepped over to a brother Mason's store and ordered such necessaries of life as he thought might be needed at the sick brother's house. He then went in advance to see Bro. Pearson, and almost scolded him because he had not sent word to him that he was sick. Bro. Pearson said he had no one to send, and if it had not been for the visits of young Hiram Winslow he didn't know how he and Alice would have got along. The Master left, promising to come again in the evening, with his wife and Warren Sanford, who had told him he would come and watch with him that night. Alice Pearson heard the remark, and, while she disliked to leave her father, she felt as though to have part of the care taken from her mind for a little while would be a great blessing.

Toward dark young Hiram Winslow knocked at the back door, for fear of disturbing Mr. Pearson, if he went to the front door, and as he stepped upon the well-worn stone step he saw a large a large basket filled with bundles, and just beside the handle was a small slip of brown paper written in a coarse hand, "For Mr. Pearson, by a friend." Young Winslow gazed at it a moment before he knocked, and wondered who had been there before him. He thought some one must have found out the wants of his friend, and this was the way they were doing good without being known. He gave three raps, and as he did so the thought came to him to put the money in the basket; but before he had time to unroll the money from the paper he heard the light step of Alice inside. He dropped the money, paper and all, into the basket just as she opened the door and bade him come in. When she opened the door she could not see the basket, so young Winslow called her attention to it, and she wondered where it came from. He passed it up to her so she could read the note beside the handle, and when she had finished she attempted to take the basket from him, but it was too heavy for her to lift. Young Winslow carried it in and as he did so great tears dimmed the eyes of the girl, for in her own heart knew how acceptable the gift was. She thought that he had brought it, but he denied that he did so, and told her that it was on the steps when he came. She wondered where it could have come from, but no one could tell her. Young Winslow, after a few moments conversation with her, passed into the room where Mr. Pearson was sick, and asked how he was. Mr. P. replied in a feeble voice that he thought he felt a little better. Just here Alice came into the room, where her father, addressing his remarks to his young friend, said: "I fear my sickness will wear out Alice, for she grows pale every day with the watching and care of me." Young Winslow thought she did look a re-worn, and offered to watch that night. Mr. Pearson said he would be glad to have him do so, and as Warren Sanford was coming too he would have company through the weary night. So it was arranged that young Winslow and Warren Sanford were to watch that night, and let Alice have a good night's rest.

As Alice and her visitors sat talking, Mrs. Wakelee came in, and said that her husband would come over after the lodge was closed to see Mr. Pearson; as it was a festival night and he was Master of the lodge, he could not leave very well before the close. Mrs. W. went with Alice

into the sick room, where they talked a long time with Mr. Pearson, and when she went away Alice said to her it seemed that an angel had been there to cheer her up and comfort her. Young Winslow admired the manner of Mrs. Wakelee, who moved like one accustomed to the sick room, and her pleasant voice charmed him, as she talked about matters that would tend to comfort the sick brother. About ten o'clock Mr. Wakelee and Warren Sanford came in. Mr. Pearson was anxious to see them, as he longed to be present with them that night. He asked numberless questions of Mr. Wakelee and Mr. Sanford, until it was feared he would become fatigued, and they got up to go out of the room; but he called them back and said if they would stay and talk he would not say a word. The meeting was talked over, and there was no more interested listener than Hiram Winslow. It was near "low twelve" before Mr. Mrs. Wakelee arose to depart, promising to call again on the morrow. Soon after they left, preparations for the night were made. Alice was to sleep in the parlor close to her father's room, while Sanford and Winslow were to sit in the back kitchen so that they could talk and read if they wished it. After all was quiet, and Hiram was certain that Alice was asleep, and her father's medicine had been administered, he began to ask his friend Sanford to tell him what the principles of Masonry were. Although Warren Sanford was a new Mason, he stated briefly the principles on which the craft is founded. Young Winslow, before the morning watch was over, determined to see the mysteries of Masonry, and so expressed himself to his companion. Mr. Sanford advised him to consider well before he offered himself at the altar of Masonry; not because there was anything which a good man could condemn, but to be a Mason at heart one must be prepared to suffer reproach and sometimes abuse in silence, rather than attempt to vindicate before an excited crowd the goodness and charity of Masonry. "You know that your father is an unflinching opponent of all secret societies and especially the Masons; and you as his son, ought not to adopt a course that you feel will be distasteful to him, until you have fully considered the matter; but after such careful consideration you may conscientiously take the step you propose."

Young Winslow said that before he took the step he should tell his father of what he intended to do, but as he was of age he should act as he had purposed. Mr. Sanford again cautioned him not to act too hastily, for he had plenty of time to consider the matter, as lodge did not meet again for several weeks, having adjourned for a summer vacation.

During nearly the whole of the night watch Father Pearson had been awake and heard the conversation, and when daylight dawned he called young Winslow to his bed-side and cautioned him not to act too hastily, nor bring sorrow to the grey hairs of his father. He said: I am glad that you think well of Masonry after hearing so many denunciations of it, for it satisfies my mind that you will make a good Mason; and, if you desire it, I should very much like to present your name to our lodge for acceptance." Here the conversation closed, and young Winslow and Sanford went home, having called Alice to attend to her father. As they left the house she thanked them over and over again for their kindness, and she looked quite refreshed after a good night's rest.

Days passed. Father Pearson gradually grew worse, notwithstanding the unremitting care and attention of his friends and brethren, and

one Sunday morning he passed to his heavenly home without a struggle, his bedside surrounded by many dear friends. As his end drew near he turned to Mr. Wakelee and said: "Brother Wakelee, through you to Trinity Lodge I commit the care of my daughter Alice, who for years has been my support and comforter since my faithful wife passed away. Let her be taught to love the institution of Masonry, to live by its example, until some worthy brother shall ask the lodge for her hand, and choose her to be his partner through life."

Mr. Wakelee assured the dying brother that his request should be fulfilled, and while he was speaking he noticed the approach of death's messenger, and soon the spirit of the good brother had gone to the Grand Lodge above, to sit at the right hand of the supreme Grand Master of Creation.

Alice was completely overcome by the loss of her father. She was an orphan now. Where should she go, or what should she do? It was with difficulty that Mrs. Wakelee and other ladies could remove her from the body of her father, but like true Christian women they comforted her as much as it was possible. While the preparations for the funeral were being made by Mr. Wakelee, the Master of Trinity Lodge, and other brethren, Mrs. W. took Alice to her own home in hopes that a change of scene would tend to quiet her mind. It did, in a measure, for a short time, until the day of the funeral, when Alice returned to her old home and as she crossed the threshold she wept bitterly. She passed at once to the death chamber, where she knelt and offered up a prayer to God on high to pity the poor orphan. While she thus wept, young Winslow came in, and seeing her deep distress, went to her and tried to comfort her. She at last listened to his friendly entreaties, and seemed to try to nerve herself to repress her feelings.

During his sickness, Mr. Pearson had expressed a wish, if he should die, to be buried by his brethren, and it was arranged that after a short service at the house the services at the grave should be conducted by the Master of Trinity Lodge.

The hour for the services at the house arrived, and the rooms were crowded by friends wishing to pay the last tribute to one who in life had been a good citizen and an honest man. The remarks of the Rev. Mr. Louny were exceedingly appropriate. He spoke of the life and character of the deceased, and closed his remarks by paying a worthy and a worthy tribute to the association of men who had so faithfully cared for their brother to the end. He spoke of the great charity which extended even beyond the grave. Among the funeral assembly and of those who followed the remains to their final resting place was David Winslow and his family. He had listened to the divine word over the ashes of a dead friend, by one who spoke eloquently of an association he had despised. The words of the preacher and the actions of the brethren that day worked a change in his heart, and while he uttered not a word, his mind was busy, questioning if in the past he had not acted wrongly. At any rate, he never renewed the theme in the shop.

Alice Pearson found a home with Mr. Wakelee and his wife, and when either was called to visit the sick she always went with them, and by her words of cheer and good will was a welcome visitor to every bedside.

When the fall meetings of the lodge were resumed, the Master laid the dying request of Brother Pearson before the lodge, and the charge being accepted, Alice Pearson became the child of Trinity Lodge. Through the kindness of one of the members she was sent to a boarding



school to finish her education, and as years rolled on she became a most beautiful woman, admired not only for beauty but for those accomplishments which make the true woman.

It was not long after the lodge had taken its new charge before Hiram Winslow, through his friend, Warren Sanford, offered himself a candidate for the mysteries of Masonry. When he handed the proposition to Mr. Sanford, he said: "I have told my father what I intended to do, and he at first made no reply. At last he said: 'Hiram, you have been a dutiful son; you are of age now, and are at liberty to do as you think best. If by joining the Masons you feel it will do you good and you can do good to others, I shall offer no objections. For the past few weeks I have thought differently about the subject than I once did. The reply of Father Pearson in the shop, the remarks of Mr. Lorry at his funeral, the action of the lodge in providing for the orphan, Alice Pearson, has brought new light to my eyes, and new thoughts to my mind. If you desire to join the Masons, you have my consent.'"

The ballot was clear, and as winter approached, Hiram Winslow was initiated, passed and raised to the sublime degree of a Master Mason. At his raising there assembled many of the brethren, for all knew the seeker for more light, and desired to extend to him the hands of brotherly love when he should come from darkness to light.

