

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X



STEPHEN ROWLAND SIRCOM, Esq.,

PAST GRAND MASTER

OF THE

GRAND LODGE OF NOVA SCOTIA.

THE CRAFTSMAN,

AND

CANADIAN MASONIC RECORD.

Bro. J. J. MASON, 18°, } 'The Queen and the Craft.' } \$1.50 Per Annum,
Publisher } } in advance.

VOL. IV. HAMILTON, ONT., SEPTEMBER, 1870. No. 12.

STEPHEN ROWLAND SIRCOM.

PAST GRAND MASTER.

With the present number we present our readers with the portrait of M. W. Bro. Stephen Rowland Sircom, Past Grand Master of the Grand Lodge of Nova Scotia, a brother who will be better known to the brethren of the Maritime Provinces. His career in Freemasonry though not to be counted by any lengthened service, has, however, been marked by a rapid elevation to the highest pinnacle in the Gift of the Brotherhood and during his occupancy of the Grand East he was instrumental in bringing about the union of the Craft in the province of Nova Scotia under one Supreme Head and for which happy consummation he is entitled to the gratitude of the Craft.

M. W. Bro. S. R. Sircom was initiated in the "Scotia" Lodge, No. 411 R. S. (now No. 22 R. N. S.) on the 17th day of December 1862, passed January 9th, 1863 and raised January 21st of the same year.

On the 18th of November 1863, elected Junior Deacon, November 1864, Junior Warden; November 1865, Senior Warden; and held that office until June 17th, 1867, at that date was called to the chair and presided until June 1869.

At the establishment of the Grand Lodge of Nova Scotia, February 20th, 1866, elected Grand Registrar; June 21st 1867, Deputy Grand Master; and June 24th, 1868, Grand Master, and effected a complete union of the Craft on the 24th of June, 1869.

On the 24th May, 1867, appointed Representative of the Grand Orient of Brazil; and September 30th, 1869, Representative of the Grand Lodge of California.

He was exalted to the Royal Arch in St. Andrew's Chapter, No. 55, R. S. (now No. 2, R. N. S.) August 30th, 1864; and elected the same date

Treasurer, filling that office until September 25th, 1866, at that date elected Royal Arch Captain; October 31st, 1867 3rd Principal; September 23rd, 1868; 2nd Principal; September 23rd, 1869, 1st Principal; and May 17th, 1870 re-elected High Priest (corresponding to 1st Principal.)

Elected in October, 1865, R. W. M. of "Scotia" Mark Lodge No. 20 registry of the Supreme Grand Chapter of Scotland, and presided until October, 1867.

At the establishment of the Grand Chapter of Nova Scotia, October 14th, 1869; elected Grand King.

He was installed a Knights Templar and Knight of Malta in the Nova Scotia Encampment, December, 1869; and elected 2nd. Captain, March 10th, 1870.

THE MYSTIC SIGN.

A MASONIC TALE.—BY ROBT. D. HOLMES.

[This beautiful story was originally written for the New York *Dispatch*, and for which we are indebted to the *Evergreen*.]

CHAPTER I.

In the history of the "French and Indian War," so called by reason of the combination of that civilized nation with the savage aborigines, we find thrilling instances of heroic devotion and valor by the colonial subjects of the British crown. Indeed, that whole era is marked by occurrences so strikingly dramatic in their character, that, should the sober historian, with honesty and fidelity, portray them as they occurred, his narrative would scarcely seem entitled to credit.

The British colonists, throughout this bloody period, and down to the capitulation of Quebec in 1760, loyally made the most determined opposition to the policy of the French Government, which sought to circumscribe the limits of the rule of the British crown within the boundaries of the Alleghanies.

On the other hand, the French subjects resident in Canada loyally evinced greater bravery and a more determined and belligerent spirit than the troops which the home government transported to that colony for the purpose of encroaching on the territory claimed by the English.

On either side the fortifications were strengthened, and during the inactivity of the forces, occasioned by the inclemency of the winter, the most severe drilling of the troops was carried on; the heroic Wolfe having command of the main body of the American and English forces, and those of France being under General the Marquis De Montcalm, an accomplished gentleman and a thorough soldier. Nearly every regiment of the French forces then in Canada had attached to it a Masonic lodge, the warrant of which emanated from the Grand Lodge of France, which gave such lodges the power—notwithstanding their itinerant character—to make Masons and perform all the functions incidental to the craft, and in one of the regiments of De Montcalm's command, quartered at Quebec was one of the largest lodges in either of the colo-

nies, which, at the time of the commencement of our little tale, was in full and successful operation. It was a part of the French policy to array, as much as possible, the prejudices of the Indian tribes against the English, and induce them to join the French forces, or if that object could not be effected with all, then to insure the inaction of such, as would not become the allies of the French. In pursuance of these objects, they had enlisted the services of the Jesuits, who, in numbers and with that self-sacrificing devotion for which they were and are distinguished, had travelled amidst the terrible inclemencies of the Canadian winters, through deep snow and across trackless forests. Sheltered from suspicion by the sacerdotal raiment, and in that spirit of intrigue which has marked their whole career, they made friendly visits to the chiefs of the more powerful tribes. By means of presents, and through misrepresentations of the objects of the British, in conducting the war, they induced many of ferocious tribes to ally themselves with the forces of France. Hence it was, that in the streets and barracks of Quebec were seen many of the blanket-clad, red-skinned chiefs, who went thither to consummate treaties, and receive the presents and pay, which formed the consideration for their services.

It was a bleak April evening; the snow was falling thick and fast over the silent streets of the town; scarce a sound was heard, save now and then on the barracks and places of guard the *qui vive* of the sentries, and the roll of the drum as the drilling parties were retiring to their respective allotments. In a large room, or rather hall, which formed the headquarters of the commander-in-chief of the French colonial troops, were seated between fifteen and twenty officers of different rank, who were grouped around a large table which stood in the centre of the room, the most conspicuous of all being General the Marquis De Montcalm. They were gravely holding a discussion with reference to certain geographical positions, as laid down in a map which nearly covered the table. De Montcalm held in his hand a pair of compasses, which he frequently extended and contracted as he thoughtfully measured, from point to point, the different places and positions represented on the map. The discussion—which was being carried on in an animated and earnest tone of voice, as each officer gave, clearly and distinctly, his views of the points under consideration—was interrupted by the entrance of an orderly, who respectfully advanced to the place near which De Montcalm was bending over the map, and raising his hand to a salute, silently awaited the pleasure of the commander.

“Well, Paillard?” interrogated De Montcalm.

“The good Father Ambrose is here, and awaits the General’s orders,” replied the soldier.

“Ambrose returned? Good! Messieurs, if he has been successful, his appearance is most *apropos*. Paillard, conduct the father here instantly.”

Again saluting the group, the orderly retired, and after the lapse of a few minutes returned, having under his guidance a man, whose age was about forty-five years, of tall stature and sinewy make, judging from an imperfect revelation of his person, which was half concealed by the ample folds of a large cloak. On entering the stranger took off his cap, and disclosed a high, massive forehead, and hair well sprinkled with gray. The features of the priest were of a decidedly Italian cast; his eyes, covered by shaggy, jutting brows, were keen and piercing; his lips were thin and his mouth small, around which was a cold, rigid

smile, more the offspring of long training than of mirth; while over all pervaded a sensual expression far from being in accordance with his holy office. As he handed his hat and cloak to the orderly, he cast a quick, furtive glance around the room, and in that instant of time appeared to have daguerretyped upon his mind the group before him.

"Holy Father, you are most welcome," said De Montcalm, who came forward and extended his hand to the priest. "Upon your successful report depends the course which our council shall adopt. Messieurs, permit me to introduce to such of you as do not know him, our good Father Ambrose, whose services in our cause have merited the warmest thanks of our government, though the good man seeks only the approbation of Heaven!"

In the utterance of the last words there was a slight tinge of sarcasm, which, however, passed unnoticed by all save the priest. None knew the ambition and subtle hypocrisy of the crafty priest better than De Montcalm, who despised him, but found him one of the most fit and subtle instruments for forwarding the designs of the government, within his reach.

The officers bowed their heads as the Jesuit mingled with the group around the table. The priest also bowed, and in a meek silvery tone, of almost feminine softness, said:

"General, you flatter me; your praise is beyond my deserving. I labor for the interests of our holy church, and am but an instrument in the hands of those above me in our holy order."

"Messieurs, would you believe it? Our good Father, who now speaks with the tone of a woman and the meekness of a lamb, fought like a tiger when poor Jumonville was hard pressed and killed by Washington, on his march to Forte Necessity. He mowed down the enemy like grass. In him the church militant was well represented."

"I will report the result of my mission," said the priest, in an icy tone, while a tinge of red appeared upon his cheeks at the half bantering remark of the general.

"Proceed, good Father."

"I found the Iroquois much dissatisfied with the English. The alliance which has heretofore existed has not been profitable. Their chiefs were divided as to what course should be pursued, and would have resolved to remain inactive, had it not been for a circumstance which occurred two years ago, in which Putnam and the half-breed Brantor were the principal actors. Brantor at that time was merely a brave in that part of the tribe which was then acting with the forces under Putnam. A valuable watch was stolen from one of the English officers, which was afterward found on the person of Brantor. Putnam, regardless of the excuses and pleas of the half-breed, caused him, without trial, to be publicly whipped and drummed out of the fort. It subsequently appeared that the Indian was innocent of the theft. This insult has since rankled in the heart of Brantor, who has sworn vengeance against Putnam, and has only waited for the means and opportunity to wreak it. I knew that one of the tribe had been scourged by the hot-headed Putnam, but was not prepared to find, on my arrival at their camp, that Brantor was he; and that he had reached the position of one of their greatest chiefs. But so it was; and, therefore, to him my first overtures were made, and not without success. The desire for vengeance is uppermost in his savage mind, and over one-half of his people are ready and willing to act with him. The scouts informed the tribe that Put-

man, with a force of fifteen hundred men, was no doubt pressing on, as fast as the snows would permit, to join the forces under Wolfe, now on the Island of Orleans. Such being the case, I have induced Brantor to bring up the disaffected parts of his tribe, and take a position above St. Jean; they amount to over four hundred, and are awaiting the decision of General De Montcalm. If the result of your deliberations should be the sending of a force to act with them in intercepting and cutting off Putnam, they are ready. If not, then there is ample time for their retreat back to the body of their tribe. Brantor came with me, and is awaiting, with a few of his warriors, your decision."

