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# THE CANADIAN CRAFTSMAN,

AND  
MASONIC RECORD.

J. B. TRAYES, P.D.D.G.M.,  
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## THE TEMPLAR'S WIFE.

'I wish you could go with me, my husband. It is a long, long distance for me to travel alone.'

'So it is, Izzie; and do you know I haven't been fit for business through the day with thinking of it. If it were only one of our New England jaunts, even from Quaddy Head to White Plains, I wouldn't mind it; but from the Mississippi to the Atlantic, alone, and among strangers, it is an undertaking not to be winked at.'

'I have felt it so, Frank, and if by waiting a week, or a fortnight, I might hope that you—'

'No, no, Izzie, that were impossible. I cannot, as you know, leave the schools at this season; and, when I do leave, it can only be for two or three weeks, while you must have as many months. No, you must go on alone, and I will follow as soon as I can, and give you company on your way home.'

A little time of silence, and then, suddenly, and with a new light in her eyes,—

'Frank, you cannot go with me; then do the next best thing: Let me have that charm from your watch-chain. I will wear it, and, perhaps, test its virtue.'

'Upon my life, Izzie, the thought is a happy one. Any man who looks upon that, and then looks into your face, will know, if he have ordinary perception, that you wear it right-

fully. Bless the thought! and bless the jewel! Take it and put it upon your own chain. There, I shall feel better for this.'

They were Frank and Isadore Whitman, who, a few years previously, had removed from their home in the State of Maine, and gone to that far-away town, in Minnesota, on the margin of the Mississippi, where the husband had come to be Supervisor of schools, while the wife assisted as teacher in one of the higher departments. And now the wife was on the eve of a visit to her friends in New England. Her husband could not go with her, nor was any one known to her likely to bear her company.

No wonder the young wife felt anxious as the hour of departure drew near; nor shall we wonder that the anxiety was shared by her husband. But a happy thought came, as we have seen.

Before leaving Maine, Frank had taken the Symbolic degrees in Freemasonry, and in his Western home, or near at hand; he had received the honors of the Royal Arch, and the Orders of Knighthood; and, it was his Templar's jewel of the Red Cross which his wife had thought to adopt as a talisman on her long and lonesome journey! It was, in fact, a double charm, being a small key-stone, of gold, bearing the mark, with the

Templar's jewel pendant from it. It was neat and modest, and yet, from its peculiarity and oddity, strikingly conspicuous.

And with the talisman for her sole companion, Izzie Whitman set forth upon her journey.

Nothing particularly annoying occurred before reaching Toledo. At that place a man—he appeared a gentleman—took the train, or he may have come into the Pullman car from one of the other coaches, who very soon rendered himself abnoxious to our lonely friend. He took a seat by her side, and his first remark startled her.

Mrs. Whitman was a reader of character, and possessed a temperament readily and quickly impressed, and correctly impressed. Her intuitions were to be trusted always. The man who now addressed her, though wearing the outward semblance of a gentleman, impressed her instantly as being a wolf—a vampyre.

Have you *not*, dear reader, been thus impressed by a human presence? For the life of you, you cannot tell why you distrust the man. Only, through that strange electric medium, connecting the soul, or the inner consciousness, with outer sense, the impression thrills upon you, and you cannot put it away.

And, in nine cases out of ten, if not nine and ninety in a hundred, the impression thus made will prove to be true.

Izzie Whitman quivered with apprehension as the sound of that man's voice fell upon her ears, and the baneful light of his greenish-grey eyes met her gaze. She answered him politely but sententiously, and then got up, and went to where there was a vacant chair in one of the smaller compartments.

We do not wish to make a long story of it. With care and circumspection our heroine contrived to avoid the man until they reached Cleveland, though the baleful light of those basilisk eyes, falling upon her

ever and anon, made her very uncomfortable, rendered her, in fact, miserable.

At Cleveland the Pullman car in which Izzie had her seat was filled. She had secured a chair in a corner of the main saloon, and a lady with an infant occupied the seat by her side. Let it not be supposed that the man of the basilisk eyes was the only one who had spoken with her. Friendly salutations, and pleasant remarks had been extended to her by several gentlemen. One man in particular, one who was then in the same car with her, but in a far corner, had not only spoken with her, but had offered her several little attentions of assistance which had been timely and cheering, and which she had received freely and gratefully. And yet, though apparently watchful of her comfort, and holding himself ready to serve her when opportunity offered, he was delicately, and even tenderly careful not to intrude. He saw that she was alone, saw, with manly sense, that she was a lady, and he respected and honored her position. He was a man of middle age, with touches of silver upon his shapely head, possessing a frame of healthful vigor, and muscular massiveness, with a face that beamed with intelligence and kindness.

The man of the vampyre look was seated in that same car, and several times in passing to and fro, he stopped and spoke with Mrs. Whitman. I need not say that she was a handsome woman, because she was not. She was more than that, far more. She was brilliant and attractive,—brilliant in the dimples, and the mellow softness of complexion, and in the winking smiles, that rippled from the earnest, azure eyes; and attractive in the keen intelligence and soul-born truth and goodness that were manifest in every feature.

At length when the man had thus obtrusively, and unkindly assailed her with his impertinence for the fifth or sixth time, she said to him, sharply and emphatically,—

'Sir! if you have one particle of manly feeling in your bosom you will not speak to me again.'

His coarse, jesting remark, as he stepped back, and passed on, Izzie could not catch.

By and by, as the train approached Dunkirk, the lady with the infant got up, and went away into another compartment, and very shortly thereafter the man of the basilisk eyes was in the seat which she had vacated.

'No, no,' he said, as Mrs. Whitman attempted to arise. 'Don't run away from me in that fashion. I want to have a talk with you. You have interested me. Be quiet for a moment. You cannot escape me, be sure of that. I can travel as far as you do. Now listen.'

'Sir! This is outrageous.'

'Pshaw! Sit where you are.' And he put his hand upon her arm, and forcibly drew her back into her seat. 'We shall be in Dunkirk in less than half an hour. If you will—'

'Sir! ———'

'Sit still, I tell you! Mercy! you do not fancy I am going to eat you, do ye? Now, see: Don't try to play the woman of iron and ice too severely, because you weren't cut out for it. I have travelled on this road so long that I know every crook and turn, and I can show you a few points, if you—'

At this point the woman had not only become disgusted, but she had become frightened, though not as yet had she raised her voice in alarm, or for other ears than those of her tormentor. But now, with a more decided effort than she had before made, did she seek to arise from her chair, and again he pulled her back, with,

'Don't be a fool! Just keep quiet a bit and listen—'

Thus far had he spoken, with a hand upon her arm, when Mrs. Whitman became aware of another presence. A shadowy something, with lightning-like rapidity, flashed across the line of her vision—a dull heavy thud!—and the green-eyed vampire fell as though a thunderbolt had

crashed down upon him! Just then, —perhaps attracted by the fall—the steward of the car came upon the scene.

"Steward, drag this fellow out from here, and if he, or anybody else wants information, or explanation, come for me."

Izzie Whitman looked up and beheld her mild-eyed friend, whose gentle kindness had been so grateful to her. She looked just in time to see the face of a tiger become the face of a true and noble gentleman. But on the next instant she was filled with terror and alarm upon seeing the stricken man start to his feet, and turn upon the man who had knocked him down. His eyes blazed; his teeth were set; his fists clenched; and fury in every line and lineament. But he did not strike. One look into the stern, handsome face of the champion, and he drooped on the instant, drooped and quailed like a frightened cur.

"General Wainright!" he gasped.

"At your service, sir," the gentleman of the silvery locks replied; "but at the service of this lady, first. Let me hope that you will be wise."

Thus speaking the general pointed to the door, and without hesitation, and without a word, the vampire took himself off. Then Wainright turned, and sat down by the lady's side.

"I think," he said with a beaming smile, at the same time pointing to the charm upon her watch-chain, "that you wear that sign fairly."

"It is my husband's, sir," she answered. There was something in his smile so winsome, and his face was so inviting to trustfulness and confidence, that she told him the story of the circumstances, and of the happy thought which had led to her taking it for a talisman.

"God bless the symbol!" he said fervently; "and may it ever be a talisman, safe and reliable, to such as honestly wear it. I trust the time may never be when a Templar shall witness distress beneath that sacred

sign, and refuse to give himself to the rescue.

"And," he added, more lightly, and with fatherly ease and grace, "you can tell your husband, when you next meet him, that the symbol of the Red Cross served you well, for I may assure you that, but for that sign, you might have had trouble with that man. I know him for an accomplished and unadulterated villain. I marked his first glance towards yourself, and read its import on the instant. And so, too, had I seen the Red Cross jewel upon your person. I knew, from your looks, that you did not wear it as a senseless bauble; and, remembering my sworn duty as a Knight Templar, and thinking how I would wish that a wife, or sister, or daughter, of my own should be cared for under like circumstances, I resolved that I would care for you.

"And now, dear lady, if you will permit me, I will remain near you while we travel together, and, beyond that, I will see that you go not unprotected."

Izzie Whitman accepted the proffered care joyfully, and a most entertaining and pleasing companion did she find. And he, if he spoke truly, had found in her society a pleasure that was to afford him happy and grateful remembrance while life and memory should endure.

Gen. Wainright went with her as far as Buffalo, and there he made such arrangements that she received courteous and kindly knightly care and attention to the end of her journey.

The man of the basilisk eye, with said eye in mourning, left the train at Dunkirk, and Izzie saw him no more. She spent a week beneath my roof during her stay in New England, and from her own lips I had the story of the *Magic of the Red Cross*.—*Liberal Freemason*.

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#### "The Seven Liberal Arts and Sciences."

If we look back to the old Constitutions of Masonry of A. D. 1722, and

A. D. 1726, we find especial notice taken of the "seven liberal arts and sciences," which all good Masons are enjoined to cultivate and understand. These are "Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy," with the following descriptions and definitions. Grammar teaches a man to speak and write truly; rhetoric teaches a man to speak fair, and in subtle terms; logic teaches a man to discern truth from falsehood; arithmetic teaches a man to account and reckon all manner of numbers; geometry teaches a man met and measure of any thing; and from thence cometh Masonry; music teacheth song and voice; astronomy teacheth a man to know the course of the sun, moon, and stars. This might be called "the true curriculum" of all education; but for that purpose we would be inclined to alter slightly the sequence of these arts. "Grammar" must indubitably come first, as without it the child or youth would be unable to give utterance to his ideas, or form sentences. In our present matter-of-fact world, however, we would place "arithmetic" as second on the list—"the science of numbers." Next in order we would have "logic," or as we now define it, "the art of reasoning." These three we consider the groundwork of all true education. We say nothing here of use of "languages," as the art of grammar covers this; to learn any language properly, we must begin with that essential. The remaining four arts and sciences, in ordinary life and to an ordinary man are non-essentials, or refinements necessary only to the scholar, but still worthy of consideration, as we hope to show further on in our present article.

It is laid down, then, that a Mason should, in trying to improve his mind for the benefit of his fellow-creatures, apply himself to the study of some, if not all, of these great and primary sources of knowledge, and this not only in the "Old World" Constitutions of a century and a half ago, but in the lectures and charges of the pre-

sent. We regret we have to acknowledge the fact, but many of these charges and lectures are unknown in a very large proportion of our Scotch Lodges. Indeed no incentive is given to improve the mind of the candidate or the members, and thereby Masonry loses "a vital force." In a previous article we discoursed on the "Æsthetics" of Masonry! Æsthetics as a rule are apt to draw admirers, but now our subject is what might well be called "the Dry Bones" of the Order; and if we have failed to attract the attention of our readers, by what pleases and soothes the senses, we feel certain we shall raise "a nest of hornets" about our ears, in descending from the attractive to the unattractive. Our good friends and readers could bear with us perhaps in a little pedantry that would gratify their senses, if they could get it without trouble to themselves; but now they will say, this is beyond all bearing; we have all had enough and to spare of "school," we are getting on in life, and do not intend to be boys again. But bear with us a little. If we consider and weigh well our knowledge of Masonry, can any one of us say that we understand even the "Grammar" of it? We doubt not that many of our readers will say—We know everything about Masonry, and as to the grammar we are far beyond it! Be it so. Mere tyros may think this; but ask the earnest Mason the true students of the art. What will be his answer? "Truly I know little of it, even of the very grammar!" This will not be the flippant answer of a tyro, or that of one who undervalues his knowledge or his researches, but of one who, looking carefully into the depths of the teachings of our noble Order, can safely say, after measuring what he has studied and knows, and calculating the vast expanse he sees unknown and unexplored before him, that he is yet a *child in Masonry*.

