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THE CRAFTSMAN,

AND

CANADIAN MASONIC RECORD.

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BRETHREN,

Having acquired from Bros. T. & R. White their interest in the "*Craftsman*," I desire to solicit a continuance of the confidence and patronage extended to that Magazine under the old proprietors, during the past four years. I have pleasure in being able to announce that arrangements have been completed, for securing the continued assistance of all those Eminent Brethren whose contributions in the past, have been so well received, and have given to the "*Craftsman*" its present high position.

I may here state that the "*Craftsman*" will continue to be the organ of the Craft, and in the discussion of all matters of interest to the Fraternity, will as hitherto, adopt a strictly independent course.

All communications, either for the Editorial or the Business Department, to be addressed to Bro. J. J. Mason, Craftsman Office, Hamilton, Ont.

Fraternally yours,

J. J. MASON, 18^o.

Bro. IRA CORNWALL, Jr., will continue to act as General Agent for the "*Craftsman*."

THE BAG OF GOLD;

OR

WHAT SHALL HE DO WITH IT?

BY MARY SEYMOUR.

CHAPTER I.

"Raw night this, wife," said John Bolton, as he came in rubbing his hands, and seated himself by the fire in his comfortable kitchen. The odor of the corn-cake smoking on the hearth, and the large apples hissing in the ashes, came up to his nostrils, like sweet incense to a hungry soul; and there was a good deal of satisfaction twinkling in his little grey eyes as he watched his comely wife and rosy-cheeked daughter bustling around in their preparations for a good, hearty, farmer's supper.

"Well James, how goes Æsop?" said he, turning to a bright-looking boy, who sat near the fire, bending over a book. "I hear good reports of you from the schoolmaster. That's right, boy; keep on and you'll get to college yet, if you *do* have a tough pull at first."

"For my part, John," said his wife, "I don't see why you will always be talking to that boy about school. It's very little he does now but mope over his book. When I was a gal, boys were taught to work, Readin' and writin' and ciph'rin' was smart enough for us; but now-a-days folks have got this fol-de-rol about edication so in their heads, that every plough-boy thinks he must go to college. Better larn enough to keep 'em from the poor-house, before they spend their time readin' 'Sop's Fables. It's all a pack of lies, anyway, if it is Latin."

"Come, come, wife," said John, "don't be hard on the boy because he likes his book."

"Well, John Bolton, I'd like to ask if you can eat books, or if books are going to cover our backs. It's all very well, of course, for me to be working my fingers to the bones, while you are supporting other folks' children in idleness. Everybody knows I sat up nights to make that boy clothes to cover his rags, and that's all the thanks I get for it."

This storm of words was suddenly arrested by a loud knocking at the door. On opening it, a rough-looking man, all covered with the newly fallen snow, made his appearance.

After fumbling in his pockets for some time, he finally handed John a dirty slip of paper, on which were written these words:

"For God's sake, come to me, John, I am dying.

TIM MILLER."

"Poor Tim!" said John; "I thought he was way out in Californy. Give me my overcoat, Lucy; and James, you hitch up the horse. I'll be there," said he, turning to the man, "as quick as my beast can carry me."

"Now, John," said his wife, "you ar'nt going off without a mouthful of supper this cold night?"

"Can't stop for that, wife; the poor fellow may die before I get there now."

"Well, Lucy, you stuff some of that johnny-cake into your father's pocket, and I'll get some of my current wine for poor Tim. Like as not that will give him a start yet."

Betsy Bolton had one of the kindest of hearts in spite of her gunpowder temper, and after an explosion of the kind narrated was sure to outdo herself in kindness to some one. So, when John was ready to start, his empty stomach was cheered by the prospect of the bountiful supper filling his capacious pockets, and he was loaded down with numerous comforts and delicacies for the sick man.

It was a cheerless ride he had through the dark woods, with the cold March wind blowing the snow into his face and eyes; but at last he arrived at the little red hut. A single tallow-candle was burning in the window, and everything around betokened extreme poverty. Tim was lying on a miserable bed, in a corner. His face was pale and emaciated; and the air from the door, as John entered, caused a fit of coughing that seemed to wrench his whole frame.

"How d'ye do, John?" said he, stretching out his bony hand. "It's a hard night to ask a body to come out and see a poor sinner like me; but it's my last tack, John; it's my last tack."

"Oh no, Tim," said his companion; "you're good for a long voyage yet."

"No, no; it's all over. I've sailed my last cruise. When we were boys together, you didn't think I'd pull up on this bare track, did ye, John? It's my own fault, it's my own fault."

He was interrupted by a violent fit of coughing. John propped him up with pillows. He tried to speak, but gasped for breath. At last, getting a little quieted, he went on:

"I can't last long, John, and I must tell you my secret before it is too late. When I was in the mines in Californy, there was a fellow working near me, that I got to love like a brother. He wasn't a great rough fellow like me, but he was as gentle as a woman. We used to be very happy together, till one day that infernal temper of mine got the best of me, and I lifted my iron drill and struck him. O God! I shall never forget that look he gave me, as he lay there weltering in his blood. I

took him up as tenderly as I could, and carried him to his boarding-house; and for weeks I watched over him night and day. He did not know much of anything till a few hours before he died, and then he forgave me everything; but his heart was nearly breaking for his wife and child, who, he said, would be left in want.

"No, said I, and I was kneeling by his bed, they shall not want while Tim Miller lives; and I made him a solemn promise that I would find them, and give them his gold and all that I could dig. After he was buried I went into the mines again, and I worked early and late. Folks said I was a miser because I would not spend more money, but it wasn't my money; it all belonged to her. In a year I saved three thousand dollars, and then I came on here to find her. I put all my money in bonds, but I could not touch his gold. It's all there in the old trunk with the letters. I couldn't find her, and I'm dying. Here's the key. Take 'em all, John, and promise me you'll find her. Perhaps she'll forgive me when she knows all. Swear, John, swear that no one shall see the gold till you put it in her hand or her child's."

The sick man had risen in bed. His eyes glared wildly, and great drops of perspiration stood on his brow. He clutched John's hand with the grasp of a giant, till he had sworn to fulfil his trust, then fell back senseless. There was a little gurgling sound; and then a dark stream began slowly to ooze from his mouth. John tried to revive him, but it was all in vain; and in a few moments a poor wasted, lifeless body was all that was left of the once stalwart Tim Miller, the sailor and miner.

After composing the dead man's limbs as well as he knew how, John took the key Tim had given him, and tried to turn the lock of the old trunk. It had grown rusty with long disuse, but at last gave way, and under a pile of ragged clothes he found the bag of gold, and near it in an old box the bonds. Rolled up with the bonds was Tim's will which read as follows:

"If I die before I find Lizzie Morton, wife of Charles H. Morton, I give all of my property to her, or in case of her death, to her child."

This was signed by Tim, together with two witnesses.

The clinking of the gold, as he lifted it to the floor, made John tremble; and he imagined he saw eyes glaring in upon him through the uncurtained windows. Soon after, there came a gust of wind that shook the crazy old house to its foundation, and nearly shattered the glass in the window.

"You can't stand this any longer, John Bolton," said he, jumping to his feet. So having locked the bonds in the trunk, and placed the gold in the sleigh, he was soon on his way home.

As he neared the house, he began to be troubled in his mind as to what he would do with the gold.

It was impossible to take it into the house without revealing his secret, for Betsey Bolton had no small talent in the way of finding out things which she wished to know.

After seeing his horse comfortably stabled, his mind in the mean time in a perfect tempest of anxiety, his eyes suddenly fell on an empty barrel. A bright idea struck him, and in a moment he had placed the gold in the barrel and poured over it a bag of oats.

He was so much pleased with the success of this operation, that he entered the house, his face radiant with smiles, entirely forgetting the sad scene he had just left.

The next morning John started out to find the proper officers and acquaint them with the state of affairs, only omitting that part which related to his own private transactions.

A coroner's inquest was held over the body and a verdict given of death from consumption. The bonds were deposited in the bank till the rightful owner could be found, and steps were taken to obtain if possible some clue to her whereabouts.

CHAPTER II.

A month passed away, and in the hurry of Spring work John nearly forgot his anxiety, though he was constantly on the lookout for any opportunity to rid himself of the golden bane of his existence.

One day he had just come in from his work, and was standing by the pump, dousing his head with water. Betsey, her face almost blistered by the fire, and in no very amiable mood, was tapping a white, crispy loaf of bread to see if it was done. "John," said she, "I s'pose you know Peter Jones has been here."

"No?" said he, stopping short.

"Of course not," said Betsey, "and you nowhere to be found, high nor low, and I must leave my bread, all riz up to the wall, and run over the neighborhood for you. If there ever was a woman so pestered, I'm sorry for her."

"Well, wife," said John, "what did he want?"

"Want? why, he wanted them oats you promised him, of course; and I told him to take the first barrel he came to. If I've got men's work to do, I'll do it."

John started as if he had been shot, and was out of the door before his wife had time to catch her breath, knocking over on his way a pan of dough and several articles of furniture. Without hat or coat, swinging a large brown towel in one hand and clutching a piece of soap in the other, he rushed down the street like a madman. The sleeve of his

red working shirt were tucked up to the elbow, disclosing his brawny bare arm, while each tuft of his yellow hair, dripping from its recent ablutions, stood out in proud defiance to every passing breeze. The children were just coming from school, and they soon made the welkin ring with cries of "See the crazy man! see the crazy man!" Some of the more adventurous ones followed shouting at his heels, while the rest, keeping at a safe distance, pelted him with apple-cores and such other missiles as were near at hand.