During the delivery of this brief summary of the proceeding of the Jesuit, every eye had been intently fixed on the narrator, and the priest not only stood before the council as a negotiator with the savage, but as one of the council itself; for the position of matters, as he stated them, showed that he had planned the very form and mode of attack upon the advancing colonial forces under Putnam, and that no other course could be pursued except those of strengthening the Indians at St. Jean, or abandoning the attempt to check Putnam's junction with Wolfe, who was then on the Island of Orleans with eight thousand men, and was only waiting for milder weather and junction with his colonial allies, to storm Quebec. The reader must remember that the Canadian winter extends into May, and often the snow falls to great depth in that, to us, month of mildness and sunshine.

These thoughts flashed quickly through the mind of De Montcalm, who extended his hand to the priest, saying:

"Your skill as a soldier entitles you to a general's rank, and by Jove you should have it if I had the power to confer it. Messieurs, you have heard the report of Father Ambrose. He has not only brought us allies, but has marked out the plan of attack—our labors are at an end. The course he has recommended, in my judgment, is the best and the only one which can be adopted. A thousand men, which we can well spare, though they may never return—which God forbid!—can march immediately to St. Jean, and join Brantor's forces. They will then be fourteen hundred strong. A well-chosen ambush, and Putnam and his force can be demoralized, if not annihilated. What say you?"

The conclusion of the Commander was instantly adopted by the Council, and a determination to follow the course pointed out, its immediate decision.

"But, good Father," said De Montcalm, "we have forgotten one important matter! What must we pay for this assistance of our refined allies?"

"In ready money, little; but in vengeance, much."

"How much money does he require?"

"The value of one hundred and fifty guineas in rifles, blankets, and ammunition," replied the Jesuit.

"And the vengeance he seeks?"

"Upon this point had you not better negotiate yourself, General?" said the priest.

"Perhaps so. Admit him to the Council."

The priest and one of the officers instantly departed, and soon after returned with the half-breed and several of his chiefs.

Brantor was a tall, stalwart, muscular man, and, as near as could be discovered through his thick war-paint, about forty years of age. His appearance was very singular, for while he possesses the general features

of the thoroughbred Indian, the high cheek-bones were absent, his color, too, was much less of the copper cast than that of those who surrounded him. He had no scalp-lock, but permitted his hair (less straight and coarse than the Indians generally) to grow long, so that it fell in large masses upon his shoulders and back, and down the sides of his face on his broad, ample chest. A more distinguishing mark was a heavy wiry moustache, which, in imitation of the French, he had twisted into long points reaching to his chin. His dress was much richer than that of the savages generally, while upon his person there were fewer of the valueless trinkets with which the Indians usually decorated themselves. He wore no covering on his head, which was fully protected by a full mass of hair. Around him, with one hand, he held the graceful folds of a beautifully ornamented blanket, which nearly concealed his fringed tunic of buckskin, while the other grasped the barrel of a long and valuable rifle. His feet were protected by beautifully embroidered moccasins, which laced high up over the ankle, while around the swell of the large calves of his legs were several thicknesses of deerskin, ornamented at the sides with silver points and porcupine quills.

About his neck were a string of gold or gilt beads, from which was suspended in front several ornaments of silver and gold, conspicuous among which, because larger than the rest, was an oval jewel having within it a square, compass, and the letter G. A tomahawk was thrust through his wampum-belt, from which was suspended a powder-pouch or cannister of chased silver. Behind him were a number of Indians of inferior rank, who stepped near the door as the half-breed advanced, and who seemed, by general consent, to delegate to him the discussion which was to follow.

The Jesuit pointed out General De Montcalm, and said, in the peculiar, half-French, half-Indian *patois* of the country:

"This is the commander-in-chief, Brantor, you can hold your talk with him."

"Good!" replied Brantor, in the same tongue."

"But can we understand each other?" questioned the general, in pure French.

"Understand you some," said Brantor, shortly.

"Ah! good," replied De Montcalm. "Our Father, here, has told me that you desire one hundred and fifty guineas worth of rifles and blankets for your assistance."

"Right."

"And that you have a still further request to make, which he has not named to me. Inform me of what it is?"

"Putnam! said Brantor, with a flashing eye; "want him—want to kill him! I catch him, I kill him! You catch him, I kill him!"

"What does he mean, Father?" said De Montcalm.

"His desire is," replied the priest, "that if Putnam shall be taken prisoner by his people, he shall do with him as he pleases; and if he should fall a prisoner to our own troops, that he shall be delivered up to him, Brantor."

"To be tortured, roasted alive!" muttered De Montcalm, with a shudder, "and he a brave man—a soldier? No! No! that I will never sanction."

"Remember," said the priest, in his mild, smooth voice, "our instructions are to give these people their own way in these trivial matters, and —"

"Trivial! and my honor involved?" said De Montcalm, sternly. "Cease, Father! I know my duty to those above me and to myself as a soldier and a man, and may God protect or desert me, as I perform it or neglect it!"

The priest bowed, while the general, with compressed lips, strode up and down the room in deep thought. At last, turning to Ambrose, he said:

"We will accept their services upon these conditions alone: If Putnam shall be taken by them, we will exercise no control over him. If by us, we shall treat him as other prisoners of war. I will not sanction savage barbarity, whatever my predecessors may have done. Messieurs, do you deem me right?"

A responsive murmur ran around the group. The keen eyes of the half-breed had been intently fixed on De Montcalm, as the commander walked to and fro with a troubled face and uneven step; and when his decided tone of refusal, and the assent of the others of the council, sanctioning the words, fell on the ears of the half-breed, he turned to the Jesuit, and in the Iroquois—which the priest well understood—said, in a tone of anger,

"You make the treaty. He breaks the treaty. Who shall the chief believe—ugh?"

A long discussion between the half-breed and the priest followed. The words of the former were few, quickly delivered, and a wild energy prevailed his manner, while the silvery tones of the latter were measured and modulated to musical sweetness, as he met and over-ruled the vehement propositions of the savage. At last the Jesuit completely chained the attention of his listeners, who, from time to time, assented, with a shrug, to the Jesuit's reasoning. Finally the priest turned and said, to De Montcalm, in French:

"He assents, conditionally, to your proposition. You are to give him twenty-five pounds value in commodities in addition to the arrangement as made. Shall I signify your assent, general?"

"Yes," replied the general, "and let him be conducted to quarters. Messieurs, I declare the council dismissed. Colonel Rouelle, you may be required to depart before morning. You will attend me at my personal quarters at the expiration of a half hour," saying which, with a graceful wave of the hand, he passed from the apartment, and was followed by several members of his staff.

A flush mantled the face of the young man who was addressed by De Montcalm as Colonel Rouelle, while several of the officers gathered around him, some congratulating him on the probability of his having command of the force about to be dispatched, while others were desirous of acting as volunteers under his command.

In the meantime a group had formed around Brantor and his braves, between whom was being carried on an animated conversation in their native tongue, which was interrupted by a young officer, who stepped forward and took hold of the beads of the chief.

"What is this called, and why do you wear it?" said the officer, who had selected from the other ornaments the masonic jewel we have before spoken of.

"Ah! Freemason—I am!" said the half-breed.

"You?" exclaimed two or three of the group, who had supposed that the jewel had been taken from the person of some prisoner, or found on the battle-field.

"Freemason two years," replied the Indian, holding up two fingers illustratively. "Made a mason down Albany. Mason good."

"Horo, Rouelle," said one of the officers, "if you are, as we suspect, to have command of this expedition, your chief ally is a brother."

"A brother what?" questioned Rouelle, with surprise, who up to that time had not heeded the conversation.

"A brother mason, so he leads us to believe."

"My friends, is this not strange?" asked Rouelle.

"Not at all," answered the Jesuit, "many of the chiefs, but more especially those of the Iroquois, have received masonic degrees, and although our holy church looks with disfavor on your fraternity, yet I must acknowledge that it has been the means of saving many lives, and robbed many stakes of victims whom the Indians would have otherwise sacrificed."

One by one the officers and savages retired, and the Jesuit and Rouelle were alone.

"Father," said the officer, "I deem it probable that the honor of leading this expedition will be conferred on me. This is the third time a dangerous, but for that reason a welcome, service of this character has been confided to me. You once expressed gratitude to me, for what you termed favors received when you were in France, from members of my family in years gone by."

"It is true, my son," said the silvery-toned priest, "and the recollections are now vivid in my mind. Why do you speak on this subject?"

"Because circumstances have arisen which make it necessary that I should ask of you protection for one whom I hold most dear."

"Mademoiselle de Blonville!" said the priest, with a slight start.

"The same. You were Marie's confessor, and to your guidance will she commit herself. I was about asking leave of absence in order to conduct her myself; should I do so now, the act might be construed into a desire to avoid duty."

"Where is she to go?"

"I forgot, Father, that your absence had prevented your knowing the occurrences which have transpired. We are betrothed; Colonel de Blonville gave his consent to our union before he departed. He is now on the verge of death. His dying wish is, that Marie should close his eyes. He is at Fort Jamonville, near the St. John's river."

"A dangerous place, my son; It is beyond St. Jean, and not far from the line of march which must be taken by Putnam. The garrison, too, is small, and should the enemy attack it, must fall. Look at the map, and you can judge of the danger to one so young and beautiful, traveling thus far with but my slight protection."

"Your protection alone," replied the officer, "is greater than that of an escort. Who would harm a woman when under the guidance of such as you? As for danger, Marie is a soldier's daughter, and devotedly loves her father. No fear or danger can deter her from attempting to reach his bedside. The messenger who brought the news of Colonel de Bonville's illness, would have conducted Marie, but he is now in the hospital, prostrate with fever; I cannot leave, an escort cannot be spared, and thus we are left to ask you for assistance. Father will you do this kindness?"

"I will."

As the priest assented, a chill appeared to creep over him.

"When are we to set out?"

"Instantly, if your fatigue is not too great. She is all impatience. Horses will be in readiness within two hours; for before meeting the marquis, I will direct my servant to place them at your disposal."

The interview was here interrupted by the entrance of a soldier, who saluted, and said to Rouelle:

"General de Montcalm desires that you should visit his quarters instantly."

"I will attend him," replied Rouelle. "Father, I will meet you two hours hence at the residence of Colonel de Blonville. *Au revoir.*"

After the officer had departed, the priest sat at the table, and resting his forehead on his hand, seemed buried in thought, where, for a moment we will leave him.

Marie de Blonville was a Canadian by birth, her father having been sent to that country some twenty years before, with a lieutenant's commission, but at the time of the opening of our tale, he held the rank of colonel, and was then in command of Fort Jamonville.