We have perhaps been led to take a rather high sky-line in the horizon of Masonry, let us then consider the

question of the "Liberal Arts and Sciences" in a more practical sense, as applied to our Lodges and their rulers. Masonry is a school in itself: it is so adjusted, that a Brother of low degree, (in the estimation of the outside world) could, aye and can, after sufficient instruction grasp, with his understanding what he may be called on to teach, as the R. W. M. to his candidates. We can safely say that, in our intercourse with Masonry and Masons, we have known many worthy brethren of little or no liberal education, who could shame their better educated confreeres in their ability to carry out our rituals, and that most impressively. You may say that there are few of these "Rare Aves" in Masonry; but we can assure you, good readers, that if you have the opportunity to look into Masonry far and near, you will find such is not the case. At least such is our experience. To achieve this result, however, the brethren in question must have been well grounded in the grammar and science of Masonry. Its grammar, then, must be carefully studied if you wish to excel. "The science of numbers" should be more especially attended to by our treasurers, in order to give a good and true yearly balance on the books of the Lodges; but it is well worthy of study by the R. W. M. and every member. To be a true "orator," a man must have a sound sense of grammar, and a knowledge of logic. But if we look to the post-prandial effusions of our Lodge suppers and banquets, do we gain much instruction? As a rule we get a set of maudlin mutual admiration speeches of little sincerity, or something worse. Are true Masons satisfied with this? Truly, no! We want good fellowship; true friendship! Do we even get these? Alas! we fear we get neither "grammar, rhetoric, or logic," out of these entertainments; neither do we gain what is more essential, "Brotherly love, relief, or truth." "Music," we have already treated of under the heading of

"Aesthetics," and we are sure that few brethren will deny the charms of that science. "Astronomy" is a line so lofty, so misty, that we can say little on this head. It must, it does, elevate the mind to things above, but in itself is so abstruse, that few ordinary mortal Masons can possibly fathom its depths; it is truly a "refinement, a non-essential," the last subject for a Mason to turn his attention to. But yet, though our votaries can only dabble in the art, it leads us, even in the most superficial manner, to consider the mighty works of T. G. A. O. T. U., and symbolically to the thought, "that the All-Seeing Eye beholdeth all that we do here on earth, and teaches us that we must one day render an account of our actions to the Grand Master above of Geometry, *i.e.*, Masonry." "Geometry" now deserves our attention; what does it mean? the measure of the earth; the measure of life itself. This is a study so vast, both in the abstract and concrete, that we must reserve a whole article for it. Do we ask you then to go to school again on a small subject? Can you, when you really look into its immensity, say that you fathom even the grammar of it? Even in its most practical sense the study of "the Liberal Arts and Sciences," as viewed from the standpoint of Masonry, is a subject well worthy of the most cultivated minds; while in its simplicity, it can inspire the inmost soul of the most ignorant and illiterate of the human race.

Initiation prepares the mind of the neophyte for what it is to receive hereafter, while the object of the F.C. degree is the development of our natural abilities, which can only be accomplished by hard work. To consummate this development a certain course of study is laid down, which course is that of "the Seven Liberal Arts and Sciences," that we have now been considering. In our next issue we purpose taking you a step higher.—*Scottish Freemason.*

### The Lady Freemason.

(HONORABLE MRS. ALDWORTH.)

The Hon. Elizabeth St. Leger claims a place in the annals of noted Irishwomen, from the strange circumstances which have concurred to hand down her name to posterity. In the only portrait of her ever known to have been taken, she is represented as wearing her Masonic jewels and apron. The face is that of a woman of about five-and-thirty, with a pleasing Madonna-like cast of countenance. Benevolence and strength of character are striking features in what—considering the details we have of her life—must be a faithful likeness.

The subject of this memoir was the youngest child and only daughter of the Right Honorable Arthur St. Leger, created first Viscount Doneraile, 23rd June, 1708, and of his wife Elizabeth, the daughter and heiress of John Hayes, Esq., of Winchilsea. She was married to Richard Aldworth, Esq., of Newmarket, County Cork, who was the son of Sir Richard Aldworth, Provost Mareschal of Munster; but the date of the marriage is uncertain.

Lord Doneraile, the father of the Hon. Elizabeth St. Leger, was a zealous Freemason. He held a warrant, which empowered him occasionally to open Lodge at his own residence, Doneraile House, where, it is recorded, the duties of Freemasonry were never more rigidly performed than by the Masonic brethren of Lodge 150—the number of the warrant. In the performance of these rites, Lord Doneraile was usually assisted by his son and by some intimate friends. The meetings were sometimes held in the town of Doneraile, but more frequently at Doneraile House, as in the instance about to be related.

Either in the year 1732 or 1733, when Elizabeth St. Leger was about nineteen or twenty years of age, the Lodge was held one night at her

father's residence. Whether by design or accident cannot be confidently affirmed, but the fact remains that she certainly was in the room adjoining the one where the Lodge was being held on this particular occasion. This room was at the time undergoing some alterations. Amongst other things, the wall had been considerably reduced in one part, for the purpose of making a saloon. The young lady, having heard the voices of the Freemasons, and being giddy and thoughtless, felt a most intense desire to gratify her curiosity, and to witness this mystery so long, so faithfully, and so secretly locked up from public view. She made her arrangements accordingly, and, with a pair of scissors, removed a portion of a brick from the thin part of the wall, placing herself so as to command a full view of everything that passed in the next room. So situated, she witnessed the two first steps in Masonry, which was the extent of the proceedings of the Lodge for that night. Curiosity satisfied, fear now took possession of her mind; for, from what she heard, she concluded that the brethren were about to separate. For the first time she became tremblingly aware of the awkwardness and danger of her situation, and hastily began to consider how she could retire without observation.

There was no mode of escape except through the very room where the concluding portion of the second step was being performed. The apartment was a very large one; the ceremony was being performed at the very far end of it, and the brethren were all deeply engaged. Quick as thought, Miss St. Leger had resolution enough to attempt to escape. She glided along unobserved, laid her hand on the handle of the door, and gently opening it, to her dismay saw, standing on the lobby outside, a grim and surly "tiler," with his long sword unsheathed. With a shriek that pierced through the apartment, the terrified girl fainted, whilst the indig-

nant brethren gathered 'round her. Their first care was to resuscitate Miss St. Leger without alarming the house, and then to endeavor to learn from her how much she had witnessed. She confessed the whole truth, and, many of the members being furiously enraged at the transaction, she was placed under guard of the tiler and a member, in the very room where she had lain hidden. The members of the Lodge re-assembled, and deliberated as to what, under the circumstances, was to be done. For two long hours the wretched girl listened to the angry discussion, and heard her death deliberately proposed and seconded. It is said that she was only saved from immediate death by the moving and earnest supplication of her younger brother. At length the good sense of some succeeded in calming, in some measure, the irritated feelings of the majority. When, after much more had been said, and many things had been proposed, she was given the option of submitting to the Masonic ordeal to the extent she had witnessed; and, if she refused, the brethren were again to consult. Being waited upon to decide, Miss St. Leger, exhausted and terrified by the storminess and earnestness of the debate, gladly and unhesitatingly accepted the offer.

She was accordingly initiated, and went through the ordeal, without any of the inmates of the house, save those present, being aware of the transaction. Thus vanishes the traditional story that the lady had hidden herself in a clock-case, her presence being betrayed by the whirring of the works, which she had inadvertently set in motion, and was unable to stop.

As Miss St. Leger, and as Mrs. Aldworth, she never made any secret of belonging to the Masonic body. On the contrary, she was rather proud of the distinction, and it is equally certain that the brethren held her in the highest esteem. By her marriage with Mr. Aldworth she had unlimited



command of money, and the poor in general—and the Masonic poor in particular—had good reason to record her numerous and unostentatious acts of kindness.

The *Dublin Evening Post* and the *Dublin Weekly Oracle*, the two chief papers of the period, have some quaint advertisements respecting the performances given at the Smock-alley and Aungier-street Theatres, for the benefit of the Dublin Masonic Orphan Schools. Upon these occasions the brethren walked in procession to the theatres, with Mrs. Aldworth at their head, wearing her apron and other Masonic insignia. Performers such as Mrs. Woffington, George Anne Bellamy, Barrington, Sheridan, or Garrick, usually gave their services for the sake of the charity; but they were scarcely noticed upon these nights, the Lady Freemason seated in front of the stage-box being the chief attraction of the evening. The house was always crowded when it was announced she would attend.

In the annals of the Craft there is not a more esteemed name than that of Elizabeth Aldworth. Her conduct was unimpeachable in every relation of life. She was an excellent practical Christian, and most punctual and scrupulous in the performance of her Masonic duties. The brethren generously admit her many admirable qualities, and are unanimous in declaring that far from regretting her admission into their society, they consider her name and good deeds reflect a lustre upon the Masonic body.

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### The First Lecture at Mizpah Lodge

BY BRO. ROB. MORRIS.

Notice had been duly forwarded of my coming, and a handsome gathering of the members of Mizpah was visible as I entered their Hall. There was all the usual variety of character which makes up a Masonic Lodge in the United States. I know it by

heart; I have seen it so often, that I can enter a lodge with my eyes shut and then tell the classes of character present.

As I entered—the lodge not being at work—the brethren were in two hard rows lining the hall, with “eyes left” on the one side, and “eyes right” on the other. There was curiosity enough visible in those two rows of optics to have made the fortune of a bevy of old maids.

All of them had heard of me, most of them had read of me, not one of them had ever seen me, hence their excitement.

I took the East and read my commission. I opened the lodge; how inept the officers were! What gawky sentences they uttered in place of those beautifully symbolical expressions proper for their stations. And oh, what frightful deficiencies in their furniture and equipage; an old hair trunk would have held all they possessed. Their columns were neither in the west nor south, for they had none. The metals of which their jewels (?) were made, had come from that country to which the ancient Phoenicians traded Cornwall, and styled tin; Oh, such jewels! Their aprons? ah, me! Did you ever see children playing baby and using large rags for the purpose? Their gavel? Large bulbous things just pulled up from potatoe hills, with the stems still sticking on. Could vices or exorcences be broken off with such lumps as these?

And ah, the bible! it was not a bible, for there were leaves of Walker's Dictionary mixed in with it; not one half of the word was there. It mattered but little, however, whose dictionary it was, for the brethren covered it with their hats, seven deep, and desecrated it with those dreadful aprons.

I opened the lodge; I lectured the members. I closed it. I departed the next morning early. Two years afterward I returned. Ah, Bro. Morris, a wonderful change! presto! and what had done it? The bible was the

American Bible Society's best (\$10 if a dime.) The aprons were from Drummond, the carpet from Sherer, the gavel from the best turner in the land. The U. M. Library smiled from the N. E. corner. Everything was right.

And as the sweet music of the official responses! why, that blessed Junior Warder had the words so pat, and delivered them so mellifluously that I chanted them for a week afterwards, and was overheard by a cowan, my wife, and rebuked for the indiscretion. I lectured them again. I closed the lodge. I departed the next morning, early, but while this hand can write a line, or this heart suggest one, I shall never forget the effects of my first lecture at Mizpah Lodge.

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#### Canadian Union.

Having already had much to say on the subject of "The Great Canadian Union of 1858," both with tongue and pen, and so much having been written and said by others, there is danger of the theme becoming as threadbare as the battle of Waterloo, or the siege of Boston; yet it is a topic equally with those themes, worthy of the historian. It was, in reality, a battle of freedom against despotism—a question of By-Laws *vs.* Constitution; a question, that is, whether a Grand Lodge may accumulate and maintain powers contrary alike to its original Constitution and the philosophy of Masonry. The question was, in short, Whether Masons in 1855-58 might do what Masons in 1717 did. I had a good deal to do with the matter for years before the crisis in 1855 came. Masons belonging to both the parties in Canada, Masons official and non-official, Masons of English extraction and of Yankee distraction, had equally honored me in asking for counsel, the one party to adopt it because they were so inclined, and the other to reject it for the same good reason. In 1857, I had made an extensive tour

in Canada, from Windsor to Quebec, to look into, spy into, and investigate the matter as it then stood. Consequently, when in company with that father of the faithful, Brother Tucker, I went to Toronto in July, 1858; I was well posted.

To an inexperienced Craftsman, the prospects were not flattering. Scores of Masons whom I met, on both sides of the fence, solemnly asseverated, with more or less approximation to blasphemy, that a union of the two Grand Lodges could not, because it should not take place. But I had learned that the rank and file are not the real legislators; and when I had sat on that trunk for two hours, in that bed-room in that hotel, with that intellectual and spiriced group, and taken part in that conference of the Joint Committee, I felt pretty sure of the results.

The Grand Lodge of which Colonel Wilson was Grand Master, opened first. There were indications of a storm, but they were promptly repressed, for the Colonel is a martinet, and he had Stevens, Campbell, and other such as his aids. At night, the Grand Lodge over which Sir Allan McNab presided, assembled. This also I attended, and scanned its proceedings with great interest. Of course, I cannot divulge what passed, nor the part I played, but, as I honestly admitted afterwards, it was rather of the nature of a spy. Never did I observe a more perfect group of the genus *gentleman* than in that hall.

About midnight, the Joint Committee reported; both parties had accepted their reports with, in each case, a close approximation to unanimity, and it was agreed, striking the iron while hot, to form the union at once; Sir Allan and his company blending with the others.

Hurrying out (like the bat in the fable,) I went over again to the other side, and got on the dais, on Colonel Wilson's right hand, in time to witness and share in the union. It was a scene that is daguerreotyped, I pre-

sume, upon the heart of every beholder. It was sublime. My blood surges through my veins as I recall it. I drop the pen in a nervous fever. I throw my head back and snuff the northern air as I again bring it before me. The alarm was given, "Who comes there?" "Bro. Sir Allan McNab, at the head of two hundred brethren." "Let them enter!" Slowly, and with the dignity of age and training, and high rank, with perfect self-possession, the venerable Knight advanced to the centre. At the altar he paused, and was met with a chivalry, courtesy, and dignity, equal to his own by Grand Master Wilson, who conducted him to his right hand, and greeted him with chosen words of welcome. The intrants united, man by man, with the occupants of the hall, for so it had been ordered, each taking a place lovingly by the side of one from whom he had been long estranged, and in a few minutes the union was accomplished, never again, I apprehend, to be broken. Then followed speeches, such as I have rarely heard save at camp-meetings, and other places of mental excitement. Everybody who never opened his mouth before was called out now, and everybody acknowledged the call with "thoughts that breathe and words that burn." The night had well nigh waned ere we parted.