By the time he arrived at the village store, though followed by a numerous train of men, women, and barking dogs, he was not like the conquering hero, covered with glory, but with great drops of perspiration and layers of dust,

From the crowd that gathered at the door, singling out his victim, a stout, red-haired fellow, he rushed up to him and seized him by the collar.

"Oh! Jeminy! Jerusalem!" Peter bawled out.

John was too breathless to speak, but he kept up a vigorous shaking, as he struggled for words.

"O Lord! can't some one take this lunatic off?" cried the unhappy Peter.

"Oats, oats!" at last John managed to articulate.

"Well, I declare to gracious, if that ain't you John Bolton," said Peter, as the true state of affairs suddenly dawned upon his mind. "If that don't beat all nater, to be makin' in here like mad, an' skeering a fellow out of his eye-teeth for a lot of oats."

The by-standers, who began now to recognize their neighbor, joined in a hearty laugh; but Peter was not so easily pacified, and not till John had offered a considerable advance on the price he paid for the oats, would he consent to return them.

John did not sleep much that night, trying to think of some place in which to put the gold. At last he remembered a closet in the garret that was never used; so hurrying on his clothes as quietly as possible, he went to the barn, and having found the bag, deposited it in the closet. In spite of his efforts to keep quiet, a little night-capped head started up from the pillow before he could again disrobe.

"In the name of common sense, John, what are you doing up at this time of night?"

"L—e—the touch of the stomach-ache," said John, "that's all. Where's the peppermint?"

"Well, I do believe you are gone crazy," said Betsey, "to be running up stairs, when there it is, right before your face and eyes."

John slept the rest of the night, but Betsey did not. She began to

have serious apprehensions in regard to the state of her husband's mind. She resolved to treat him with more gentleness in future, and see if he could not by that means be restored to sanity.

What a fierce trial her resolution was destined to have the very next morning, every one knows who has lain awake half the night and tried to get up next morning and be pleasant.

She managed to keep her tongue in subjection during breakfast, but an ominous cloud rested on her brow, which made John hasten to his work, and Lucy and James hurry off to school uncommonly early. Left to herself to do the forenoon's work, everything went wrong. The kettle boiled over and cracked the stove; the pies got burned; and when, to cap the climax, she broke a china plate which had belonged to the grandmother of her great-great-grandmother, her cup was running over.

At this unfortunate moment, James came in from school, and on his unlucky head the storm burst.

"Well," said Betsey, "I should think it was time you got home to do something. But oh no! you must be studying your Latin and algebra, while I am slaving myself to death to keep you in victuals and drink. It's all your fault that china plate got broke; and I wouldn't a had it for five dollars, after being in the family for mor'n a hundred years."

"Did I break it?" said James.

"No; but if I hadn't had run after wood, which you ought to have brought, the pies wouldn't a got burnt; and then I must hop around like a hen with its head cut off, to make some more, and so knocked down the china plate. You can't deserve a mouthful of dinner."

"Mrs. Bolton," said the boy, his face flushed with anger, "you will not be obliged to starve yourself to death for me any longer. I shall never take another meal in this house." So saying he left the room.

He had no sooner gone than Betsey was filled with regret for what she had said. She really loved the orphan-boy, who had come to them three years before; but she had a great dislike to what she called "book-worms," and the studious habit of James was a constant source of irritation to her. By the time John came home to dinner, she was in a very softened mood,

"Lucy," said she, in answer to the inquiries for James, "you go and see if you can't find him."

Lucy did know where to find him. There was a little corner in the barn where she had often found him before. This spot was James's place of refuge. Here he kept his books, and here he and Lucy had formed many bright plans for the future. The cobwebbed beams and

walls of sweet-scented hay had more than once been transformed by their glowing imaginations into a beautiful palace. It boasted of several articles of furniture, manufactured from old boxes and covered with red calico. There was always a bouquet of fresh flowers in a broken vase in the window. Branches of evergreen were stuck into the cracks; and the rough boards were nearly hidden with pictures, taken from the illustrated papers, and furnished with frames of moss and cones.

Into this snug nook Lucy soon found her way. She discovered James, with traces of tears on his face, which he tried at first to conceal; but when she came and put her arms around his neck, they burst forth afresh. "It isn't any use, Lucy," said he; "I've got to go away. I hate to leave you, but I can't stand it any longer. Oh dear! if mother hadn't died."

Lucy tried to console him, but she could not prevail upon him to return with her to the house. When she reported her want of success her mother made no reply, but loading a plate with the choicest bits from the table, she bade her take it to James.

CHAPTER III.

Betsey felt very much depressed that afternoon, and she wanted something to occupy her mind.

"Lucy," said she, "since you are not going to school, I guess we'll give the garret a cleaning up. I don't think it's been swept for a month. And there's that closet, where your grandmother used to keep her herbs; I believe she'd rise from her grave if she knew what a condition it was in." John, who was in an adjoining wood-shed, heard these remarks, and he groaned so loud that Lucy dropped her dish-cloth in alarm.

"Betsey," said he, coming into the room, "I wish you'd let the garret go to-day."

"Well, did I ever!" said Betsey. "If a woman can't tell when she wants her house cleaned, she might as well give up."

John began to grow desperate. Rushing up to the garret, he drew the bag of gold from the closet. "Now, Lizzie Morton," said he, "if you ever come for your gold, you'll find it down the well." So saying, he tossed it from the window, in the direction of the well.

Lucy, left by herself, was glad to escape to the barn. She found James in a very melancholy state of mind, packing his books, and making preparations to leave.

"Oh don't go, James," said she. "I shall die if you do, I know I shall."

"Oh no, you won't. You know I am coming back after you, when I get to be a big man; and you are going to be my little wife, and we are going to live in a grand house, as I did when I was a little boy."

Lucy smiled through her tears at this prospect of future happiness. "Now," said he, "I'm going to tell you a secret. When I come back, I shall be a great man, and have whiskers, and you won't know me."

"Oh, yes! I shall," said Lucy.

"No, you won't. Folks wont call me James; they'll say Mr. Morton. James Hilton isn't my name; it's James Hilton Morton. I told you before how we used to live in a big house and have servants and carriages. Then we got poor, and father went to California. We never heard from him again. Then we got so very poor, I had to beg." The boy's face turned scarlet with shame, and he spoke the last word in a whisper.

"Mother's friends were all in England; but she said we should not disgrace my father's name, so she called me James Hilton. After mother died, I did not want to hear my old name, and I shall never take it again until I am worthy to own it."

The children were startled by a rustling of the hay, and looking up saw the pale face of John Bolton.

"What did you say, boy? Is James Morton your name?"

"Yes, sir!" answered James.

"Did you ever see that writing before?" said John, thrusting before him the package of letters which he had put into his pocket while in the garet.

"It's my own mother's" said James eagerly; "just like this;" and he tore from his breast a letter, tear-stained, and worn with frequent reading, but showing the writing to be the same as that of the others. "It's the only letter mother ever wrote me," continued he, "and I read it every day."

"Then I've robbed you," said John. "Oh dear! if I had only known it an hour ago!" So saying, he went away, leaving the children in a state of amazement.

They were sitting near the little dusty window, reading the letters, their arms around each other, and tears streaming down their faces, when John again rushed in upon them.

"Here," said he, holding up triumphantly the bag of gold, "I've found it, and may it do you more good than it has me."

After leaving the children, John had gone immediately to the well. Supplying himself with a rope, he was about to descend into it, when his foot struck against something hard among the brush. It proved to be the missing bag.

That day, which had opened with such gloom, closed on a scene of happiness. James concluded not to go away that night; but he did start for college not very long after. In four years he came back rejoicing in whiskers. Lucy did not fail to recognize him, and soon after made him the dearest little wife a sensible man could want.

The investigation necessary to prove the ownership of the bonds led to the discovery of property left to James by an uncle in England. So they did live in a grand house according to their youthful dreams; but they were never happier than when they could spend an hour together in the old barn, where John kept everything as they had left it.

Betsy after long struggles succeeded at last in controlling her temper. She kept a piece of old china plate constantly before her, and it proved a faithful monitor; for the storms, which for so long had destroyed their domestic peace, were succeeded by a perpetual calm, and John said he had got to specie payment, for Betsy was as good as gold.—*The Landmark.*

A GLANCE AT THE POSITION.

Without desiring in any way to say anything which could be construed as offensive to our brethren in Quebec who, we are bound to believe without due consideration, have done the foolish act of withdrawing from the jurisdiction of the Grand Lodge of Canada, and erecting a so-called Grand Lodge of their own, we think the moment is a favorable one for a calm and careful review of the position of Freemasonry within the jurisdiction of the Grand Lodge of Canada. The action of Grand Lodge at its recent session in Toronto, has, we have very good reason for believing, already had its effect upon the more moderate of the Quebec brethren; and the prospect is that a fair consideration of the whole question, will bring back to the fold of the Grand Lodge the great majority of those who have been led away from it, by arguments not always the most honorable, and by inducements and promises not always the most masonic. It would form a curious episode in the history of freemasonry in Canada, could the secret influences which have been used by two or three ambitious men to break up the Grand Lodge be brought to light; and some of the letters, written by one whose chief motive in this proceeding was the ambition to be called Most Worshipful brother, would, could they be published, form choice reading for all who take an interest in such matters.