Victor Rouelle had left the gay scenes of Paris in company with a large force, which, a few years previously, had been sent to Canada under the Marquis de Monneville, for the purpose of strengthening and extending the French possessions. He had risen by merit to his present rank, and had distinguished himself, by his gallantry, on several occasions, when fighting under De Blonville, upon whose personal staff he had been placed. Thus forming one of the military household of his commander, and being much about his person, Rouelle was frequently thrown into the society of Marie, the result of which was an attachment full of devotion on either side. Their vows had been plighted with the full sanction of Colonel de Blonville, and they had only awaited his recall from his post to consummate their union. During five years preceding this time, Father Ambrose had been the spiritual adviser of the beautiful girl, except during those periods when his duties as a negotiator and linguist had required him to be absent.

The priest had thus watched the unfolding beauties of Marie, as year by year the bloom of youth had given place to the rich ripeness of womanhood. As though her full, sweet lips the confessions of her derelictions had fallen on the Father's ears; as he saw her speaking, beautiful eyes, looking with the gaze of innocence into his, as she told of errors so slight that heaven itself would scarce require intercession for pardon; as she had knelt before him, and with her beautiful hands clasped together and eyes upraised to heaven, while her perfumed breath warmed his cheek, a fierce lust had entered the hollow heart of the Jesuit; and frequently, with a heated brain and pulse throbbing with an unholy passion, had the hypocrite in priestly garments passed from the presence of the pure being whose voluptuous beauties had nearly hurled guile and ambition from their thrones, and given to lust supremacy. A demon had entered the soul of the priest, but met no holy thoughts, no heaven-derived, chastening, sacred power, to exorcise it thence; all there was alike vile—alike unholy—alike at variance with all sacred feeling. As yet he had not dared to drop a hint or word which would indicate desire, though at times something akin to madness had seized his mind, and fearful of his lack of self-control, he had hurried from her presence.

Such were the feelings of the Jesuit when the request from the commander-in-chief, some months previous to this time, had sent him on his errand of negotiation with the Iroquois, and now, on his return when it needed only a sight of the object of his lust to raise his passions to

almost uncontrollable power, to subject him to the unholy desires which absence had permitted to partially slumber; he was to be thrown into the society of Marie, to be alone with her, the sole companion and guide in a journey which would occupy days. As he now sat, with hands clasped and half-closed eyes, we can well imagine the whirlwind of thought which coursed through his brain.

Suddenly was heard breaking through the thick air and muffled by the falling snow, the roll of drums. Hurrying footsteps fell on the stone pavements of the fortress; the clink and clatter of arms were heard, all betokening a sudden muster of the troops for emergent service. The priest started up, listened a moment, seized his cap, and throwing the folds of his ample cloak about his person, left the apartment, muttering as he went, with a cold icy smile:

"So! to-night—they move to-night! But I think many of them will find the roads from here to St. Jean much easier to traverse than those from St. Jean back. Putnam and Satan fight together."

Colonel Rouelle and De Montcalm were alone in the private apartment of the commander, who had just given his subordinate full instructions for the performance of the duty just entrusted to him. As they heard the rolling of the drums, De Montcalm turned to Rouelle and said:

"Your force is mustering; repair to your command. Be discreet and vigilant, and may God protect you. Adieu."

Rouelle took the extended hand of his chief, and, while returning its warm pressure, said, with some hesitation and a quivering voice:

"General, you know that this duty was not expected by me. It is, however, one I would have sought. But before marching, it is necessary that I should take leave of some friends and leave some directions."

"Ah, I understand," said De Montcalm, with a smile—"Mademoiselle de Blonville—I sympathize with you; she is worthy of your love. Go make your adieu; but a half hour is all the time which can be spared. Once more, farewell."

In a few brief moments Rouelle was in the saddle spurring over the snow-packed streets towards the residence of Marie. Arriving at the gate, he rang the bell, and hastily throwing the reins to the servant who answered his summons, passed into the mansion, up the broad staircase, and in another instant clasped his arms around the object of his love.

"Ah, Victor! dear Victor!" said Marie, "what has occurred, that you return to me so soon, and in such haste?"

"There is no cause for alarm, dear Marie. I have only returned to say farewell."

"Farewell!" said she, in a saddened tone.

"Yes, I am ordered immediately to depart on active service. Within an hour I shall be *en route*."

"Ah, *mon Dieu!* And my Father?"

"All is arranged. The good Father Ambrose has returned, and will travel with you. He has consented. I cannot accompany you without a stain being cast upon my honor, which, Marie, is as dear to you as to me. Should I now ask leave of absence, after having received my orders from the general, malice might misconstrue my motives."

"I see—I understand. Your honor must be stainless."

"It must."

"And when shall I depart? I am filled with eagerness. He is my

only parent. My heart would break if I should arrive too late." And tears filled the eyes of the beautiful girl.

Pressing her still closer to his heart, Rouelle kissed away the evidence of her grief, and replied:

"Immediately—to-morrow at daybreak when you please."

At that instant a servant threw open the door of the apartments, and said:

"Father Ambrose."

The priest advanced, and placing his hand on the head of Marie, appeared silently to invoke a blessing on her. He then kissed her cheek as a father would that of his child. At that moment was heard the dull sound of the cathedral bell, as it boomed out the hour of eleven.

"Good Father," hurriedly said Rouelle; "your coming is most opportune. I have but a moment to stay. I here commit to you the dearest, holiest treasure of my heart. Oh, let no harm come to her. And you Marie," continued he, with a quivering voice, "may Heaven protect you!" And straining her to his breast the weeping object of his first his only love, and pressing a lingering kiss on her full, quivering lips, he hurried from the house.

An instant after the sound of his horse's footfall on the ice and snow grew fainter and fainter, as Rouelle, with a saddened heart, urged him by spurs and voice toward the barracks.

(To be continued.)

NOVA SCOTIA MASONRY.

FROM A CORRESPONDENT.

While on a visit at Pictou, N. S., lately, I was much pleased to note the prosperity of the Craft in that vicinity. Having had the pleasure of visiting the New Caledonia Lodge, I was exceedingly gratified to see the excellent work performed by its officers, and I took the liberty of collecting a little interesting information connected with this Lodge.

It is composed principally of sea-faring brethren, and on the evening I was present W. Bro. Wm. Campbell, a Past Master of the Lodge, having just returned from a cruise on the Pacific coast, gave us some very interesting and instructive accounts of his travels and the incidents connected with his visiting Lodges in the different parts of the country. He spoke in very high terms of the universal courtesy he received at the hands of the brethren, and especially recommended that the brethren here would copy the example he had had set to him in regard to keeping themselves properly posted and seeing that all their visitors were subjected to a thorough examination.

The Pictou brethren deserve every praise for the energy they have displayed in erecting a very fine hall for their especial use. During the summer of 1867, they erected their building, at the cost of \$1750, the larger portion of the work being done by members of the Lodge at cost price. Bro. Sterling, architect, of Halifax, furnished all the plans for the building free of charge. They have been using the room for

some time with temporary furniture, but it is to be duly dedicated to the Craft by the Grand Lodge, which meets there in September. By this time they hope to have their furniture and other necessaries complete, and then they will undoubtedly have the finest Lodge room in the Province, not even excepting Halifax City.

They are having a carpet manufactured in Philadelphia, according to their order, after some very appropriate designs, and Messrs. Gordon & Keith, of Halifax, are making the other furniture and also preparing suitable transparencies for the Master's and Wardens chairs.

The following are the officers of the New Caledonia Lodge and also of St. John's R. A. Chapter, which meets in the same room :

NEW CALEDONIA LODGE, No. 11, R. N. S.

W. Bro. Samuel G Rigby, W M; Bro. W. W. Glennie, S W; G D Ives, J W; DT Hislop, Treas; J W H Cameron, Secy; Rev H Genever, Chaplain; J A Gordon, S D; G R Davies, J D; C S Gordon, 1 G or Marshal; S Carlton, Tyler; D M Gildert and Dr Wm E Cooke, Stewards.

ST. JOHN'S CHAPTER, R. A. M., No. 130, R. S.

Ex-Comps J A Gordon, 1st Prin. Z; W E Cooke, M D, 2nd Prin. H; S G Rigby, 3rd Prin J; J W H Cameron, Scribe E; Mont Harper, Scribe N; R G Duncan, R A Capt; J D Fraser, 1st Sojr; W W Glennie, 2nd Sojr; Geo D Ives, 3rd Sojr; J Logan, Treas; J R McDonald, Architect and Janitor.

Among other objects of interest in the Lodge Room are an Organ and Bible presented to the Lodge by the late Dr. Kirkwood. The Bible has the following inscription:—"Devised by the late Mrs. Kirkwood as a memento of a long connection by her deceased husband, Dr. L. F. G. Kirkwood, with New Caledonia Lodge, Pictou, and as a token of his esteem for the principles of the craft." There is also a handsome Chart which was presented to the Lodge by the late Bro. B. H. Norton, a Past Master of this Lodge, and who was American Consul for this port for over twenty years. The Charter of the Lodge is dated 27th June, A.L., 5784, when the Lodge was No. 35 on the Registry of England, and Sir Jno. Wentworth, L.L. D., was Grand Master.

The Brethren of Kentville have recently organized a Lodge under the most favorable auspices, and, from its present prospects, it promises to be one of the leading Lodges of the Province. The following are the officers elect:

W Bro H Shaw, M D, W M; Bro Geo R Sangster, S W; Bro L De V Chipman, J W; Bro Vernon Smith, Treasurer; Bro J Struthers, M D, Secretary; Bro T Bowers, S D; Bro D Griffin, J D; Bro A F Adams, Marshall; Bros George Donkin and Jno Cameron, Stewards; Jno Mont, Tyler.

Bro. Vernon Smith, Manager of the Windsor and Annapolis Railway, has had part of the spare room, over their new general offices, fitted up as a Lodge Room.

The Lodge is composed principally of members of Scotia Lodge, Canning, and they are under deep obligations to this Lodge for the very valuable assistance rendered. The new Lodge was recommended by Scotia, Kentville, being within their territorial jurisdiction. Among a large number of things that have been presented to the Lodge is a very handsome set of lamps with some very fine masonic emblems cut on the shades. These were presented by Bro. Bridges, of the firm of Whitney & Bridges, Boston, furnishers of railway supplies.

“C.”

CLARKSBURG, O.—On Thursday the 18th August, R. W. Bro, J. K. Kerr, D. D. G. M. Toronto, assisted by R. W. Bro, Macpherson, of Owen Sound; W. Bro. Menet, of Toronto; W. Bro. Nettleton, of Collingwood; W. Bro. Burritt, of Meaford; and a number of Brethren from Collingwood and Meaford, constituted and consecrated “St. Tammany Lodge,” No. 234 at Clarksburg. Installed W. Bro. Mitchell W. M. and invested the officers. A Resolution was passed directing the W. M. to apply for authority to change the name of the Lodge to “Beaver” Lodge. This new Lodge starts under most favorable auspices and we wish it every success in the future.