The subsequent evening a Union banquet was held, which sealed the event, and thenceforth the Craft in Canada were one.—ROB. MORRIS, in *Voice of Masonry*.

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### Profession and Practice.

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Humanity abounds in weaknesses and shortcomings, nay distinct and disgraceful corruptions, which constitute a striking warning to all who love to dream of the perfectibility of mortal men, in themselves and by themselves, and offer a startling commentary on the paradoxes and perversities of a so-called Positivism. Glorified humanity,

indeed! perfected humanity, truly! where can such be found on this groaning and travailing earth of ours? The Irish echo answers—"nowhere!" and in nothing is the abiding weakness and unsatisfactoriness of the "outcome" of humanity shown forth as in the difference between words and deeds, between profession and practice. Go where we will, listen to what we may, live in solitude or loiter amid the most crowded thoroughfares, we are confronted at every turn we take, we are accompanied every mile we march forward, with the enduring characteristic of all mortal striving, of all human responsibility. We say, and we act not; we preach, and we perform not; our professions are one thing (very fine, *per se*), but our practice, alas, belies our vehement utterances, and continues an abject parody on every truth, and declaration, and profession, and theory of humanity.

Nothing is more humiliating to the philosopher contemplating humanity, as a life-long study, a field of great deeds, heroic words, noble professions, goodly enterprise, but, alas that we say it, at the same time of acts which run coun to all our words, of practice which is a stigma on noisy professions. Such, the great and widening weakness of all mortality, has seemed to some to betoken the fact that all of life, man, earth, time, was a sham and a lie, a "mockery, a delusion and a snare." Freemasonry is ever human, most human in all things, and, therefore, shares in all the weaknesses and errors of its own special development. In Freemasonry to-day we are, and must be, struck by the fact that the professions in lodge are widely different from the practice out of lodge, and that if we were to judge of Freemasonry by what we hear brethren say and what we see them do, our opinion of the worth and value, the utility and need of Masonry in the world would be very low and slight indeed. The brother, for instance, who dilates unremittingly and magnificently about Masonic charity and

brotherly love in lodge, to the intense admiration of a most select circle, is out of lodge, or in print sometimes, the most ill-natured, tale-bearing and slanderous of mortals. He does a frightful amount of mischief, and not only does reveal "secrets," but he very often "separates chief friends."

You and I, kind readers, have often heard Bro. Mugginbotham, who is quite "touching" in all he says about "charity," &c., in our lodge gatherings; he affects the "visiting brethren," and "moves" the "reporters" (proverbially a hard-hearted race), but search the list of our charities, we find him not; and neither does Bros. Terry, or Hinckes, or Hedges record with an approving pen the classic and euphonious name of "Mugginbotham" in their veracious lists. And, once more, we all know "Crusher" what a "swell" he is, how he lays down the law, how the lodge listens intent upon his words; how no one delivers an impressive ritual like "Crusher," and yet, alas, as we all know, his daily and hourly existence is a most mournful illustration of the utter hollowness of the principles he avows, the ritual he knows so well and "spits out" so glibly. And so we might proceed, for "examples" many and striking are close at hand of the truth of what we are contending for, but we prefer to leave the matter here, hoping our brethren and readers will kindly bear with us and read over our humble words carefully, as we seek to throw a "spirit" of reality over the golden "letter" of Masonry, as we endeavor to demonstrate for our mutual benefit, one and all, the great gulf which, alas, lies in our lodge life to-day, too often and too truly, between profession and practice.—*London Freemason.*

#### Grand Lodge of Manitoba.

The Fifth Annual Communication of the Grand Lodge of Manitoba was held in the Masonic Hall, Winnipeg, on Wednesday the 11th ult. There was a large attendance of members of

Grand Lodge. After the usual routine business, the Grand Master, M. W. Bro. the Rev. S. P. Matheson, delivered an address, of which the following is a lengthy synopsis:—

#### *Grand Lodge of Manitoba:—*

BRETHREN,—It affords me very great pleasure to meet you all at this Fifth Annual Communication of our Grand Body. Amid the changes and chances of this mortal life the hand of a kind Providence has guided us through another Masonic year. Let us to-day raise our hearts and voices in glad thankfulness to Him for past mercies. Let us also invoke His blessing upon our proceedings during this communication. Let us ask Him for that wisdom which is from above, and let each one of us pray that our deliberations may be tempered, and our efforts ennobled by that broad charity which we profess to be the leading characteristic of our order. We are met here to legislate for a jurisdiction which is every day growing in extent and importance. We are yet young as a Grand Lodge. Although we have reached our fifth milestone on the great highway of independent existence, yet in view of the vast changes that are taking place in this rapidly advancing North-West of ours, in size, at least, we are but in our infancy as a Grand Lodge. We feel that there is a great future before us. We are but the seed now from which a tree, mighty in its dimensions, is yet to grow. We are but an aspiration now compared to the attainment that awaits us. We are but the spring now which one day will become a majestic river in this Great North Land.

Brethren, in view of all this, how important is our position as a legislative body? We are making laws for the future and not merely laws to meet present exigencies. We are establishing precedents which may yet be quoted as guides in future action. As the country grows and becomes settled we expect that Masonry will grow with it. It follows civilization into all lands. From this Grand Lodge, therefore, let us try to send forth a healthy tone and influence. It becomes us now to rise to our position and to see to it that we are prompted by high and pure motives. I trust that we shall not lose sight of this in our deliberations at this time. I trust that a kindly and considerate spirit will prevail throughout the whole session.

After these preparatory remarks I will now give you a brief statement of my official acts since our last regular communication. When you did me the honor of electing me to the official chair, there were very serious troubles in the jurisdiction: The craft was rent and weakened by schism and unhappy divisions. Masonically our sky was dark

and clouded, and I felt environed with difficulties which I hardly knew how to surmount. On inquiry, however, after my election, I found among many of the leading brethren, on both sides, a much more favorable disposition towards a reconciliation than I had anticipated. The consequence was that negotiations were opened which resulted eventually in the settlement consummated at the emergent meeting of the Grand Lodge held on the 19th June last. Of the terms of this settlement I need say little. They are before you in the minutes of the special communication of the date mentioned. I do not claim constitutional perfection for them. I know that they are defective in some points. Still I feel confident that they are the best that could have been obtained at the time and under the existing circumstances. There was just the choice between remaining a divided body and accepting the compromise obtainable. To enter upon the detailed merits of the case and thus defend and support, in the eyes of the Masonic world, the position I took, would only open up old sores and heart-burnings here which I think are far better covered by the curtain of the past. I claim also that the settlement was not only a great boon to Masonry here, but it was also opportune. It put an end to the rancorous feelings which, I am sorry to say, prevailed at the time in the craft. The rupture was growing daily more and more serious and every day more difficult to heal. Its effects were being felt throughout the whole jurisdiction. Interest was flagging in many of the subordinate lodges. The head was sick and, as consequence, the other members suffered with it.

After the settlement, however, there was a felt revival. Since then, too, we have been united and have worked harmoniously and happily together, so that the result has convinced us of the justice of our action and given us the satisfaction of feeling that our work has not been in vain. In speaking thus of the present and the past I do not wish, for one moment, to be understood to say one word disparagingly of my predecessor or of his actions. He worked faithfully and conscientiously in the interests of the order and it was his misfortune, rather than his fault, that the secession took place during his term of office. The disturbance was not the growth of a day. It was the growth of a long period, and it simply came to an issue under his rule. Happily, however, these are noy things of the past. There are now, we have good reason to believe, no two parties in the Masonry of our jurisdiction. We are all one without any disturbing element. Still, brethren, we have been taught a lesson—by the bitter experience of the past we have been taught a lesson in forbearance and mutual concession. In an

organization such as ours, composed, as it is, of nationalities and creeds so various and manifold differences of opinion will arise, but we must always remember that it is easier to make differences than to heal them. Dissensions may at first appear trivial, but when fostered and fed it is difficult to say how they may terminate. With us they ended in a serious transgression of Masonic law and order, and here let me say a word or two in reference to what I consider the primary and original cause of our troubles. I mean ritual. This is something which has caused schism and dissent in other organizations besides Freemasonry. It appeals to the outward senses, and thus possesses and exercises a great power over men. Now, brethren, much as I should like to see uniformity of ritual in our jurisdiction, I am afraid that circumstances with us make it a well-nigh impossible attainment. I might understand the possibility of uniformity in an old country with a settled population, but with us it is totally different. In this new country of ours we have immigrants hailing from almost every country under the sun. Brethren come to us from everywhere, all having strong predilections in favor of some particular ritual to which they have been accustomed. I would strongly deprecate, therefore, any change in the regulation on ritual as amended by the Grand Lodge at its last regular communication. Let the two rituals be permissible in the jurisdiction, and let the different lodges have the option of choice. I can apprehend no inconvenience from the existence of such a system; on the contrary we shall always then have it in our power to offer to our brethren from other lands, who may cast in their lot amongst us, the choice of a ritual congenial to their tastes, and one in which they will be conversant. I shall only say further, in reference to the articles of settlement, that any promises made by me as contained in them, I have redeemed. As soon as possible after the emergent meeting, I countersigned the charters of King Solomon Lodge, No. 8, Oakland Lodge No. 9, and Northern Light Lodge, No. 10.

In regard to the reinstating of the representatives of foreign Grand Lodges, near this Grand Lodge, whose appointments had been cancelled owing to the troubles, I did all that I felt I could courteously do. I informed the Grand Lodges concerned that the suspensions had been withdrawn from the brethren, and that they were now in good Masonic standing, recommending at the same time their reinstatement. It remained of course with these Grand Lodges to act as they saw fit in the premises. One Grand Lodge, that of South Carolina, has declined to reinstate. M. W. Bro. W. N. Kennedy, has been reinstated by Canada.

## NEW LODGE.

I granted a dispensation to Brother J. Nichol and others, to form a lodge at Gladstone, to be known as Gladstone Lodge.

I commissioned Wor. Brother Hursell to act as my deputy and proceeded to Gladstone to institute this lodge and instruct the brethren in their work, which he did to my entire satisfaction. I have been informed that the brethren to whom this dispensation was committed have been very successful in their work, and I would therefore recommend that a warrant of constitution be granted them by this Grand Lodge.

## CONDITION OF THE CRAFT.

In the matter of visiting the subordinate lodges, I fear I must crave your indulgence for being remiss in duty. My position in life is such as to preclude my being much away from home, still I have endeavored to do my best. The lodges within easy reach I have visited officially at least once during my term of office. To the more distant ones competent deputies were sent to inspect and report.

## PRINCE RUPERT'S LODGE, NO. 1.

Owing to some mishap, several of the regular officers, were absent on the occasion of my official visit to this lodge, and as a consequence, the exhibit made was not quite a fair sample of the work done by the lodge when properly officered, still the Master did his part admirably and if we can judge of the success of a lodge by its constant increase in membership Prince Rupert is both prosperous and popular.

## LISGAR, NO. 2.

W. Bro. G. F. Carruthers was deputed to visit this lodge and judging from his written report of his visit, the lodge is in a better position both financially and otherwise than it has been for several years. The work done was fair and the officers evinced a desire for improvement and have arranged for lodges of instruction. The books were found to be neatly and correctly kept.

## ANCIENT LANDMARK, NO. 3.

This Lodge I visited in person on the 13th of October. There was a large attendance of brethren, and the work exemplified was in the 3rd Degree. There was no hesitation in placing this Lodge first in order of merit for the great excellency of its work. I was highly delighted at the exhibit made. The secretary's books also were a pattern of neatness, and on the whole I consider that the Worshipful Master then occupying the East and his officers are to be greatly congratulated on the result of their labors and attention.

## ST. JOHN'S LODGE, NO. 4.

This Lodge also I visited in person, and found it well attended and prospering. The officers had not been long in their

different chairs, and consequently were not as expert in their work as they will doubtless be after they have had a little more experience and practice. The books of this Lodge reflect the highest credit upon the secretary.

## HIRAM, NO. 5.

I was present in this Lodge at one of its regular meetings, and was pleased to find it in good form. The work exemplified was highly satisfactory. For harmony among its members and steady, substantial growth, the Lodge occupies a position second to none among the country Lodges, and quite up to the standard of the city Lodges. The books, I am sorry to say, did not compare as favorably as I could have wished.

## EMERSON, NO. 6.

Owing to the irregularity of the trains, I failed to visit this Lodge at any of its regular communications. I was present, however, by appointment at one of its emergent meetings, and had the pleasure of witnessing a very good sample of work. The Lodge room is neat but seemed to me incapable of accommodating comfortably the members when all present. The great increase of population in this rapidly growing town will demand the erection of a new hall at no very distant day.

## ASSINIBOINE LODGE, NO. 7.

This Lodge was visited by R. W. Bro. W. C. Scott, from whose report I should gather that the Lodge is in good hands and is prospering. On the night of the official visit, the Worshipful Master was called away at an early hour by parliamentary duties, so that no exemplification of work by the Master was witnessed by the visitor. The officers, however, in the other chairs, seemed well skilled. The books of the Lodge, it is to be regretted, have been very indifferently kept in the past, but the Secretary was instructed in his duties and promised amendment.

## KING SOLOMON, NO. 8.

I visited this Lodge last midsummer, but did not witness any exemplification of work. The Lodge was young then, still the members seemed to take considerable interest in it, and from what I have heard since from the Past Master present at the installation, the Lodge is prospering.