At refreshments, none were more busy than Alice Pearson; she seemed almost a Mason herself; and when Hiram Winslow took his seat as the honored guest at the right hand of the Master, she slipped up to his side and whispered in his ear, "I am glad you are a Mason, for now I can look to you as one of my protectors," and with a roguish smile she glided away to the other end of the room to leave her young friend to fathom her meaning if he could.

It is almost needless to add that Hiram Winslow became one of the best Masons in the State, and is known to-day for his thorough Masonic knowledge and his pure Masonic life. He advanced step by step until he reached the chair in the East, and while he occupied that seat he relieved the lodge of the care of Alice Pearson by promising before the law to honor, love and cherish her until death should them part, first having obtained a clear ballot to her hand from the lodge.—*Loomis' Journal.*

Masons will render their Order more august in the estimation of men by refraining from garrulousness. Whatever transpires in the Lodge-room is sacredly secret, and never ought to be profaned by outside mention. Is not the tyler with drawn sword guarding the portals of our mystic temple, a perpetual symbol of the sacredness and secrecy of our retreat? Around our council chamber a wall is built which no wanton eye can pierce. The entrance to our mysteries is sealed except to those choice spirits who are ever willing to come humbly, and faithfully promise to be secret and silent. There have been instances in which the secrets of great discoveries have been so rigidly guarded that, for a season, the most curious eye, was defeated in its efforts to pry in the shop or laboratories where the process of manufacture was executed. More secret the work of masonry than all this, and more sacred the obligation of its craftsmen than the oaths of artisans engaged in such manufactures as we have intimated. As our doors are tiled, so let our lips be guarded. Slight incidents of the Lodge-room are secret.—*Exchange.*

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

BY ALBERT G. MACKAY, M. D.

CHAPTER XXXII.

OF THE REPORT OF A COMMITTEE ON CHARACTER.

When a petition for the initiation of a candidate into the mysteries of Masonry or for the application of a brother who has demitted from the Lodge to which he was formerly attached is presented, the application is, by a law so universal that it almost has acquired the nature of a landmark, referred to a Committee of Investigation, or, as it is often called, a Committee on Character.

The importance, and indeed the absolute necessity, of a proper and careful inquiry into the character of candidates for initiation cannot be too often or too deeply impressed upon the mind. It is the greatest of all guards that the wisdom of our ancestors has thrown like ramparts around the security and safety of our order.

So important has this preliminary step towards initiation been deemed that the Ancient Constitutions twice prescribed it as a positive regulation. In the article *Of Makings*, it is said, "No Lodge shall ever make a Mason without due inquiry into his character;" and again, in the article *Of the Duty of Members*, it is declared that "No man can be accepted a member of a particular Lodge, without previous notice one month before given to the Lodge, in order to make due inquiry into the reputation and capacity of the candidate, unless by dispensation."

This ancient regulation has, perhaps on account of its evident importance to the safety to the institution, been better observed than any other of the old landmarks. While the contemporaneous rules in relation to the exclusion of maimed candidates, to the absence of religious tests, and many more of equally positive enactment, have from time to time been neglected or denied, I know of no Grand Lodge that has thought proper to abolish the "due inquiry" into character. The Grand Lodge of Virginia did, it is true, some years ago, propose to abolish Committees of Investigation, and to constitute all the members of the Lodge a Committee of the Whole on the character of the applicant; but the opposition here was not to the investigation, but to the mode in which it was conducted.

We are then to inquire into the parliamentary form, which, in Masonic bodies, is adopted in the constitution of this Committee; next into the duties which it is required and expected to perform, and lastly, into the mode in which its report is to be made and action to be taken therefrom.

As soon as a petition for initiation or affiliation has been read, it must be referred to a Committee for investigation into the character and qualifications of the candidate. Sometimes this Committee is appointed on a motion made by some member. But as in every Lodge there is, or ought to be, a rule requiring the submission of the petition to a Committee, it is not essentially necessary that any such motion should be made. The presiding officer may of his own motion make the reference and appoint the Committee.

The old regulation, already referred to, designates specifically the time during which the Committee is to exercise the inquiry, and the nature of the inquiry that is to be made. In other words, it defines

precisely the duties and functions of the Committee, and this definition has been made the basis of all subsequent regulations by Grand Lodges on the subject.

The old regulation prescribing that a previous notice of one month shall be given to the Lodge, it is to be inferred that during that month the Committee should be engaged in its investigation, so that, having been appointed at one regular meeting, it shall be in order for it to report at the next. This time is prescribed, not merely to afford the Committee an ample opportunity for investigation, but that by the "previous notice" every one who knows anything unfavorable of the applicant may, by being advertised of his petition, be enabled to come forward and state his objections. It is a sacred duty which every Mason owes to his Order, that he should not wait until he is asked for the information in his possession, but that he should voluntarily, and without any solicitation, make known all that he thinks would render the proposed candidate unworthy of initiation. Every member of the order should be, in fact, a guardian watching at the portals of the Temple, and seeing that none pass into the sanctuary but he who has clean hands and a pure heart.

We are next to inquire what are the functions to be discharged by the Committee during the interval of a month between the time of its appointment and that of its report, or, in other words, what is the nature of the investigation that has been committed to it. Now, the old regulation says that the inquiry is made that the "reputation and capacity" of the candidate may be discovered. There is, then, a twofold object in the investigation. The one as relates to his reputation, the other as to his capacity. The reputation of the candidate will affect the standing and character of the institution into which he applies for admission, for good or for evil, accordingly as he shall be found worthy or unworthy of the favor that has been bestowed upon him. He must be "under the tongue of good report," and the Lodge which should admit a member without this indispensable qualification, would be bringing into our fold, not a lamb, the emblem of innocence and purity, but a ravenous wolf, who will inevitably destroy the flock.

But it is not simply into the reputation of the candidate that inquiry is to be made: his "capacity" presents also a subject of investigation. By the capacity of the candidate we understand his fitness to receive and to comprehend our sublime mysteries. According to the written law of the Order, a fool or an idiot, an old man in his dotage, or a young one under age, is considered as an improper applicant for initiation, because, in these instances, there is either a total want of mind or an impaired or undeveloped intellect, which would render it impossible for the party initiated properly to appreciate the moral and philosophic instructions imparted to him. Hence, the Grand Lodge of England in view of this mental capacity, has provided in its regulations that the candidate "should be a lover of the liberal arts and sciences, and have made some progress in one or other of them."

These two distinctions of the "reputation" and the "capacity" of the candidate are alluded to in what is technically called the "investiture," or the presentation of the lamb skin apron, which the neophite is told to wear "with pleasure to himself and honor to the fraternity." The pleasure to himself must depend on his *capacity* to appreciate and enjoy the symbolic instruction of the institution; the honor to the Fraternity will result from the *reputation* which he may bring to the support of the Order.

Our next inquiry is into the mode in which the report is to be made, and the action to be taken thereon. And here it may be observed, that the report of this Committee stands on a different footing from that of any other Committee. The law, or at least the usage, of Masonry has prescribed a particular process through which candidates must pass before they can obtain a right to initiation or affiliation. Of this process the appointment of a Committee, and the investigation and report of that Committee within a specified time, form an integral part. As no motion could be entertained, when the petition was first read, to lay it on the table, or to postpone its consideration, or to dispose of it in any other form than by reference to a Committee, so when the month appropriated by the law to the investigation of character has passed, and the Committee comes up to make its report, it is not, I conceive, in order to make any motion for the postponement of the report, which must as a matter of course be received. If it were in order to move its postponement, it would be in order to move its postponement definitely or indefinitely. But to postpone the reception of the report indefinitely would be equal to a withdrawal of the petition, which the concurring opinion of all Masonic jurists has decided cannot be done; and so that which it is unlawful to do directly might be accomplished in an indirect way.

The time, then, having arrived for the report to be made—that is to say, the regular meeting immediately succeeding the one at which the petition had been read and referred—the report is called up by the Presiding Officer in the regular order of unfinished business. The Chairman or some member of the Committee rises in his seat and makes the report, or, as is more usual, the report is sent to the Secretary's desk, and read by that officer. And here occurs the only contingency in which the report may be postponed; for the Committee, if it finds the duty of investigation more difficult than had been expected, may ask for further time, which will generally be granted, until the next regular meeting; but if the Committee has completed its inquiries, the report will then be read. The Committee is not necessarily confined to any precise formula of language, and may or may not give its reasons for the opinion at which it has arrived. But this opinion must be definitely expressed, as being favorable or unfavorable to the petition.

The report of any other Committee having been read, the action of the Lodge which follows would be either for its adoption, its rejection, to lay it on the table, to postpone it, or to make some other parliamentary disposition of it; but none of these rules are applicable to the report of a Committee on Character. Here the ancient and uninterrupted usage of the Order requires that the action of the Lodge on such a report must take a form of the ballot on the petition. The Presiding Officer, as soon as the favorable report is read, will order the ballot to be taken, and the result declared. There can be no discussion on the nature of the report or the character of the applicant; but the ballot must immediately follow the reading of the report.