Two facts governed Grand Lodge in the decision it arrived at, with an almost absolute unanimity;—certainly a wonderful unanimity considering the great influences arrayed on the other side. The first of these was that the recognition of the so-called Grand Lodge of Quebec, would be a recognition not simply of the doctrine that political action

may lessen the territorial jurisdiction of a Grand Lodge, but that political action may actually extinguish a Grand Lodge. This view of the case is one that we are quite sure, has not had full weight with those American Grand Lodges which have been so hasty in their recognition of the so-called Grand Lodge of Quebec. There is no instance on record of a Grand Lodge being wiped out of existence by the action of the Legislature of the country. Those of our readers who were present at the special Communication of Grand Lodge in Montreal in December last, will remember the position taken by M. W. Bro. Harington on this point. Claiming that the Province of Quebec was masonically occupied territory, he told Grand Lodge that if recognition was extended to the so-called Grand Lodge of Quebec, he would at once return home and getting three lodges to join him, would form a Grand Lodge of Ontario. He was right as to the effect of recognition. Brethren in Ontario had quite as good a right to form a Grand Lodge for this Province, as had brethren from Quebec to form one there. As a matter of fact the Grand Master, who, during recess is the representative of the Grand Lodge, resided in Quebec when the secession took place; and that, therefore, must be held to determine the *locale* of Grand Lodge itself. What, therefore, Grand Lodge was wished to do was to declare that it had no longer an existence, to commit suicide, to admit that since the first of July 1867 it had been exercising all the functions of a living body while being in fact and in law dead. That was one, and a leading reason, why, in the very nature of things, the Grand Lodge of Quebec could not be recognized by the Grand Lodge of Canada.

Then there was another reason, scarcely less powerful. The lodges in the province of Quebec, holding charters from the Grand Lodge of Canada, were not unanimous in withdrawing from their allegiance to it. As a matter of fact about one-half of the Lodges were betrayed into the mistake of following the fortunes of the St. Francis' leader. Eighteen Lodges retained their allegiance and were represented at the meeting of Grand Lodge. Upwards of fifty representatives from the Province of Quebec, testified to the loyal feeling pervading a large portion of the brethren of the Province. They were in Grand Lodge to claim that its protection should not be withdrawn from them, and that the rights guaranteed to them when their warrants were granted should be continued. It is quite true that in the resolution moved by M. W. Bro. Wilson, as an amendment to the third resolution of the Board of General Purposes, it was stipulated that the loyal lodges should be guaranteed all their rights as masons owing allegiance to the Grand Lodge of Canada; but it was a curious fact that our M. W. Brother did not venture to say to Grand Lodge that he was authorized to make any such exception. Indeed the position taken by the so-called Grand Lodge of Quebec thus far, has been entirely opposed to the recognition

of any such restriction of their power. They have been unceasing in their efforts to point out how anomalous was the position of Masonry in Canada, because, by an arrangement made many years ago, with the Grand Lodges of Great Britain and Ireland, a few lodges retaining, by preference, allegiance to them, were permitted to go on and work, and all their masonic privileges were guaranteed to them. And they have urged as one of the chief reasons why their so-called Grand Lodge should be viewed favorably, that it would unite all lodges under one jurisdiction, and thus put an end to the alleged anomaly. Small as is our confidence in the leaders of the secession movement in Quebec, we cannot believe that they would, in the face of their oft repeated declarations, consent to an arrangement that would not only continue, but immeasurably increase the evil of which they have so much complained. Grand Lodge, therefore, was bound to face this question fairly, and to say whether they would abandon eighteen lodges, which, in the presence of great temptations had remained loyal to them, and which implored them not to force them outside the pale of the order, by abandoning them to an organization with which they had refused to have anything to do, and in whose leaders they had not a particle of confidence. The answer was one which did them infinite credit, and the enthusiasm with which the result of the vote was received in Grand Lodge was proof that the position then taken was one that will not be receded from.

One argument which was used with some force by many brethren favourable at the opening of Grand Lodge to recognition, was that it would establish peace in the Province of Quebec. That argument will not bear looking at seriously for a moment. Look at a parallel case, although a political one. Take the case of Reil, and the feelings which even the suggestion of pardon to him has aroused. People in Canada are indignant that the loyal inhabitants of that country should be made to regret their loyalty and to blush for the government to whom they never forgot their allegiance, by seeing the peace troubler pardoned and petted. There is something of analogy in the two cases. Peace there might be, but it would be peace obtained by the humiliation of lodges whose only offence was their loyalty, and whose only crime was the blunder of trusting to the support of their mother Grand Lodge. The ambitious man from St. Francis who has worked the mischief might be pacified, might in his own estimation be glorified, and would not hesitate to make loyal masons feel how much more profitable is rebellion than loyalty. But of peace, in the strict sense of the term, there would be none.

One point more is worth noticing in our glance at the position. In December last, when Grand Lodge met in especial Communication at Montreal, the special committee to whom had been referred the address

of the M. W. the Grand Master, recommended in their report that the brethren who had been suspended should be summoned at the next annual Communication to show cause, &c. The friends in Grand Lodge of recognising the Quebec movement, moved an amendment to this, that the brethren be summoned at once. That amendment was moved with the knowledge of the parties affected by it, or some of them; and the refusal of Grand Lodge to entertain it, has been urged in every possible form since as an act of unfairness, as a deciding on *ex parte* statements, and as therefore an evidence of want of candour in the decision arrived at. In July, on the contrary, a different course was taken. The parties were summoned to appear before Grand Lodge. So anxious was Grand Lodge that no charge of unfairness should again be made against it that it actually suspended the discussion, while the Grand Master sent two of his officers, to personally deliver the summons to the Quebec brethren in waiting. What was the answer? Simply that, inasmuch as they did not recognize the authority of the Grand Lodge of Canada they would not attend! Now the relative positions of the parties were precisely the same in December. It was then quite as much a recognition of the Grand Lodge of Canada, to have appeared at once on a summons. And yet, probably knowing the motion would not carry, they induced members of Grand Lodge to move that they be summoned at once; and have never since ceased to complain that that motion was not favourably received. The incident is worth record, as showing the unfairness—indeed we might say the dishonesty—of the attacks which have been made upon Grand Lodge because of its alleged refusal to hear both sides in December last.

We have to apologize to our subscribers for the omission, in the present number, of the usual cut. Arrangements have been made, whereby this omission will be guarded against in the future, and the intentions of the former proprietors fully carried out.

We have seen a set of Lodge and Chapter Register and Record Books with printed headings, neatly got up by R. W. Bro. J. Seymour. They are admirably arranged, and a set should be in the possession of every Lodge, but more particularly Lodges newly started, as it will enable them to commence on a proper system and will hereafter amply repay a little extra labor in the present.

MASONRY IN MEXICO.—Up to April 23d, 1868, there existed two Supreme councils of the Scottish Rite in Mexico. The first was established December 21st, 1860, at the city of Vera Cruz. The second was organized in the City of Mexico, December 27th, 1865. Harmony being the strength of our institution, it is pleasant to record that these two Supreme Councils have been consolidated, and are no longer twain.

THE MYSTERIES OF FREEMASONRY.

Showing from the Origin, Nature and Objects of the Rites and Ceremonies of Remote Antiquity their Identity with the Order of Modern Free-Masonry.

—
 COMPILÉ FROM AUTHENTIC SOURCES BY R. W. BRO. OTTO KLOTZ.

—
 "If circumstances lead me, I will find
 Where Truth is hid, though it were hid indeed
 Within the centre. —SHAKESPEARE.

—
 (Continued.)

DEATH AND RESURRECTION OF OSIRIS.

A most interesting Egyptian relic, is a painting on a mummy at the Austin-friar's of La Place des Victoires, representing the death and resurrection of Osiris, and the beginning, progress and end of the inundation of the Nile.

The sign of the lion is transformed into a couch, upon which Osiris is laid out as dead, under which are four canopi of various capacities, indicating the state of the Nile at different periods. The first term is noted by the head of dog-star, which gives warning of the approach of the overflow of the river; the second by the head of the hawk, the symbol of the Etesian wind, which tends to swell the waters; the third by the head of a Heron, the sign of the south wind, which contributes to propel the waters into the Mediterranean Sea; and the fourth by that of a Virgin, which indicates that when the sun had passed that sign, the inundation would have nearly subsided.

To the above is superadded a large Anubis, who with an emphatic gesture, turning towards Isis, who has an empty throne on her head, intimates the sun, by the aid of the lion, has cleared the difficult pass of the Tropic of Cancer, and was now in the sign of the latter, and although in a state of exhaustion, would soon be in a condition to proceed on his way to the south; at the same time, gives to the husbandman the important warning to avoid the inundation. The empty throne is indicative of its being vacated by the supposed death of Osiris. What is intended to be represented by this complete figure is:—that the Osiris, that is the sun, is in the sign of Leo; that Osiris is slain by the wind Rhamsin, which makes great ravages in Egypt, in the spring, by raising whirlwinds of burning sands, which suffocate the traveller, darken the air, and cover the face of sun, so as to leave the earth in perfect obscurity: this circumstance represents the death of Osiris and the reign of Typhon. When the sun approaches the sign Leo, he changes the state of the atmosphere, disperses the tempests and restores the northerly winds, which drive before them the malignant vapors and preserve in Egypt, coolness and salubrity, under the burning sun.

This is the triumph of Florus or Osiris over Typhon and his glorious reign.

It was through the instrumentality of Leo, that Osiris, the sun, was relieved from his perilous condition. The strong grip of the lion, wrests him from the clutches of Typhon, and places him in his wanton course. Anubis the Dog-star is the herald of this event.