## OAKLAND LODGE, NO. 9.

Of this Lodge I cannot report favorably. Several attempts were made to visit it, but without any result. From all that I can learn it has never had any existence, except on paper, the brethren having failed, up to the latest advices, to meet from want of a proper room. I cannot help thinking that the issue of this charter was premature, and I would recommend its arrest. A Brother was authorized to proceed to

the Boyne some weeks ago to enquire into the matter, but the person who was to have conveyed him out failed to keep his appointment.

#### NORTHERN LIGHT LODGE, NO. 10.

This Lodge I have had the pleasure of visiting twice. On my first visit it was but in its infancy, the officers were new to their work, and of course could not give that satisfaction, which a wider experience and practice afford. On a later visit great signs of improvement were apparent, and I feel assured that there is a bright future before this Lodge,

#### FOREIGN RELATIONS AND FOREIGN REPRESENTATION.

I am much pleased to be able to inform you that our relations with Foreign Grand Lodges continue to be of the most friendly character.

The position of affairs between the Grand Lodges of Scotland and Quebec continues much the same. The pursuance of such a system on the part of Scotland would certainly be highly detrimental to the interests of Masoury in the Colonies. I should like, therefore, that the question be taken up and considered by you during this session of the Grand Lodge so that some more pronounced stand may be taken by us than that adopted at the last communication.

During the year I have made the following appointments to represent other Grand Lodges near our Grand Lodge, viz:

New Mexico, M. W. Bro. G. F. Newcomb. Texas, V. W. Bro. T. W. Robinson; Indian Territory, V. W. Bro. J. M. McGregor; Arkansas, V. W. Bro. D. B. Murray; Pennsylvania, R. W. Bro. Wm. G. Scott; South Carolina, V. W. Bro. G. McMicken; Quebec, R. W. Bro. S. L. Bedson. To represent this Grand Lodge near other Grand Lodges: R. W. Bro. W. P. Stewart, Indian Territory; R. W. Bro. A. F. Potter, Pennsylvania; R. W. Bro. A. G. Isaacson, Quebec; R. W. Bro. S. B. Newcomb, New Mexico; R. W. Bro. I. W. Reson, Arkansas. While on the subject of Foreign relations I might here mention that a Dispensation has been granted by the Grand Lodge of Canada for the establishment of a lodge at Prince Albert, N. W. T. I believe there was a desire to make application to our Grand Lodge for this dispensation, and application would have been made had it not been for the troubles which existed in our jurisdiction at the time. I do not know that there is any intention now on the part of this lodge to transfer allegiance to us, but at all events we wish the brethren composing it every success, and we congratulate them on being the first to carry Masonic light into our Far West.

And now, brethren, I believe I have laid before you a statement of all my Masonic

acts. In many particulars I know they are defective and faulty, still in all I have done I have been actuated by a sincere desire to promote the best interests of our order which I love so dearly.

After my year's experience I should like to make one or two suggestions: I have been feeling strongly the necessity of some better system of inspection of the subordinate lodges than at present exists in our jurisdiction. That subordinate lodges should be visited by members of the Grand Lodge is a fact, universally admitted in the Masonic world. And that the Grand Master should visit them all frequently or efficiently is well nigh impossible, at least it has been found so here in the past. Persons occupying that position are generally busy men with very little time at their disposal. The city lodges may be visited, but the lodges which require inspection the most are the country lodges, and these with our present facilities for travel cannot all be visited without considerable loss of time, more than once or twice at most during the year. I would therefore suggest the appointment of inspectors with defined districts for which they would be responsible, or specified lodges which it would be their duty to visit periodically, and instruct. Of course the success of such a scheme would largely depend upon the character of the men appointed to the duty. But I feel assured that we have several members of Grand Lodge who are men of the proper calibre, and who would pride themselves on raising the standard of work in the lodges under their inspectorate. We have many Past Masters who, during their terms of office, were excellent workmen, and who, I am sure, would be only too happy to give the younger lodges the benefit of their ripe Masonic knowledge and experience.

I have little further to suggest or say. When I lay down the gavel which by your vote was placed in my hands twelve months ago, I cannot do so without thanking you all for the many kindnesses I received from you during my tenure of office. You did much to make my position a pleasant one. In all my visits I was received with a courtesy and heartiness of welcome which will long be remembered by me. In this chequered life of ours here below, it is pleasant to have a year to look back upon with such bright spots upon which memory may fondly linger. Brethren let us seek to make the craft in our midst all that it is meant to be. I am not one of those who indulge in extravagant statements in praise of Masonry and laud its principles above all others. I am not one of those who consider Masonry equal with religion, or imagine that it can take the place of religion. I claim no such position for it. But I claim that it is more than a club for boon-companionship. It is an organization which

when properly managed can do, and not only can do, but does do untold good to humanity. Masonry does not parade its benefits. It has a platform, broad, wide and liberal, where all believers in the God and Father of us all can meet and work for the good of our fellow-men. We know no creed or sect here. We try to embrace all. When called upon to espouse a common cause, we are a unit, but I have yet to hear of Masonry debasing itself by mixing itself (as Masoury) in party contests, whether political or otherwise. We claim that there are both pleasure and profit in our order. Let it be the aim of every brother amongst us then to keep Masonry up to its true standard, and the way to this end is for every brother to try to be what Masonry teaches him to be, a true and upright man. Let each endeavor to realize that he himself is part of our Masonic whole, and that if he desires the whole to be pure and good, he must see to it in the first place that the part is good. The leavening of the whole lump depends much upon the little leaven of each part. Finally, my brethren, let me earnestly ask you to be all of one mind, to be united. Let it never be said of us again that we are a house divided against itself.

SAMUEL P. MATHESON,  
Grand Master.

February 11th, 1880.

The reports of the various officers were then read by the Grand Secretary, and were referred to the Board of General Purposes.

The Grand Lodge then called off until 7 p.m., when the following officers were elected and installed for the ensuing year:—

M. W. Bro.	John H. Bell,	Grand Master.
R. W. Bro.	E. G. Conklin,	Deputy Gr. Master.
"	G. McMicken,	Grand S. W.
"	J. M. McGregor,	J. W.
"	Rev. C. O'Meara,	Chaplain.
"	J. J. Johnston,	Treasurer.
"	D. G. Dick,	Registrar.
"	Wm. G. Scott,	Secretary.
V. W.	Chas. S. House,	S. Deacon.
"	G. F. Carruthers,	J. Deacon.
"	D. B. Murray,	Lecturer.
"	Jas. Coleleugh,	D. of C.
"	Jas. Irvine,	Sw'd Br.
"	Robert Brown,	Organist.
"	T. W. Robinson,	Pursuivant
"	J. S. Reid,	Stewart.
"	R. W. A. Rolph,	"
"	R. Melklejohn,	"
"	H. McCowan,	"
"	Alex. Christie,	"
"	Geo. Munroe,	"
"	John Smith,	"
"	Joseph Hursell,	"
"	D. Macarthur,	Tyler.

A vote of thanks was passed to the retiring Grand Master for the able manner in which he discharged his duties during the past year.

MASONIC SERMON.—On Sunday, 25th Jan., the annual sermon of Burlington Lodge, No. 165, was preached in the Presbyterian church, Burlington, by Rev. Bro. McMeehan, of Waterdown. The text chosen by the reverend gentleman was St. Paul's epistle to the Romans, 11th chapter and 16th verse, "Let not then your good be evil spoken of," from which he gave an eloquent and appropriate discourse. W. Bro. Attridge and a number of other members of Waterdown Lodge were present. The attendance of the brethren was large, and the charitable collection taken up after the sermon was a handsome one.

St Andrew Lodge, No 16, Richibucto, installed by W Bro William Brown, P M; I P M, W Bro William Henry McArthur; W M, W Bro David Palmer; SW, Bro John Taylor; J W, Bro James Murray; Treasurer, Bro James McDougall, P M; Secretary, Bro Thos Wetmore Bliss; Chaplain, Rev'd Bro Isaac Newton Barker; S D, Bro Allan Haines; P M; J D, Bro Thomas Curran; S S, Bro John Richard Peters; J S, Bro Albert Yates Clark; I G, Bro Charles Lee Barnes; Tyler, Bro John Johnson, P M.

St Paul's Lodge, E R: W M, W Bro W H Hutton; S W, J Try-Davies; J W, Charles Geddes; Sec'y, Louis Sutherland; Treas, James Grant; S D, Dr Proudfoot; I G, W Wilson. The installation was made by V W Bro Badgley at 3 p.m, and about forty members of the Lodge afterwards dined at the St. Lawrence Hall.

Benjamin Lodge, No. 31, Andover, N.B.: I.P.M., T. T. Beveridge, M.D.; W. M., F. W. Brown; S. W., A. D. Olmstead; J. W., R. W. L. Tibbits; Treas., Wm. R. Beveridge; Secretary, H. F. Holmes; S.S., G.A. Bedell; J.S., Benjamin Kilburn; I.G., W. B. Murphy; Tyler, Jas. A. Armstrong.

Salisbury Lodge, No. 20, Moncton, N. B.: W. M., J. R. S. Devereaux; S. W., T. Cochran; J. W., John W. Patterson; Treas., A. E. Trites; Sec., A. W. Wilmot; S.D., James Waiton; J.D., J. A. Wheaton; S.S., T. Addey; J. S., S. S. Colpitts, Tyler, John B. Harris.

Leinster Lodge, No. 19, St. John, N.B., installed by M. W. R. Marshall,



G.M.: W.M., W. Watson Allen; S.W., Josiah Fowler; J.W., J.Y. McDermott; Treas., C. H. Johnston, P.M.; Sec'y, H. J. Thorne, P.M.; S.D., C. H. Masters, P.M.; J.C., T. C. Wetmore; S.S., W. J. Comfeld; J.S., J. J. Sealy; D. of C., R. Ward Thorne; Tyler, Dingee Scribner.

St. John Lodge, No. 2, St. John, N.B., installed by M.W. Robert Marshall, G.M.: I.P.M., A. Trueman; W. M., W. H. B. Sadlier; S.W., Rev. D. Macrae; J.W., Arthur Everitt; Treas., W. F. Bunting; Sec'y, H. G. Betts; S.D., H. S. Bridges; J.D., A. Sharp; S.S., F. Sandall; J.S., P. A. Melville; D. of C., C. O. Wickenden; I. G., W. Dobbin; Tyler, Dingee Scribner.

Zetland Lodge No. 12, G. R. Q., Montreal:—W. M., P. A. Crossby; S. W., J. McB. Taylor; J. W., John Quinn; Treasurer, V. W., Bro. Putney, re-elected; Secretary, W. Robt. Miller, re-elected; Chaplain, Bro. J. Lutz; Tyler, Bro. W. Renshaw. After closing the Lodge the brethren adjourned to the Terrapin, where a sumptuous repast was provided for them, and the usual toasts were drunk and responded to.

St. Andrew's Lodge, Quebec, by R. W. Bro. J. B. Charleson, D.D.G.M., and R. W. Bro. C. Judge, D. G. M.:—W. Bro. Hugh, Woodside, W. M; W. Bro. H. H. Sewell, P. M.; Rro. H. Russell, S. W.; Bro. E. T. D. Chambers, J. W.; W. Bro. F. T. Thomas, Treasurer; Bro. Geo. Bolt White, Secretary; Rev. Bro. M. M. Fothergill, Chaplain; Bro. D. Kerr, S. D.; Bro. Bain, J.D.; Bro. G. L. Hillman, I.G.; Bro. H. Clark, Tyler.

Walker Lodge, No. 321, G.R.C., Acton West: Bro. J. Shaw, Master, elect; Dr. Lowery, S. W.; D. C. Robertsen, J. W.; Jas. Mathews, Treas.; R. R. Rae, Secy.; A. B. Wright, S. D.; G. Hynds, J.D.; W. D. Smyth, Chaplain; F. Secord, D. of C.; Dr. Morrow, Steward; A. Wenlow, Steward; Josiah Adams, I. G.; John Kenny, Tyler.

Saint Francis Lodge, No. 15, Richmond, P. Q.: W. M., R. W. Bro. M.

Burnie; P. M., M. W. Bro. J. H. Graham, L.L. D.; P. M., R. W. Bro. T. Leet; I. P. M., W. Bro. W. Barnwell; S. W., Bro. James McCormick; J. W., Bro. A. G. McCormick; Treasurer, V. W. Bro. Thomas Hart; Secretary, W. Bro. Edwin Cleveland; S. D., Bro. J. W. Scott; J. D., Bro. J. E. Hicks; D. of C., Bro. John Hawkey; Stewards, Bro. W. A. McCree, and Bro. T. J. Maughan; I. G., Bro. W. W. Hanns; Tyler, Bro. G. Hamel.

Ancient St. John's Lodge, No. 3, G. R. C., Kingston: W. M., W. Bro. Geo. Durnford; I. P. M., W. Bro. H. Nuttall; S. W., Bro. G. W. Gaden; J. W. W. Bro. Walter Clarke; Chaplain, Bro. Rev. R. Garrett; Treasurer, Bro. E. R. Welch; Secretary, W. Bro. J. Sutherland; S. D., Bro. Andrew Waldie; J. D., Bro. H. J. Saunders, M. D.; I. G., Bro. Henry Field; D. of C., Bro. F. W. Spangenburg; Organist, Bro. Wm. Hales; Stewards, Bro. Frederick Smith, and Bro. James Yule; Tyler, Bro. E. Ball.