But the report may be unfavorable; and in prescribing what action is then to be taken, we are embarrassed by the fact that Masonic jurists here materially differ in their views. Some contend that an unfavorable report requires a ballot just as much as a favorable one, and that there is no mode of rejecting a candidate except by the ballot. But other jurists of equal reputation contend that an unfavorable report is equal to a rejection without a ballot, and in that case the ballot should be dispensed with. I confess that I have always entertained the latter opinion.

and that, if the report of the Committee is unfavorable, the candidate is at once rejected without ballot. This usage is founded on the principles of common sense; for as by the ancient Constitutions one black ball is sufficient to reject the application, the unfavorable report of a Committee must necessarily and by consequence include two unfavorable votes at least. It is therefore unnecessary to go into a ballot after such a report as it is to be taken for granted that the brethren who reported unfavorably would, on a resort to the ballot, cast their negative votes. Their report is indeed virtually considered as the casting of such votes, and the applicant is therefore at once rejected without a further and unnecessary ballot.

Let us suppose that the other rule is the correct one, and that a ballot must be taken on an unfavorable report. Now, it might be possible that when the ballot was taken the members of the Committee would be absent from the Lodge. The ballot then might also be clear, and thus a candidate would be elected in the face of a declaration of three members that he was unworthy, and who, if not prevented by circumstances, would have been present and deposited black balls. It cannot be denied that such a proceeding would be worse than a farce, because it would be a violation of the entire spirit of the Masonic system in reference to the election of candidates.

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#### INTOLERANCE.

In order to signify to our readers what we propose to treat of, we shall quote from Webster's dictionary as follows:

"Not enduring difference of opinion or sentiment, especially in relation to religion;—refusing to tolerate others in the enjoyment of their opinions, rights, and worship; unjustly impatient or sensitive with respect to those who disagree with us."

Brethren, this subject is brought to the foreground by an article written by Rev. W. H. Taylor in the *Christian Standard*, of Cincinnati, Ohio, which was sent to us by some one in that city. The article in question is a severe and unjustifiable assault upon Freemasonry. It is "unjustifiable" for the reason that it charges Freemasons with taking care only of the MEN, and asserts that the church only takes charge of the women and children. Heaven forbid that we should for one moment detract from any honest and charitable church membership any of the credit due it, for the care which it takes of the helpless poor and, suffering, male and female, either of mature age, or of innocent childhood. We love and adore from the bottom of our heart, any and every institution which takes care of the suffering. Freemasonry has taught us, (even if our heart had not) to weep many tears of sorrow over suffering humanity. God knows we love the ordinances of His pure religion, in the church or out of it, too much not to sympathize with the suffering brotherhood of man—we sympathize and act with every organization which ministers to the poor and alleviates the sorrows of our fellow beings in the name, and under the divine impulses of our Heavenly Father, no matter by what name it is called. Mr. Taylor draws an unfortunate comparison between the church and Freemasonry by saying that the church has thrown upon its hands many widows and orphans who can not be Freemasons. Very true; women and children can not be Freemasons; but they can be wards of the Fraternity by the most sacred covenants of the human heart and mind. If every church in the land of every denomination, was to take charge of all the poor and suf-

fering people of all other churches, or even of those who belong to no church at all, then it would arrive at the basis of Masonic charity. Does it do this? In many instances churches do so, but in too many instances they do not. Almost every church confines its charities to those of its own denomination, and to a certain extent this is natural and proper, for one sect has a reasonable right to expect each other sect to do the same with theirs, hence church charity becomes necessarily sectarian. As Mr. Taylor truly says, the churches take care of women and children who can not belong to a Masonic lodge, but he fails to tell the fact to his readers, that Masonic Lodges do the same thing, and not only do that, but they go farther and give aid to widows and orphans who belong to all sorts of churches and sects, without any enquiry on that point.

Suppose, for instance, that Jno. Smith belonged to the First Congregational Church of St. Louis, and had in early life married a Roman Catholic lady, and had raised up a family of several children—he going to one church and his wife and children to another—will Mr. Taylor dare to say that, after John Smith's death the said First Congregational Church would spend seven cents of charity on that widow and her seven children? Of course not. He would refer that widow and children to the church where they belonged, notwithstanding he (Smith) may have spent thousands of dollars in his church. Now let us look at the other side. Suppose Jno. Smith was a Freemason, and died as above stated, would Mr. Taylor dare say that the lodge would ever enquire into, or care what church he or his widow belonged to? Of course not, for the Masonic history of thousands of years, would damn such an assertion as a "lie!"

We think that the Rev. Mr. Taylor will, by the time that he has got to this part of our reply, begin to realize that he is standing on untenable ground. He is placing the church in the most unfortunate position of *comparison*. The most ordinary common sense must tell him that his, and every other church, must be sectarian and aggressive—it is the very law and vital point of all sects. Without this law, they will dwindle and die, yet it is the very principle which would, if carried out among us, kill every Masonic lodge in the world.

Does any one suppose for a moment that the Catholic Archbishop of St. Louis would allow the funds of any one of his churches in this city to give weekly, or yearly, alms to the Protestant widow (of a Catholic husband) and her children, and especially if her oldest son was a Freemason? Of course not—any man who would expect that, knows nothing of sectarianism. To tell the honest truth, we do not believe that any other church, Catholic, Jew, Mahommedan or Protestant, would do it, under exactly similar circumstances.

Now take the other side; in the very lodge to which we belong, a brother died and left a Catholic widow and several children, and the oldest boy is a student for the ministry in a Catholic college, and yet our lodge helps her to all she needs. Call this what you please, Mr. Taylor, but we call it FREEMASONRY, which stands out in the broad and charitable sunlight of Almighty God, without fear, favor or prejudice. In that same lodge we are providing for widows, and the education of orphans who are Protestants and Jews, and yet we have several Catholic members whose funds help in that glorious cause. It is all done in the name of Godlike charity and in the divine bond of an undying brotherhood. We do not know Mr. Taylor's church but (whatever it may be) can he say as much? Let every preacher, whether he be

Pope or deacon, attend to the SPIRITUAL wants of his people and with a clear conscience render an honest stewardship to the SOULS under his charge and we will be glad of it—we help to pay that sort of a preacher ourselves, but let them once overstep the bounds of a pure and generous liberality and attack the other co-workers in the vineyards of God's charity and love among our fellows, and we strike back with a quiver of arrows.

We have not said all we might in reply to Mr. Taylor, for fear we might unintentionally strike the church, but we want him and all other narrow minded, bigoted and intolerant people to understand that when they want to measure lances with Freemasonry they must come with all their armor on, and have no holes in it either.

We have let Mr. Taylor off very easy this time, with a few rifle shots; but the next time, if he comes back, we will let loose a battery he has not dreamed of.

The days of traveling by stage coaches and canal boats; of burning witches; of imprisoning a husband for kissing his wife on Sundays; of hanging a man for speaking disrespectfully of the king; of burning a man at the stake for not renouncing his faith; of sending a man to hell because he believed in the infallibility of the Pope; of ostracising a man in politics because he belongs to a secret benevolent organization—we say that these days have forever passed away, thank God. Mr. Taylor may be well read up in the theories of the dark ages, but what he knows of *practical* religion would not be of a particle of benefit to a poor fellow starving to death outside of *his* church.—*Gouley's Freemason.*

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#### PECULIAR PATENTS.

The *Scientific American* has taken the pains to hunt up the records of the Patent Office and investigate the ludicrous elements in patents—showing where genius has been misapplied and where common sense has been wanting. We copy its description of some of these monuments of "love's labor lost":

In 1870, the owner of certain beehives, irritated by the loss of his honey by the bee moth, asked a patent for a combined hen-roost and bee-hive. He had noticed that the bee moth travels at night, while the bee works by day. His desire, therefore, was for a device that should admit the worker by day and keep out the thief by night. This his ingenuity effected by the erection of a hen-roost pivoted in a beehive provided with gas. The bees were expected to be in their cells just before dusk, and the hens lighting on their roosts were then to close the gates of the hive, and keep them shut all night. The early rising of the fowls would automatically open the gates again, and return the bees—their honey all safe—to the airs of heaven and the flowers of earth. He received his patent.

Another applicant asked for a patent right for an artificial moon, that should light each town that used it without expense. His eye had often been struck by the reflection of distant windows at sunset, and how far that light traveled. He therefore proposed a balloon for each town, sufficiently large to raise a large reflector that was to be hoisted every evening at dusk (about the time the hens shut in the becs.) The reflection of the sun's rays cast downward upon the village, was sure to light it through all the darkness of the night. Fortunately for himself, this inventor presented this application through a patent attorney, who

told him it was doubtful if it could be obtained.

Only three years have passed away since a very ingenious gentleman from the rural districts applied for a patent to prevent cows from switching their tails! He presented two models—one shaped like a bottle, around the neck of which the cow's tail was to be curled; the other consisted of a square block, with a hole through the centre, wherein the tail was to be put, and then tied in a knot, so that the animal could not withdraw it. On the presentation of the application, the official examiner thought it could not be granted because of a similar device in "Don Quixote," where Sancho Panza, trying to sleep in the hay loft, was kept awake by the braying of his donkey below. His wakefulness gave Sancho time to reflect that, when riding the donkey the animal switched his tail when he brayed. Descending hastily from the hay loft, the squire tied a block to the donkey's tail to prevent him from braying. But as this device originated with a Spaniard, and had never been repeated in this country, the office decided to grant the patent. Our readers will, therefore, remember that they can not tie a cow's tail to prevent it switching, without the payment of a royalty to the owner of the privilege.