It must be understood that the ancient Egyptians supposed the sun to be in insurmountable difficulties at both solstices, that that great luminary, which they considered the author of all good, had been overwhelmed by his enemy, and been forced to retire from their country, allowing his antagonist to devastate their homes and bring them into misery, which caused as great lamentation among them as the victories of the sun and his re-appearance in all his grandeur, did rejoicing. The former state of the sun being represented by them as the death of Osiris, the latter as his resurrection.

The reasons which the inhabitants of the northern climates have for lamenting the absence of the sun, when it is in the southern hemisphere, is thus beautifully portrayed by Dupius: "We have in our explanation of the labors of Hercules, considered the sun principally as the potent star, the depository of all the energies of nature, who creates and measures time by his march through the heavens, and who taking his departure from the summer solstice or the most elevated point of his route, runs over the course of the twelve signs, in which the celestial bodies move, and with them the different periods or revolutions of the stars, under the name of Osiris or Bacchus, we shall see this beneficent star who, by his heat, in spring, calls forth all the powers of generation; who governs the growth of plants and of trees; who ripens the fruits, and who dispenses to all seeds, that active sap which is the soul of vegetation, and is the true character of the Egyptian Osiris and the Greek Bacchus. It is above all in springtime, that this humid generator developes itself, and circulates in all the rising productions; and it is this sun, by its heat, that impels its movements and gives fertility.

"We may distinguish two points in the heavens, which limit the duration of the creative action of the sun, and these two points are those where the night and the day are of equal length. All the grand work of vegetation, in a great part of northern climates, appears to be comprised between these two limits, and its progressive march is found to be in proportion to that of light and heat. Scarcely has the sun, in his annual route, attained one of these points, than an active and prolific force appears to emanate from his rays, and to communicate movement and life to all sublunary bodies, which he brings to light by a new organization. It is then that the *resurrection* of the great God takes place, and, with his, that of nature. Having arrived at the opposite

point, that power seems to abandon him, and nature becomes sensible of his weakness.

“What picture more effectual to render man sorrowful than that of the earth, when, by the absence of the sun, she finds herself deprived of her attire, of her verdure, of her foliage, and when she offers to our regard only the wreck of plants dried up or turned to putrefaction, of naked trunks; of arid lands without culture, or covered with snow; of rivers overflowed in the fields, or chained in their beds by the ice, or of violent winds that overturn everything? What has become of that happy temperature which the earth enjoyed in the spring and during the summer? that harmony of elements, which was in accord with that of the heavens? that richness, that beauty of our fields, loaded with grain and fruits, or enamelled with flowers, whose odour perfumed the air, and whose variegated colors presented a spectacle so ravishing? All has disappeared, and the happiness of man has departed with the God, who, by his presence embellished our climes; his retreat has plunged the earth into mourning, from which nothing but his return can free her.

“He was then the creator of all these benefits, since we are deprived of them by his departure. He was the soul of vegetation, since it languished and ceased as soon as he quitted us. What will be the term of his flight and his descent into other regions? Is he going to replunge nature into the eternal shade of chaos, from whence his presence had drawn it? “Such were the inquietudes of these ancient people, who, seeing the sun retiring from their climate, feared that it might one day happen that he would abandon them altogether; from thence arose the feast of Hope, celebrated at the winter solstice, when they saw this star check his movement, and change his route, to return towards them. But if the hope of his approach was so sensibly felt, what joy would not be experienced when the sun, already remounted towards the middle of heaven, had chased before him the *darkness* which had encroached upon the *light* and usurped a part of its empire. Then the equilibrium of the day and night is re-established, and with it the order of nature. A new order of things as beautiful as the first, recommences, and the earth rendered fruitful by the heat of the sun, who has renewed the vigor of youth, embellishes herself under the rays of her lord.”

(To be continued.)

PRACTICAL MASONRY.—Two Lodges in Brazil, whose names, Secret and Discretion, deserve to be recorded, when celebrating their installation recently, purchased the freedom of several infant slaves, who are to be maintained and educated at the expense of the Lodge.

ANTIQUITY.—The London *Freemason* says that no less than sixteen Freemasons' Lodges claim dates prior to 1717, and to having continued to work in a similar way as they at present do.

CAPITULAR MASONRY.

GRAND CHAPTER.

The Grand Chapter of Royal Arch Masons of Canada held its thirteenth annual Convocation at the city of Quebec, on Wednesday and Thursday, the 10th and 11th inst. Considering the extreme easterly point of meeting the attendance was very good, and the Chapters were well represented. Many subjects of interest came up for consideration, and we regret time will not admit of our giving in this number much more than the M. E. Grand Z.'s address :

ADDRESS.

To the most Excellent "The Grand Chapter of Royal Arch Masons of "Canada."

GREETING :

COMPANIONS,—So smooth has been the path of Capitular Masonry in and throughout the Dominion, since we last assembled together, that I have no little difficulty to so prepare the usual annual address, as to make it all interesting. I can, however, at all events repeat what I said at our last convocation, that I feel happy in once more meeting you, and I pray in all sincerity, that we may be allowed for many a future year, to assemble in harmony and good fellowship,—that no cloud may rise in our Masonic sky, threatening to mar the symmetry of our high and honorable branch of Freemasonry,—and that our future may be as sunshiny, as our past has been prosperous,—and so I greet you all well, my companions.

And now for a few facts and some brief statistics. We number thirty-nine subordinate Chapters. I have issued dispensations in favor of four new Chapters, and I hope Grand Chapter will, if all is found to be satisfactory otherwise, grant the necessary warrants of Confirmation. The names, and the places where held are as follows:—Seymour Chapter, Bradford; Botsford Chapter, Moncton, N. B.; Guelph Chapter, Guelph; Harris Chapter, Ingersoll. One you will observe belongs to New Brunswick,—thus adding cement to our common bond of union!

I am glad to state to Grand Chapter that one of our oldest subordinates, St. Andrew's Chapter, Toronto, is most fully revived, and working worthy its ancient fame. I am also happy to add that St. John's Chapter, on the registry of Scotland, has surrendered its warrant, and amalgamated with St. Andrew's, and in accordance with the desire of the companion members of both, I sanctioned a change of name. The amalgamated Chapter is now called, "St. Andrew and St. John Chapter," No. 4, Registry of Canada.

I have granted several Dispensations for the election of principals; all in my opinion being absolutely necessary for the welfare and existence of the respective Chapters interested, owing to the paucity of candidates, otherwise qualified under our Constitution. I have also confirmed many of the By-Laws of our subordinate bodies.

Since our last Annual Convocation the Grand Chapter of Nova Scotia has been formally organized, and although I could not help thinking the action somewhat premature, considering the small number of Chap-

ters existing in that Province, yet acting on my conviction, that where there is a Grand Lodge, a Grand Chapter may of right follow, I had no hesitation about acknowledging the "*Grand Chapter of Nova Scotia*," and wishing that body all success and prosperity.

The "*Grand Mark Lodge of England*" also claimed recognition, and an interchange of Brotherly courtesies, and as the Mark Degree is one of those sanctioned by this Grand Chapter, I saw nothing opposed to the allowance of that claim, and the Grand Scribe E. wrote to the authorities in England accordingly by my desire, conveying the recognition and good wishes of Grand Chapter.

Our own subordinate Chapters, I have reason to believe, are prospering, and our members are increasing in number, and preserving the good name and honor of our Order,—concerning which the several Reports of the Grand Superintendents of Districts will give you more full information than I can. So also will the statements and accounts of the Grand Treasurer and Grand Scribe E. put you in complete possession of the Financial conditions of Grand Chapter. I have caused all the accounts to be paid, as sanctioned by you, and the vouchers will come regularly before your notice.

The report on "*Foreign Correspondence*" will, as usual, be submitted by the able Chairman of that Committee, and you will there see how zealously and faithfully the interests of Capitular Masonry are guarded and looked after, by other Sovereign Bodies, with all of whom we are, I have pleasure in stating, in close fellowship, and neighbourly relationship,—who are all flourishing,—and who all manifest a very kindly interest in the welfare of the "*Grand Chapter of Canada*!"

You will observe on the Proceedings of last year, a notice of motion for an amendment to clause No. 4, "*of proposing members*," in our Book of Constitutions, which, if it becomes law will specifically add to the dispensing power of your Grand First Principal. I deem it my duty to invite your attention to this, as it will be an alteration affecting an important clause.

Another, and a most serious matter I submit also for the due consideration of Grand Chapter, is our proposed authorized Ritual. The Committee have attended to this very carefully and anxiously, a report is prepared, the work is in readiness for exemplification,—and the result will be submitted to your wisdom and for your determination. And while on this topic, I have to suggest to Grand Chapter to consider the necessity and propriety of working the Degrees of "*Royal and Select Masters*," as practised in the United States of America, and known as "*Cryptic*" Masonry. These Degrees would seem to be proper appendages to Grand Chapter and Royal Arch Masonry, and are interesting, if not absolutely necessary. The Province of New Brunswick has a recognized Grand Council controlling these Degrees, and I have been appointed Inspector in and for Quebec and Ontario. But it would obviously be preferable for Grand Chapter at once to assume the government, and grant Warrants—which action, when three or more subordinate Councils spring into life, will result in the regular organization of a Grand Council for Quebec and Ontario, and thus place the Degrees on a correct and prosperous footing.