NEW MASONIC HALL.

A special meeting of the Craft was held at Harrowsmith, Ont., on Thursday, the 28th July last, for the purpose of assisting the M. W. the Grand Master to lay the corner stone of a Masonic Hall about to be erected in that village. The lodge was opened in ample form, M. W. Bro. A. A. Stevenson presiding. The remaining offices were filled as follows:—R. W. Bro. G. M. Wilkinson, as D. G. M.; W. Bro. J. Purdy, as G. S. W.; V. W. Bro. R. Hendry, as G. J. W.; Bro. Rev. E. C. Bower, as Grand Chaplain; Bro. E. Shibley, as Grand Treas'r; W. Bro. J. Watson, as Grand Registrar; W. Bro. Dupuis, as Grand Sec'y; Bro. R. Horsey, as G. S. D.; Bro. J. Cook, as G. J. D.; W. Bro. O'Laughlin, as Grand Sup't of Works; Bro. J. Greenfield, as Grand D. of C.; Bro. O. Meves, as Ass't Grand D. of C.; Bro. J. Conley, as Grand Sword Bearer; Bro. J. Sigsworth, as Grand Organist; Bro. E. Upham, as Grand Pursivant; Bros. A. Knight, A. Vanluven, H. Groh, and A. Wycott, as Grand Stewards; Bro. R. Parkin, as Grand Tyler. A goodly number of brethren were present, hailing from St. John's Lodge, No. 3; Cata-raqui, No. 92; Maple Leaf, 119; Albion, 109; Prince of Wales, 146; and other Lodges. After the usual preparatory forms, and the Grand Master's address to the assemblage had been delivered, W. Bro. Purdy, of Albion Lodge, presented to the M. W. the Grand Master a Silver Trowel, bearing a suitable inscription, and the stone was laid with the usual Masonic ceremonies. The proceedings terminated by singing the National Anthem, after which three cheers were given for the Queen and three for the M. W. the Grand Master.

TALE OF A DOG.

"One who goes bobbing round," contributes the following laughable dog story (to all but the dog) to the *Evergreen*. Of its authenticity the author pledges his word, and refers all "doubters" to W. Bro. Peter Challen, W. M. of De Lacey Lodge, No. 87, De Lacey, Indiana, the hero of the story:

De Lacey Lodge has a member who always *would* bring his dog to the lodge with him. A large dog. A male dog. An inquisitive dog. A dog haunted with the apprehension that he was lost, and that his brethren were in search of him, hence the necessity of leaving traces. A dog whose name was Bose.

This dog was an ineffable nuisance. Do you think his master loved him any the less on that account? Not a morsel. On the contrary *more*. It is with dogs as with children the homlier the more precious. Every such dog-owner looks at his cur as Canova looked at a block of Carrara marble; a splendid statue was inside, if only the chisel could develop it. Bose was hateful to eye, ear and sense. The Tyler would have sheathed his sword in his (the dog's) flesh had he dared to do it. But his (the dog's) owner was influential, he was irascible, and the Tyler gnashed his (the Tyler's) teeth in vain. Bro. Jacket who had been annoyed by this dog while going up the winding stairs in the second, audibly expressed his dissatisfaction. What was the consequence? he was black-balled for the third. "Love me, love my dog," as the Patriarch, Aaron says, and the owner of the dog had a black-ball for Bro. Jackkot.

At last, things got to their worst. And when things get to their worst they are apt to improve. Why so? because there is nothing else they can do. One night, (you ought to hear Bro. Peter Challen tell the story himself.) Bose was uncommonly disagreeable. He had interrupted the "alarm" by answering it in an uncanonical manner. He had interrupted the "circumambulation" by putting his cold nose to the candidate's cheek, thereby, occasioning a screech from that terrified individual. He had interrupted the "Enlightenment" by upsetting a candlestick on to the Senior Deacon's new apron. Finally the catastrophe came and it was in this wise:

Bro. Challen is one of those precise officers who memorizes every word he has to say. No stammering in him; no looking at notes, furtively, in his hat; no reading openly from the *Miniature Monitor*. He stands square up before the candidate, fixes his eye on him as steadily as Coleridge's "Ancient Mariner," and what he says, he *says* like a man as he is. On the present occasion, he was doing his part in his own grand style, and he got as far as:

"There are three great duties," when the infamous dog interrupted him. The beast had been standing on the dais behind the Worshipful, listening to the lecture. At that instant haunted with its old apprehension, and deeming it necessary to establish the fact to the next dog, that he (Bose) had been there he committed an impardonable offence. Bro. Challen, although a man of consummate dignity, is after all but mortal. He is likewise a man of muscle. Seizing the dog by the neck, he made a graceful, rythmical motion with his body thus:

"Your duty to God."

the dog went forward :

"to your neighbor,"

the dog went backward,"

"and to yourself."

At this, the wretched brute made a clear circle around Bro. Challen's head, and went like a sling-stone out of the window behind him. As the lodge met in the third story, and as there was a pile of bricks under that window, it is needless to say that the only trouble ever occasioned to that lodge afterwards by poor Bose, was that of interring his remains. And this was only done when they found the stench intolerable.

THE CANADIAN SECEDERS.

We have received *The Craftsman*, containing a full report of the Annual Communication of the Grand Lodge of Canada, which we hasten to place before our readers, as it is fraught with interest on the subject of the secession from the jurisdiction of that Grand Lodge.

To show the deep and solemn interest which the Canadian Masons take in the matter, it will be only necessary to state that no less than six hundred members and delegates were present, all of whom came to the meeting with a firm resolve to do, at whatsoever cost, what appeared most likely to promote the interests of our beloved Order.

We learn that efforts of a somewhat questionable character had been made to prejudice the minds of the brethren upon the question of the so-called Grand Lodge of Quebec; but, to the credit of the Craft, with but little effect. The members of the Grand Lodge considered the principal subject which had brought so numerous an attendance together was one of such vast importance as not to be decided upon the evidence of *ex parte* statements. The matter was freely discussed, the evidence accurately weighed; and a decision based on such solid foundation, can scarcely fail to be one that must prove to the Sister Grand Lodges the completely untenable position of the schismatics.

From the first we pronounced the illegality of the action of the brethren of the province of Quebec in forming a Grand Lodge within the territory over which the Grand Lodge of Canada held jurisdiction.

The legality of the matter is unquestionably on the side of the Grand Lodge of Canada; and it cannot be denied that, according to the unwritten law of Masonry, the decision of that body is final and conclusive, the recognition of other bodies notwithstanding; and that while the Grand Lodge of Canada withholds its sanction from the Grand Lodge of Quebec, it is an undoubted fact that the Lodges under the rule of the latter are irregular, and all its members are without the pale of lawfully constituted Masonry.

Although this is our unqualified opinion of the Masonic law, it has been with us a grave question whether, in the present case, the letter of the law may not give way to expediency. It seems hardly probable, after the hard things that have been said on both sides, and the feeling that has been exhibited, that, should the brethren ever meet again in lodge, complete harmony, which is a necessary constituent part of a Masonic lodge, could be established. But the action of the Grand Lodge

is so firm and decisive, that we feel convinced the small amount of recognition they have received will not be materially increased.

The seceders have endeavored to convince the Craft that the feeling in the province was generally with them; but with the fact before us that eighteen lodges within Quebec still remain loyal to their head—with one of the seceding lodges, by an unanimous vote, returning to its allegiance—with brethren, although in a minority in such case, but of sufficient number happily for authority to continue the work of some of the seceding lodges, we have no doubt that the Grand Lodge of Canada will assert its authority. When the real position becomes known, we may expect to hear that some of the recognitions, granted with unseemly haste, will be withdrawn.

The chief argument used by the schismatics is that "It is a well established law of Masonry, that Masonic and political boundaries should be coterminous." This principle, it is true, has been adopted in the United States adjoining, and has been found convenient, but it certainly has not come into such universal practice as would constitute it a "Masonic Law."

They also assert that the Grand Lodge of Canada has never exercised supreme, but only concurrent authority in Lower Canada, on the ground that lodges holding under the English Constitution continued to work by the authority of their original warrants. It is also alleged that the Grand Lodge of Canada begged and prayed for recognition on any terms. On referring to the documents of the time (1859), Lord Zetland claims that those lodges which preferred working under their original warrants should be permitted to do so—which point was willingly conceded; but in making the concession, the Grand Master (W. Bro. Wilson) held that from the date of the establishment of the Grand Lodge of Canada the supreme authority in matters Masonic became vested in that body; and he denied the power of Grand Masters of other jurisdictions to appoint or continue Provincial Grand Officers, or to grant warrants for new lodges; and if such were done, he would consider it his duty to declare them clandestine and irregular, and to forbid all intercourse with them. The reply of Lord Zetland accepted these conditions, and fully admitted the sovereignty of the Grand Lodge of Canada, which that body is determined unflinchingly to maintain, as, at the outset of the conflict, we predicted they would do.

The report is a very lengthened one, the session extending over three days; but we need no apology to our readers for occupying so large a portion of your space, as the subject is of the greatest interest.

In addition to these important matters, there was a great amount of business to be transacted; but it is a gratifying fact that the consideration of no case of grievance or appeal was deferred till the next meeting.—*Freemasons' Magazine and Masonic Mirror.*

☞ We learn that the M. W. Grand Master has directed the Grand Secretary to call a Special Communication of the Grand Lodge for the 23rd instant, at the city of Ottawa, for the purpose of laying the Foundation stone of the "new Court House" to be erected in that city.

The Brethren of the Ottawa City Lodges are making extensive arrangements for the occasion, as it is hoped a very large number of the Craft will be present to take part in the ceremonies.

MASONIC COURTESY!

If there be anything for which Freemasonry should be pre-eminently distinguished in the conduct of its professors, it is a spirit of courtesy. All the obligations of the master mason teach, as their leading precept, the spirit of kindness and brotherly regard. Differences of opinion they do not pretend to prevent. In the very nature of things these must exist among Freemasons as among other men. Beyond an unquestioning submission to the authority of the antient landmarks, the utmost freedom of opinion and of expression alike are accorded to every brother. But one restraint exists or should exist, and that is a restraint begotten of the very principles of the order. The brother is expected, nay more, is enjoined by the most solemn pledges to keep ever before him the five points of fellowship, in any discussion, involving difference of opinion, upon which he may find it necessary to enter. To differ from a brother is not necessarily to become estranged from him, nor to induce others to become so. His personal character should still be as sacred, as if no difference had occurred. Masonic dissensions in this respect, should present a strong contrast to ordinary political disputes, concerning which it is unfortunately too true that they partake more of the nature of personal quarrels, than of public differences in relation to the well-being of the country.