Shuniah Chapter, No. 82, G. R. C.: P. Z., V. Ex. Comp. S. W. Ray; P. H., Ex. Comp. Jas. Bilsland; P. J., Ex. Comp. A. A. Clarke; Scribe E., Comp. W. J. Clarke; Scribe N., Comp. Thomas. H. Prethewey; Prin. Sojourner, Comp. A. W. Thompson; Treasurer, Comp. J. P. Vigers; Master of Ceremonies, Rt. Ex. Comp. John F. Clarke, P. P. Z.; 1st Asst. Sojourner, Ex. Comp. R. E. Mitchell; 2nd Ass't Sojourner, Comp. W. Halliday; Master 4th Vail, Comp. D. H. McKenzie; Master 3rd Vail, Comp. W. A. Preston; Master 2nd Vail, Ex. Comp. U. S. Shaw; Master 1st Vail, Comp. W. C. Mapledoram; Janitor, Comp. J. D. Casey.

Officers of Corner Stone Lodge, No. 37, Cowansville: W. M., Bro. Wm. Stevenson; S. W., Bro. Jas. Dryden; J. W., Bro. Call; Chap., Bro. Rev. S. G. Phillips; Sec., Bro. Wm. McFarlane; Treas., Bro. John Humphrey; Tyler, Bro. John Woods.

## The Canadian Craftsman.

Port Hope, March 15th, 1880.

### Annual Report of Grand Lodge.

Every year there is issued, as, no doubt, most of the brethren are aware, a Report of the Proceedings of the Grand Lodge during the previous twelve months. Most of the brethren, we venture to assert, are aware that there is an annual issue of these Proceedings; but we would not be so rash as to say that these Reports are read, or even seen, by *one-tenth* of the members of the different Lodges, and consequently little or nothing is known of the work done from year to year by Grand Lodge. Would it be an incredible statement to aver that there are many hundreds of Masons (*affiliated* we mean, for we have nothing to do with such "shams" as *unaffiliated* Masons) in this jurisdiction, who do not even know the name of the Grand Master, and if they should happen to be travelling in some sister jurisdiction, could not give even this evidence of their interest in Masonry.

And yet every copy of the Report is endorsed on the cover and title page with the edict of Grand Lodge, "*ordered to be read in all Lodges and preserved.*" And when this is not done there is a plain neglect of duty by the Master of the Lodge, who is responsible, and is bound by his oath of office to see that all the laws relating to private Lodges are duly observed.

We believe that it is the practice to send *three* copies of the Report to each Lodge, but what becomes of them, in many cases, is a mystery. And yet Grand Lodge requires that it is not only to be read in Lodge, but *preserved*. It is plain, therefore, that *one* copy, at least, is to be kept among the re-

cords of the Lodge, so that members may have access to them for information and reference. But this, we believe, is rarely done; and a search into the archives of the Lodges throughout our jurisdiction, for the reports of Grand Lodge for past years, would be a fruitless one.

Nor is this deplorable ignorance of the Grand Lodge confined to its proceedings, but extends also to the Book of Constitution of that Body, including as it does the Constitution also of private Lodges. Indeed, the ignorance of many of the brethren would be incredible, were it not so constantly betrayed by the numerous questions which are submitted to the Grand Master, or to the District Deputy Grand Masters for their consideration, many of them of such a simple character as an ordinary reading of the Constitution would have settled. Every Brother, on his initiation, is presented with a copy of the Constitution of Grand Lodge, and also of the By-laws of the particular Lodge of which he is becoming a member; both of which are recommended to his serious contemplation; as, by the former he is instructed in the duties which he owes to the Craft in general, and, by the other, in those which he owes to his Lodge in particular. For a Brother's ignorance, therefore, of the Constitution, or of the By-laws of his Lodge, there is not, nor can there be, any excuse, beyond that of listlessness and indifference, very bad qualities so soon to show themselves in the entered apprentice. It would have a very beneficial effect, if candidates for passing were required, in addition to the usual examination, to pass an examination in the Constitution and By-laws of their Lodge.

We purpose, shortly, to take up the Constitution, for consideration, and refer especially to those parts with which every Brother should be familiar, shewing what, if any, amendments have been made since the organization of Grand Lodge to the present time.

## Grand Lodges of Quebec and Scotland.

Bro. William James Hughan, of Truro, England, is well known not only in England but in Canada, as one of the most eradite Masons living, as also one of the most clear and learned of Masonic jurists. His words, therefore, on this vexed question are worth something, and we have great pleasure in giving them publicity:—

Can nothing be done to bring about a fraternal settlement between the Grand Lodges of Scotland and Quebec? All of us who have been trying, publicly and privately, have so far failed, but surely we are not to accept the present "dead lock" as final.

To begin at the beginning! I have before me the circular of Nov. 20th, 1869, announcing the formation of the Grand Lodge of Quebec, 20th day of October, 1869, just ten years ago. It bears, amongst others, the respected signature of the M. W. Bro. Dr. J. H. Graham, who has, happily, again consented to wield the gavel of the Grand Master, notwithstanding his many years of service.

The Grand Lodge sprung into existence through the operation of the "British North American Act" of July 1st, 1867, which made the Province of Quebec as distinct from that of Ontario (formerly united as the Province of Canada, legally and Masonically) as New Brunswick from Nova Scotia. After much "heartburning" and many difficulties—in which generally Quebec was heartily supported by the Grand Lodges of the United States and elsewhere—the "Grand Lodge of Quebec has become fraternally recognized and accepted as another polished stone in the Grand Lodge arch of the world. In 1866 Nova Scotia, and in 1867 New Brunswick, had also been formed, so there were abundant reasons for the action on all sides, since which period all has gone pleasantly, locally, but not so, however, with the authorities representing the Grand Lodge of Scotland. These Grand Lodges are "flesh of our flesh, and bone of our bone," and if by any means, consistent with honor, usage, and Masonic rights, the claims put forth by Quebec can be agreed to, 'the sooner the better.'

Under its rule are sixty-four Lodges, being thrice the number when first of all constituted, and all must agree that, as a Grand Lodge, Quebec has done its best to support its position with dignity and rectitude.

The claim, however, made and enforced as it has been of late, for "exclusive and undivided Masonic sovereignty in the Province of Quebec," cannot be recognized by the Grand Lodges of England, Ireland, and

Scotland, because it would be unfair and injurious for any Lodges preferring to continue their allegiance to either or all of those Grand Lodges. Why should a majority of Lodges—not necessarily composing a majority of the members—have the right to coerce the remainder, and make them either join in the formation of a Grand Lodge, independent of the Grand Lodges to whom they owe their existence, or be characterised as irregular, and denied Masonic intercourse? I freely grant that the Lodges in Quebec who formed the Grand Lodge in 1869, or who have joined since, had a perfect right so to do, according to Masonic custom or usage, but I deny that the new Grand Lodge so formed had any right to demand that all Lodges (objecting to such a formation, and preferring to continue as heretofore) surrender or return their old warrants, and enter, whether they desire it or not, the new organization. I claim for our Lodges in Quebec the same freedom for those who prefer the allegiance of the Grand Lodges here as for those who have chosen the allegiance of the Grand Lodge there. Some difficulties, of course, will arise through the Lodges continuing their independence of the new Grand Lodge, and doubtless in time, by proper management, the members will elect to join the Grand Lodge of Quebec, but until they voluntarily do so I submit they are as regular and as much entitled to the fraternal support and countenance of the Grand Lodge of Quebec as the latter organization deserves recognition by other Grand Lodges.

There is a regular Grand Lodge of Egypt, recognized by the Grand Lodges of England, Ireland and Scotland, but the English Lodges at Alexandria, Cairo, and Ramleh are not objected to in any way by the Egyptian Grand Lodge, and so long as they prefer allegiance here, Egypt Masonically agrees thereto.

In Nova Scotia we have 398, Halifax, hailing from England, and yet why should we not be on the best of terms with that Grand Lodge? For a similar reason we have certainly the right to claim fraternal consideration from Quebec on behalf of our English and Scottish Lodges at Montreal and St. John's, which were chartered before the Grand Lodge of Quebec was constituted.

I cannot, however, defend the action of the Grand Lodge of Scotland in granting warrants for 622 and 625, Montreal, after Quebec had regularly formed its own Grand Lodge, for it is this action which has so embittered the feeling between the two Grand Lodges. England and Quebec Masonically are on a firm footing, and if only Quebec would be content to wait until our Lodges desire to transfer their allegiance, or if they never do, be ready to acknow-

ledge them as regular Masons (which they are), there need be no fear of any new warrants being granted in that Province by England. In fact, if our friends in Quebec will not hold out the hand of fellowship to the English Lodges, working by right of their warrants dated long before the Quebec Grand Lodge came into being, they need not be under any apprehension of our invading their territory, as they are a regularly constituted Grand Lodge. The point between us being simply that they claim authority over our Lodges in Montreal, &c., which we object to, but else there is practically no difficulty whatever between us, and under the genial rule of Dr. Graham, English and Quebec Freemasons will realise their brotherhood more and more as time rolls on.

The Grand Lodge, of Scotland, however, by warranting two new Lodges in 1878 at Montreal, has treated Quebec as unoccupied territory, and has without doubt done more to create an ill feeling between these two Grand Lodges than all the efforts of Freemasons have done good hailing from the former Grand Lodge, and now resident in Quebec.

The excellent letter from Dr. Baynes, the District G. M. of Montreal, under the Scottish Freemasons, in the *Freemason* for November 15th, disposes entirely of the objections raised to the conduct of the Lodges under his rule, and proves that in many respects his Lodges flourish better in Quebec than on Scottish soil; but the real grievance is left untouched—the creation of the new Lodges being a standing menace to the Grand Lodge of Quebec. If the “injurer will not forget and forgive, let the injured do so,” for the sake of peace and harmony, and so long as no new warrants are granted let the “hatchet be buried,” and may peace and concord be found cementing us to our provinces as Masons and brethren.

In conclusion, permit me to fraternally advise the Grand Lodge of Quebec, asking and accepting recognition, so long as its rights are respected, they not being of a retrospective character—by all means obtain the support of the English and Scottish Lodges if possible, but if not, rest content to accept them as visitors, hailing from the “mother country.”

#### Clerical Mountebanks.

There are some people in the world who will do anything to make themselves conspicuous; and if they have not sufficient talent and ability to do so in a legitimate way, they will resort to some extraordinary proceeding

which will obtain for them a certain amount of prominence, and afford them the pleasure of furnishing subjects for newspaper paragraphs. This desire will probably account for the attacks which are sometimes made by clergymen—a title of doubtful significance in the present day—upon Freemasonry, and the unchristianizing by them of those who belong to the Fraternity, in the hope that in so doing, they will gain notoriety. A short time ago a Presbyterian minister in New York refused to bury a Mason, for which bigoted and uncharitable conduct, we were pleased to observe that he was called upon to resign his charge. It appears that a brace of these *clergy* have lately been seized with a desire to make themselves notorious in the city of Boston, and gave an exhibition in a Presbyterian church, styled, in the advertisement, an “Exposure of Freemasonry, or the taking of the First Degree.” The clerical gentlemen who provided the entertainment were advertised as the Revs. J. P. STODDARD and D. P. RATHBURN—according to their own shewing, if they are to be believed, a pair of dishonest rascals, wilfully perjured, “and void of all moral worth.” (LOOK OUT FOR THEM.) The audience was said to be a large one. The following is the account given by the *Boston Herald*:—

“The reverend gentlemen first explained that they had taken several degrees, and had found that Freemasonry is “organized infidelity,” which, by the various oaths administered, prevents minister of the gospel who are members of the Order from being Christians in good standing. They explained, further, that they had a right to divulge the secrets in the interests of the church, and that, in the ‘exposure,’ they would faithfully portray the scenes in the Lodge room, and give the forms and oaths necessary to ‘taking the first degree.’ The audience gave respectful attention, and the ‘candidate’ for the degree presented himself. The clergymen were assisted by eight or ten persons, and all were attired in Masonic regalia. The pulpit served as a Lodge room; three lighted candles being arranged in a row in front, and the senior and junior wardens, grand worshipful master and other officers, in the persons of the

clergymen and others, being seated behind and on the sides. The 'candidate,' an individual whose skin had apparently not seen soap and water for many days, was about an hour and a half in passing through the ordeal, and, as the ceremony 'developed,' the scene became disgraceful, and many ladies left, the remaining spectators also becoming restless. The candidate, while taking the degree, was dressed, according to the 'exposers,' in the customary manner, but this was simply disgusting, as his only garments were an old blue flannel undershirt and white under drawers, the left leg of which was rolled up to the knee. Over his eyes was a green shade, such as is worn at night by the working force of a newspaper office. Here, barefooted, with one leg bared, and only partially clad, the candidate received his instructions from the various grand worthy officers, and then came the administration of the various oaths. The clergymen made a perfect farce of this ceremony, and, while repeating the most solemn oaths which could be made, one of them occasionally gave vent to his mirth, and directly after reproved the audience for ridiculing such a solemnity. The Bible was then kissed by the candidate, and, after various other forms, which assumed the manner of a burlesque, the fellow was declared to have been admitted to the rights of Freemasonry as if initiated in a Lo' room. During this performance, several individuals, who showed their indignation, were suppressed, but at its conclusion Mr. T. W. Silloway, the well-known architect, asked permission to make a few remarks, and was granted the privilege. He began by saying that he was surprised to see, and thought that the clergymen ought to be thoroughly ashamed to allow, such a disgraceful scene to occur within the walls which had been consecrated to God. He said that he had been a Mason for twenty-five years, had been in many Lodge rooms, and assisted in the ceremonies, and that, by his experience, he was prepared to say that most of the remarks of the clergymen were complete falsehoods, and that the performance was a most disgraceful and untruthful representation. He was very emphatic in his remarks, and when he concluded the wildest disorder prevailed. Ladies and gentlemen rose to their feet and applauded him to the echo. The clergymen who had participated in the performance demanded of him an answer to what particular part of the proceedings was not a truthful representation, but Mr. Silloway declined to answer, more than to say that a great part of it was false, and that he did not care to discuss the secrets of Masonry, which is an organization of brotherly union, and not a sectarian order. A deal of cross questioning followed, amid great confusion, and the

meeting dissolved. It was announced that the 'candidate' would take the third degree this evening, when more 'exposures' will be made.

