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No. 3.

ANCIENT MASONIC LODGES.

THE ALNWICKE MS. AND RECORDS OF THE ALNWICKE LODGE.

BRO. E.T. TURNBULL, W.M. of the Alnwick Lodge, kindly placed in our hands for perusal and publication the records of the Alnwick Lodge, the rules of which are dated the 29th of September, 1701, and are signed by the members belonging to the lodge of that period, and subsequently as late as August 31st, 1722. At the commencement is a good copy of the "Masons' Constitution," evidently of date A. D. 1701, or a little earlier, and certainly a transcript from a much older document. It is similar to the "York Constitutions of A. D. 1704," which we made known to the Craft, in the "Masonic Annual for 1871" (M. C. Peck and Son, Hull). It differs, however, from it and other MSS. in some few unimportant particulars, and belongs to a year in which no other was written of those still preserved. An exact copy may be found in our "Old Charges." The following beginning to the MS. is unique.

"Draw near unto me, ye unlearned, and dwell in the house of Learning."

"In the hands of the Craftsmen shall the work be commanded."

Ecclesiasticus, cap. 5, ver. 23.

Ecclesiasticus, cap. 9, ver. 19.

Then follows the commencement of the MS. proper:

"The might of the Father of heaven with the wisdom of His Glorious Son, through the Grace and Goodness of the Holy Ghost, Three persons in one Godhead be with us at our beginning, and give us grace soe to govern us here in our living That we may come to his Blisse thatt never shall have ending. Amen."

It finishes with—

"These charges thatt we have reckoned, and all other thatt belongeth to Masonry you shall truly keep and well observe, so helpe you God and Holy-doom, and this Book to the uttermost of your power." FINIS.

The rules of the lodge are of much importance as they are dated A. D. 1701, and immediately follow the MS.; besides which their antiquity is such as to attach much value to the clauses then agreed on as the laws for the members, and are the earliest lodge laws as yet made public. They are headed :

Orders to be observed by the company and Fellowship of Free Masons at a lodge held at Alnwick Sept. 29, 1701, being the genll. head meeting-day.

1st. First it is ordered by the said fellowship thatt there shall be yearly Two Wardens chosen upon the said Twenty-ninth of Sept. being the Feast of St. Michael the Arch-

angel, which Wardens shall be elected and appointed by the most consent of the Fellowship.

2nd. Item thatt the said Wardens Receive summonie and sue all such penalties and Forfeitures and Fines, as shall in any wise be amongst the said Fellowship, and shall render and yield up a just Account att the year's end of all such fines and forfeitures as shall come to their hands, or oftner if need require, or if the Master and Fellows list to call for them, for every such offence to pay £0 6s. 8d.

3rd. Item, Thatt noe Mason shall take any worke by task or by Day, other than the King's work, butt thatt att the least he shall make Three or Four of his Fellows acquainted therewith, for to take his part; paying for every such offence £3 6s. 8d.

4th. Item, Thatt noe Mason shall take any work thatt any of his Fellows has in hand with all to pay for every such offence the sum of £1 6s. 8d.

5th. Item, Thatt noe mason shall take any Apprentice, Enter him and give him his charge within one whole year after. Nott soe doing, the Master shall pay for every such offence £0 3s. 4d.

6th. Item, Thatt every master for Entering his apprentice shall pay £0 os. 6d.

7th. Item, Thatt every mason when he is warned by the Wardens or other of the Company, and shall nott come to the place appointed, Except he have a reasonable cause to shew the Master and Wardens to the contrary; Nott soe doing shall pay £0 6s. 8d.

8th. Item, Thatt noe Mason shall throw his Fellow or give him the lye or any ways contend with him or give him any other name in the place of meeting than Brother or Fellow, or hold any disobedient argument, against any of the company reproachfully, for every such offence shall pay £0 os. 6d.

9th. Item, There shall noe apprentice after he has served seven years be admitted or accepted but upon the Feast of St. Michael the Archangel, paying to the Master and Wardens £0 6s. 8d.

10th. Item, If any Mason either in the place of meeting or att work among his Fellows, swear or take God's name in vain thatt he or they so offending shall pay for every time £0 5s. 4d.