An applicant for a patent for wooden pavements proposed to mount each block of wood on springs. He claimed that this would remove all jar in riding, and obviate the necessity of springs on carriages.

Another gentleman applied for a patent for heating canals by steam so that boating could go on as well in winter as in summer. The office decided that this invention was worthy of protection, and gave him the patent.

Another applied for a combination of clock and bed, so ingeniously contrived that, when the clock struck, the bottom of the bed dropped out. He claimed that this plan would probably awaken the sleepers.

As early as 1718, Mr. James Pashile patented a swivel gun in England, with the motto:

"Defending King George, your country and laws,  
Is defending yourselves and Protestant cause."

The novelty of this plan was that his gun fired two kinds of balls—a square ball and a round one. The round ball was to be used in all fights against Christian nations; the square balls, that would mangle the flesh more, only in contests with Turks and other heathens. This gentleman of old time must have been the ancestor of Mark Twain, of this country, who so lost his temper because the Secretary of War refused to recommend his gun for a patent. Mr. Twain's idea was to have a swivel gun that should load at the center and should fire off at both ends. In case of a siege, he proposed to load the gun, set it a whirling, and drop it outside the city walls. Before the balls left the mouth of the cannon they would acquire such a rotary motion that they would sweep round the walls outside of the town, killing off all the besieging host. We must acknowledge, however, that we have looked in vain on the records of the office for Mr. Twain's name, and hence we infer he never received his patent.

There would be much of the ludicrous, were there not more of the horrible in the devise of an American embalmer for a patent. Knowing that the office required a working model or drawing in all cases, he obtained the corpse of a little infant, embalmed it in his best manner, and forwarded it, with accompanying specifications. The corpse was immediately returned to him.



One ingenious gentleman wants the nation to let him build a water wheel that should cover the whole front of Niagara, and whose shafting and power should reach all parts of the land.

Another asked for a patent for the invention of the generations of steam, by boring a hole in the ground until he reached the waters that are boiled by the internal fires of the earth. He set forth among the advantages of his plan that there would be no danger of explosions, no expense for fuel, no necessity for engineers—all of which statements are undoubtedly true.

It must have been a relative of this last gentleman, and one equally acquainted with the laws that govern the hidden heart of this planet, who applied for a patent for boring the earth for artesian wells for purposes of irrigation. He gravely set forth that quicksilver was heavier than common earth. He therefore proposes to bore a hole and pour into it a little mercury. By the laws of nature the mercury would be sure to work its way downwards till it struck water, and the water would be sure to work its way upwards till it struck air.

Should it be said that such patents as this last, or that for the prevention of cows switching their tails, for artificial moons, for ploughs doing the work of cannon, etc., must be jokes, we can only reply that shrewd Yankees are not wont to pay thirty-five dollars even for practical jokes, and that none of these designs have culminated into patents under less than that sum, and, when attorneys were employed, under double and quadruple that sum.

The *Journal* (Appleton's) is not large enough to contain the account of singular patents applied to domestic use. More than one application has been made for rat traps with a mirror in the centre. The rat, seeing another rat of his own size and age nearer the toasted cheese than himself, would be sure to spring for it. There have been quite a number of tape-worm traps applied for, where a delicate bait is let down the throat by a delicate thread and the hungry worm drawn up. Constant application is made for flying machines and for balloons. One contriver arms his balloon with cannon, another with Greek fire that should burst and explode when just over the hostile army. In short there is no idea so ludicrous, so wonderful, or even so old, that some person of good sense and evident ability has not endeavored to throw around it, or something like it, the protectingegis of the law of patents.

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Masonry has grown grey with age. Its votaries and disciples are from every land, and speak every tongue; it has outlived persecution and rivalry; it has conquered prejudice and hatred; it has grown stronger and firmer as years have marched apace, until now, like a mighty giant, its arms encircle the world. The high and low, the rich and the poor, the great and the unknown, have flocked around its altars. There must be some potent spirit that has influenced its destiny, for since our ancient worthies first reared that historic temple, kingdoms and nations have flourished and been forgotten, forms of government have crumbled and decayed. The world has witnessed many civil, political, and religious revolutions, but amid it all, the tenets of our Order and the mysteries of the Craft have been secretly guarded and religiously preserved. And although we have had foes from without, and dissensions within, though church and state have combined for our certain destruction, yet with unbroken ranks and unwavering purpose, our march has been steadily onward.

## DISTRICT LODGES OF INSTRUCTION.

## HURON DISTRICT.

A most successful Lodge of Instruction was held at Goderich, on Wednesday, Thursday and Friday, 19th, 20th and 21st February, by direction of R. W. Bro. J. E. Harding, D. D. G. M. Considerably over a hundred Brethren were present from all parts of the District, 14 out of the 19 Lodges embraced in its territory, being represented on the occasion. There were also present several members of Lodges from other Districts. The warmest interest was evinced throughout the whole proceedings, and the commodious Lodge-room belonging to Goderich Lodge, No. 112, was frequently taxed to its utmost capacity. R. W. Bro. Harding was unfortunately suffering from the effects of a recent severe accident, which incapacitated him from taking any very active share in the work; but the Ritual of Grand Lodge was fully exemplified by several duly qualified W. Brethren who were present.

On Wednesday, the first day of the session, the First Degree was exemplified by W. Bro. E. A. Healy, P. M. of Saugeen Lodge, Walkerton, and on Thursday the Second and Third Degrees by W. Bro. W. R. Squier, W. M. of Maitland Lodge, Goderich, and by W. Bro. H. Fred. Sharp, P. M. of St. James' Lodge, St. Mary's, respectively. A duly qualified Committee on Work was appointed, to which were referred all disputed points in reference to Ritual; and the report presented by this Committee will, no doubt, be of the greatest service to the Craft in Huron District.

It is impossible to speak too highly of the kindness and hospitality of the brethren of Goderich and Maitland Lodges, and of their efforts to make the Lodge of instruction what it undoubtedly was, a grand success. On the evening of Thursday the visiting Brethren were entertained at a supper at the Maitland Hotel, where a few hours were passed in most agreeable conviviality.

R. W. Bro. Harding is to be congratulated on the splendid success which has attended this, the first attempt of the kind in the District, and we earnestly trust that many other Districts, which have hitherto made no effort in this direction, will follow the example of Huron. The cause of Masonry in that District has received an impetus from the proceedings at Goderich, which will have a lasting influence for good, in rousing the enthusiasm of the Brethren, and in securing uniformity and correctness in the Labors of the Craft.

## ONTARIO DISTRICT.

R. W. Bro. J. B. Traves, D. D. G. M. has issued a circular letter to the Lodges in his District, intimating that he purposes holding a general Lodge of Instruction in the Masonic Hall, Port Hope, on the 19th, 20th and 21st March.

Many able and skilled brethren have consented to attend, and assist in exemplifying the work, among whom R. W. Bro. Dr. Kincaid, P. D. D. G. M. of Peterboro', and R. W. Bro. J. Wright, P. D. D. G. M. of Port Hope, and it is the intention of the D. D. G. M. to give every facility to the Officers and members of Lodges in the District, to acquire the correct work, as authorized by Grand Lodge.

It must be admitted that it is very desirable that uniformity of work must exist, and therefore it is expected that every Lodge will be represented by its W. M., S. and J. Wardens, and as many of its other

Officers and members as can make it convenient to attend. Actual work will, if possible, be taken up and proceeded with each evening.

Constitutional questions and other matters relative to the proper working of a Lodge will be answered by competent authorities.

Special arrangements have been made with the proprietors of the "St. Lawrence Hall," and "Queen's Hotel," (both first-class houses, where comfortable apartments can be obtained.) for the accommodation of the brethren, at the reduced price of \$1.25 per day.

#### LONDON MASONIC MUTUAL BENEFIT ASSOCIATION.

The annual meeting of this association, for the election of directors, and other important business, took place recently in the Masonic Hall, Richmond Street, the Rev. G. M. Innes, president, in the chair.

The secretary submitted the annual report, as follows:

"Your directors, in bringing this their first annual report have to congratulate its members on the increase for the past year. But little progress had been made previously, except in distributing by-laws and circulars to lodges, &c. It was found advisable to employ a travelling agent, Bro. J. M. Aldrich, who has given his whole time since his appointment on the 19th January, 1872. Bro. H. A. Baxter, also assumed the duties of secretary at the same date. The total number of policies issued to date is 1,141, of which number 110 have from various reasons allowed their names to drop from the roll.

"From unavoidable delay in the spring and summer, the policies were not issued till July, and any other brother who has not been supplied can receive one by applying to the secretary. It has been thought advisable that each brother should express on the back of his policy, how he wishes the proceeds disposed of, in order to assist the directors to arrive at a just conclusion respecting it. Those issued in future will contain a short form of will on the back.

"As the period for adopting the sliding scale will come into operation on the 28th of December, 1872, the travelling agent will cease operations, and then it is proposed that the lodges will appoint some qualified brother to act as local agent, receiving the amount of fifty cents on each approved application for his trouble and expense, such appointment subject to the ratification of the directors. It is also proposed that each lodge or locality appoint their own physician to examine each applicant, and for such examination the board will pay fifty cents. The physician will be required to sign the application in conjunction with the master and secretary, with lodge seal attached.