The *Keystone* of the 14th February publishes a communication from a Brother in Boston referring to this exhibition, and condemns very strongly the pastor of the church in which it was given. He says that the row which these mountebanks stirred up was not caused by Masons, but the common sense of the people soon discovered the animus of the parties exhibiting, and put them down. The *Keystone's* correspondent then refers to those who have filled the office of Chaplain of the Grand Lodge of Massachusetts, and among them will be found many of the most eminent divines of the State, clergymen of all denominations,—excepting, of course, Roman Catholics—among whom he names Bishop Randall, of the Protestant Episcopal church, a man distinguished for his learning, his piety, and his devotion; Bishop Griswold, and Bishop Bass, the first Bishop of the Episcopal Church in Massachusetts. "The pastor," says the correspondent, "who allowed mountebanks to desecrate his pulpit in order to cast ridicule and contempt on Freemasonry, may deem himself a happy man if he could be ranked with the distinguished prelates who have thought it an honor to be a Mason."

#### A Suggestion—A. & A. Rite and A. & P. Rite.

BY "VERITAS EST DULCE."

A great deal during the past year appeared in the *CRAFTSMAN*, from St. Elmo, S. P. R. S. and others, regarding the Ancient and Accepted Scottish Rite of Thirty-Three Degrees, and the Ancient and Primitive Rite of Thirty-Three Degrees, and some pretty lively *sparring* took place amongst the different writers regarding these bodies; now we propose to offer a suggestion regarding the Supreme Grand Council of the A. & A. Rite, and the Sovereign

Sanctuary of the A. & P. Rite. Both these bodies exist in Canada, and each is the supreme and legal governing body of its respective rite over the Dominion. Each Rite, so far as it goes, is as legitimate as the other. Both are mushrooms so far as Ancient Craft Masonry is concerned, and both have able brethren attached to them, and both are presided over by gentlemen of Masonic knowledge and integrity. Ill. Bro. T. D. Harington, 38°, over the A. & A. Rite; Ill. Bro. Geo. C. Longley, 38°, over the A. & P. Rite.

Now, we are also in a position to state, as we are acquainted with the work of both, that there is a *great similarity in their rituals*, that much of the exoteric portion of their work is nearly analogous. Such being the case, would it not be better, instead of carrying on a war of words, to form an *alliance offensive and defensive*, or better still, *unite under one supreme governing body?*

As at present situated, both parties are laboring under a disadvantage, and if the fight should go on we will find bodies of both Rites soon running in opposition to each other in the same city, town or village; this is not advisable.

It appears to us, therefore, that considering the elements that compose the two governing bodies, it would be a very easy matter to arrange a settlement. The Chiefs of both Rites are Masons of high standing and gentlemen of unquestioned ability, and the same can be said of their adherents. What then is to prevent these brethren meeting on a mutual basis and arranging a union. As it is, there is more than rumored danger ahead, which, by the exercise of a little forbearance on each side, could easily be brought to a satisfactory termination. The A. & A. Rite, through their Supreme Council, first foolishly, and we might add insultingly, attacked the Sovereign Sanctuary of the A. & P. Rite, which brought down upon it the batteries of certain writers, who evi-

dently knew whereof they wrote; since, therefore, the A. & A. commenced the battle, let it be the first to hoist the flag of truce and extend the laurel branch of peace.

We will only say, in conclusion, that this should be done at once as it is an *open secret* that a number of Masons in different cities throughout the Dominion are discussing the propriety of instituting bodies of one or other of these Rites, and should this be done the difficulty of a friendly amalgamation would be greatly increased. Wisdom demands that there should be a speedy union and friendly amalgamation of these so-called high degrees.

#### Masonic Benefit Association.

The annual meeting of the Kingston Masonic Benefit Association, (says the *Whig*, published by our esteemed W. Bro. E. J. B. Pense) was held last evening in the old Masonic Hall, King street. An unusual interest attached to this meeting, as the affairs of the Association recently reached a crisis. The annual report was presented, stating the efforts made last year to advertise and popularize the Association and increase the membership, but the desired result was not attained. Nevertheless, the directors confidently state that the Association is in a better condition than ever. The members in good standing have every reason and inducement to continue their connection. The Association has already paid \$6,000 to relatives of deceased members. Call 24 has been reached. The receipts for the year were \$820.50, and the payments \$763.81. Thus a surplus remains on the year's business, notwithstanding the expenses incurred as above. The economy of management led to this good result. A saving was effected by the President and Messrs. Oldrieve and Waldie doing the work of the Secretary since the vacancy created in the Secretaryship. A touching reference was made

to the departed brethren and fellow members.

A warm resolution of thanks was passed to the President and Messrs. Oldrieve and Waldie. The following is the Board of Directors:

R. W. Bro. G. M. Wilkinson, President; V. W. Bro. Geo. S. Oldrieve, Vice-President; R. W. Bro. R. Hendry; W. Bros. E. J. B. Pense and George Dunford; Brcs. James Shannon, C. H. Hatch, L. Clements, Geo. Andrews, E. Rose, and A. Waldie.

Bros. G. W. Gaden and Samuel Angrove were appointed Auditors.

The Secretary and Treasurer will be appointed at the first meeting of the Board.

The Association during the past few weeks has risen rapidly in membership. It has the fullest confidence now of the Masonic brethren of the city, and they can guarantee its faithful management, and a strong fostering care under its energetic President. We predict that a year hence a very favorable account will be received of it.

### The Working Tools of a Freemason— The Skirret.

No. VII.

BY BRO. G. F., JR.

We now take up the Working Tools of the Master Mason—the periods of initiation and probation have passed and the Brother is presented with the implements of labor employed in the third degree, which, as our readers are aware, are, according to our Canadian Ritual, the Skirret, the Pencil, and the Compasses. We shall now briefly allude to the first, which, according to our teachings, “is an instrument which acts as a centre pin, from which a line is drawn to mark out the ground for the foundation of the intended structure,” and the Worshipful Master duly informs the neophyte that, symbolically, “in this sense the Skirret points out to us that

straight and undeviating line of conduct laid down for our guidance in the volume of the Sacred Law.”

Here is then a most important lesson taught to us by this simple little instrument of the operative Mason. In bygone ages, our ancient brethren measured off, as it were, the ground on which they proposed to erect those noble and stately edifices that still, in Europe and Asia, bear testimony to their mighty skill and wondrous ingenuity, and as the operative mason was thus taught by the Skirret to select first a proper and suitable site upon which to erect his temporary structure, so does it symbolize to us the necessity of preparing and measuring out the ground upon which we propose our spiritual edifice, “that house not made with hands, eternal in the heavens.”

Freemasonry here employs the Skirret, too, as a means of impressing upon the mind of the candidate, that he can only properly measure out and prepare that ground by a strictly moral course of life, as taught in the volume of the Sacred Law. The contents of the First Great Light in Masonry are here alluded to and the importance, nay, the absolute necessity of obeying the precepts therein contained, and leading such a course of life as will prove to all that the pure and holy lessons therein contained are exemplified and practiced. Purity of thought and uprightness of life are thus alluded to, and the neophyte again traces the close analogy that exists between Freemasonry and Religion, and at the same time the liberality of the Craft is demonstrated by the avoidance of the most remote hint at any Sectarian belief.

By the Skirret we are reminded that in order to fit ourselves as perfect stones for that spiritual building, we must cleanse our mind of all that is base, mean and contemptible; we must literally purify our very souls, so that we can properly prepare the foundation; blasphemy and obscenity must not pollute our lips; libertinism

and immorality must not darken our thoughts, words or acts; Purity and Truth and Liberality and Charity must be the guardian angels of our souls, and an earnest desire to obey the precepts as laid down in the volume of the Sacred Law and taught in its hallowed pages, must, by means of the Skirret, be our rule and guide through life.

What wondrous lessons, then, this simple little instrument teaches the earnest searcher after Truth. It is symbolically the guiding star to Divine Truth, and if we only remember the lessons that it inculcates, our minds would be inspired with nobler sentiments and holier thoughts. The Brother who contemplates this one lesson finds the window of his intellect opened and his brain freshened by the cooling perfumed breezes of Divine Charity and Divine Truth. He feels that, if in times past he has fallen and associated with the unworthy, there is now another brighter, nobler, holier path opened before him—the path of rectitude, morality and honor—it is strewn with the daisies of virtue and the triple leaved shamrock of Faith, Hope and Charity.

No true brother can fail to appreciate the impressive lesson taught by the Skirret; it is very simple but vastly profound. It says in a word that the follower of Hiram must be as faithful to his OB's, as was the lamented martyr of old; that he must adhere to his principles before all men and under all circumstances; he must lead such a life as will not only reflect credit on himself, but shed a halo of honor on the Craft; and he is taught by the Skirret, that the grand and noble lesson of life is to be found in the volume of the Sacred Law, from whose pages he will learn by what means to so prepare the foundation of his earthly career as to make it a suitable though humble offering to Him, who breathed in his nostrils the breath of life and electrified his brain by his own magnetic influence.

The Master Mason then notes that

as he progresses in Freemasonry, he still nearer and nearer approaches the Divine essence of Truth, and more clearly comprehends the nature and character of the Omnipotent. Every Working Tool placed in the hands of the Brother, is pregnant with the most interesting and instructive lessons; each adds to the former, and together they form a net work of the most sublime theories, the most profound analogies, the most inspiring truths. In this, the Skirret, we have a lesson taught, the proper fulfillment of which will occupy a man's life-time. He is to lay out, and measure and plan a moral edifice purified by Divine Inspiration. His whole life must be devoted to its fulfillment in order to be found worthy when summoned to appear before the Throne of Grace. The theme is one that the essayist might enlarge upon and the laureate paint in letters of burning light, but it is after all very simple; it means, purity of thought, liberality of heart, honesty of intention, uprightness of character—Honor in Man—Virtue in Woman—and above all and before all, implicit trust and faith in the greatness, the goodness and the love of the Father of mankind for the fallen sons and erring daughters of earth.

Officers of Royal Canadian Lodge, No. 29, Q. R., Sweetsburg: W. M., Bro. John Massie, jr.; S. W., Bro. R. F. Hutchins, J. W., Bro. G. T. Batchelder; Treas., Bro. M. A. Pickel; Sec., Bro. C. H. Boright; S. D., Bro. G. N. Galer; J. D., Bro. Van Brown Pickle; Stewards, Bro. J. Rooney and Bro. A. Brewer; D. of C., Bro. N. E. Vincent; Tyler, Bro. N. Vincent.

Officers of Montarville Lodge, No. 58, Q. R., Longueuil, installed by W. Bro. Bull; I. P. M., W. Bro. G. G. Macpherson; W. M., W. Bro. J. F. Walker; S. W., Bro. E. Lusher; J. W., Bro. E. L. Foster; Treasurer, Bro. W. J. M. Jones; Secretary, Bro. Anthony McKeand, jr.; S. D., Bro. G. Glassford; J. D., Bro. Geo. W. Ahern; I. G., Bro. A. W. Smith.



### Masonic Correspondence.

We do not hold ourselves responsible for the opinions of our Correspondents.

To the Editor of THE CRAFTSMAN.

#### Suspension for Non-Payment of Dues.

—, Feb. 14, 1880.

DEAR SIR AND BROTHER,—I have read the article of Otto Klotz in THE CRAFTSMAN, and although he says that a Lodge would always remit a Brother's dues, if poor and worthy, I distinctly state such is not invariably the case. I know instances to the contrary, and could name them in this neighborhood.

Yours Fraternaly,  
AN OBSERVER.

TORONTO, Feb. 9, 1880.

Is it just for a Brother to be obliged to pay annual dues during his time of suspension for non-payment of dues, before he can be reinstated? This clause in our Constitution is an outrage on justice. The Mason suspended for a *Masonic crime* has no annual dues to pay during term of punishment. The Brother kicked out because he is poor, must before his restoration, pay annual dues, for what? For being deprived unjustly of every Masonic right and benefit,—no aid in sickness, no friends in distress, no brethren to care for his troubles or trials. Yet *Masonic Justice* demands he shall pay the same as a Brother enjoying every Masonic privilege. What a burlesque on Freemasonry. Yours Fraternaly,

J. C.

*Extract from letter.*—"I could point out in my neighborhood six or eight worthy and upright men suspended for non-payment of dues, who cannot afford to pay, and always before took an active part in the Lodge."

*Another Extract.*—"Ask an honest Mason, suspended for his poverty, to apply for his re-instatement, stating case; and his answer invariably is to the effect: 'They disgraced me as much as they could; I don't want to have anything more to do with them.'"

*Third Extract.*—"I was a charter mem-

ber, gave liberally, never missed a meeting; and now, since I became poor, am suspended. I shall never have anything more to do with Freemasonry."

#### Mixed Processions.

PRESTON, 24th Feb., 1880.

HENRY ROBERTSON, Esq., Collingwood.

MY DEAR BROTHER ROBERTSON,—Your very interesting communication of the 18th inst., with query, came duly to hand, and I will try to answer the same to the best of my ability.

Query: What position should the different Orders of Masonry take in a procession, say attending Divine service, all ranks being present,—Blue Masons, Royal Arch, Council, Knights Templar, Rose Croix, 32° Masons, D. D. G. M., and quite a number of Grand Lodge officers, past and present.