11th. Item, Thatt if any Fellow or Fellows shall at any time or times discover his master's secretts, or his owne, be it nott onely spoken in the Lodge or without, or the secrettes or councill of his Fellows, thatt may extend to the Damage of any of his fellows, or to any of their good names; whereby the Science may be ill spoken of, For every such offence shall pay £1 6s. 8d.

12th. Item, Thatt noe Fellow or Fellows within the lodge shall att any time or times call or hold Assemblys to make any mason or masons free: Not acquainting the Master or Wardens therewith For every time so offending shall pay £3 6s. 8d.

13th. Item, Thatt noe Rough Layers or any others thatt has not served their time, or admitted masons, shall work within the Lodge any work of masonry whatsoever (except under a Master) for every such offence shall pay £3 13s. 4d.

14th. Item, Thatt all Fellows being younger shall give his elder fellows the honor due to their degree and standing. Alsoe thatt the Master Wardens and all the Fellows of this lodge doe promise severally and respectively to performe all and every the orders above named, and to stand by each other (but more particularly to the Wardens and their successors) in suing for all and every the forfeitures of our said Brethren, contrary to any of the said orders, demand thereof being first made.

Sixty-nine signatures are attached, some of which were written A. D. 1701, when the rules were inserted in the book, and the remainder were appended according to the dates of initiation: e.g., "Patrick Mills 1706, made Free Decr. 27th, and George Potts made free this 20th Jany., 1708." To some of the names marks are attached in the form of monograms, &c. The records are mostly taken up with the narration of fines, the arrangements for indentures, and such like, as from the earliest minute to the last (ranging from 1703 to 1757) the lodge was of an operative character, and the members assembled for the purpose of aiding one another in sickness, for the preservation of their secrets as Freemasons, and for the proper conduct of Master and Fellows both *within* and *without* the lodge. The earliest minute of the Alnwick Lodge preserved is dated October 3rd, 1703:

"Item. Itt is agreed by us whose names is under written thatt Wm. Balmrow for a breach of ye 12 Artickole shall be prosecuted according to Law, and furder James Mills of some other offence thatt will be mad appear at time convenient."

On Dec. 27th, 1705: "Itt is agreed and concluded upon by the genll. consent of the Lodge thatt James Mills and James Gammon, Matthew Doores [these names are all

subscribers to the orders of A. D. 1701] Jno. Kennington and others, offenders. be prosecuted and find Nobles each for their absence from Warkworth and Alnwick Lodge, as witness or. hands the day & year above written. The Fines upon the said offenders, to be forthwith prosecuted as agreed by us present this day at the Lodge holden at Alnwick." (Signed) ———.

At the Lodge held ——— 1706 (?) several brethren, "for not meeting at the Lodge held on this Day at the usual place upon due summons are fined six shillings Eightpence each of them."—Signed by Thomas Davidson, master, and 14 members.

Dec. 27th, 1707: "Agreed upon by the consent of this Lodge holden at Alnwick this St. Jnos. Day, the Day and year above written Thatt James Mills of Alnwick aforesaid is by general consent of the sd. lodge chosen and elected master of the sd. Lodge. Thos Dally jr. and Thos. Davidson Wardens."

Fines and prosecutions were common to the early Scottish lodges also. The next election occurred 27th Dec., 1708.

At Alnwick Dec. 27th, 1710: "Its ordered by the genll. consent of our Lodge that on the Third Day of February next after the Date hereof that all the Brothers and Fellows concerned in the sd. Lodge then & there to appear & to concert & enquire into all such offences contrary to the Orders and Constitutions of the sd. Lodge and to put the same in Execution, according to Law, as they shall answer the contrary the Penalty for not answering on the Day aforesaid six shillings, eightpence, as witness our hands the Day and year above written."

(Signed.)

THOMAS DAVIDSON, Master;
MATTHEW FORSTER } Wardens;
DARRICK MILLES }
and Brethren.