The only remaining subject to which I invite your notice is the retirement of the Most Excellent Companion, The Earl of Zetland; from the high office of Grand Z. of the "*Grand Chapter of England*"—which, all

of you know, he has worthily held for more than a quarter of a century, and now vacates owing to ill-health,—to the great regret and sorrow of all over whom he has ruled for so long and arduous a period. I think the Grand Chapter would honor herself by sending home to England a complimentary address to that courteous and kind hearted Nobleman and Companion, expressive of our high esteem and good wishes for his restoration to health and future comfort.

Before concluding, I cannot help making reference to an existing unfortunate condition of affairs in the Province of Quebec. I do not know *officially* as your presiding officer, what has occurred there in relation to Craft Masonry, and therefore I have nothing *officially* to submit to Grand Chapter. But we are none of us blind to the plain fact, that there is in that Province, division in our ranks, and an unhappy state of things, attended with much personal bitterness, which actually precludes brotherly recognition of many most estimable members of our Institution, and which ought not to exist amongst Freemasons! I am sure Grand Chapter will, with me, truly regret all these untoward circumstances, and pray for a harmonious and brotherly arrangement of matters that have caused so damaging a shock to our otherwise perfect structure. You all know to what my present allusions point. Let us not, however, permit discord if possible to arise out of those events, in our high Branch of the Order. Let us hope and trust that all difficulties will shortly disappear, or be removed. Let us work for that end! and let us bear in mind, that as we have hitherto steered clear of personal differences, so there need be no future ill-will, or angry feeling,—and Grand Chapter can remain, as now, in a condition to look on calmly,—and quietly accept any result,—always desiring prosperity and God speed to all; ever looking to the good of our Institution; and aiding to establish and perpetuate general harmony, Masonic Union, and Brotherly charity and good-will! Such should be the true sentiments of every member of our order. Added to which, should be devoted loyalty to our sovereign and country! This should be *one* of our beacons and watchwords!

Since we last met, the Dominion has been threatened, I will not call it invaded, by another Fenian horde. They went back faster than they came, and let it be a fair subject of pride to us, that their earliest opponent is a *Freemason*! I allude to Bro. Lieutenant Colonel Chamberlin, who hurried to the defence of the frontier, and was so fortunate as to command the first of our brave fellows, who made the worthless scoundrels regularly bolt out of Canada! So also was our Most Worshipful Grand Master, Brother Stevenson, one of the foremost, in proceeding with his battery, to meet the Fenian vagabonds, who had once more insulted the territory of our glorious and beloved Queen! And, Companions, you will find Freemasons are ever ready to be in the van on such occasions,—and so they ought,—and they should remember their peculiar tie, and bear and forbear, and drive away discord, even as the Fenians were sent to the right about! I am sure that we all think alike.

And now in conclusion, let me thank you for your many kindnesses to, and the honors you have conferred upon me. I find I have been elected to preside over Grand Chapter for the past seven years continuously,—and also during 1859 and 1860. I now ask you to relieve me from the duties of my high office. I have endeavoured, to the best of my ability, to promote your interests, and I hope I have not failed.

You have many able companions, who are willing,—nay anxious to succeed me to the highest gift you can bestow, and their ambition is laudable and not to be despised. I feel I should give way!—and so I finish by wishing Grand Chapter unceasing prosperity, and praying heartily that the Great Architect of the Universe,—whose Omniscience Omnipotence, and Omnipresence are so largely dwelt upon, in this the “*Capestone*” Degree of Freemasonry,—will bless and protect us all. So mote it be!

T. DOUGLAS HARRINGTON, 33°,
Grand Z,

·QUEBEC, 10th August 1870.

Grand Chapter of Canada.

The election of officers for the ensuing Masonic year, resulted as follows:

M. E. Comp.	T. Douglas Harrington, Ottawa...	re-elected	Grand Z.
R. “	“ H. J. Pratton, Quebec.....	“	H.
“ “	“ L. H. Henderson, Belleville.....	“	J.
“ “	“ Thomas Bird Harris, Hamilton...re-elected	“	Scribe E.
“ “	“ Daniel Spry, Toronto.....	“	“ N.
“ “	“ D. McLellan, Toronto.....	“	Prin. Sej.
“ “	“ John V. Noel, Kingston.....re-elected	“	Treasurer.
“ “	“ S. C. Channell, Stanstead.....	“	Registrar.
“ “	“ W. W. Summers, Hamilton.....	“	Janitor.

The following Companions were nominated by the Chapters of the respective districts, and approved by the M. E. G. Z. as

GRAND SUPERINTENDENTS.

R. E. Comp.	T. F. McMullen, re-elected....	London District.
“ “	“ Chas. L. Beard, re-elected....	Wilson “
“ “	“ G. H. Patterson.....	Huron “
“ “	“ E. Goodman.....	Hamilton District.
“ “	“ Thos. Sargant, re-elected....	Toronto “
“ “	“ Rev. C. Forrest.....	Central “
“ “	“ H. W. Day, re-elected.....	Prince Edward District.
“ “	“ F. M. Sowdon.....	Montreal District.
“ “	“ Edson Kemp.....	Eastern Townships District.
“ “	“ J. Dunbar.....	Quebec District.
“ “	“ D. R. Munro.....	New Brunswick District.

It was decided to hold the next annual convocation of Grand Chapter at Hamilton, Ont.

We have received from R. E. Comp. George Frank Gouley. Grand Secretary of the Grand Chapter of the State of Missouri, a copy of the republication of the Proceedings of that Grand Body from its organization in the Fall of 1846 down to 1869 inclusive. Great care has evidently been taken in the compilation of the Proceedings and appendices. The work includes a Form of instituting Chapters, U. D. The Constitution of the Grand Chapter. Ceremonies for the Installation of Grand Officers. The standing Resolutions of the Grand Chapter; and a general Index. From the Tabular statement of Chapters for 1869 we learn that there are 54 chapters on the Roll, with a total membership of 2411. The amount of Dues paid in 1869 was \$2887,10.

We note with much pleasure the amalgamation of St. John Chapter No. 75, Grand Registry, Scotland, with St. Andrew's Chapter No. 4, G. R. C., which will by special dispensation be known hereafter as the Royal Arch Chapter of St. Andrew and St. John No. 4, G. R. C. The following is the present list of officers—R. E. Comp S. B. Harman Z; E. Companions F. J. Menet, II; R. P. Stephens, J; J.K. Macdonald, Scribe E; W. Sinclair, Scribe N; J. F. Lash, Treas; J. Erskine Prin. Soj.; S.W. Rolph, assistant Soj.; R. J. Hovenden, Junior Soj.: V. E. Companions H. P. Brumel, Master of Veils; W. R. Harris, Master of Ceremonies; E. Companions Ed. Tyner, Standard Bearer; J, P. Burnside and J. Ritchie, Stewards, and S. McGowan, Janitor.

KNIGHTS TEMPLAR.

The Annual Assembly of the Grand Priory for the Dominion of Canada was held at the City of Quebec on Wednesday, the 10th inst. The Grand Prior delivering the following address to the Sir Knights assembled :

Address of the Grand Prior of the Orders of Knights Templar and Hospitallers of St. John of Jerusalem, for Dominion of Canada, at the Annual Assembly, Quebec, August 10th, 1870.

FELLOW TEMPLARS OF CANADA,

Two years have passed away since I had the pleasure of meeting you in Grand Priory, severe and protracted illness preventing my being present at the last Annual Assembly. It is with feelings therefore, of gratitude to the Divine Being and due reverence for His merciful protection, that I now cordially GREET YOU, trusting that we may all be prepared rightly to enjoy and properly to improve our present meeting, having at heart one common object—the prosperity and well-being of our Christian Order.

It gives me great satisfaction to state, that throughout the Dominion the Chivalric Orders are increasing, and their prosperity insured by unity of action and adherence to the tenets and principles by which we profess to be governed.

Since I last had the pleasure of addressing you, a misunderstanding as to jurisdiction took place, which led to a rather lengthy and vexatious correspondence between the Grand Chancellor of the Grand Conclave and myself, in consequence of my having granted a Provisional Warrant to open an Encampment at St. John, New Brunswick. The authorities in England, acting under a protest from the Chapter General of the Temple in Scotland, on a plea that I had intruded on their territory, there being a Scottish Encampment established at St John, and

also that I had encroached on the jurisdiction of the Prov. Grand Commander for Nova Scotia, the Hon. Alex. Keith. Now it appears, that when application was made to Grand Commander Keith, by *fratres* desirous of opening an Encampment in St. John, under the Grand Conclave of England, he declined doing so, not considering New Brunswick under his control, and it was not until after due consideration and being strongly urged by the petitioners, that I consented to issue a dispensation. This controversy terminated so far satisfactorily, that the Chapter General of Scotland did not further assert their claim to St. John, New Brunswick, and the Grand Conclave of England authorized Provincial Grand Commander Keith to issue another Provisional Warrant to open the "*Union de Molay*," which has since been confirmed, and *this Encampment* is now in a highly flourishing and prosperous condition, mainly through the exertions of their first Emt. Commander † Fra., Robert Marshall.

I regret exceedingly that any misunderstanding of this kind should have occurred, as it was far from my wish or intention to interfere with the Jurisdiction of Grand Commander Keith, indeed it was so stipulated when my *patent* as Grand Prior of the Dominion was made out, but as the mistake did *not* arise *with me*, Grand Commander Keith, being *unaware* how far his authority extended, neither is it clear to me that the authorities in England were much better informed, the summary annulling of my Provisional Warrant, was, to say the least of it, an extreme measure, my authority as Grand Prior extending over the whole Dominion, the Chapter General of Scotland having *no* right to claim *exclusive* jurisdiction over any part of it.