Were I to give an answer according to my own individual views I could do so in a very brief sentence, but it evidently being the view of the querist that such a procession is, or at least ought to be, permissible, I will for the sake of discussion and elucidation of the subject, suppose his position as tenable.

We are both fully conversant with what Oliver, Mackay, and other Masonic writers say about Royal Arch Masonry. That in England Masonry consisted of three degrees only, including the Royal Arch; we also know how that Royal Arch differed from the present Royal Arch Chapter, and so forth. I, therefore, need not enter into particulars here, I will only mention the fact that in the Constitution of the old Provincial Grand Lodge of Upper Canada, no mention is made about Royal Arch Masons in the funeral procession, nor anywhere else, and that Royal Arch Masons are first named in the first Constitution of the Grand Lodge of Canada, 1856, in the funeral procession, but nowhere else, and so in all subsequent editions. May we not from these

facts infer that our own Grand Lodge admits Royal Arch Masons to funeral processions, and *only* there as an act of courtesy, treating them as visitors who, actuated by a fraternal spirit, have volunteered to assist us in a solemn rite, and to whom we assign a place of honor in the midst of our procession.

Now, if we take that view, and should feel inclined to extend our courtesy to all the other Masonic bodies named in the query, I think there would not be any difficulty in placing them.

Before, however, going into details, we should lay down the following five rules, viz.:

1. All other Masonic bodies or individual members thereof, are to be received and treated as visitors.

2. None but officers and past officers of the Grand Lodge, and officers and past officers of sister Grand Lodges can be admitted as such in a Grand Lodge procession.

3. Visitors of distinction, referred to in our form of procession, can only mean either a Grand Master or a Past Grand Master from a sister Grand Lodge.

4. That each visiting Masonic body must walk as one compact body; juniors first, highest officers last.

5. That all individual members of sister Grand bodies outside of Ontario must be placed according to rank in the Ontario Masonic bodies respectively; foreign private members with Ontario private members, and officers with officers, according to rank; so that, for instance, P. G. M. and G. M. of a sister Grand Lodge walk with our own P. G. M.'s, and so on in all other bodies.

Then, taking these five rules as established, and supposing a procession were to be formed of all Masonic bodies, including Grand Lodge, we commence with the private Lodges, junior first, senior last, then comes the body of Royal Arch Masons, junior Chapter first, senior Chapter immediately before Grand Chapter; then

I presume the Council, the Knights Templar, the Rose Crucians, and the 32° Masons, closing the visitors' portion of the procession with the 33° Masons, unless some of the 99° side-show appear, who, of course, would have to be the last; we then form our own Grand Lodge in order, as laid down in the Constitution for laying a foundation stone, omitting, of course, the plan, the corn, wine and oil, and other implements required for that particular purpose.

Having, my dear Brother, so far as I am able, answered the query, under supposition that the formation of such a procession should be made permissible, I now come to that part of your letter in which you say that *you do not like these mixed processions*, and here you have fully expressed my own views and feelings.

What can be the object of brethren, who all could, and might if they desired, join the procession as Craftsmen, to insist upon appearing in another capacity; to parade in fantastic regalia, loud jewelry and mediæval costume, best adapted for carnivals, but most unsuitable for church dress, where meekness, sincerity, simplicity and devotion is preached, and claimed to be practiced? Can the objects for such a desire be construed in any other way than a wish to parade, to show superiority over Blue Masons? Are not self-conceit, pride, haughtiness and vanity the components of the motive power that creates such a desire and prompt men to carry it out? And how does that comport with the pretended object for attending divine service? Then, again, what is the inevitable result of such a fantastic carnival procession?

In the minds of the brethren of symbolic Lodges, upon whom these mediæval costumed brethren look down with an air of superiority, it must produce the reverse of a fraternal feeling of brotherly love, of harmony and unity. And upon the minds of the reflecting and thinking

portion of the community, whose good opinion every man ought to prize and endeavor to secure, such a procession cannot fail to produce ridicule, derision and contempt, if not even aversion against the whole fraternity. These same parties can look with pleasure and enjoyment upon a good carnival, either in procession in a street or in a hall, because they know it to be a farce and got up as such; they enjoy it as a reality; but a procession whose members pretend to be sincere, devout, meek, pious and moral christians, going to church to attend divine service, but who, nevertheless, dress for that especial purpose in a similar fantastic dress as do those carnival parties. Such a procession is looked upon as a burlesque, as a farce, got up for the purpose of gratifying vanity under the garb of religious devotion and piety. The carnival people are praised and admired in proportion to their success in accomplishing that which they pretend to accomplish, namely, *to play fool*; while the others are despised, contemned and ridiculed, because they pretend to be devout, humble, meek, sincere and pious christians, but really prove to be actuated by vanity, pride and self-interest; practising hypocrisy and deception under the cloak of religion, feigning to walk and act as true believers in and followers of Christ, the emblem of piety, meekness, humility, devotion, self denial and truth.

So much, in the meantime, about going in procession and in fantastic costumes to church, for the purpose of attending divine service.

Now let us see whether any other Masonic body except Freemasons pure and simple, have any claim, either by right or courtesy, in a procession for laying a foundation stone? Neither of them claims to descend from the ancient *collegia artificum*, or *collegia fabricorum* of Rome, nor from the ancient Masonic guilds of the middle ages, nor from the ancient builders of Solomon's Temple; all above the

Royal Arch are purely Christian religious Orders, not cosmopolitan in their nature, as are the Freemasons. Nor has Royal Arch Masonry ever claimed any connection with Ancient Operative Masonry, nor that it has anything to do with ancient architecture, except that its ritual refers to the building of the second Temple at Jerusalem.

The eighteenth century was pre-eminently the age that produced great changes in religious thought and in social life; it was the age of materialism, it produced various philosophies and numerous associations and societies, either semi-religious or anti-religious, but all produced from a feeling that the Christian religion as practiced by its various sects was inadequate to give satisfaction to reflecting and thinking minds of that period. Among its prominent men it had Rousseau, Voltaire, Frederick the Great, Kant, Thomas Paine and others, and among those who probably figured most conspicuous as Freemasons, we may mention Ramsay, the Scotch exile in France, and Frederick the Great the former for having invented the Royal Arch degree in 1735, the latter for having, as it is said, founded the Scottish Rite; and we may name Bros. Anderson, George Paine and Desaguliers as the founders of the Grand Lodge of England, 1717, and with it the transformation of the Craft from Operative to Speculative Masonry.

Now, since we have only three legitimate public Masonic processions, as established in olden times, viz: for attending Divine service, for funerals, and for laying foundation stones; and since by our Constitution, Royal Arch Masons are only admitted to funeral processions, but excluded from a procession for laying a foundation stone, and no doubt wisely so; would it be wise and prudent to make innovation in our Constitution and Rules, by giving any other body a place in any of our three legitimate public processions, except Royal Arch Masons at funerals.

I recollect that in one of Col. Moore's addresses to the Knights Templar, published in the *CRAFTSMAN* some years ago, he distinctly disclaimed any connection with Craft Masonry; and it is a notorious fact, that men belonging to the higher grades look down with an air of superiority upon those who are mere Craft Masons, and in their expressions they often give words to their thoughts. Why then, as it were, embrace them into our fold? Why place men into our processions who look upon us inferiors, and whose chief openly disclaims any connection with us? It has been held time and again that it is improper to allow a lodge room to be used jointly with other societies, and that it is not proper for Freemasons to join with, or to be joined by, any other body of men in a public procession that bears a Masonic character, as for instance a funeral. If a brother is to be buried by us, we alone form the procession; if others, Oddfellows, Orangemen, or the like appear and claim to perform their rite, and join in the procession, we as a body of Freemasons withdraw, allowing each individual to follow as a private citizen *without* regalia. Oddfellows and Orangemen have as much in common with Freemasons regarding Ritual, as the Knights Templar have; in fact, they are a kind of spurious Freemasonry; the Oddfellows are, in principle, even more allied to the Freemasons than the latter are to the Knight Templars, and these have, in principle, more in common with Orangemen than with Freemasons.

If, therefore, we once allow the thin end of the wedge to be driven in, by admitting the principle of mixed processions, where are we to stop? What guarantee have we that in the course of some years there will not be other high grades, other side-shows introduced into Canada, as such have been introduced since this Grand Lodge was established. And if we now admit those high grade bodies that have recently been introduced into this

country, we must extend the same courtesy to those that hereafter become established; we will then, probably, soon have the Heroines of Jericho, and other sisters in our midst; what a pretty medley, what a carnival going to church under pretence to attend Divine service.

But since these high-graded brethren appear to be so very anxious to show themselves in their costumes to the gaze of the multitude, let them have a chance to do so when we as Freemasons appear by permission in regalia before the public, upon any other occasion than in those three legitimate processions named. Let them join us at balls, pic-nics, excursions, conversations and similar amusements. Those parades are in themselves modern innovations, but sanctioned by custom and authority; but let us as Freemasons keep our said three old legitimate and hallowed processions pure and simple to ourselves; but by all means invite all to join as true Craftsmen, clothed with that honorable badge, the badge of innocence and purity of heart.

And now, my good Bro. Robertson, I will close. Probably you may think I have written too much; be that as it may, I have endeavored to be plain and give reasons; had I desired to be very brief I would have simply answered the query by the word "*none*."

Believe me to feel always pleased to be of any service to you or the craft in general.

I remain, fraternally yours,

OTTO KLOTZ.

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Non-Payment of Dues.

"Is there no balm in Gilead?" Yes, there is, and we may be thankful that Masonry is of so broad a compass that it contains something soothing for the afflicted Brother under all circumstances. It is not Masonry that caused the trouble, but the want of it. This is the way the brethren are working out the problem in this

section: In some cases the defaulting brethren are being let alone severely. In others Lodge committees have been organized to seek out the brethren who have been suspended for years past, and to offer them restoration to membership, and that the amount for which they were suspended and that has accrued during suspension shall be forgiven. In another Lodge a committee has been appointed to look the matter up; and taking the statistics of that Lodge, find that from all causes the brethren average about eight years as paying members, and therefore they recommend that when a Brother has paid equal to ten years dues (in one or more sums) that he be thenceforth a life member free from Lodge dues; so that ere long no doubt, on the whole, the matter will be put on a somewhat more equitable footing, and the writer will have the proud satisfaction of knowing that his labor of love has not been altogether in vain, notwithstanding the sophistries that have been promulgated to sustain the crying libel on the principles of the Craft that has so long obtained. It is a somewhat curious fact that there never were wanting men claiming to be the ambassadors of Jesus Christ who continuously advocated the propriety of slavery as a purely Divine institution, and the evil went on spreading all over the land till the day of retribution came, and the abhorred thing was devoured for ever in a sea of human gore. And now, in conclusion, brethren, let us never forget that, gloss over our wrong doings in any way we may, so as to make them appear to ourselves not so bad after all, that truth and justice are eternal, and our sin will surely find us out.

ACACIA.

#### Masonic Leeches.

In the natural world, we have no doubt, leeches are often efficacious, but in the Masonic world never. The life-blood of Masonry never gets in

that congested state which requires its pores to be opened and its benefits scattered for the support of the unworthy. Although the wealth of the craft is great, so are the legitimate demands upon it; and while to dispense charity to the unfortunate Brother, the widow and the fatherless, is one of its high privileges, it is equally its duty to see that its facilities for doing so are narrowed, through the action of those who are Masons only in name. Every non-contributing, unaffiliated Mason is a leech upon the body of the brotherhood. He is sucking its blood; he is fattening upon its rightful dues, which he unlawfully withholds; he is a second Ananias; "keeping back a part of the price."

The Ancient Charges positively affirm that "every Brother ought to belong to a Lodge." The reason is apparent. We are all members of one great family; we share heartily each other's joys and sorrows; the affections and the means of the fraternity are ours; therefore, when we enjoy so great privileges, we should unhesitatingly bear, each one, our share of the common burdens. To be a Roman citizen was once to possess the highest claim to consideration and honor. Rome is no more, but a greater than Rome is risen. Masonic citizenship stamps one as the peer of the highest of earth's rulers, and there is scarcely a corner of the world where he cannot summon to his aid, at need, the willing hearts and trusty hands of brethren. But is the unaffiliated Mason, who is not indigent, honest when he benefits in any degree by Masonry, he meanwhile contributing nothing to its support? We unhesitatingly say, no. He is defrauding the parent Masonry to which he owes his very existence, as a Mason—and can there be a greater offense in the eyes of any honorable man?

The number of non-affiliated brethren in all of our jurisdictions, but especially in the West, is alarmingly large, and still on the increase.—We

cannot but think that in the case of not a few their offense is the result of utter thoughtlessness. They have never considered the real nature of their act of omission; they forget that in withholding their annual contribution to the funds of the Lodge, they are to that degree lessening the influence of the Order in the dispensation of its means.—What it does not receive it cannot give.

We do not think a Brother who remains unaffiliated, beyond a certain reasonable time, after he has permanently fixed his domicile, ought to be considered in good Masonic standing. After the lapse of such time, he should stand upon the same platform as he who has been suspended for non-payment of dues. With reference to the latter, our Ahiman Rezon provides that he cannot be restored to good Masonic standing, except by a majority vote of the lodge, and then he must apply by petition, be recommended, approved and ballotted for, as in the case of a candidate for initiation. If non-payment of dues be good cause, as it undoubtedly is, for suspension, any Mason who remains unaffiliated for any great length of time, without good cause, should be visited with the like disability by the jurisdiction in which he is a drone, or perhaps a leech.