Then follow several instances of fines for non-attendance and disobedience. The next minute is the most important of those recorded, and is the only instance we can find of sermons being preached on behalf of the society, or, indeed, of any public appearance of the members of the Lodge in the book. That the Masons walked in procession with their aprons on, and that the Masters for the time being were held responsible for such taking place annually, the record proves clearly; and these old minutes are therefore of much interest, apart from the importance necessarily attached to the "MS. Constitution" of A. D. 1701, which prefaces the volume:

That at a true and perfect Lodge kept at Alnwick in the house of Mr. Thomas Davidson, then one of the Wardens of the said Lodge the twentieth Day of this instant Jany. 1708. It was ordered that for the future noe member of the said Lodge Master Wardens, or Fellows should appear at any Lodge to be kept on St. John's Day in Christmas without his apron and common square fixed in the belt thereof; upon pain of forfeiting two shillings sixpence, each person offending, and that care be taken by the Master and Wardens for the time being that a Sermon be provided and preached on that day at the Parish Church of Alnwick by some clergyman at their appointment: when the lodge shall appear with their aprons on and common squares as aforesaid, and that the Master and Wardens neglecting their duty in providing a clergyman to preach as aforesaid shall forfeit the sume of Tenn Shillings. The severall forfeitures to be disposed of as the then Lodge shall direct, and all persons offending shall upon refusall of paying the severall mulcts above mensioned shall be excluded the said Lodge.

Witnesse our hands the said Twentieth Day of Jany. 1708.

JAMES MILLES, Master of the aforesaid Lodge.
THOS. DAVIDSON } Wadens of the said
JOHN CHARLTON } Lodge.
(and eleven others.)

The next minute is dated Alnwick, 27th December, 1748, and

"Is to certify that we whose names are hereunder subscribed are made Free Bros. of the said Lodge holden at the house of Mr. Thos. Harrison, jr., Alnwick. The Lodge elected as follows: Roger Robson in Thropton chosen Master; George Snowdon and Richd. Atkinson, Wardens; Cuthbt. Yeuns, Robt. Snowdon, and Wm. Anderson, Bros. to the assistance of the said lodge."

The minute is also signed by twelve other brethren. It appears as if several leaves had been removed, and in fact in some places the remains of a few pages are distinctly visible. The proceedings sometimes are

well recorded, but generally speaking the minutes are not well written. The MS. Constitutions, however, and the orders of A. D. 1701, are good specimens of caligraphy. That the lodge continued true to its operative origin even in latter years is evident from the fact that *all the business* transacted at the meetings had reference simply to Operative Masonry in one form or other. On Saturday, 31st December, 1748,

“It was ordered that all apprentices that shall offer to be admitted into this Lodge, after serving due apprenticeship, shall pay for such admittance Ten shillings. Also that all other persons and strangers (*not serving a due apprenticeship*) that shall apply to be admitted into said Lodge, shall pay for such admittance the sum of Seventeen shillings. The meeting days for said Society to be the 24th day of June and the 27th day of Decr. in every year.”

Certain fines are then agreed on, and officers chosen. It was

“Ordered that none shall be admitted into the said Lodge under the age of 21 or above 40. Also that in case of any of the said members of the said Society shall fail in the world, Its ordered that there shall be paid weekly out of the said Lodge 4s. Producing proper certificates of the same, and when able, the said sum to be withdrawn.”

On the 24th June, 1749, provision was made for the relief of the wives and children of deceased members to the extent of half a crown weekly. It was also.

“Ordered that there shall be paid out of the said Lodge Dan. Cuthbertson musicians the sum of Ten shillings yearly (to wit) 5s. at Christmas and 5s. at Midsummer.

The same sum was also agreed to be paid to Mr. Nich. Brown, as Clerk to the Society and in like manner. At this lodge (24th June, 1749) there was left “in the Box or Lodge” £3 4s. On the 27th December in the same year the amount was raised to £7 5s. 10d. The largest sum recorded was at the lodge held June 24th, 1756, when a net balance was declared of £51 16s. 10d. The following entry is made :

“Inrollments of Apprentices—James Swan bound apprentice to Patrick Mills, November, 1751; Edward Robinson bound apprentice to Michael Robinson, April, 1752.”