"The number of casualties for the year just expired have been five—two from natural causes and three from accident—and in each case, the sums accruing on policy were promptly paid to their representatives, under the direction of the president and vice-president. The attention of the brethren is called to the prompt payment of each call, stating the number of his policy, and as many as possible, to be sent in, in one enclosure, to save expense, and in all cases to be registered. When a brother changes his residence, notification of the fact should at once be sent to the secretary.

"Annexed will be found the auditor's report, showing the financial condition of the association at the present time, and in accordance with clause 9, page 7, of the by-laws, which reads, 'An annual fee of one dollar will be required of each member, payable at the call of the sec-

retary, to the 27th day of December in each year, for the purpose of defraying expenses.'

"On account of the first year's active operations entailing additional expenses to the association, in procuring books, stationary, secretary's salary, &c., which in future will be materially reduced by the working of the sliding scale. Each brother will therefore remit the sum of one dollar within thirty days from the date hereof.

"In conclusion the board of directors most respectfully call upon the united assistance of the craft to aid their successors in office, and would recommend the appointment of twenty-one additional directors, to be located in different parts of Ontario, to assist in carrying out the object of this very laudable and praise-worthy undertaking.

"All of which is respectfully submitted."

The annual financial statement of the society was also submitted, showing the receipts to be \$4,594 37; assets, \$1,457 37. The expenditure during the year amounted to \$2,098, leaving a cash balance on hand of \$1,400 40, with liabilities amounting to \$56 96.

The report was discussed, and adopted with some amendments:

The third paragraph was changed, making the scale read: \$3 up to the age of thirty years; \$4 to thirty-five; \$5 to forty; \$7 to forty-five; \$9 to fifty, and \$20 from fifty to sixty years of age. Beyond the latter age none will be accepted. This will form a sinking fund, which will be a backbone to the society. The services of the travelling agent will be continued, and in place of employing a physician, a schedule of questions will be propounded to the applicant.

The election of the directors resulted in the choice of the following brethren. There were also twenty-one directors appointed, resident in different parts of Canada:

#### OFFICERS.

The Rev. Bro. G. M. Innes, A. M., president.

R. W. Bro. F. Westlake, vice-president, D. D. G. M.

#### EXECUTIVE COMMITTEE.

W. Bro. M. D. Dawson, P. M. of St. John's, 20; V. W. Bro. R. Lewis, P. M. of Kilwinning, 60; W. Bro. Thomas Winnett, P. M. of St. John's, 20; W. Bro. J. A. Balkwill, P. M. of St. George's, 42; Bro. Dr. C. A. Sippi, J. W. of Kilwinning, 64; Bro. John Burnet, St. John's, 209 (a); Bro. L. M. Aldrich, travelling agent.

#### PROVINCIAL DIRECTORS.

M W Bro. W. Mercer Wilson, G M Norfolk, 10 Simcoe; V W Chauncey Bennett, G. R. Walsingham, 74, Port Rowan; R. W. Bro. Daniel Spry, W. M. King Solomon, 22, Toronto; R. W. Bro. J. E. Harding, D. D. G. M. St. James', 73, St. Mary's; R. W. Bro. John Trayey, P. D. D. G. M. Petrolia, 194, Petrolia; R. W. Bro. Otto Klotz, D. D. G. M. Galt, 257, Preston; R. W. Bro. Isaac F. Toms, P. D. D. G. M. Maitland, 112, Goderich; R. W. Bro. Thos. Mathewson, P. D. D. G. M. Tudor, 141, Mitchell; W. Bro. R. Stark, W. M. Oxford, 76, Woodstock; W. Bro. James Gibson, W. M. Great Western, 7, Windsor; W. Bro. Dr. Ealls-worth, W. M. St. George, 41, Kingsville; W. Bro. J. W. Luton, Cameron, 232, Walacetown; W. Bro. J. C. Small, W. M. Beaver, 83, Strathroy; W. Bro. J. Easton, 18<sup>o</sup> W. M. Central, 110, Prescott; W. Bro. Peter Lawson, W. M. Erie, 149, Port Dover; W. Bro. Dr. Wm. Neff, W. M. McNab, 169, Port Colborne; W. Bro. Ross Robertson, W. M. Northern

Light, 93, Kincardine; W. Bro. Jas. Hargrave, W. M. Saugeen, 197, Walkerton; W. Bro. T. M. Nairn, Malahide, 149, Aylmer; W. Bro. W. D. McGloughlin, P. M. Albion, 80, Newbury; Bro. Jas. Milligan, S. W. Warren, 420, Fingal; Bro. R. Stephen, Wellington, 46, Chatham.

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### CONVERSAZIONE IN THE MASONIC HALL TORONTO.

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The Masonic Conversazione was held in the Masonic Hall on the 20th inst and was a perfect success. About four hundred and fifty persons were present who embraced a large proportion of the beauty and fashion of the city. The main Hall was neatly decorated with the banners of the lodge. The Encampment room on the right was used as a card room, and the Chapter room on the left as a drawing room. A piano was placed in the latter and during the evening several ladies favoured the audience with some choice music.

At nine o'clock the brethren of the different lodges assembled in the Chapter room and a grand procession was formed, the entered apprentices taking the lead, followed by the fellow crafts, Master Masons, Royal Arch Masons, Knights Templar, Masters of Lodges, Past Masters and officers of the Grand Lodge. In this order they marched into the main room, Davis' string band, stationed in the gallery, playing the Masonic March. As the head of the procession reached the Master's chair the line separated right and left, the officers of the Grand Lodge advanced to the dais on which were the Most Worshipful Grand Master Wilson and M. W. Bro. Seymour, P. G. M. Bro. James B. Nixon, W. M. of Rehoboam Lodge, then advanced and read the following address.

*To Col. William Mercer Wilson, Grand Master of the Grand Lodge of Ancient Free and Accepted Masons of Canada:—*

M. W. SIR AND BROTHER,—On behalf of the members of our ancient fraternity resident in this city, we avail ourselves of this happy occasion to express not only the great pleasure which your presence affords, but also their loyalty to you as the Ruler of the Craft, and their personal attachment to yourself.

Occupying for many years the honourable and onerous position of Grand Master, you have at all times elicited the admiration of the Craft and endeared yourself to every member of it.

Under your skilful guidance in its early years the Grand Lodge of Canada attained eminence among the Grand Lodges of the world, and a reputation which the enlightened policy of yourself, and your successors, has fully maintained.

It must be highly gratifying to you to know that our Grand Lodge during its last financial year expended a larger sum of money in well directed gratuities than any of her sister Grand bodies, thus exemplifying in their fullest splendour those truly Masonic virtues, Benevolence and Charity.

We trust you will permit us to congratulate yourself and the Craft on the wisdom which called you once more from retirement to preside over its councils, a position for which your distinguished abilities and many virtues so eminently qualify you.

Accept the assurance of our continued affection and fraternal regard,

and the earnest wish that you may be long spared in dignity and honour to adorn our mystic profession.

N. Gordon Bigelow, W. M., St. Andrew's, No. 16; D. Spry, W. M., King Solomon's No. 22; A. R. Boswell, W. M., Ionic, No. 25; James B. Nixon, W. M., Rehoboam, No. 65; Bernard Saunders, W. M., St. John's, No. 75; Joseph Howson, W. M. Wilson, No. 86; J. G. Burns, W. M., Stevenson, No. 218; F. F. Blackwood, W. M., Ashlar, No. 247.

Dated at Toronto, the 20th day February, A. D. 1873. A. L. 5873.

To which the Grand Master replied as follows:—

WORSHIPFUL MASTERS AND BRETHREN,—I thank you most heartily for your very kind and fraternal address. The pleasure of meeting so many of my Masonic brethren on the present occasion is much enhanced by the presence of those fair ladies who have honoured you by their attendance this evening, and whose appearance adds so much brilliancy to your festive gathering. I accept with much pleasure your assurances of devoted loyalty to our Grand Lodge, and the evidence adduced by you in your address, of the proud position which she has attained as a leader in acts of Charity and Benevolence, must prove to the world that she is discharging the duties of her high and peaceful mission with fervency and zeal, for as Masons we are taught to believe that

“The drying up a single tear, is more  
Of honest fame, than shedding seas of gore,”

As to the too flattering remarks which Masonic feeling has prompted you to make with reference to my humble services in promoting the interests of Our Order, I can only say that it has, to me, been a labor of love, and that the results which I have striven to attain for Canadian Masonry, have ever proved far below my own aspirations and desires.

I gratefully accept and am proud of the affectionate interest and fraternal regard towards myself personally, so pleasingly expressed in your address, and I sincerely assure you that it will ever be my greatest ambition to deserve it.

We are united in a noble cause, and for a most worthy object; the glorious motto, “Peace on earth and love to all mankind,” is emblazoned on our banners, and forms the very key stone of our arch. May the sentiments which it embodies be ever foremost in our thoughts and guide us in all our actions.