We now number *thirteen* Encampments and Pories on our roll, exclusive of the "*Union de Molay*," of St. John, and "*Nova Scotia*," of Halifax, also under England. *Three* new Encampments have been established since last annual assembly, viz:—The "*Hurontario*" of Collingwood, the "*Moore*," of Peterborough, and "*Mount Calvary*," of Orillia, all in the Province of Ontario. The two latter Encampments, I lately consecrated and opened myself, and have little doubt, from the zeal and intelligence shown by the *Commanders and Fratres* composing them, that their success is certain. I am also gratified in announcing that the "*Geoffrey de St. Aldermar*" Encampment of Toronto, so long dormant, has been again *revived*, under the most favorable auspices, by its former talented Commander † Fra. S. B. Harman, and promises to hold its old place, *second to none* in the Dominion.

It will be necessary for the Registrars of Encampments to be particular in sending to the Chancellor of this Grand Priory, the annual returns in proper time for transmission to the Grand Conclave of England, the names of several Encampments in the Dominion appearing in the report of the Committee of Grand Conclave, in May last, as not

having been received. This, I have reason to believe, arose from inadvertency, but as it does not speak well for the accuracy of *Canadian Registrars*, and leads to correspondence and much inconvenience, it should for the future be avoided.

I would beg to draw the attention of the Order generally, to what I fear is a great obstacle to its future prosperity and utility, namely: the want of sufficient care and circumspection in the selection of candidates; Commanders are in general, too anxious to increase their numbers, and too hasty in admitting applicants, before fully examining into their character and qualifications. As far as I can learn, I am happy to say that throughout our jurisdiction harmony prevails; difference of opinion will of course arise, but it does not follow that any serious misunderstanding should exist where we practice the principles we profess, in a spirit of *union, charity and peace*. Our order must stand or fall by the character of its members, founded as it is on the *Christian* religion, it ought to exert a corresponding influence. Bear in mind that a candidate, once admitted, is entitled to all our privileges, and should he prove an unworthy member, unfitted for communion with us, we have ourselves only to blame. I do not intend, or do I mean, to advocate the restrictions considered so necessary in England, as regards *social* position, but I *do say*, that great care is necessary, that all should prove themselves by *education, moral worth*, belief in the Christian Faith, and *acknowledged respectability* in their several *avocations* of civil life, fit and proper candidates to be admitted to the Sacred Order of the Temple. It gives me pleasure to state that we continue on the most cordial terms of intimacy with our Brother Templars of the United States; Eminent Sir Knight Alfred Creigh, LL.D., Grand Recorder of the Grand Encampment of Pennsylvania, has lately received his credentials from the Sup. Grand Conclave of England, as our representative. I have also been honored in like manner, by the Grand Encampment of Pennsylvania, and presented with an honorary diploma of membership and medal, issued by St. John's Commandery No. 4, of Philadelphia.

Since our last annual assembly I have been likewise favored with a letter from E. Sir Knight Thomas W Chandler, Grand Commander for the State of Georgia, expressing a desire for an interchange of Representatives, and with that view he had nominated E. Sir Knight William Tracy Gould, Past Grand Commander, as our Representative in the Grand Commandery of the State of Georgia, an appointment I most cordially approved, and at once directed the Grand Chancellor to prepare and forward the requisite Commission to him. I also nominated V. E. Fra. † Thos. B. Harris, as their Representative in this Grand Priory.

During the last month, the "Springfield" Commandery, of Massachusetts, including members of the Brattleboro and Worcester Commandery, accompanied by their band, paid a visit to Montreal, in full regalia, and

elicited the admiration of all parties, by their chivalric bearing and truly courteous behaviour. The few members of our Order residing in Montreal, did all in their power to afford them a welcome, and endeavored to make their visit an agreeable one. I am myself, averse to public display by bodies of the Order, and it is not the custom with us in England, to take part in processions, considering that the influence exercised by our great Order, should be *felt, not seen*; but at all times and in all places, we are only too happy to greet and recognise as of one common family, all who are entitled to wear the symbol of our faith, under the banner of the Temple.

I have been lately applied to, for permission to confer in Encampments the *Babylonish pass*, or as it is called in the United States '*Red Cross*.' I would wish it clearly understood that this Degree is in *no way* connected with the ancient Order of the Temple or is it recognized by the *Grand Conclave* of England, being merely a continuation of the Royal Arch, referring to the *rebuilding* of the Temple by Zerubbabel; and there is no reason why it should be made an *appendant* Degree, but as our Brothers of the *Temple* in the United States, lay great stress on its being *conferred* as a pre-requisite to the *Templar* there can be no objection to commanders of Encampments communicating it.

The Grand conclave of England to whom I referred the matter, some years ago, decided, I should use my own discretion as to its introduction into Canadian Encampments, and a former Grand Master of the *General Grand Encampments of the United States*, the late Eminent Sir Knight William Hubbard in a correspondence with me, recommended strongly its adoption by us, and the issuing of the necessary authority by me to private Encampments, I have therefore on several occasions when applied to, granted dispensations to form Councils of the Degree in connection with the *Templar* warrants. It may not be out of place here to mention, that this "*Red cross*" has *no affinity whatever* to the Order of the "*Red cross of Rome and Constantine*" lately revived in England, which is purely Christian. Its revival gave rise of late to much controversy, as to its authenticity and connection with Freemasonry, but this has been fully and satisfactorily proved, and the Order is now flourishing under the rule of the Grand Sovereign the Right Honorable Lord Kenlis, who has been pleased to authorize its introduction into Canada, and appoint me as his representative, "*Chief Intendant or Inspector General*" of the Dominion. The Scottish *Templar* Encampments have always exercised the power of giving the *Novitiate* cross of Constantine. In England it appears to have been incorporated with Free Masonry, being conferred on *Master Masons*, about the middle of the last century, and there is no question that it has equal claims with the Masonic *Templars*, and *Knights of Malta*, to be classed amongst the Orders of *Chivalry*, recognized by the articles of Union of the Grand Lodge of England in 1813,

all of these orders in their Christian teaching, blending naturally and harmoniously together. It is well known that the old orders of Knighthood, were during the last century much prized in the higher degrees of Free Masonry, which induced not only the formation of many Masonic degrees quite unknown excepting to masons, but also the attributing *Masonic secrets* and ceremonies to *Military Orders* of which those who originated them never dreamt amongst these is the "Red cross of Rome and Constantine" the true but, *totally unmasonic order*, being a State order of the Byzantium Empire.

The question of wearing the *apron* or *surcoat* in Encampments, was lately referred to me. The present regulation in England leaves it optional but in my opinion the *apron*, the clothing of "*care and toil*" should be entirely laid aside; the *white* surcoat, which was anciently worn over the armour of Knights, is the most appropriate. Its color represents a *pure life*, and the red cross *patee*, the emblem of our faith and Order. It may not be uninteresting to know the old Heraldic explanation of this *Cross*, which derives its name *patee* from the Latin word *patulus*, implying spread or open, and has its extreme ending *broad*, it has also allusion to the opening wings of a bird who covers her young, and thus protects them from injury; it also represents the opening virtues of the Christian Soldier who has shielded the weak and innocent from oppression and wrong. It has been argued, that the adoption of the *apron*, points out our dependence on "Free Masonry," but as an *organization*, the Templar Order is entirely independent of Masonry, although we can only claim by adoption to represent the ancient order of Knighthood, and whatever enthusiastic writers may assert it never could have had any connection with *Speculative Free Masonry* a comparatively Modern institution. Our constitutions only require that candidates be Royal Arch Masons, (in England the climax of the craft degrees), such association with the Masonic Fraternity insuring as far as possible well known and eligible members and the best and surest means of testing the character of men and their moral fitness to become members of the exalted and christian order of the temple.

I beg now to draw your attention to a subject which requires to be carefully weighed and considered before any hasty or rash action is determined on. I allude, to the strong feeling which I am given to understand is entertained by many of the Canadian Templars, of forming an independent body and separating from the parent stock. I am aware that the annulling of my Dispensation to the "*Union de Molay*" Enept., gave rise to considerable dissatisfaction, as tending to lower the authority of your chief officer, but I look upon this affair as a misunderstanding throughout. That the requirements of Canadian Templars and indeed others of the higher Masonic orders, is not fully understood in England, I feel certain.

To insure therefore, their success in the Dominion it is necessary that modifications be made in the statutes and rules, as regards Canada, both in respect to fees and qualifications for admission of candidates. The late announcement by the Grand Vice Chancellor of increasing the fees, henceforth payable by Encampments to the funds of the Grand Conclave, is regarded as an unnecessary tax adopted without consulting the wishes or interests of Canadian Templars, a body now firmly established and daily increasing in numbers and importance, whose rapid growth has not been sufficiently considered by the parent order. Before any decisive step is taken, let me beg of you to ponder well the consequences, and the advisability of drawing up a statement to be laid before the Grand Master and Grand Conclave of England, of such requirements as it may be considered necessary to insure the future prosperity of the Canadian branch of the Order, if this course is pursued in a proper and respectful manner, as becomes a subordinate body addressing their supreme governing power, I feel satisfied that every concession consistent with the dignity of the supreme Grand Conclave will be granted.

Individually I most distinctly disapprove of any attempt at separation and cannot in any way lend myself to the movement, in my opinion the very *prestige* of the Order in Canada would be lost. The Grand Conclave of England has lately entered into a convention with the ruling powers of the Templars in Scotland and Ireland, and are now engaged in drawing up such rules and regulations, and carefully revising the ritual as will insure uniformity—conforming as much as modern changes will admit to ancient usage and custom. With such views, &c., taking into account that the early Templars, who were derived from almost all the nations of Europe, had but one Grand Master, one governing head, and although excepting by adoption, we claim no such antiquity, yet by analogy we should endeavour to follow the ancient statute.