We find that these two Master Masons (*i.e.* Mills and Robinson) were members of the lodge.

The minutes conclude with a statement of accounts dated “June ye 24th, 1757,” and mentions that two shillings were “paid for Travelling Brother.” Whether any but operative Masons were admitted we cannot determine from the volume of records. It is probable other than Masons were accepted as members, which, after all, would be nothing unusual, for gentlemen were received into operative lodges in the seventeenth century. Mainly, however, if not *wholly*, the Alnwick Lodge was an operative one, and was for the protection of the Craft and the benefit of the Craftsmen. The question as to “Three Degrees” being worked prior to A. D. 1720, receives no additional light from these minutes. In common with all old Lodge Records that we have examined there is a uniform silence as to Masonic *degrees* of any kind, and we do not think that these Alnwick Lodge Minutes are likely to prove more than usually valuable, although, of course, these being the earliest of their kind yet discovered in England gives them a peculiar prominence, and confers a special English value on their contents. In Scotland the fact of lodge records dating back to 1701 is nothing uncommon.—*Bro. William James Hughan.*

THE LEGEND OF THE SMITH.

Of all the myths that have prevailed among the peoples of the earth, scarcely any has a greater antiquity or a more extensive existence than that of the smith who worked in metals and fabricated shields and swords for warriors or jewelry for queens and noble ladies. Such a myth is to be found among the traditions of the earliest religions, and being handed down uninterruptedly through ages of popular transmission, it is preserved with various natural modifications in the legends of the Middle Ages, from Scandinavia to the most southern limit of the Latin race. Long before this period it may be recognized in the mythology and the folk lore of India, of Greece, and Rome.

Freemasonry in its most recent form, while adopting as a part of its legendary system the story of Hiram Abif, has strangely distorted its true features as exhibited in the books of Kings and Chronicles; and, without any historical authority, transformed the Scriptural idea of a skilled smith into that of an architect and builder. Hence, in the ritual language of Speculative Masonry, the Widow's Son is constantly called "The Builder;" and to him is supposed to have been entrusted the superintendence of the Temple during its construction, and the guidance and control of those workmen—the stone-squarers and masons—who were engaged in the labor of erecting it.

To divest this legend of its corrupt form, and to give to Hiram Abif his true position among the workers at the Temple, cannot affect, in the slightest degree, the symbolism of which he forms so important a part. Whether we make Hiram Abif the Chief Builder and the Operative Grand Master at the Temple of Solomon, or whether we give that position, as is done in some Masonic rites, to Adoniram, who was, however, a tax-gatherer, the symbolism will remain unaffected, because the symbolic idea rests on the fact of a Chief Builder having existed, and it is immaterial to the development of the symbolism what was his true name. The instruction intended to be conveyed in the legend of the third degree must remain intact, no matter whom we may identify as its hero; for he represents truly neither Hiram nor Adoniram, nor any other individual person, but man in the abstract.

It is, however, important to the truth of history that the real facts should be eliminated out of the mystical statements which envelope them. And it will add interest to the system of Masonic ritualism, if we shall be able to trace in it any remnant of that oldest and most interesting of legends, the legend of the Smith, which, as I have said, has so universally prevailed in the most ancient forms of religious faith.

Before investigating the "Legend of the Smith" in reference to Freemasonry, it will be better to inquire into the character of the legend as it existed in the old religions and in the mediæval myths. We may then inquire how this legend, adopted in Freemasonry in its stricter ancient form, became, afterwards, confounded with the legend of a Temple Builder.

If we go back to the oldest of the mythologies, that which is taught in the Vedic hymns of the ancient Aryans, we shall find the fire-god Agni, whose flames are described as being "luminous, powerful, fearful, and not to be trusted."