It is to be regretted that the distinguishing traits of masonic debates do not on all occasions characterise them. Freemasonry is often scandalized and the profane amazed, by the tone in which masons too often speak of each other where differences of opinion prevail. Instead of a calm and temperate consideration of the points in dispute, we have in a great many instances, nothing but the bitterest vituperation. The character of the brother Mason instead of being guarded with the fidelity due to a sacred and solemn obligation, is sought by every species of inuendo, and by every epithet of abuse to be degraded not simply in the estimation of the fraternity, but in that too of the profane. Obligations, the most solemn that man can voluntarily take, are laid aside, in the effort to destroy the brothers standing and character; and the world is constrained, in spite of our glorious motto, "Brotherly Love, Relief and Truth," to exclaim, "see how these pretentious freemasons hate one another!"

The unhappy differences which have occurred in this jurisdiction, unfortunately have given some painful illustrations of this tendency on the part of Freemasons to forget, in the moment of difference, what is due to the masonic character. That portion of our Québec brethren which has unadvisedly seceded from the mother Grand Lodge of Canada, has been especially unfortunate in having the championship of men, to whom masonic character is as nothing, and whose highest delight appears to be the unthinking use of the weapon of vituperation. Were

this kind of thing restricted to the limits of the jurisdiction itself, it would perhaps be better to permit it to pass unnoticed; but it is not so restricted. In American political papers, having a masonic department, a system utterly inconsistent with that privacy which should attach to all things masonic, and to that precept which warns us against perverting the order to mere mercantile uses, the question has been adverted in a manner as degrading to the writers as it must, with all true masons, be harmless to the parties assailed. Among the papers which thus seek to pervert Freemasonry by making it a speciality in their politics, is *Pomeroy's* commonly called Brick Pomeroy's *Democrat*. The masonic department is under the editorship of F. G. Tisdale, 33°, whose name heads the column. In a late number it discusses the action of the Grand Lodge of Canada in refusing recognition to the so-called Grand Lodge of Quebec, and the tone adopted in this discussion is highly characteristic of the general tone of masonic columns in political papers. Officers of the Grand Lodge of Canada, who visited sister Grand Lodges of the United States are compared to "itinerant circus riders and showmen." The Grand Master of the Grand Lodge of Canada is sneered at as appearing in New York "docked out like Solomon in all his glory but with little of his wisdom." The proceedings of the Grand Lodge of New York, are characterised as having been warped by "some kind of hocus pocus arrangement." Our Canadian Grand Officers are accused of "trickery, chicanery and falsehood;" and the majority of the Grand Lodge of Canada are styled "politico masonic gamblers," as guilty of the same conduct as that by which "an unsuspecting victim in profane life is deprived of his property by professional thimbleiggers or three card monte performers,"

All this, let it be remembered, is in the masonic column of a political paper it is true, which has, among our neighbours the reputation of being the most wrecklessly vile sheet in the United States. But it is proper to remind the reader again that at the head of it, as masonic editor, appears the name of F. G. Tisdale. Some of the readers of the *Craftsman* may probably know something of this person by repute. Had we been so unfortunate as to have him in Canada, he would not to-day have been able to enter a masonic Lodge; for with us, expulsion happily means exclusion for all time from the ordinary benefits of the Craft. But for peculiar circumstances, it is not probable that he would have fared any better in the United States. But being stricken down by sickness, and apparently at the very door of death, he was relieved from his penalty—the chief motive for this act of clemency being that he might receive masonic burial. A kind Providence restored him to health; and he repaid the Grand Master to whom he owed his restoration, for his great act of kindness, by just such abuse as that of which he is so perfect an adept, as will be noticed by the examples we have quoted. To be abused by him therefore, is in itself no serious misfor-

tune, and but for the fact that he parades this abuse under the patronage of the square and compasses ; we certainly should not deem it worthy of serious notice.

We wish we could say that this same Tisdale was singular in his style of dealing with the unhappy differences which exist in this jurisdiction, and which it should be the ambition of every true mason to mitigate, if he cannot actually remove them. Undoubtedly supreme in his power of vulgar vituperation, he is not alone in his effort at personal villification. From the "statement" of the so called Grand Master of Quebec, down the columns of the two masonic monthlies published in the interest of the so-called Grand Lodge of Quebec, there has been too great a tendency to convert this unfortunate schism into a mere personal question ; and men have been abused rather than principles discussed. Our brethren who have thus, in the heat of controversy, so far forgotten what was due to their masonic character, have apparently overlooked the fact that if every word they uttered in relation to the Grand Master of the Grand Lodge of Canada were true, it would neither lessen the territorial rights of that Grand Lodge, nor justify the invasion of those rights by the so-called Grand Lodge of Quebec. But it does this—does it inevitably and beyond the power of even our brethren themselves to prevent it—it degrades Freemasonry in the eyes of the profane, and it leaves behind it heart burnings, which will foster and rankle, long after the present difficulty has passed away. Most of these expressions we are prepared to believe have been uttered thoughtlessly. We would be glad if we could believe that they had all been thus written. But where we find that this *Pomeroy's Democrat*, containing the infamous passages we have quoted, was ordered in large numbers and distributed gratuitously during the annual convocation of Grand Chapter in Quebec, it is impossible to escape the conviction that even Tisdale has admirers among the adherents of the so-called Grand Lodge of Quebec, and that there are among them those who would not hesitate in defiance of all masonic obligations, to build up their own interests upon the ruin of the characters and reputations of their brethren. Our Quebec brethren—as a body—we are sure do not sympathise with that kind of warfare, and we sincerely hope that the time is not far distant when they will be able to clear their skirts of all participation in it.

COLLINGWOOD, O.—R. W. Bro. J. K. Kerr, D. D. G. M. Toronto Dist. visited Manito Lodge No. 90 ; on Wednesday the 17th August last, when a large number of the Brethren assembled to meet him. After a pleasant evening engaged in work—the Brethren were called to refreshment which had been prepared in the large room adjoining the Lodge room specially fitted up for such purpose. The table was literally laden with the good things of this life. The usual toasts were proposed and

responded to. R. W. Bro. Kerr, in addressing the Brethren spoke in warm terms of the efficient manner in which the work of the Lodge was conducted and eulogized the officers for their attention and ability, congratulating the Brethren upon the handsome and suitable rooms, which they had erected since his last visit. R. W. Bro. Macpherson and W. Bro. Menot, (who accompanied R. W. Bro. Kerr,) also addressed the brethren and expressed their satisfaction with the manner in which the Lodge was conducted.

ES-SAKHRAH.

A MASONIC MYTH OF THE DAYS OF SOLOMON.

From the "Evergreen."

Every reader of Holy Land literature, and few there are at the present day who do not give some attention to it, has read of that mysterious rock, called by the Mohammedans *Es-Sakhrāh* ("the rock") that rears up its head in nature's own assumption, in the very centre of Mount Moriah at Jerusalem, marking out it is justly thought, the central point of the Temple of Solomon. A masonic myth embodies the history of this mysterious stone.

The rock, *Es-Sakhrāh*, is sixty feet in length, in the direction of the mountain (North and South) and fifty-five feet in breadth. From the level of the ridge it rises about fifteen feet. Its northern end is scarped or smoothed artificially as if it had once sustained and formed a part of a wall. In the estimation of the Jew, this venerated rock is the most hallowed spot on earth. The Mohammedan tradition concerning it, is the strangest imaginable. It affirms that the Meccan prophet, having fastened his mule here, ascended to heaven and the stone after him, nor could it be stayed in its upward flight until an angel had grasped it and retained it by his best strength. In confirmation of this fanciful flight, the Moslems still exhibit the ring to which the mule was fastened, and point out the impress of the angelic fingers, and the footprint of Mohammed, upon the surface of the rock itself.

The *masonic myth* refers only to the existence of this rude, unsightly ashlar, at so conspicuous a point. No visitor to Mount Moriah can avoid an expression of surprise when entering the splendid mosk of Omar, and admiring its matchless porcelain, its rich marble veneerings of various colors and devices, its fifty-six elegant windows of stained glass, its four doors and corresponding porches, and its noble dome and circular shaft, when seeing and admiring these architectural beauties, he observes that the whole noble structure is evidently built merely to enclose, and honor this rude rock! The thoughtful visitor will naturally enquire what there is about so unsightly a mass as to merit such exercise of skill and expenditure of treasure.

The original eminence, entitled *Moriah* could never have been called a *mountain* except as the English translation of the Bible adapts itself to Hebrew notions. When the small fresh water Lake of Genesareth receives the title of *Sea of Galilee*, it is allowable that a narrow, low ridge, honored to be the most renowned locality upon earth, should be desig-

nated mountain. It was a sharp hill, full of prominences, of caves and of ravines, and made chiefly by the hands of men what we now see it.

Tradition informs us that the Architect Hiram only yielded his judgment to that of his royal master Solomon in adopting this as the site of the Temple; his choice lay in the noble elevation East, now called Olivet, and second to that the fine eminence North, since termed *Scopus*. Either of these, without so great an amount of preparatory labor would have afforded a firmer site. But the will of King Solomon prevailed.

When this point was yielded, the next question involved the preparation of the hill. Viewed from the summit of Olivet on the East it descended rapidly from North to South, exhibiting knobs or protuberances every little ways. Hiram was preparing his directions to have these all levelled so that the top of the ridge might present a smooth incline, on which the quarry stone could be closely and firmly laid, when he was surprised to receive from his royal master special directions in relation to the largest and most southerly of these knobs.

The two were viewing the whole work from their favorite point eastward, two-thirds the way up the slope of Olivet when King Solomon thus addressed his skillful companion.

"Upon the crown of that hill, where the descent from each side is the steepest, there once occurred one of the most remarkable instances of trust in God that human history affords us. More than nine centuries ago, there came across those hills to the southward, an aged man leading an only son. Three days before the pair had left their homes near Beersheba to visit this place upon a divine mission. Leaving the servants and beasts in yonder deep ravine, the father and son clumb up to that steep detached rock, to which I have called your attention, the son bearing a load of fuel, the father a knife, a firebrand and a cord.

Arrived at the summit, the two united to build an altar of unhewn stone, from the loose material which lay around. This being done, the wood was laid in order upon the altar. Then the son was bound and laid on the altar upon the wood, and the father stretched forth his hand and took the knife to slay his son. At this supreme moment a voice from Heaven stayed the strong hand, a victim was provided and the human life spared. Those men were my ancestors.