Our vows of allegiance to the Grand Conclave, our feelings of loyalty to the British crown, and where is it more strongly developed than in Canada, and honored as our Order now is, by numbering amongst its members in England, the heir to the throne, His Royal Highness the Prince of Wales, surely ought to cement more closely our adherence to the supreme Grand Conclave of England. I cannot see what end is to be gained by separation, excepting to those ambitious of empty titles and the glittering paraphernalia of office. If no higher ground is taken than that of expediency, surely it would be unwise to sever a connexion which while it continues, reflects the highest honor on all its members, and entitles us to the fullest participation in the benefits of the exertions now making in England to place the order on its proudest and most perfect basis. I am well informed that amongst many of our Frateres of the United States, uniformity of ritual and regulations as contemplated

in England is under consideration, when therefore we see our neighbouring Fratres looking to the mother country in the matter, why should we seek, but an imaginary gain, by forming an independent body in Canada, which could only hold a very second-class position in the eyes of the Templar world. I shall therefore request that a committee be formed of Commanders and Past Commanders to take into consideration and deliberate upon such questions and proposals as may be thought expedient for the future well being and interest of the Canadian Order. I myself will propose, "That the Templars in the Dominion, be empowered to elect one of their number duly qualified every three years to hold office as the governing head of the Canadian branch." Thus, by my retirement, allowing all Canadian Templars to participate in and aspire to the highest office, knowing that there are many amongst you equally zealous and competent to fill the high position I have had the honor to hold for so many years, and my object will be gained of promoting in every way the advancement and interests of the order in Canada.

In conclusion, officers and members of this Grand Priory, allow me to express my sincere and grateful acknowledgement to you all (and which I trust you will convey to the members of your Encampments,) with whom I have been so long in communion, for your constant courtesy, and uniform kindness and tokens of fraternal regard on many occasions, as also your co-operation in carrying out my suggestions for the prosperity of the Order. It is with feelings of pride that I look back to to having been the first to introduce in a constitutional manner, this Christian Order into Canada some sixteen years ago. I say, advisedly "first introduced;" for although about forty years ago, an Encampment held for some little time a languid existence in the city of Kingston, attached to the St. John's Lodge and Ancient Frontenac Royal Arch Chapter, it was not placed under any of the governing Templar bodies, being formed by the self constituted authority of the Superintendent of Royal Arch Masonry for Canada West.

In the far famed Island of Malta I was also the first to introduce Templar Masonry, having in 1849 when stationed there with my regiment, established the "*Melita*" Encampment, and in the following year obtained a warrant of confirmation from the supreme Grand Conclave of England. This Encampment has enrolled amongst its members many of our military and naval fratres, one of whom, I may mention, as a distinguished Brother of the "*ancient and accepted rite*," Captain N. G. Philips, Grand Treasurer General, of the Sup. Grand Council 33° for England.

In the year 1852 I personally received at *Grand Conclave*, from the late venerated Grand Master Colonel Kemys K. Tynte, the office of Second Grand Captain, and am now, with the exception of the Deputy

Grand Master, who is also a Provincial Grand Commander, the Senior Grand Commander under the authority of the Supreme Grand Conclave of England and Wales, and dependencies of the British dominions.

Brother Templars, it only remains for me to express my most earnest and anxious hope that your future meetings may redound to the benefit of the Order and that the measures you adopt may be characterized by prudence and wisdom, that your actions may be such as to establish, strengthen and perfect the bonds of *Peace* and *unity* and enkindle in the hearts of all *Zeal* for our cause, founded as Our Order is on the Christian religion, recognizing the Trinity in Unity, it ought to exercise a purifying influence on all its adherents. Let us all then in whatever undertaking we engage ever remember the ancient Templar Motto —

“*Non Nobis Domine, non nobis sed nomine, tua da gloriam*” — Fratres, my best wishes are with you,

W. J. B. MACLEOD MOORE.

Grand Prior for Dominion of Canada.

NOVA SCOTIA.

We have received from an esteemed correspondent in Halifax, a copy of a communication addressed to the Editor of the *Toronto Globe*, having reference to an article which appeared in the columns of that paper, regarding the recent proceedings of the Grand Lodge of Nova Scotia. After stating that the article referred to does not give the whole facts of the case, our correspondent gives us the following report of the proceedings as they actually took place. “Late in the evening during the last Annual Communication of the Grand Lodge of Nova Scotia, when only a few members were present, the committee (two in number) to whom the correspondence and documents with reference to the Grand Lodge of Quebec, had been referred, reported in favor of recognizing that body; but they produced none of the letters or papers so referred to them. A member of the Grand Lodge asked for the production of these papers and requested that the correspondence might be read, when he was informed that they were not in the Lodge Room. A motion was then made to confirm the report, and an amendment moved to defer the discussion until another day, as the papers were not before Grand Lodge, and there were not many members present. The amendment having been voted down, the member who had called for the production of the papers, then protested against the report being confirmed or any vote being taken thereon, until the correspondence and documents were produced, so as to enable members of Grand Lodge to have access to them, but the R.W. Deputy Grand Master, who presided, over-ruled him and put the question, and the report was confirmed by a vote of about 25 to 15. A notice of reconsideration was at once given, and thus

the matter stands. I wish distinctly to be understood as expressing no opinion on the merits of the question with reference to the recognition of the Grand Lodge of Quebec, as the correspondence and documents on the subject have never been read in the Grand Lodge of Nova Scotia, or even placed on the table where I could have access to them."

ST. JOHN'S DAY.

MASONIC LODGES in ancient times were dedicated to King Solomon. Tradition informs us that they were thus dedicated from the building of the first temple of Jerusalem to the Babylonish captivity. From that time till the coming of the Messiah, they were dedicated to Zerubbabel, the building of the second temple; and from that to the final destruction of the temple by Titus, in the reign of the Emperor Vespasian, they were dedicated to St. John the Baptist.

Owing to the massacres and disorders which attended that memorable event, Freemasonry fell very much into decay. Many of the Lodges were broken up, and few could meet with sufficient members to constitute their legality. Under these circumstances, a general meeting of the Craft was held in the city of Benjamin, when it was observed that the principal decline of Masonry was the want of a Grand Master to direct its affairs. They therefore deputed seven of the most eminent of their members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, to request him to take the office of Grand Master. He returned for answer that, though well stricken in years (being upwards of ninety), yet having been in the early part of his life, initiated into Masonry, he would take upon himself the office. He did so, and completed by his learning what St. John the Baptist had accomplished by his zeal. After his decease the Christian Lodges were dedicated to him and St. John the Baptist, both of them being regarded as eminent Christian patrons of Masonry. Since then Masons have ever celebrated the 24th of June in commemoration of St. John the Baptist, and the 27th of December in commemoration of St. John the Evangelist.—"*Masonic Trowel.*"

ANCIENT AND ACCEPTED SCOTTISH RITE.

A special assembly of the Hamilton Sovereign Chapter Rose Croix was called for the purpose of receiving Ill. Bro. T. D. Harington 33°, Representative of the Supreme Grand Council, on the 18th ult.—but owing to his sudden illness that Ill. Bro. was unable to be present. The work however set apart for the evening was proceeded with, and having had the pleasure of being present we can testify to the excellent and careful manner, in which the beautiful grade of 18°, or Sovereign Prince Rose Croix was conferred. The Chapter is fully supplied with the necessary paraphernalia and fittings, and the officers are well up in their work. The degrees from the 4th to the 18th inclusive, are conferred in a proper and impressive manner, and we are glad to learn that applications for admission to this Chapter have been, and are being, received from different parts of the Province. The greatest credit is due to Ill. Bro. J. W. Murton 33°, for his untiring efforts to promote the best interests of the chapter, and to his zeal in its behalf, its present high position is mainly attributable.

THE TEAR-CUP.

A GERMAN LEGEND.

The sweet warm suntime of an Autumn day
 Had with the changeful hours dreamed away
 And died ; and when the tender twilight came
 The sun-begotten and imprisoned flame
 Of ruddy fruit burned softer, and the trees
 Whispered and kissed together, as the breeze ;
 Amorous odours full of subtle thought
 From the dew-cherished sleepy flowers brought,
 And fair became all things that had not been
 So fair beneath the yellow mid-day sheen.

Ev'n then a woman leaned against a style,
 Waking yet sighing with sad dreams the while,
 For she had verily the right to mourn—
 Her little girl was dead, her only-born,
 A wavelet on the shore of time-to-be
 Had rippled back into eternity,
 Leaving the mother but the hurtful sweet
 That lurks in weeping o'er a winding sheet.

Her tears fell fast as to her vision rose
 Dim pictures of the world-consenting woes
 That childless widowhood alone must bear :
 She knew that she no more upon the stair
 Would heed the pattering of tiny shoes,
 No pout would vex, no ready laugh amuse ;
 Nor morning kiss, nor baby-like " Good-night "
 Would ever make her heavy burthen light ;
 And as she thought of these her eyes again
 Gave misty outlines of the things most plain.