The element of fire thus worshiped by the primeval Aryans, as an instrument of good or of evil, was subsequently personified by the Greeks. The Vedic hymns, referring to the continual renovation of the flame, as it was once fed by fuel, called Agni, Yavishtha, the ever young. From this the Greeks got their Hephaistos, the mighty workman, the immortal smith, who forged the weapons of the gods, and, at the prayer of Thetis, fabricated the irresistible armor of Achilles. The Romans borrowed from their Aryan ancestors the same idea of the potency of fire, and personified it in their Vulcan, a name evidently derived from the Sanscrit *Uka*, a firebrand, although a similarity of the sound, has led many etymologists erroneously to deduce the Roman Vulcan from the Semitic Tubal Cain. Indeed, until the modern discoveries in comparative philology, this was the universal opinion of the learned.

Hephaistos, or Vulcan, kindling his forges in the isle of Lemnos, and, with his Cyclops journeymen, beating out and shaping and welding the red-hot iron into forms of spears and javelins and helmets and coats of mail, was the southern development of the Aryan fire-god Agni. "Vulcan," says Diodorus Siculus, "was the first founder of works in iron, brass, gold, silver, and all fusible metals; and he taught the uses to which fire might be applied by artificers." Hence he was called by the ancients the god of blacksmiths.

The Scandinavians, or northern descendants of the Aryan race, brought with them, in their emigration from Caucasus, the same reverence for fire and for the working of metals by its potent use. They, however, created no god of fire, but invented their legends of a skilled smith, beneath whose mighty blows upon the yielding iron swords of marvelous keenness and resistless strength were forged, or by whose wonderful artistic skill diadems and bracelets and jewels of surpassing beauty were constructed. Hence, the myth of a wondrously cunning artisan was everywhere found, and the

Legend of the Smith became the common property of the Scandinavian and Teutonic nations of so impressive a character that it continued to exist down to mediæval times, and traces of it have extended to the superstitions of the present day.

Among the Scandinavians we have the legend of Volund, whose story is recited in the Volunddarkvitha, or Lay of Volund, contained in the Edda of Sæmund. Volund (pronounced as if spelled *Wayland*) was one of three brothers, sons of the Alf-king, that is to say, of a supernatural race. The three brothers emigrated to Ulfdal, where they married three Valkyries, maidens of celestial origin, whose attributes were similar to those of the Greek *Parcæ*. After seven years the three wives flew away, to pursue their allotted labor of visiting battle-fields. Two of the brothers went in search of their errant wives; but Volund remained in Ulfdal. He was a skillful workman at the forge, and occupied his time in fabricating works in gold and steel, while patiently awaiting the promised return of his beloved spouse.

Niduth, the king of the country, having heard of the wonderful skill of Volund as a forger of metals, visited his home during his absence and surreptitiously got possession of some of the jewels which he had made, and of the beautiful sword which the smith had fabricated for himself. On the return of Volund, he was seized by the warriors of Niduth, and conducted to the castle. There the queen, terrified at his fierce looks, ordered him to be hamstrung. Thus, maimed and deprived of the power of escape or of resistance, he was confined to a small island in the vicinity of the royal residence, and compelled to fabricate jewels for the queen and her daughter, and weapons of war for the king. It were tedious to recount all the adventures of the smith while confined in his island prison. It is sufficient to say that, having constructed wings by which he was enabled to fly, which reminds us of the Greek legend of *Dædalus*, he made his escape, having first by stratagem dishonored the princess and slain her two brothers.

This legend of "a curious and cunning workman" at the forge was so popular in Scandinavia, that it extended into other countries, where the Legend of the Smith presents itself under various modifications.

In the Icelandic legend, Volund is described as a great artist in the fabrication of iron, gold, and silver. It does not, however, connect him with supernatural beings, but attributes to him great skill in his art in which he is assisted by magic.

The Germans had the same legend at a very early period. In the German legend, the artist is called *Wieland*, and he is represented as the son of a giant named *Wade*. He acquires the art of a smith from *Minner*, a skilled workman, and is perfected by the dwarfs in all the operations of the forge, as an armorer and goldsmith. He goes of his own accord to King *Nidung*, where he finds another skilled smith named *Amilius*, with whom he contends, and kills him with his sword *Misnung*. For this offense he is maimed by the king, and then the rest of the story proceeds very much like that of the Scandinavian legend.