"Only a few years since, the God whom we worship, had laid a destroying hand upon yonder entire city, and for the sins of our people had threatened to destroy it. But at the earnest prayer of David my father, and for the great mercy wherewith God had ever viewed us; he commanded the destroying Angel to stay his hand. Upon that isolated rock which was the threshing floor of Araunah the Jebusite stood the Angel of the Lord when the command came to him to stay his hand. For this reason, King David bought the land of Araunah and built there an altar unto the Lord and offered burnt-offerings and peace-offerings.

"A rock thus consecrated by two of the most important events in our national history, must not be hewn away, but rather honored as the central spot of our constructions. Build you, then, your surrounding walls, and lay down your hewn stone in such a manner that this great rock shall form part of our foundations. So when the dark days shall come in the latter ages of the world, that our Temple shall be destroyed, this great creation of Jehovah himself, this Divine Ashlar upon which Abraham stood and where the destroying Angel turned the curse into the blessing, will point out to future ages, our care for the preservation of divine landmarks."

Bowing submissively to these commands, the expert Tyrian hastened to record them and so alter his directions and shape his plans, that when the work was completed no mis-fittings would appear to pain the eye.

It cannot positively be known how this was accomplished, but the best theory is that the surrounding walls were built sufficiently high so that when the platform was filled up and levelled off, this rock Es-Sakhrah was *out of sight*. At the destruction of the Temple by Titus, this pavement and the upper parts of the great wall for several tiers were displaced and thrown into the valley, thus bringing again to light the *Great Ashlar* as had been predicted.

The present disposition of the buildings over and around it exposes the rock, sixty feet in length and fifty-five feet in breadth, to the height of five feet above the marble floor of the mosk or ten feet above the original crown of the hill. On the South the ground falls rapidly away from the great rock, and the same on the North, as has been discovered within two years by the accidental caving in of some of the vaults immediately North of it. There is no doubt but what Hadrian's splendid Temple of Jupiter Capitolinus stood here. In the south-eastern part of the rock, Es-Sakhrah, is a room irregularly square and roughly finished, about eight feet high and fifteen feet square. This is called the *Noble Grotto*. It was unquestionably pierced to be a receptacle and conduit of the blood of the sacrifices in the great Feast Days of the Hebrew Nation. The ceiling of the rock above it is from four to six feet thick, pierced with an oval-shaped hole about three feet in diameter

THE BEVEL ON THE FOUNDATION WALLS.

A. MASONIC MYTH OF THE DAYS OF SOLOMON.

It was a question of interest, among the first debated by our Three Ancient Grand Masters, what *mark* or *device* should be adopted to designate the great stones out of which, it was resolved, the sub-structures in Mount Moriah should be formed. Three different devices were suggested, viz:

The choice made by King Solomon was that of the five-pointed Star. Its Symbolism he argued was one that had been incorporated in the religious literature of his people ever since the foundation of the Jewish nation. Its use could be traced back to Chaldean days, to the period of Nimrod, of Noah, perhaps of Adam. The great King Solomon himself had selected it as a personal device. It stood conspicuous upon the blood stone-signet that glittered upon his left hand, that signet which,

" Upon the Seal of Solomon
" Has magic in its pressure."

The device still seen upon Coppa Gate of Jerusalem :

" The archway sealed

" With the great name of Solomon."

It was therefore natural enough for the wise monarch to propose this device as a proper one for the purpose designed, and this he did in his own inimitable style, accompanying the proposition with such wise thoughts as these: "All things are full of labor; man cannot utter it; the eye is not satisfied with seeing nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done,

is that, which shall be done; and there is no new thing under the sun. Set me as a seal upon thine heart, as a seal upon thine arm."

The second proposition came from the *Grand Architect, Hiram*. Deeply imbued with the love of Geometrical discovery, as he was, he had recently brought to bear upon his studies in full force the important truth which in modern times on credit to the mathematical acuteness of Euclid (sometimes to Pythagoras, sometimes Archimedes) and called by the name of *The Forty Seventh Problem of Euclid*. This is, "that in any right-angled triangle the square which is described upon the side subtending the right angle is equal to the square described upon the sides, which contain the right angle." Although the full force of this great truth was not then perceived, yet "it was given to the prescience of the matchless architect, Hiram Abif, to know that its demonstration had opened out to the mathematician a new field of practical and speculative labor.

Therefore, in the grand council now considering the question aforesaid, Hiram suggested for the best device that of a *right angled triangle* surrounded by the three squares prepared for the demonstration. His arguments were forcible. They were clinched in the oriental style of his great employer, in these words: "Wise men lay up knowledge; but the mouth of the foolish is near destruction. A prudent man concealeth knowledge. He that walketh with wise men shall be wise.

A faithful witness will not lie. Wisdom resteth in the heart of him that hath understanding."

The third proposition came from the King of Tyre, the *Royal Hiram*. He had deeply pondered the views of the two wise men who had preceded him. Each proposition had its merits. To adopt a *strictly Jewish emblem*, the five-pointed Star was distasteful to the Phœnician Monarch, for the era of the existence of Phœnicia antedated that of Israel many centuries. To adopt an *abstruse mathematical device*, the Forty Seventh Problem, recognised by scarcely any, understood by less, one too that required so many and such precise lines to sketch it, that time would soon efface them from the hardest material, was not appropriate to a set of practical workmen like those who were setting up their lodges by thousands and by tens of thousands around the base of Mount Moriah. And thus the wise King of Tyre made known his preference:

"That our chosen device should be easily made, easily comprehended and one that cannot be effaced from the stone without remodelling the whole ashlar, appears to me most desirable. The five-pointed Star, however beautiful in form, and exceeding beautiful in symbolism, fails in meeting these requirements. So does the mathematical device propounded by Father Hiram. Therefore I propose the *Bevel*. From the outward face of every Perfect Ashlar when prepared for the builders' use, let us remove the stone next the sides and ends to a depth and a width that will catch the eye as *the Grand Sign of the Architect*, that when a great wall is erected, the whole will present the appearance of a *vast panneling*."

The suggestion of the Prudent Monarch was adopted by acclamation. Every stone used by the Hebrew Phœnician Architects was thus marked. And the tyled recesses of the lodges, where esoteric wisdom was communicated, King Solomon as the Pillar of Wisdom thus explained the Bevel mark as the peculiar device of the craft: "So much as weather, frost, rain and the knawing tooth of time work upon the broad surface of these stones, so nearly will the two surfaces approach

each other. So long as the outward surface stands above this which is composed by our Bevel, so long will freemasonry exist on the earth."

Three thousand years have come and gone. Frost, rain, chemical decomposition and the knowing to of time have conspired to eat away that outward surface, and uniting the two surfaces to obliterate the chisel marks of the Bevel. But still they appear distinct as the day they were made. All over the land—at Keloniah, at Tyre at the Pools of Solomon, at Gebal—wherever these lauded architects labored, their Bevel device is seen, and the outward surface of the blocks rises apparently as high above it as the day it was made. So may freemasonry abide on the earth forever and forever.—*The Evergreen.*

THE MASONS IN CUBA.

OUR esteemed brother, the Masonic Editor of the *New York Courier*, in commenting on our former article under the above heading states that on private authority:—

Out of the thirty Masons who were lately imprisoned in the Moro Castle in Havana, charged with having held secret Masonic meetings, twenty were admitted to bail on the 22nd of June. Those that were released were Spaniards, and their bail was given by Spaniards. The other ten Masons still incarcerated are Cubans, and now lie in the noisome dungeons of the Carcel de la Habana, the most noted jail in Cuba.

A short time ago one of the ten, whose name for his sake we cannot publish, was taken from the Carcel and whipped and scourged with sticks to oblige him to tell what he knew about the revolution. But he, like a man as well as Mason, refused to do so. He was then put on bread and water and enclosed in a dark cell, receiving nothing but bread and water, suffering as the victims of the Spanish Inquisition used to suffer in the fourteenth and fifteenth centuries. No money or influence could buy his infamous jailers to provide him any relief from his torture, and when at last he became sufficiently emaciated, they again brought him forth. This time they whipped him with a lash two yards long, the man to whom the cruel office was delegated standing some four feet from his victim while administering the cruel blows. The punishment for his obduracy (or manliness) was done in private, and he alone can or dare tell the story.

After he had been beaten some fifteen or twenty minutes, when again asked to tell, he replied, "I would sooner be dead than speak of what my brothers told me, or what I may have heard at our meetings; for it was done under oath that no true Mason can disregard while living." His heroism, however, did not prevent his being again incarcerated, and he and the other nine Cuban Masons now lie in the infamous Carcel de la Habana. They have written several communications to the "Masons of the world," but the letters have all been intercepted, and the prisoners are now hopeless.

This is a sad state of affairs. The *Courier* fitly speaks when we read in it the following.

"Something at least must be done, no matter what, so that it be legal—to help those who have thus stood firm and true."

To this all agree, but there is a difficulty in determining what is best.

In presenting our suggestions to the Masonic Press we have shown our brethren in Cuba, that amid their peril help so s, readyis oonas it can be determined how it may effectually be applied. There is at least consolation in the thought, as it comes to our brethren from the craft here, that they in Cuba are under the eye of the Great Grand Master, and He, in *His* own way, and in *His* own good time will arise and help them.—“*Keystone.*”

OUR FIRST SALUTE.

A STRANGE LETTER.

Strange documents at times find their way into the hands of the proprietors of magazines. Such an one, in the form of a communication, was received by us a short time since, and in order to convince the writer that we are prepared to deal impartially with papers submitted to us for publication, we publish it *in extenso*;—

Montreal, August 23rd., 1870.

To the New Proprietor of the Craftsman,

DEAR SIR AND BRO.,—As a mason of some time in Montreal, I did expect to hear or read of something truly masonic from change of base made by your paper; but I am entirely and extremely surprised that you are much more unjust than your illustrious predecessor. In your “glance at the position” you impute motives to us “secessionists” which we challenge you to prove one iota of what you state, but if you will allow me I will prove that all your statements are *vice versa*. What consideration have we received at your Grand Lodge Meeting? That we might prove our position we sent a brother to place our position before your Grand Lodge, and that brother was informed that if he would plead as a brother summoned by you, he would be heard as a prisoner on his defence. Could he have gone before you as such when he was our delegate to place our grievance before you? I answer, No. You have not heard us yet. Why, Sir, and Brother, we have a Lodge in Montreal, numbering as many brethren as you can find outside, unanimous, and it is the largest Lodge in the Dominion. Your Grand Master made more brethren good on books who had been suspended, some for six years, than you can count on your roll of Quebec masons, and further, one of your Hon. P. G. M’s was our staunchest supporters until he found he would not be the G. M. elect for the Province of Quebec.