Bro. Joseph Howson, W. M., on behalf of Wilson Lodge, then read the following address:—

*To Col. Wm. M. Wilson, the M. W., the Grand Master of the Grand Lodge of Canada,*

MOST WORSHIPFUL SIR AND BROTHER,—At the regular meeting of Wilson Lodge, No. 86, A. F. & A. M., G. R. C., held January 21st, A. L. 5873, the following resolution was unanimously adopted:—

Moved by V. W. Bro. John Segsworth, seconded by Bro Alex. Patterson, and resolved—That the M. W. the G. M. Wm. Mercer Wilson be elected an honorary member of this lodge, with the privilege to vote, and all the privileges of membership.

JOSEPH HOWSON, W. M.  
CHAS. CALLAGHAN, Sec'y.

The Grand Master said, I thank you for this act of kindness which the lodge, of which you are the Worshipful Master, has bestowed on me.

I am, I may say, the Masonic Godfather of that lodge, and hope I will be able to assume the rights and privileges you have conferred upon me.

The members of the craft then received him with grand honors, and the procession broke up.

The refreshment room, which was ably conducted under the supervision of Bro. Alex. Patterson, was thrown open at half-past nine. The programme of dances was well arranged, and after a very enjoyable time the company separated at an early hour in the morning.

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[By the M. W. the Grand Master.]

### EXTRACTS FROM THE DIARY OF A DYSPEPTIC;

Showing how he became so, and how he got rid of it, with other highly interesting and instructive incidents appertaining and belonging thereto.

“Dear Friends, my time has been wretchedly spent,  
 “With a gripe or a hiccough wherever I went,  
 “My stomach all swelled, till I thought it would burst,  
 “Sure never poor mortal with wind was so cursed!”—MORSE,  
Tom, not Hannah.

*The victim*, in a tone of mild but melancholy sublimity, thus apostrophises the demon:—Avaunt, thou spirit of evil! Withdraw thy lean and lanky fingers from my epigastric region, and begone!

“Take thy beak from out my gizzard,  
 “Take thy form from off my door,  
 “Quoth the Demon—never more.”

Know that I am neither a glutton nor a gourmand, yet for three long and dreary months hast thou been my constant attendant. By day, thy dread shadow hovers o'er me, chilling my very soul with premonitory symptoms of a coming squeeze!—at the table, thou art by my side,—

“And if ever I eat a good supper at night,  
 “I dream of the Devil, and wake in a fright.”

“Yes! I awake, feeling as if I had a full-sized rectangular brick in my stomach, with all its corners sharp and square. Oh Jupiter *tonans*! how long are the nights. Groans and dismal sighs tell my anguish, and disturb the slumbers of my *cara sposa*. Her tender sympathy, backed by half a grain of morphine, at length compels the Demon to relax his grasp, and after hours of intense suffering, exhausted nature sinks into temporary forgetfulness. In three months, from a man of some weight in the world, yes by'r lady, one hundred and ninety-six good pounds averdupois, I have dwindled down to a lean and lanky individual, whose whole corpus, boots and all, will not raise the beam at one hundred and fifty! My trouser-loons are now a world too wide for my shruak shanks, and my once ruddy countenance has become long blanched and cadaverous. My medical attendant has, I believe, administered a little of everything to be found in the whole *materia medica*, from strychnine to bismuth. I have been drenched at every available point. Sure I am that at least a Winchester bushel of pills have gone down my gullet, and potions and draughts innumerable have followed the same devious course. Now, I frankly admit a partiality for lobster, and I have no dislike to “green seal;” I can enjoy a venison pasty, and a *pate de fois gras*. I have heard the chimes at midnight, after a wood-cock supper, with the usual trimmings; but does it follow that I am now to live on oatmeal porridge for breakfast, a roast apple, washed down with a decoction of

toast and water, for dinner, and a dry biscuit, with a very little weak brandy and water, to wind up the day? Perish the thought! Life is not worth having on such terms. I'll throw physic to the dogs, give my medico the slip, and look for better health on the sea-shore.

Having now, I trust, enlisted the sympathies of my readers in this my very melancholy condition, I shall proceed to narrate how it all came about.

I had but recently returned from Osgoode Hall, Toronto, where I had taken my degree of Barrister in the Law Society of Upper Canada, when I was requested to visit an unfortunate Englishman, then in our County Gaol, waiting his trial on a charge of murder. The prisoner professed himself quite unable to give me any information in explanation of the charge upon which he had been committed, he had no money to retain counsel, but hoped that I would undertake his defense. With my very limited experience, I hesitated assuming this grave responsibility, but in the hope that I might be able to secure the assistance of a *Senior* at the trial, I at last accepted the position. I procured a copy of the depositions, and found the circumstances were as follows: On the evening of the 2nd day of January, 1854, the prisoner, who was supposed to be slightly intoxicated, had gone into a small grocery in the town, and asked for some cakes, they were handed to him; he threw them on the floor, saying they were not good, he then became noisy and quarrelsome, a constable was sent for, who by the orders of a magistrate, took him to gaol for the night. In the gaol at that time there happened to be an imbecile harmless old pauper, and as the prisoner seemed quiet and good natured, the gaoler locked them up together in the same cell. During the night the other prisoners heard my client ordering the old man to get him some water, and also heard the old man explain that as they were locked up, he could not get out; some noise, scuffling and groans followed, when all became still. In the morning when the gaoler opened the cell, he found the old man lying dead on the floor with marks of violence on various parts of his body; the prisoner, who had blood on his hands and clothes, was covering in a corner of his cell looking wild and anxious. An inquest had been held, and the prisoner fully committed for trial. As the time for holding the assizes for our County was drawing near, I had no time to lose, and at once went to work with all the energy I had, to prepare for the defence; I read every work on medical jurisprudence I could obtain, took voluminous notes, and thought of nothing else; I even took my books to bed with me, and dropped asleep over them, only to continue the subject in my dreams. At last the case came on for trial, I felt awfully nervous as I took my place among my brethren of the long robe—a new fledged barrister! with a gloss on my new gown suggestive of the silk I aspired to; wigs, not being suitable to our Canadian climate, are not worn by the profession here; in winter I imagine they would be considered comfortable, but during our *hot spells*, one's own hair is almost overpowering. Some wag has said that in winter in Canada we buy our cream by the pound, and in summer our butter by the pint! and there certainly is some truth in the saying, paradoxical though it may appear. The Crown officer opened the case and called the evidence—it was clear as a quill! the medical testimony suggested temporary aberration, and one of the doctors, in reply to my questions, said that the prisoner was subject to epileptic fits. I called no witnesses, but relied upon an earnest appeal to the jury. A



newspaper of the day, which contains a very full report of the trial is now before me, I find that I commenced my address by remarking upon judicial investigations in general, the duties devolving upon the counsels for the Crown and for the prisoner, on the Judge and on the jury, referring briefly to my own inexperience and to the grave responsibility which I felt in defending a prisoner on a trial for life or death, expressing however my confidence, that the learned Chief Justice who presided, would not allow the interests of the prisoner to be materially affected, by any omissions or shortcomings of mine, but that in his charge he would supply all deficiencies. I rested my defense on the temporary insanity of the prisoner, and asked the jury to consider, whether under the evidence they could say that the prisoner at the moment of committing the act, was knowingly wilfully and with malice aforethought violating God's holy commandment, or whether it was the act of one whose mind was diseased, whose brain was on fire, and whose reason was unthroned: here I quoted at length from my medical authorities, Drs. Marshall, Hall, Taylor and others. I also alluded to the intimate connection which exists between the operations of mind and body, and quoted Lord Hall, who on a similar occasion observed, that it is at all times extremely difficult, nay, often impossible, to define the invisible line that divides *perfect* from *partial* insanity; indeed gentlemen, I said, there are so many phases and varieties of mental alienations, that both the legal and medical profession, are frequently at a loss to discriminate the sane from the insane, yet it must rest upon circumstances duly to be weighed and considered both by judges and jury, lest on the one side there be a kind of inhumanity towards the defects of human nature, and on the other too great an indulgence given to great crimes. And is this difficulty to be wondered at? No, gentlemen, for when we consider the intricacy of the subject, we are only astonished and amazed at the light which science has already thrown over the investigation of it. Who can satisfactorily define the nature of *mind* or *soul*? Anatomists can explain most of the functions of the body, because each has its distinct visible organ, but as regards the *mind*, though the brain is considered its organ, yet no one has satisfactorily established in what particular part it lies, or by what means it operates. We are indeed "fearfully and wonderfully made," and well might our poet exclaim "What a piece of work is man! How noble in reason, how infinite in faculties, in form and in moving how express and admirable! in action how like an angel, in apprehension how like God! And yet, let but the functions of the brain be disturbed, and this 'noble creation,' this 'quintessence of dust,' becomes either 'The moping idiot, or the madman gay.' And he who stood most pre-eminent as possessing intellectual attainments of the higher order, may fall into very childishness, and the mind, which formerly revelled in the deepest research, which could grasp the abstrusest theories, becomes a blank, and is now 'pleased with a rattle tickled with a straw.'"