Among the Anglo-Saxons we find the legend not varying much from its original type. The story, where the hero receives the name of *Weland*, is contained in an ancient poem, of which fragments only unfortunately remain. The legend had become so familiar to the people that King *Alfred*, in his translation of the "Consolations of Philosophy," by *Boethius*, where the author alludes to the bones of the Roman Consul *Fabricius*, in the passage "ubi nunc sunt ossa *Fabricii*," (where now are the bones of *Fabricius*?) thus paraphrases the question: "Where now are the bones of the wise *Weland*, the goldsmith that was formerly most famous?" *Geoffrey of Monmouth*, afterwards, in a Latin poem, speaks of the gold and jewels and cups that had been sculptured by *Weland*, which name he latinizes as *Gueilandus*.

In the old French chronicles we repeatedly encounter the legend of the skillful smith, although, as might be expected, the name undergoes many changes. Thus, in a poem of the sixth century, it is said that in a combat of *Walter de Varkastein*, he was protected from the lance of *Randolf* by a cuirass made by *Weiland*.

Another chronicle of the twelfth century tells us that a count of *Angouleme*, in a battle with the Normans, cut the body and the cuirass of the Norman king in twain at a single stroke with his sword *Durissima*, which had been made by *Walander*, the smith. A chronicle of the same period, written by the monk *John of Marmontier*, describes the magnificent habiliments of *Geoffrey Plantagenet*, Duke of Normandy, among which, says the author, was "a sword taken from the royal treasury, and long since renowned. *Galannus*, the most skillful of armorers, had employed much care and labor in making it." *Galans* is the name bestowed in general on this skilled smith, and the French romances of the twelfth and thirteenth centuries abound in references to swords of wondrous keenness and strength that were fabricated by him for the knights and paladins.

There was another smith, named *Dionises*, the brother of *Galans*, who was famous for the manufacture of swords and armor. In the romances of *Godfrey of Bouillon*, there is mention of another smith, named *Antequites*, "who was," says the troubadour,

"during twenty-five years, adored as a god. To him belonged Israel's and the skillful Galans. It was there they learnt the art of forging, in which they excelled."

So fully had the Scandinavian sagas, the Saxon and the German chronicles, and the French romances spoken of this mystical smith, that the idea became familiar to the common people, and was handed down in the popular superstitions to a comparatively modern period. Two of these, one from Germany and one from England, will suffice as examples, and show the general identity of the legends and the probability of their common origin.

Hermann Harrys, in his "Tales and legends of Lower Saxony," tell the story of a smith who dwelt in the village of Hagen, on the side of a mountain about two miles from Osnabruch. He was celebrated for his skill in forging metals; but being discontented with his lot and murmuring against God, he was supernaturally carried into a cavernous cleft of the mountain, where he was condemned to be a metal king, and resting by day, to labor by night at the forge for the benefit of men, until the mine in the mountain should cease to be productive.

In the cool mine, says the legend, his good disposition returned, and he labored with great assiduity, extracting iron ore from its veins, and at first forging household and agricultural implements. Latterly he confined himself to the shoeing of horses for the neighboring farmers. In front of the cavern was a stake fixed in the ground, to which the countryman tied his horse which he wished to have shod, and on a stone near by he laid the necessary fee. He then retired; and returning in due time, found the task completed; but the smith, or, as he was called, the Hiller, would never permit himself to be seen.

Similar to this is the English legend, which tells us that in the vale of Berkshire, at the foot of White Horse Hill, evidently the site, from the stones which lay scattered around, of a Druidic monument, formerly dwelt a person called Wayland Smith. No one ever saw him, for the huge stones afforded him a hiding place; but when his services were required to shoe a horse, the horse was left among the stones, and a piece of money placed upon one of them. The owner of the animal then retired, and, after some time returning, found the horse shod and the money gone. The modern English reader will be familiar with this story from the use made of it by Sir Walter Scott, in his romance of *Kenilworth*.

It is evident from what has been said that the smith, as the forger of metals, and the fabricator of arms for the battle-field, of jewels for the boudoir, and implements of agricultural and household use, was a most important personage in the earliest times—deified by the ancients and invested by the moderns with supernatural gifts. It is equally evident that this respect for the smith above all other artisans was prevalent in the Middle Ages.