Yours,

QUEBEC.

“Quebec” is evidently a disappointed man. Our “Illustrious Predecessor” was an unjust steward, but we are more unjust still, and why? Because our views and those of “Quebec” are not in accord. The “change of base” was no change, and forthwith we are pounced upon by an over-zealous champion of the cause of rebellion, and rated soundly because we continue to uphold what we conscientiously believe to be true Masonic principles. Of argument, in “Quebec’s” letter there is none; of accusation there is a great deal, the latter principally personal

however, and lacking in fact. If there be any real grievances under which our Quebec brethren are laboring, we are willing to give them a fair consideration. There are none that we can discover in the communication before us, this, we think, the "staunchest supporter" of the Quebec movement will readily admit.

We copy the foregoing from the "Gavel."

MONTREAL, Aug. 19th, 1870.

To the Editor of the Gavel:

I do not propose to attempt even, far less to accomplish, an interpretation of the curious letter from R. W. Bro. Spry in your last issue, but there is one statement in it which, with your permission, I desire to correct. Bro. Spry refers to a "secret meeting" summoned and, he presumes, held in Montreal in December last, "at which were present the friends only of the editor of the publication referred to—(the *Craftsman*), and those desirous of preventing the recognition of the "Grand Lodge of Quebec." He refers also to the secret meeting, "which probably the proprietor if not the reputed editor, assisted in getting together."

It is not very clear whether Bro. Spry refers to the former or present proprietor and editor of the *Craftsman*. If to the former, I can appeal to Bro. Spry himself in opposition to his own statement. I travelled to Montreal with him, and, as he will remember, we only reached there in time to enter Grand Lodge, which awaited the arrival of the train from the west, to proceed to business. He will hardly venture to say there was time either to summon or attend secret meetings under those circumstances. If he refers to the present proprietor and editor, I can only say that Bro. Mason, who alone occupies that position, was not present at Montreal at all. I may remark further that neither I nor Bro. Mason were members of "the so-called Antient Grand Lodge," and that therefore the last sentence of the letter is as incorrect in fact as the whole is confused in matter.

Yours Fraternaly,

THOS. WHITE, JR.

PRESENTATION.—A large number of Brethren, with their lady friends, waited upon W. Bro. the Rev. J. A. Murry, P. M. of St. Alban's Lodge, No. 200, St. Albans, Ont. at his residence St. Albans on the 27th ult., and presented him with a farewell address in view of his contemplated removal from that place. The address was accompanied with a beautiful Past Master's Jewel and a purse of money as a token of the high esteem in which he was held by the Brethren of St. Albans. The address and reply showed that the kindest feelings existed between Bro. Murray and the members of the Lodge, and that the parting was a matter of the deepest mutual regret. On the one hand was displayed profound gratitude to a master who had faithfully discharged his duties to the Craft, and on the other, devout thankfulness that his labors had been productive of good to the cause of Masonry.

NEW BRUNSWICK.

At the Regular Convocation of the Grand Council of Royal and Select Masters for the Dominion of Canada, held at the Masonic Hall, City of St. John, N. B., 26th of August, 1870, the following officers for the ensuing year were installed by Past Grand Master Robert Marshall, viz:

Dr. J. C. Hatheway, M. P. G. M.; Stephen R. Sircom, D. P. G. M.; Henry Leonard, R. P. G. M.; Dr. T. A. D. Forster, P. G. M.; T. D. Harrington, R. P. I. G., for Ontario and Quebec; J. Conway Brown, R. P. I. G., for Halifax and Windsor; Rev. Wm. Donald, D. D., Rev. Geo. J. Caie, Grand Chaplains; Dr. E. L. Barteaux, Grand Captain Guards; Robert Shives, Grand Treasurer; D. R. Munro, Grand Recorder; Henry Duffel, Grand Master of Ceremonies; George Hanford Whiting, Grand Conductor; George Frederick Ring, Grand Steward; Henry Card, Grand Organist; Henry Brown, Grand Sentinel; John D. Short, John Mullin, C. U. Hanford, Finance Committee; Dr. J. Hatheway, Representative on Hall Committee; Rev. Geo. J. Caie, D. R. Munro, Committee on Correspondence.

This Grand Council recently issued Warrants for a new Council at the City of Halifax, named the *Chebucto Council*, of which Ill. Bro. Stephen R. Sircom, Past Grand Master of the Grand Lodge of Nova Scotia is the T. I. M. Warrants for the Council will, we understand, be applied for shortly the followings resolution were unanimously adopted by Grand Council, viz:—

Whereas, it is deemed advisable, that the degree known and practised in the United States of America as the Degree of the *Red Cross* or *Babylonish Pass*, and there made a pre-requisite before gaining admission into an Encampment of Knights Templars, shall have a legal status within the Dominion of Canada. *And whereas*, it is considered expedient that the Degrees of Select, Royal and Super-excellent Masters, shall be conferred upon Royal Arch Masons prior to the *Encampment*, and *Priory of Malta* Degrees. Therefore, in order more effectually to accomplish the above and facilitate complete intercourse between the members of the fraternity in the United States, and brethren in the several Provinces in the Dominion of Canada, and for other good and sufficient reasons. Be it hereby *Resolved*, that hereafter all Councils working under Warrant from the Grand Council of Royal and Select Masters of New Brunswick, Dominion of Canada, shall have power and authority to confer the Degrees of *Red Cross* or *Babylonish Pass*, provided always however, that applicants shall first have received the Degrees of "Select, Royal" and Super-Excellent Master." *And further Resolved*, that the Constitution and By-Laws shall be and are hereby altered and amended to meet this provision, any rule to the contrary being hereby declared null and void. *And further Resolved*, that the Work of the Degree of *Red Cross* or *Babylonish Pass*, practised in Councils and now in the possession of the Officers of this Grand Council, be hereby adopted, and that officers of the respective Councils of Select Masters within this jurisdiction, shall severally hold by virtue thereof, the corresponding office in the said Councils of *Red Cross* or *Babylonish Pass*. *And further Resolved*, that nothing in the foregoing shall be considered as tending to prevent Encampments of Knights Templars working within the Dominion of Canada, communicating the said Degree, under any special authority, for the purpose of enabling Fratres of said Encampments

visiting Encampments, where the possession of this Degree is made a pre-requisite.

The Degrees now confined under authority of this Grand Council, are:

Select Master, Royal Master, Super-excellent Master and Red Cross or Babylonish Pass.

CAPITULAR MASONRY.

The following Companions have been appointed Officers of the Grand Chapter for the ensuing year:

V. E. Comp. John Boyd, Z., No. 28, Oshawa, 1st Assistant Sojourner;
V. E. Comp. F. J. Menet, P. Z., No. 4, Toronto, 2nd Assistant Sojourner;
V. E. Comp. H. Macpherson, P. Z., No. 27, Collingwood, Sword Bearer;
V. E. Comp. Edward Mitchell, Z., No. 6, Hamilton, Standard Bearer;
V. E. Comp. John A. Mackenzie, Z., No. 15, Sarnia, Director of Ceremonies;
V. E. Comp. R. Handsley, H., No. 25, Montreal, Organist;
V. E. Comp. John Mullin, H., No. 10, St. John, N. B., Pursuivant;
V. E. Comps. Wm. Hay, H., No. 16, Ottawa, Robert Struthers, H., No. 19, St. Catharines, Robert Kincaid, H., No. 36, Peterboro', R. A. Woodcock, Z., No. 41, Ingersoll, Stewards.

OFFICERS OF LODGES INSTALLED 24TH JUNE, 1870.

BLenheim LODGE, No. 108, DRUMBO.—Bro. Jas McKenzie, W M; Hy Bartlett, S W; Robt Kelley, J W; R A Laidlaw, Chaplain; J B Round, Treas; R S Mann, Secy; G C Wood, S D; C Benedict, J D; P Gogan, D C; J B Capron, I G; W Veanderslip Tyler.

MAITLAND LODGE, No. 112, GOBERICH.—Bro. Hugh Gardiner, W M; Jas Thomson, S W; W R Squier, J W; Rev A McKid, Chaplain; Edward Hooker, Treas; Horace Horton, Secy; Edward Campaign, S D; S H Detlor, J D; E Clifford, D C; M Nicholson, I G; T Hockstip, Tyler.

RISEING SUN LODGE, No. 129, AURORA.—Bro. T G Ransom, W M; Isaac Hartman, S W; Edward McMahon, J W; F Suttle, Treas; James Watson, Secy; P McMahon, S D; George Niece, J D; Thos Lloyd, I G; William Ough, Tyler.

GRAND RIVER LODGE, No. 151, BERLIN.—Bros C Hendry, W M; J A McKie, S W; Walter Wells, J W; R N Rogers, Treas; J I Hoffman, Sec'y; Adam Murray, S D; Geo K Hachburn, J E; Wm Brown, I G; T Simpson, Tyler.

THE BUILDERS' LODGE, No. 177, OTTAWA—Bros D Wilson, W M; W Timbers, S W; G Levin, J W; Jas Salmon Treas; Wm Rea, Sec'y; Hy Michael, S D; Sam Mix, J D; E Mills, D C; Alex Mills, I G; J McCarthy, Tyler.

ST. ALBAN'S LODGE, No. 200, MOUNT FOREST.—Bros W W Winfield, W M; John Robinson, S W; F W Stevenson, J W; E B Boselly, Chaplain; Jas Watt, Treas; John McLaren Sec'y; W L Smith, S. D; Alex Gow, J. D; L A Yeomans, D C; John Rogers, I G; Thos Cordukes, Tyler.

BELL-EWART, O.—On Monday the 15th August, R. W. Bro. Kerr, D. D. G. M. Toronto Dist. Visited Bell-Ewart, and constituted and consecrated the "Kerr Lodge," No. 230. Installed V. W. Bro. J. W. H. Wilson, W. M. and invested the other officers. W. Bro. Menet. and W. Bro. Lash of Toronto accompanied R. W. Bro. Kerr on this visit and with R. W. Bro. Broughton assisted in the interesting ceremonies of the evening. There was a large attendance of the Brethren, many having driven over from Bradford and neighbourhood.

After the ceremonies were concluded R. W. Bro. Kerr, presented the

Lodge with a handsome Bible, and addressed the Brethren upon the subject of masonry, and the duties of the new Lodge in particular exhorting them to guard well the portals of their Sacred trust, admonishing them to make the sacred word which he now placed in their hands the rule of their faith and guide of all their actions.

The whole party then sat down to refreshments which had been provided with a liberal hand and after the usual toasts and others suitable to this special meeting, the brethren dispersed well satisfied they had spent a pleasant and profitable evening.

FOREIGN ITEMS.