Esquival, an acknowledged authority, a man of large experience and profoundly skilled in all mental diseases, declares that there does exist a species of homicidal madness, in which *no disorder of intellect* can be discovered, "the murderer," says he, is driven as it were by an *irresistible power*; he is under an influence which he cannot overcome, a blind impulse without reason; it is impossible to divine the motive which induces him *without interest* to commit acts so atrocious and so contrary

to the law of nature. I then cited a number of leading cases bearing on the question, and then dwelt upon the fact that in general there are assignable inducements which lead to the commission of crime, motives of self-interest, of revenge for injury, displaying wickedness premeditated, but in the present case there was an entire absence of all motive or inducement, there was no injury to revenge, no previous animosity to gratify, there was no possibility of concealment, no hope of escape, not even a denial of guilt but, on the contrary, that the evidence went to show that the prisoner was found stupified and apparently overcome by the horrible consciousness of having been the agent in some atrocious transaction; and when the jury remembered that it was stated in the evidence that one ear of the deceased was nearly gnawed off, as if done by a wild beast, I thought that they could not hesitate in coming to the conclusion, that the act was the act of a man laboring under a temporary insanity, and that therefore the prisoner was not guilty, "wilfully, knowingly, and with malice aforethought," of murdering the deceased, if however the jury entertained a doubt as to the state of of the prisoners mind at the time, I entreated them to lean to the side of mercy, and to give him the benefit of it. I find by the published report that I wound up by saying "I ask his acquittal at your hands in the name and on behalf of his afflicted wife and weeping children, I ask it on his own account, so that he may still have opportunity for repentance, for much time mis-spent and talents misapplied, doubtless too, for many sins committed and duties neglected. I ask his acquittal also on higher grounds, I ask it in the name of justice! for I do not believe that even in the eye of the law he is guilty of the crime of murder, neither do I believe that the blood of the deceased will be required at his hands by his God! *His life is in your hands*, an awful and tremendous responsibility is yours, for if you unjustly violate the living temple which the Lord has made, or quench the fire which His breath has given, you will yourselves have to answer for it at the great Bar of God on that terrible day when the heavens and earth shall pass away, and every man shall be judged according to his works.

*(To be Continued.)*

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GODFREY DE BOUILLON ENCAMPMENT AND PRIORY, KNIGHTS TEMPLAR, &c., &c., HAMILTON, ONT.—Officers installed and invested for the year 5873:

E. Fr. Hugh A. Mackay, 33<sup>rd</sup> Emt. Com. V. E. Fr. Thos. B. Harris 33<sup>rd</sup> Past Emt. Companion; Alex. Mitchell, Prelate; David McLellan, 1st Captain C. C.; J Kennedy, 2nd Captain C. C.; T. G. Spickett, Treas. and Reg.; John J. Mason, Almoner; J. H. Tilden, Expert; Silas Hoover, 1st Standard Bearer; Wm. Dewar, 2nd Standard Bearer; William J Moore, Captain of Lines; T. McGiverin, 1st Herald; Geo. McKenzie, 2nd Herald; W. W. Summers, Equerry.

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The Grand Lodge Certificate of Bro. Matthew H. Shaw, of Lodge, No. 185, Dungannon, Co. Tyrone, Ireland, was recently picked up at the Barrie Station of the Northern Railway—It can be obtained by addressing Bro. James C. Morrow; S. W. Corinthian Lodge, No. 96, Barrie Ontario.

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We have to thank W. Bro. F. A. Gardner, W. M. of Acacia Lodge, No. 61, who has recently returned from a trip to Great Britain, for a number of very interesting Masonic publications.

# HAPPY TO MEET, SORRY TO PART, HAPPY TO MEET AGAIN.

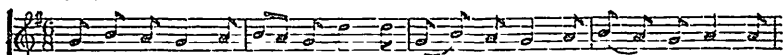
## A MASONIC CAROL.

*Dedicated to that Prince of Good Fellows, THOMAS BIRD HARRIS,  
Grand Secretary of Canada.*

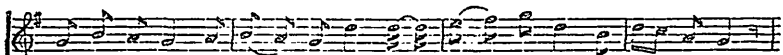
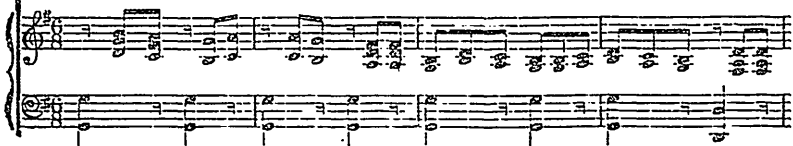
Words and Music by ROBERT MORRIS, LL.D.

*Andante.*

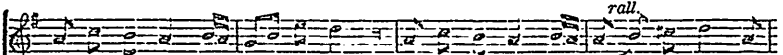
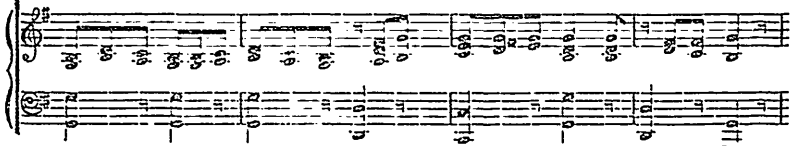
HARMONIZED BY A. C. GUTTERSON.



1. Happy to meet the spark-ling eye, The sin-cw-y hand, the joy-ful tongue:
2. Ser-ry to part, for who can tell, As time goes by and chan-ges come, If
3. Hap-py to meet a-gain, a-gain: Oh, hast-en the joy-ful mo-ment soon, When



Hap-py to meet where never a sigh, Nor a cold word chills fra-ter-nal song:  
those we have met and cherished so well Shall gath-er a-gain in the Ma-sons' home?  
hap-pi-ly met King III-ram's men Shall measure a-gain the Ma-sons' time!



Hap-py a-round the al-tar's base! Hap-py be-neath th'all-see-ing Eye!  
Sor-ry to part we ling'-ring stand; Sor-ry to part: these loit-er-ings prove: But  
Strong men may bow, the hair grow white, Mourners may go a-bout the street; But



HAPPY TO MEET.



Telling the glo - ries of that place, The hap - pi - er Lodge be - yond the sky.  
 whisper the word a - long your Band, "Meeting a - gain in the Lodge a - bove!"  
 car - ol we will as we've sung to-night, Happy a - gain, a - gain to meet!

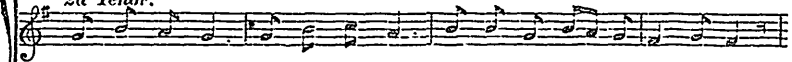


*1st Tenor.*



Hap - py to meet, sor - ry to part, Hap - py to meet a - gain, a - gain;

*2d Tenor.*

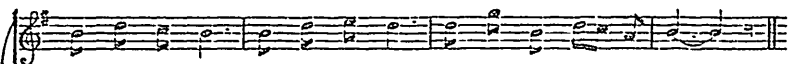


*1st Base.*

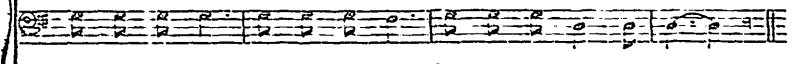


Hap - py to meet, sor - ry to part, Hap - py to meet a - gain, a - gain;

*2d Base.*



Hap - py to meet, sor - ry to part, Hap - py to meet a - gain.



Hap - py to meet, sor - ry to part, Hap - py to meet a - gain.



## KNIGHTS TEMPLARISM IN ENGLAND.

## IMPORTANT ACTION OF THE GRAND CONCLAVE.

We have received the annual report of the Grand Conclave of the Knights Templar of England, held in London, December 13, 1872, presided over by Sir and Rev. John Huyshe, D. G. Master. Thirty-six Commanderies were represented. Sir Wm. Stuart tendered his resignation as Grand Master, in order that the Prince of Wales might be elected Grand Master, in accordance with the statutes of the Convent General.

These statutes were presented by the Commissioners, who had introduced some very extraordinary provisions, which were repugnant to many members, as well as they will be to us on this side of the Atlantic, as will be seen by the following :

The Provincial Grand Commander for Kent, Sir Knight General Clerk, then moved the following amendment :

"That the report of the Committee be adopted with the exception of those portions referring to the statutes of the Convent General ; and that—

"1. Seeing that these statutes contain many rules fundamentally contrary to the statutes of the Conclave of England and Wales and the Dependencies of the British Crown, this Grand Conclave can not and does not accept them, but refers them back to the Commissioners for revision.

"2. This Grand Conclave requests that in revising these statutes, the following points be kept in view :

"(a.) That the Masonic character of the Institution be maintained in name as well as in spirit.

"(b.) That the Grand Priory of England retain, as at present, the power of electing its own Grand Prior, and of making rules for its governance.

"(c.) That the "Royal Arch" qualification of a candidate must be retained.

"(d.) That these Statutes, when revised, be submitted to Grand Conclave for approval, previous to being ratified by the Grand Master."