It is not, therefore, to be wondered at that the idea should have been incorporated into the secret societies of the Middle Ages, and adopted by the Masons, at first by the Operative branch, and afterwards in a modified and corrupted form by the Speculative. The history of the connection of the Legend of the Smith with the Legend of the Craft is worthy of investigation.

In most of the old manuscript constitutions of the Operative Masons we find the Legend of the Craft, and with it a reference to Tubal Cain. Thus, in perhaps one of the oldest, that known as the "Cooke Manuscript," it is said; "Ye shall understand that this son, Tubal Cane, was founder of Smith's craft and of other crafts of metal—that is to say, of iron, of brass, of gold, and of silver, as some doctors say."

Again, in the Landsdowne Manuscript, a hundred years later, there is the same mention of Tubal Cain who "formed the Smith Craft of gold and silver, iron and copper, and steel;" and in all other manuscripts we find the same reference.

Nothing but the prevalence of this mediæval legend of the smith Volund will, I think, account for this reference to the Father of Smith Craft in the legend which should have been exclusively appropriated to Stone Craft. There is no connection with the forge and the trowel which authorizes, on any other ground, the honor paid by stonemasons to a forger of metals—an honor so marked, that in time the very name of Tubal Cain came to be adopted as a significant and important word in the Masonic ritual.

Afterwards, when the Operative art was superseded by the Speculative science, the latter supplemented to the simple Legend of the Craft, which had been invented by the former, their more recondite Legend of the Temple. In this legend the name of Hiram, whom the King of Tyre had sent with all honor to the King of Israel to give him aid in the construction of the Temple, is introduced. But it is not the first time that this character is made known to the fraternity. He is mentioned also in the old Legend of the Craft. In the Cooke Manuscript it is said: "Solomon had fourscore thousand Masons at his work. And the king's son of Tyre was his Master Mason." This is all that is said of him in this manuscript of the latter part of the fifteenth century. In the next century the legend is enlarged by the interpolation of new incidents;

and in the Landsdowne Manuscript this "son of Hiram" is said to have been "Master of geometry, and chief master of all his [Solomon's] masonry, and of all his graving, carving, and all other masonry that belonged to the Temple." The story is so repeated, with but little variation, in succeeding manuscripts of the sixteenth and seventeenth centuries. A name is, however, given to him, which is sometimes Ajuon and sometimes Agnon, but he is always identified as the "son of Hiram, King of Tyre."

In the beginning of the eighteenth century, when what is called the revival of Freemasonry took place, there was a continuation of the general idea that this personage was the chief Mason at the Temple; but the name of Hiram Abif is now first found in a written or printed record. Anderson, in the first edition of the "Constitutions," published in 1723, calls him "the most accomplished Mason upon earth," and in a note "the prince of architects." This character has adhered to him in all subsequent time, and the unwritten legend of the present day represents him as the "Chief Builder of the Temple," the "Operative Grand Master," and the skillful architect, by whose elaborate designs on the trestle-board the craft were guided and the edifice constructed.

Now, it will be interesting to compare these attributes of Hiram Abif with the Scriptural account of the same person, the only authentic account that we have of him.

The first description of him with which we meet is that contained in first book of Kings, chapter vii, verses 13 and 14; it is in these words: "And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding, and cunning to work all works in brass, and he came to King Solomon and wrought all his work."

The next account is in the second book of Chronicles, chapter ii, verses 13 and 14. It is in the epistle of the King of Tyre to King Solomon, and in these words,

"And now I have sent a cunning man, endued with understanding, of Hiram my fathers, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilled to work in gold and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David, thy father."

This was in reply to the application of Solomon, that Hiram would send him such a workman. The application is contained in the seventh verse of the same chapter, and is in these words:

"Send me now therefore, a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple and in crimson, and in blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide."