But in the gloaming suddenly there seemed,
 Soft-shadowed midst uncertain haze that gleamed,
 Like close-drawn clouds around the full-faced moon,
 A pale still image of the child, and soon,
 Startling the mother, as a trembling doe
 Crouching and listening for an unseen foe
 Is startled at the lightest leaflet fall,
 A murmuring voice came gently : " Weep not all
 These tears for me, dear mother, for behold
 Within my hand this cup of chasen gold—
 Wonderously wrought with carved pictures—see,
 'Tis full of tears which thou hast wept for me,
 And if thou weapest more 'twill overflow
 Adown the perfect side, and sadly show
 Stains on the brightness, and the powerful peace
 Which now is mine will then for ever cease ;
 So shall I have no rest by day or night,
 Nor any longer dwelling in delight."

Thus spake the child, and as the songlike words
 Died in the evening twittering of birds
 And love-calls to their mates, the mother stood
 A moment silently as though she would
 Pass to the vision and therewith be one,
 And fade away like vapour in the sun—
 Then stayed her sorrow, drove away her fears,
 And for her child's sweet sake, kept back her tears.

H. M. G.

OFFICERS OF LODGES INSTALLED 24TH JUNE, 1870.

BARTON LODGE No. 6, HAMILTON.—Bros R Brierley, W M; H A McKay, S W; S^r Lazier, J W; J W Murton, Chaplain; E S Whipple, Treas; R Kennedy, Sec'y; A McKeand, S D; G E Tuckett, J D; R Bull, D C; Hugh Henderson, I G; W W Summers, Tyler.

ST. GEORGE'S LODGE, No. 15, ST. CATHARINES.—Bros A Chatfield, W M; D W Bixley, S W; Levi Yale, J W; S G Dolson, Treas; Thos E Dudley, Sec'y; W Dougan, S D; E Netherway, J D; Robt Kane, D C; Jas H Taylor, I G; Rich Ratcliffe, Tyler.

ST. ANDREW'S LODGE, No. 16, TORONTO.—Bros Geo Hodgetts, W M; Mark Bowman, S W; W H Howland, J W; Jas Bain, Treas; J H Hickman, Sec'y; Jas Perring, S D; Alex Murphy, J D; R H Oats, D C; S P Kleiser, I G; Sam McGowan, Tyler.

KING SOLOMON'S LODGE, No. 22, TORONTO.—Bros D McLellan, W M; C L Roberts, S W; Thos Langton, J W; Rev V Clementi, Chaplain; C L Fortier, Treas; R W Purvis, Sec'y; R H Gray, S D; J E Kennedy M D, J D; David Preston, D C; Charles Clarke, I G; S McGowan, Tyler.

RICHMOND LODGE, No. 23, RICHMOND HILL.—Bros A M Hood, W M; M McNair, S W; A M Lafferty, J W; James M Lawrence, Treas; R E Law, Sec'y; Jas McConnell, S D; Thos Savage, J D; Isaac French, I G; William Pollock, Tyler.

GODERICH LODGE, No. 33, GODERICH.—Bros D Ferguson, W M; A Sands, S W; Joseph Beck, J W; Rev Alex McKid, Chaplain; R Henderson, Treas; Wm Dickson, Sec'y; A Kinnear, S D; Jas Young, J D; M McPhail, I G; T Huckster, Tyler.

ST. JOHN'S LODGE, No. 35, CAYUGA.—Bro. J Hoshal, W M; Joshua Mason, S W; Josiah Corlis, J W; Duncan Cameron, Chaplain; G A Gibson, Treas; Joseph Hursell, Sec'y; Jas Mitcheil, S D; J L Burgess, J D; Thos Bridger, I G; A W Wright, Tyler.

BRANT LODGE, No. 45, BRANTFORD.—Bro. H McK Wilson, W M; R Morton, S W; C D Tufford, J W; John Bishop, Treas; W C Trimble, Sec'y; Joseph Jackson, D C; Erastus Kester, I G.

ST. JOHN'S LODGE, No. 75, TORONTO.—Bro. N L Steiner, W M; B Saunders, S W; W D McIntosh, J W; John Ritchie, Treas; John Erskine, Sec'y; Seymour Porter, S D; George Massey, J D; C G Dunn, D C; R I Hovenden, I G; Samuel McGowan, Tyler.

ALBION LODGE, No. 80, NEWBURY.—Bro. Geo Mansfield, W M; Wm D Hammond, S W; F A Rutley, J W; R Thompson, Chaplain; Robt Adair, Treas; Andrew Wilson, Sec'y; E Aitchison, S D; A R Ruth, J D; H P Cusack, I G; G I Smith, Tyler.

RISING SUN LODGE, No. 85, FARMERSVILLE.—Bro. D Mansell, W M; J B Saunders, S W; J P Lamb, J W; W H Gyles, Chaplain; S Holladay, Treas; J H Blackburn, Sec'y; W J Saunders, S D; David Booth, J D; A Wiltse, I G; Adam Armstrong, Tyler.

ST. GEORGE'S LODGE, No. 88, OWEN SOUND.—Bro. D A Creasor, M W; John Rutherford, S W; D R Dobie, J W; H P Heming, Treas; James Caton, Sec'y; James Husband, S D; Robt Kilgour, J D; W C Sumner, D C; Wm Anderson, I G; John Houghal, Tyler.

VALLEY LODGE, No. 100, DUNDAS.—Bro. N Greening, W M; A D Cameron, S W; A H Walker, M D, J W; J H Hunter, Chaplain; D McMillan, Treas; J S Baillie, Sec'y; Alex Cowie, S D; Jas Somerville, J D; Jas McMahan, D C; John Burbank, I G; John Dickson, Tyler.

UNION LODGE, No. 118, SCHOMBERG.—Bro. H G Summers, W M; A Armstrong, S W; John Anderson, J W; N A Gamble, Chaplain; J R Bond, Treas and Sec'y; Wm Munzie, S D; W E Fletcher, J D; Dr Schoffield, D C; John Pinkerton, I G; Robt McKee, Tyler.

This Lodge was formerly held in Lloydtown, but, with the consent of R W Bro. J K Kerr, D D G M, has recently been removed to Schomberg.

LEBANON LODGE, No. 139 OSHAWA.—Bros John Boyd, W M; Chas Todd, S W; Geo English, J W; S B Fairbanks, Chaplain; John Irwin, Treas; Chas W Smith, Sec'y; S E Briggs, S D; C Small, J D; P Taylor, D C; — Hanson, Organist; R McPherson, and John Pillow, Stewards; P Cameron, I G; W Hurl, Tyler.

NEW DOMINION LODGE, No. 205, NEW HAMBURG.—Bros F I Zingg, W M; A Heppler, S W; J Moran, J W; J L Wilson, Chaplain; L Klein, Treas; J Seyler, Sec'y; J H Kee, S D; John Jackson, J D; Wm Liersch, D C; C Schlemmer, I G; Fred Tappe, Tyler.

JURISPRUDENCE.

QUESTION.—Can a Lodge, situated within the Jurisdiction of, and hailing from, the Grand Lodge of Canada, lawfully work any Ritual but that adopted and recommended by the Grand Lodge of Canada?

ANSWER.—Certainly not. See Book of Constitution, clause 21 “of Private Lodges.” The Ritual as exemplified by the Grand Lodge, must be used by Subordinate Lodges.

QUESTION.—Can applications for affiliation be received and acted upon by a Lodge, U. D.?

ANSWER.—They can.

QUESTION.—Can a petition, received at a regular meeting on St. John's Day, be acted upon at the next regular meeting, a week or two only having elapsed between said meetings?

ANSWER.—Yes, if there were seven clear days between the meetings referred to.

QUESTION.—Can a candidate initiated at a regular meeting, on the 9th of June, receive the second degree at the regular meeting, on St. John's Day?

ANSWER.—No, except by dispensation from the M. W. Grand Master, see section 12 of Private Lodges, in Book of Constitution.

QUESTION.—Must a resolution be passed, before a petition can be placed on the minutes, or is it necessary to read the petition only, before it is recorded?

ANSWER.—A candidate must be proposed and seconded in the usual manner, before his name can be entered on the minute book for the privileges of Freemasonry.

At Rest.

DROWNED, while bathing at Port Dalhousie, Ont., on the 4th instant, Bro. Geo. T. Malcolmson of Hamilton, Ont.

Brother Malcolmson first saw light in St. John's Lodge, No. 40, in the beginning of 1853, and was for many years a subscribing member of that Lodge. He was exalted in St. John's Chapter, No. 6, on 8th December, 1858.

“The attendance of relatives, friends, and citizens generally to accompany the remains of the late Capt. Malcolmson to their last resting place, was exceedingly large, the funeral cortege extending over a very long distance. Being a prominent member of the Masonic order, the brethren of the various city lodges assembled in large numbers forming a procession of greater length than any of a similar kind we remember having seen for many years past. Among brethren of distinction who were present, we noticed Deputy Grand Master Seymour, of St. Catharines, and others, who had come to Hamilton specially for the occasion. The suddenness of the deceased's departure, and all the circumstances connected therewith, made the occasion one of unusual solemnity. The Rev. A. B. Simpson, family pastor of the deceased, officiated both at the house and at the burial; and at the church in the evening delivered a most excellent discourse having direct reference to the melancholy event. The Masonic rites at the grave were conducted by R. W. Bro. T. B. Harris and R. W. Bro. R. Bull. It is seldom, indeed, that we have had to chronicle the death of any one whose amiability of disposition and genial manners, seemed so invariably to gain the lasting esteem and regard of all with whom he came in contact. His loss will be keenly felt and regretted not only by his mourning widow and relatives, but by a large number of the general community to whom he has been so long and popularly known.”—*Hamilton “Times.”*