He observed that he had agreed to the paragraph in the report at the meeting of the Committee, because it was stated that the proposed statutes made no material alterations in the internal organization of the Order, and also because the letter of the Grand Vice-Chancellor, accompanying the copy of the Statutes forwarded to him, made the same statement ; but upon reading the Statutes carefully, he considered some of the changes made were so fundamental that he could in no wise assent to them. He considered that in drawing up the Statutes of the Convent General, the Commissioners had exceeded the powers entrusted to them by the Grand Conclave on the 13th of December, 1871. That in the title of the Order, the word "Masonic" had been omitted, while

the Templar body was essentially a Masonic body, and should always be so designated. That another fundamental change was that the power of electing their own Grand Master, and of making their own statutes, was taken away from them. That past rank was done away with, and members thereby deprived of honors they had acquired. Certain things were given in exchange, such as Grand Cross and Knight Commander, but they were titles which did not represent work. They were meaningless imitations of civil orders which had no connection with Freemasonry. That the qualification of candidates was changed by the abolition of the R. A. qualification, and the substitution of two years' standing as a Master Mason. This question had on two occasions been submitted to Grand Conclave, and decided in the negative. There had, on one of these occasions, been a proposition to add the 18° as a qualification, and that was also thrown out. That by the present statutes three black balls excluded, but by the proposed statutes, the election must be unanimous. The conditions were stringent enough already, as the names of all candidates had to be submitted to the Provincial Grand Commander, and Encampments could reduce the number of black balls if they thought fit. That the dress was not improved, but rather the reverse by the present statutes, but that was not very important. That the Grand Master, in ratifying these statutes, must have been ignorant of what he was asked to do; it gave him great pain to make the statement. For these reasons he maintained that these statutes could not pass, but should be sent back for revision.

Sir Knight J. F. Holden seconded the amendment.

The Grand Prior, the Earl of Limerick, essayed a reply, but we must frankly say that he did not once meet the vital objection, viz: the elimination of the Royal Arch degree as a prerequisite of the Order of the Temple.

Sir Emra Holmes, Grand Provost, also endeavored to meet the objections of the General Clerk.

On account of this ostracism of the Royal Arch by the Convent General, Sir Knight J. F. Holden stated that in the Provinces there was some little feeling now as to allowing the Templars to meet in Masonic rooms; and he apprehended there would be great difficulty in getting the loan of rooms for their meetings if it was known that the Masonic qualification was to be interfered with.

We apprehend that such will be the result in many instances, although it has been agreed that Master Masons of two years' standing shall be eligible to become Templars, but when we take into consideration that nine-tenths of those Master Masons who care, or have cared to become Templars have already become Royal Arch Masons. The amendment offered by the General Clerk, (viz: to recommit the statutes to the Commissioners,) was rejected by a vote of 19 ayes to 28 nays. The Statutes were then adopted. The Convent General

is designed to consolidate the Grand Encampments of England, Ireland and Scotland. The Record is somewhat indefinite, but it looks as though Ireland had agreed and Scotland dissented, although a member of the Grand Conclave writes to Sir J. W. Simons, of New York, (one of the Committee appointed by the Grand Encampment of the United States,) so late as December 23rd, that neither Scotland nor Ireland had agreed to the Statutes. If this be true, then the Grand Conclave of England stands alone in striking out the Chapter degrees.

The Prince of Wales was unanimously elected Grand Master, and we rather look upon it as a *coup d'etat*, of which the Prince could not have been aware. The most important part of this whole performance is, that the Templars of England have thus cut themselves loose from the other Templars of the world—*i. e.* those who shall be created such in England after December 13, 1872, for no American Commandery can admit as a visitor a Templar who is not also a Royal Arch Mason. The law of the Grand Commandery of Missouri, is that every visitor must be examined thoroughly from the E. A. to the Royal Arch inclusive, before any Commandery examination can commence, hence there will be but little danger to apprehend in this particular jurisdiction, but we have thus fully treated of this question for the benefit of our Templar readers in other States, who may not have heard of this change of the law in England.

Two years ago we had occasion to criticise the action of the Grand Encampment of England on account of its suicidal treaty with other powers, and we must now say that it has committed an act which it must repeal or else regret as long as it lives. It is one of the most unfortunate things which it could possibly do, and which we much regret. EXAMINE WELL.—*Gouley's Freemason.*

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#### FOREIGN MEMORANDA.

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The Washington Territory papers are chuckling over a curious incident that happened in a lodge during the initiation of a new member. The candidate was in position taking the impressive obligation of the First Degree, when the earthquake of the 14th shook the Territory and the Masonic Hall to its foundations. It was a new sensation to the Olympians—Mount Ranier might topple over and crush the town, or Budd's Inlet send a great earthquake wave to engulf it—so the Master and officers and brethren beat a wild and undignified retreat, carrying the Tyler bodily with them. After the shock had subsided, and their nerves quieted by mutual congratulations and libations, they returned to the body of the Lodge to commence anew the work, and found the candidate in *situ quo*. Upon demanding why he hadn't run, he innocently replied that, "He thought the whole thing was a part of the ceremony!" So mote it be.—*Silver City (Idaho) Avalanche.*

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The quarterly communication of the Grand Lodge of Scotland was held in Freemason's Hall, George Street, Edinburgh, on Monday, 3rd

February, 1873. The Earl of Rosslyn, Most Worshipful Grand Master, occupied the throne.

The Grand Lodge having been opened in ample form, a number of proxy commissions were read and sustained. The Grand Clerk then announced that presents had been received from Grand Lodges of England, France, the Netherlands, and New Brunswick, for which a vote of thanks was accorded on the motion of the Grand Master. The minutes of the Grand Lodge and Grand Committee having been read and approved of the Grand Committee for the ensuing year was appointed.

Petitions for charters to the following lodges were granted unanimously:—Waring St. John, Murichson, Victoria; Seville, Jamaica; Röthes, Leslie; Abercromby, Bridge of Allan; Caledonia, Canterbury, New Zealand, Oamaru Kilwinning, Oamaru, New Zealand; Cromwell Kilwinning, Cromwell, New Zealand; Sir Walter Scott, Auckland, New Zealand; St. Andrew, Grey River, Grey Mouth, New Zealand.

The Grand Clerk having intimated that the newly appointed representative from the Grand Lodge of Sweden and Norway was in waiting, the Grand Master ordered him to be conducted into the Grand Lodge. Bro. Mann, Past Senior Grand Warden, was accordingly ushered in with due ceremony, and the commissions from the King of Sweden having been read, was installed into office amidst loud applause. After he had returned thanks for the honor conferred upon him, Bro. Robert Cowan, Past Provisional Grand Master of Scotland, was appointed representative at the Grand Lodge of New Brunswick, and Bro. Chevalier A. F. Krintberg, representative at the Grand Lodge of Sweden, vice Bro. Erskin, deceased.

The resignation of the Right Hon. the Earl of Stair, K. T., as Provincial Grand Master of Wigtownshire, was received with regret. The Grand Master said he had received a letter from the noble Earl, and he had written in reply, entreating him to reconsider his determination, but as he had received no reply, he concluded the noble Earl would not continue in office.

It was then moved by Bro. W. Officer, Past Grand Deacon, seconded by Bro. Lindsay Mackersy, in the absence of Bro. Alexander Hay:

“That on and after the passing of this motion the office of Grand Clerk shall cease, and its duties shall devolve on and be discharged by the Grand Secretary; that the present Grand Clerk shall be conjoined in the office of Grand Secretary, with Bro. Stewart as joint Grand Secretary; that upon the occurrence of the first vacancy by death or resignation, the joint office shall cease, and the remaining holder of the office shall be sole Grand Secretary till the date of the next annual election, when only one Grand Secretary shall be elected; and that the



laws of Grand Lodge in so far as not coincident with this motion be repealed.

The motion was unanimously adopted, and the Grand Master passed a high eulogium on Bro. Lawrie, Grand Clerk, for his valuable business services to Grand Lodge during the past two years, a compliment which was warmly endorsed by the brethren present.

Bro. Abbot, No. 1, then moved the following motion:—

“That all lodges holding of this Grand Lodge, whether represented or not by their Master and Wardens, shall be compelled to pay the fees exigible for representation in Grand Lodge, on the 24th June annually if not paid by their representatives previousl.”

Bro. John Baird seconded the motion, and after some discussion it was agreed to.

Bro. Lindsay Mackersey then brought forward the following motion:

“That in future the Master shall appoint the Deputy Grand Master, and the Grand Lodge Laws so far as inconsistent with this are hereby altered.”

Bro. Dr. Loth seconded the motion, and after the Grand Master had made some remarks bearing on the subject, it was unanimously agreed to.

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The Masonic Mutual Benefit Society of Indiana has paid out up to the 31st ult. upwards of \$330,000 to the families of eighty seven deceased members. This is the largest Masonic Mutual Life Association in the world, and it is rapidly increasing in numbers and in wealth—the permanent fund is increasing at the rate of about two thousand dollars a month. From the margin on assessments after paying all expenses, the Secretary in his last report states that he is satisfied that the Association can, for twenty years to come, give all the benefits of life insurance at one-half the rates now charged by the best Life Insurance Companies, and he offers to pay all assessments during the year 1873 for any brother who desires it, provided he will pay the Association one-half of the published rate of the Mutual Life of New York for the same amount of insurance. They intend assessing for five deaths for February which is above the average.

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### *At Rest.*

At Cornwall, on the 4th February, Bro. John Barr MacLennan, Barrister at Law, aged 40 years,

Bro. MacLennan was a member of Cornwall Lodge, No. 125, Cornwall and its members paid a tribute of respect to his memory by attending his remains to the place of interment and there depositing them with the usual Masonic Ceremonies.