We heard a clergyman say lately that the majority of the funerals he was called upon to officiate at were not members of his church, and some of whom had never been in his church, or perhaps in any church. They did not esteem religion, nor contribute towards its support, during their lives; but as soon as they died, their friends claimed for them its ministrations. Just so it is with many so-called Masons. They practically make Masonry a one-sided affair. Instead of having sought its portals for light and knowledge, it seems evident that their order is "peculative Masonry"—out of which they hope to "make something." In our opinion, he who deliberately plunders a lodge, by not

contributing to its support, may plunder his fellows. Look out for him.—*Keystone.*

### Canadian Masonic News.

We see by a circular from Bro. Albert Pike, of 15th Feb. last, that No. 1, Vol. 4, of the "Bulletin of the Supreme Council," prepared by himself, will be ready for mailing by the 15th March. The discouraging statement is made in the circular that there is only one subscriber for this costly and laborious publication in the City of Washington. Lucky that Bro. Pike doesn't get tired of writing it, for surely no one else will care to keep up a work so poorly patronized.

LONDON.—At the last regular meeting of St. John's Lodge, No. 20, A.F. & A. M., G. R. C., the W. M., Bro. F. H. Mitchell, presiding, and at which a large number of members were present, the W. M., on behalf of the brethren, asked P. M. Bro. Levi Hale's acceptance of a handsome Past Master's jewel as a slight acknowledgment of his services to the Lodge during the year. Bro. Hale made a neat reply.

MANITOBA.—At the last regular meeting of Ancient Landmark Lodge, No. 3, Winnipeg, V. W. Bro. Murray was presented by the members of the Lodge, on his retirement from the chair, with a handsome gold P. M.'s jewel, inscribed as follows: "Presented to V. W. Bro. D. B. Murray by the officers and brethren of Ancient Landmark Lodge, No. 3, A. F. & A. M., G. R. M., as a mark of their esteem." The presentation was made by R. W. Bro. James Henderson, the Senior Past Master of the Lodge, and was accompanied with the following address:

*Dear Sir and Very Worshipful Brother:*

The officers and members of Ancient Landmark Lodge, No. 3, cannot allow you to retire from the office of Worshipful Master without some expression of their esteem and approbation for the very satisfactory manner

in which you discharged the important duties of that office during the past year, the more so from the fact that the brethren who have preceded you in that office have all been acknowledged as master workmen, and we feel proud to congratulate you on the satisfactory condition of the lodge. That although our Masonic differences took place during your term, the peace and harmony was not for a moment disturbed, no diminution of the standing of A. L. Lodge as the banner lodge of the Province, but rather the high standing for correct work and harmony has been added to, and although you have retired from the chair, the members trust that you will still continue to take the active interest in its affairs which has characterized you since you affiliated with us.

With our best wishes to you and your good lady, wishing you every prosperity and happiness, with the fervent hope that the G. A. O. T. U. may bless and guide you through life.

I have now much pleasure on behalf of the officers and members of Ancient Landmark Lodge, No. 3, A. F. & A. M., in requesting your acceptance of this Past Master's Jewel, as a slight memento of our esteem for you as a man and a Mason, trusting that you may be long spared by the Most High to wear it.

On behalf of the committee,

JAS. HENDERSON,  
P. D. G. M.

To this Bro. Murray made a suitable reply.

Officers of Filius Vidue Lodge, No. 189, Adolphustown, installed by W. Bro. H. Forward: I. P. M., W. Bro. D. W. Allison; W. M., W. Bro. C. R. Allison; S. W., Bro. T. A. Clark; J. W., Bro. W. H. Dame; Treas., Bro. D. W. Allison; Sec., Bro. P. D. Davis; Chaplain, Bro. J. B. Galt; Organist, Bro. Donoven Silks; S. D., Bro. Geo. Spencer; J. D., Bro. M. B. Ingersoll; S. S., Bro. John Seley; J. S., Bro. W. H. Ingersoll; I. G., Bro. James Robertson; Tyler, Bro. W. H. Wright; D. of C., Bro. Geo. W. Murdock.

#### Editorial Notes.

The ninety-third Annual Communication of the Grand Lodge of New Jersey was held at Trenton, N. J., on the 21st and 22nd days of January. Nearly all the Lodges were represent-

ed. The elective grand officers were all re-elected; the principal of whom are as follows: Bro. Hamilton Wallis, Jersey City, Grand Master; Bro. Jos. W. Martin, D. G. M.; Bro. William Hardacre, S. G. W.; Bro. Rev. Henry Veholage, J. G. W.; and Bro. Joseph H. Hough, Grand Secretary.

It is reported that shortly after the occupation of Cabul by the British forces, a Masonic Lodge by the name of Seaforth Lodge was constituted, W. Bro. Captain Stewart Mackenzie, of the Ninth Lancers being installed as the first Master.

OBITUARY NOTICE.—Among the recent deaths we have to record is that of Bro. Geo. A. McLeod, of Exe er, Ont., at the ripe age of 83 years. The deceased Brother was born in Sutherlandshire, Scotland, in 1796, and came out to Nova Scotia in 1818, where he was engaged for many years in a business. In 1843 he came to this Province, and settled in the Township of Osborne. Bro. McLeod was made a Mason in 1817, in the Lodge at Fort William, Sutherlandshire. He was one of the charter members of Union Lodge, Goderich, when there were but seven Masons in the three Counties of Huron, Perth, and Bruce. Bro. McLeod was also a charter member of Lebanon Forest Lodge, No. 133, Exeter, and an honorary member of that Lodge at his death.

At the recent Annual communication of the Grand Lodge of Pennsylvania, held on the 27th December, ult., the Report on Foreign Correspondence presented was a most lengthy and interesting one. The question of the difficulty between the Grand Lodge of Scotland and Quebec was referred to and fully discussed in the Report, with the following summoning up:—  
“ While the Committee feels great respect for the Grand Lodge of Scotland, and has but lately opened Masonic relations with her, we are constrained

to utter our earnest, solemn protest against this signal, unjustifiable and unwarranted violation of the sovereignty of the Grand Lodge of Quebec. In all kindness, in the bonds of Masonry. in love and respect, in the spirit of long-suffering and kindness, we invoke the Grand Lodge of Scotland to yield her own judgment, and to modify her action, to accept the entreaties of the Grand Lodges of the United States and withdraw her sanction of the insubordination which her Lodges are producing in the craft. We ask the Grand Representative of this Grand Lodge near the Grand Lodge of Scotland to take suitable occasion to bring these views before that Grand Lodge, and in the spirit of fraternal regard, and the amenities of Masonic intercourse, to urge them on the serious attention of our Brethren in Scotland. To make our appeal more earnest, we take this last occasion to refer to it in the language of entreaty. If the Grand Lodge of Scotland insists on the position she now holds, this Committee will be forced by the rigor of consistency and the devotion to the Masonic law we have asserted to be obligatory on us, as it is on all the Grand Lodges of the United States, promptly to ask the dissolution of all Masonic intercourse between the Grand Lodges of Pennsylvania and Scotland. This is not offered either as menac or compulsion, but only to show that we have felt it our duty, in again making this appeal to the Grand Lodge of Scotland, to accompany it with the assurance that it is final on this question. \* \* \*

The London *Freemason* gives the following particulars of the Masonic career of Bro. Col. Shadwell H. Clerke, the newly appointed Grand Secretary of the Grand Lodge of England:—"Bro. Lieutenant-Colonel Shadwell H. Clerke was initiated April 27, 1857, in Zetland Lodge 756, E. C., in the Island of Malta, where he had recently arrived with his regiment—the 21st

Fusiliers—from the Crimea, after serving throughout the whole of that campaign. He filled the various offices of his mother lodge, and having joined 437 (347), St. John and St. Paul Lodge, in the same island, in the year 1858, he was appointed J. W., and from thence was elected W. M. in 1859, which office he duly served. In the latter end of the year 1860 he was appointed A. D. C., and subsequently, Military Secretary to the Commander of the Forces in the West Indies, where he joined Albion Lodge 196, and after seven years' service on the staff there, he joined his regiment in Ireland, and worked occasionally in various lodges in that country but from the continual moving consequent on military service was unable to join one permanently. In the beginning of the year 1870 he was stationed in Plymouth, when he joined Metham Lodge 1205, and became P. G. Sword Bearer, and subsequently P. G. Senior Warden of that province. In the year 1872 Col. Clerke, having retired on half-pay, from his regiment, came to reside in London, and became one of the original members of the Friends in Council Lodge 1383, which was formed that year, and of which he shortly after was elected Treasurer, continuing to serve as such until 1875 when he became S. W., and was installed W. M., the next year. By the lamented death of its W. M.—Major Barlow he for the second year continued to fill the chair as I. P. M. Bro. Col. Clerke was exalted to the Degree of Royal Arch in the Leinster Chapter, I. C., in Malta, in February, 1858, and subsequently became one of its rulers. He was affiliated to Chapter 437, E. C., in 1859 when he filled the chair. On moving to the West Indies, he joined the Scotia Royal Arch Chapter, S. C.—there being no English one in work there—and on the formation of Chapter 1383, he became an original member, and held the office of P. S. being at the present time M.



E. Z. of that chapter. Bro. Clerke is a Life Governor of all the Masonic Institutions, and has served all the Stewardships, on two occasions his list heading the London Lodges, and on the third occasion being second, and amounting in all to nearly £750."

### Ashlars.

In the vast quarries of Jerusalem situated near the Damascus gate—where the Masons of King Solomon wrought, and extracted the massive stones, some of them cyclopean in size, which went into the composition of the Temple and its surrounding walls, there still exist Ashlars beyond number. So every mountain and vale in the world, where the freestone lies, is rich in material that yields in the Craftsman's hands, finished form of architectural beauty. Embellished in the solid mass, and hidden under the earth, it is often long undiscovered. When taken in its rude and natural state from the quarry, it is the Rough Ashlar, not yet having received the impress of man's genius—hewn, but as yet unmarked, unsquared, and unnumbered. The visitor to the Holy City may, to-day, see just such stones in the great Solomonic quarries, stones half-quarried, with the clippings around them—Rough Ashlars, not yet ready for the builder's use. Three thousand years have elapsed since the Masons of Jerusalem labored there, as we learn from both the teachings of Masonic tradition and the facts of history. The Temple was completed, and no further Ashlars were needed, but all that were, had been wrought and prepared in those vast quarries before being brought to the Temple, so that the sound of axe, hammer, or any tool of iron, was not heard among the workmen. The stones were all perfect Ashlars, ready to be adjusted in their places by the skill of the Fellow-crafts.

A perfect Ashlar is a part of the furniture of every Lodge. This Ashlar is a stone that will bear the test of the plumb, the level and the square, a typical stone, full of meaning to the Craftsman. Well did Shakespeare say, there are

"Tongues in trees, books in the rambling brooks,  
Sermons in stones, and good in everything."

Neither is such a sermon a dry discourse; but rather a pithy, earnest and eloquent appeal, ringing, as the stone itself does under the hammer, and emitting the voice of truth—the truth of Freemasonry.

The word Ashlar is itself an ancient one, as ancient in our historical records as the word Freemasonry itself. The earliest

present mention of it, in an authentic instrument, is an Indenture, dated 1389, cited by Poole, in his Ecclesiastical Architecture of England. Ever since then, we know positively, and long before that, we know traditionally, the Craft has been familiar with the use and symbolism of the Ashlar.

An able and brilliant Mason, Bro. Giles F. Yates, once said: "Like the Christians, Freemasons are stones of darkness, dug out of the quarry of mankind, wrought and polished, compact among themselves, fitly joined together, without jar or division, upon the foundation of the Temple, in which they are built up as lively stones, a spiritual house, members of an invisible association, an invisible Lodge." This is suggestive truth. Freemasons are like Christians in that they are all *professors*; but whether they practise what they profess, their lives must demonstrate. Every Freemason is, or should be a learner. When he joins the Lodge, and for long afterward, he is, in truth, *in statu pupillari*. He has very much to learn.

He is a student of the *mystery* of Freemasonry. By too many Masons this mystery is never understood. They, individually, are always, in fact, Rough Ashlars. They are shells without a kernel; ships sailing through the world in ballast; dummies in the library, lettered without, but unlettered within; decoy ducks floating on the sea of life, wooden all through! Such men require to be shaped for the Great Builder's use, to be hewn, marked, squared and numbered, without which they will never find a place in the great Temple not made with hands, eternal in the heavens.

What a shame it is for any Freemason to remain for ever a Rough Ashlar! Think of what he in essence is—the masterpiece of Creation, the image of the Great Architect of the Universe, and animated with His breath! For such an one to remain unpolished, undressed by the gavel, and rejected by the unanimous verdict of the plumb, the level and the square, is to be degraded to the level of material things, to be as a part of a mountain of the earth—buried underground, unquarried, or at best a rough and ragged Ashlar.—*Key-stone*.

Officers of Faithful Brethren Lodge, No. 77, Lindsay, installed by W. Bro. Hudspeth: I. P. M., W. Bro. Geo. Ingle; W. M., W. Bro. Alex. Burton; S. W., Bro. John D. Graham; J. W., Bro. Alex. Cathro; Treas., Bro. Chas. Britton; Secretary, Bro. Thomas Beall; Chaplain, Bro. Rev. W. T. Smithell; Organist, Bro. Thos. Walters; S. D., Bro. Alex. Skinner; J. D., Bro. John J. Irwin; I. G., Bro. Fred. Reeves; Tyler, Bro. Wm. J. Irwin; D. of C., Bro. John McMillan.