A letter has been addressed to the Grand Chapter of Scotland, by the Rev. G. R. Portal, Grand Mark Master Mason of England, protesting against the recent aggression on the rights of English Mark Masters, by the establishment of a Scotch Province in Lancashire.

A SPIRITED controversy is going on in England between those who maintain that a Greek merchant in Manchester is a veritable "Prince," and those who, after much investigation, declare that His Imperial Highness's nothing more than plain Mr. Rhodocanakis. Inquiries in Russia shew that he is no Prince there, in Turkey there are no Princes, and the Consul-general of Greece in London, has formally stated to a deputation that "there are no titles of nobility existing or recognized in Greece," and that "he may call himself what he likes, but he is no Prince." A number of communications have recently appeared in the London *Freemason* upon the subject.

THE Lodge of Strasburg, France, has issued a circular dated 20th July, commencing in the following terms:—"Dear Brethren, war is at our gates. In a little time numbers of wounded will be in our midst, for Strasburg probably will be the seat of important operations. Masonry has a duty to fulfil under these unfortunate circumstances—that is to help the wounded and relieve their sufferings." It is believed that the Grand Orient of France will make an appeal to all her lodges for brethren who become victims to the war.

The Quarterly Communication of the Grand Lodge of Scotland was held on the 2nd ult., the M.W. Grand Master, the Right Hon. the Earl of Dalhousie presiding, and a large number of members being present. The M. W. the Grand Master had pleasure in stating that he had been able to arrange that H. R. H. the Prince of Wales would be present at a meeting of Grand Lodge, for the purpose of installation as patron of the order in Scotland, on his Royal Highness's return from the Highlands in October next. The nomination of the Right Hon. the Earl of Zetland, Past Grand Master of the United Grand Lodge of England, to the distinguished position of an honorary member of the Grand Lodge of Scotland, was unanimously confirmed. The following resolution was adopted almost unanimously:—"That hereafter it shall be competent for any Colonial Prov. G. Master, to nominate and appoint a Proxy Prov. G. Master, who may vote and act in Grand Lodge and in all other Masonic matters, with the same powers as such Prov. G. Master." A motion to alter the constitution relating to the admission of Candidates was voted down.

THE Quarterly Convocation of the Supreme Grand Chapter of England was held on the 3rd ult. The Earl de Grey and Ripon was duly installed as Grand Z., and Lord de Tabley as Grand J. The Earl of Carnarvon was to have been installed as Grand H. but was unavoidably absent. Petitions for four new Chapters were received and granted. The Board of General Purposes reported that they had had under their consideration a letter from Comp. John Doherty of the Melita Chapter, No. 449, Malta, elected to the Third Principal's Chair in that Chapter, whose eligibility to be installed was objected to, on the ground that, although a Past Master of an Irish Lodge, he had never served as Master of an English Lodge. The committee were of opinion, and their decision was sustained by Grand Chapter, that to render a Companion eligible to be elected a Principle of a Chapter under the English Constitution he must be the actual Master or Past Master of a Craft Lodge under that Constitution.

JURISPRUDENCE.

Enquiries from correspondents in Nova Scotia.

QUESTION.—If a brother takes his first and second degrees in a lodge outside of the jurisdiction of the Grand Lodge of Nova Scotia, what certificates are necessary to entitle him to receive the third degree under the Nova Scotia Grand Lodge.

ANSWER.—He should be furnished with a Grand Lodge Certificate if such can be obtained, also with a certificate of standing from his mother lodge, and he must be regularly proposed in open Lodge, balloted for and accepted, and must pay the fee, if any, prescribed for the third degree in the By-Laws of the lodge accepting him, in addition to the regular affiliation fee. This however does not interfere with the right of the lodge to confer the degree upon the applicant at the request of his mother lodge.

QUESTION.—If a brother receives his first degree outside of the jurisdiction of the Grand Lodge of Nova Scotia, and pays the full fee for the three degrees, as is the case in Canada, how is he to act to prevent his requiring to pay for the second and third degrees in this jurisdiction, where they are paid for separately.

ANSWER.—The proper course is for the Brother to apply to his mother lodge for permission, and obtain from it a request that the lodge in the place of his present residence will confer such degrees on its behalf. If either decline there is no help but to pay the extra fees, or return to his mother lodge where he would be entitled to receive them.

QUESTION.—What work is it proper to do at an emergency.

ANSWER.—None but that for which the meeting is specially called.

QUESTION.—Can the minutes of a previous meeting, or any minutes, be confirmed at an emergency.

ANSWER.—No, the reading and approval of minutes can only be done at regular meetings. Confirmation of minutes means simply a declaration that they have been correctly entered in the minute book by the Secretary, and this declaration should be made at the then next regular meeting.

QUESTION.—A Worshipful Master is called away from his Lodge at a regular meeting. The Senior Warden takes the chair, and in the regular mode of business he announces an emergency to be held for certain business. He instructs the Secretary to issue summonses to that effect, and it is so recorded on the minutes. Is it competent for the W. M. to alter that order, if so, how must it be done—can the minutes be altered at his order?

ANSWER.—The Constitution declares that in the absence of the W.M. a Lodge of Emergency may at any time be called by the authority of the S. W. The minutes cannot be altered except they be incorrectly entered. The W. M. might for good reasons decline to allow the meeting to be called, and direct the Secretary not to issue the summonses.

QUESTION.—Can an Emergency be called for "General Masonic business" without any particular business being specified?

ANSWER.—No.

QUESTION.—Can a lodge be removed from one village to another without the permission of the Grand Lodge, and if it is done, is the work done by that lodge constitutional.

ANSWER.—Yes. The Grand Master has full power to sanction the removal of lodges from place to place, and under many Constitutions special provisions are made whereby the same authority is deputed to other officers.

QUESTION.—There are two lodges lying at equal distances from a new lodge applying for a warrant. One of the lodges has not a single member at the place where the new lodge is situated, while the other lodge has a large number of members; which would it be most proper to apply to, and is it necessary to receive permission from both?

ANSWER.—The Constitution of the Grand Lodge of Nova Scotia, states that a petition must be recommended by the officers of *some* regular lodge. This implies that the officers of *any* regular lodge may recommend and is sufficient to meet the requirements of its Constitution. Most other Grand Lodges require the consent of the *nearest* lodge, and when two are situated at equal distances, both have concurrent jurisdiction and the recommendation of either would have full force.

QUESTION.—When a lodge protests against the granting of a Warrant, must it not explain all its reasons?

ANSWER.—Not necessarily, though to protest successfully, valid reasons should be stated, and in all probability would be required by Grand Lodge before acting upon the protest.

QUESTION.—If the W.M. of a lodge signs a petition recommending a new lodge for a Charter by virtue of his office as Master, the lodge having voted to that effect, does that bind him as a private member, and is he not at liberty to take any other course he likes as a private member?

ANSWER.—Certainly. His rights as a member do not conflict with his official acts.

QUESTION.—At the Election of Officers, is it absolutely necessary that every member of the Lodge present, shall vote?

ANSWER.—Yes, unless excused by the unanimous consent of the members present.

OBITUARY.—We have to chronicle the demise of Bro. B. B. French, which event took place at Washington U. S. A. on Friday the 12th, day of August last, he had arrived at the ripe old age of seventy years. Bro. French was buried on the 14th. ult., with masonic ceremonies, a large assemblage being present who participated in paying a tribute of respect to departed worth.

Bro. French had been connected with the Craft for nearly forty years, he having been Initiated in the year 1826 in New Hampshire the State of his nativity.

His masonic record bears evidence of the value of his services rendered to Freemasonry, he having been Elected on several occasions to the Grand East of the Grand Lodge of the Dist. of Columbia, also Grand High Priest of the Grand Chapter. He also held the position of General Grand High Priest of the General Grand Chapter, and General Grand

Commander of Knights Templar in the United States, and was a member of the Supreme Council A & A Scottish Rite, for the southern Jurisdiction, and with the editor of the N. Y. Dispatch we echo the sentiment: "He has well filled the days of a long and busy life and lays him down to the final rest as one who has faithfully born the heat and burden of the day. His family and brethren with whom he was more immediately affiliated have the assurance of our warmest sympathy in their great loss. Masonry will keep the memory of his name as one that was not born to die."

In the telegram received from our correspondent at Quebec of the officers of Grand Chapter, the Ontario District was omitted.

R. E. Comp. James Wright, of Millbrook, is the Grand Superintendent for that District.

At Rest.

Died at the residence of his son-in-law, John D. Ross, Wallace, N. S., on the 5th ult., Bro. George McKenzie, Joiner, in the 93rd year of his age.

This venerable man, well known in Pictou, where he resided for many years, deserves more than a passing notice.

To the Masonic Fraternity his life was one of particular interest, he claimed in his latter years to be one of the oldest, if not the oldest, mason in the world, and being present at the formation of the Grand Lodge of Nova Scotia in Halifax, a year ago, was the recipient of special attention, and in the procession had a seat assigned to him in one of the carriages provided for the Grand Masters.

His mother Lodge was Fortrose Lodge of Stornoway, in which he was initiated in 1798, and of which he was an officer the subsequent year, when the late Lord Brougham and Vaux, at that time plain Henry Peter Brougham, then lately admitted an advocate at the Scottish Bar, was initiated with his companions Charles Strand, Robert Campbell, and John Pourtney Stewart, who in a yacht known as the "Mad Brig" visited Stornoway that year.

The deceased was an honorary member of New Caledonia Lodge, Pictou, to which he was attached for many years; his brethren of that and sister Lodges accompanied his remains on Sunday last from the house of Mr. Bayliss, his son-in-law, to their last resting place in the Old Cemetery, Pictou, where he was buried with the ceremonies peculiar to the craft.—*Pictou Paper.*

Died on the 15th ult., at his residence in Kelvin, Ont., Bro. Matthias Smith, in the 41st year of his age.

The deceased brother was a respected member of Scotland Lodge, No. 193. His remains were interred with the usual masonic ceremonies, a large number of brethren being present.

Died at Hamilton, Ont., on the 23rd ult., Bro. Arthur Chichester, aged 76 years.

Our deceased brother, afflicted with physical infirmities, which were borne with wonderful patience and resignation, has at length gone to his rest. Verily, Death for him had no sting—the Grave no victory!

DIED.—At Pictou, Ont., on the 12th August, Brother Samuel H. Burton, aged 88 years 7 months.

Also at the same place on the 22nd, August W. Bro. Charles Smith, P. M. aged 80 years.

The Brethren of Prince Edward Lodge No. 18, accompanied the remains of these two worthy and venerable Brethren to their last earthly resting place, and deposited them in the grave with masonic ceremonies.