The words in the original, which designate the profession of Hiram Abif, are KHoReSh NeKHoSHeT, a worker in brass. Dr. Adam Clarke calls him "a very intelligent coppersmith." The error into which the modern Masonic writers have fallen, in supposing him to have been a stonemason, has arisen from the mistranslation in the authorized version of the passage in Chronicles, where he is said to have been "skilled to work in gold, and in silver, in brass, in iron, in stone, and in timber." The words italicized are, in the original, BaABaNiM VeBaGNeTSiM, in stones and in woods, that is, in precious stones and in woods of various kinds. That is to say, beside being a coppersmith, he was a lapidary and a carver and gilder. The words in the original are in the plural; and therefore the translation, "in stone and in timber," is not correct. The word *eben*, Gesenius says, is used by way of excellence to designate a precious stone, and its plural *abanim* means, therefore, precious stones.

The work done by Hiram Abif in the Temple is fully recounted in the first book of Kings, chapter vii, verses 15 to 40, and is briefly recapitulated in verses 41 to 50. It is enumerated in the 3d and 4th chapters of the second book of Chronicles, and in both books care is taken to say that when this work was done, the task of Hiram Abif was completed. In the first book of Kings, (vii, 40) it is said; "So Hiram made an end of doing all the work that he made King Solomon for the house of the Lord." In the second book of Chronicles, (iv, 11.) the statement is repeated thus: "And Hiram finished the work that he was to make for King Solomon for the house of God."

This same authority leaves us in no doubt what that work was to which the skill of Hiram Abif was devoted. It was, says the book of Chronicles, "the two pillars, and the two pommels and the chapters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters which were on the top of the pillars; and four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which were upon the pillars. He made also bases and lavers made he upon the bases; one sea, and twelve oxen under it. The pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram his father make to King Solomon for the house of the Lord, of

bright brass." These last words, translated in our authorized version, "did Hiram his father make to King Solomon," are in the original GNaSHaH KHURaM ABIV LaMeLeCH SHeLoMoH—literally, "made Khuram Abiv to King Solomon," and it is from this expression, *Khurum Abiv*, that the Masons have derived their appellation of *Hiram Abif*.

Enough has been said to show that the labors of Hiram Abif in the Temple were those of a worker in brass and in precious stones, in carving and in gilding, and not those of a Mason. He was the decorator, and not the builder, of the Temple. He owes the position which he holds in the ritual of Masonry not to any connection with the art of architecture, of his knowledge of which there is not the slightest mention in the books of Kings or of Chronicles, but, like Tubal Cain, to his skill in bringing the power of fire under his control, and applying it to the forging of metals.

The high honor paid to him is the result of the influence of that universally spread "Legend of the Smith," which recounted the wondrous deeds of Volund, or Weland, or Wayland, in the Middle Ages. The smith was, in the mediæval traditions, in the sagas of the North, and in the romances of the South, the maker of swords and cuirasses; in the symbolism of Masonry he was transmuted into the fabricator of holy vessels and sacred implements. But the idea, that of all crafts Smith Craft was the greatest, was unwittingly retained and adopted by the Masons, when, unmindful of their own more noble science of architecture, they elevated the skillful smith of Tyre to the highest place in their Temple ritual.

The spirit of iconoclasm has been doing much to divest the history of Masonry of all fabulous assumptions. This attempt to give to Hiram Abif his true position is in that spirit of iconoclasm. But the doctrine here advanced will not affect in the slightest degree the part assigned to Hiram Abif in the symbolism of the third degree. Whatever he may have been, he must have stood in the confidence of Kings Solomon and Hiram, and he might be well supposed entitled to the exalted part bestowed upon him in the Legend of the Craft and in the modern ritual. He is still, whether smith or mason, the representative in the third degree of man laboring in the temple of life, and the lesson of his tried integrity and his fate is still the same.

As Masons, viewing the whole tradition as a symbolic myth, we may be content to call him an architect, the first of Masons, and the chief builder of the Temple; but as historians, we can know nothing of him that is not supported by authentic and undisputed authority, and therefore we must look upon him as the ingenious artisan who worked in metals; in short, as the Tyrian, and hence the Masonic, development of the ancient as well as the mediæval "Legend of the Smith." He is really the Volund or Wayland of the Masonic myth, changed by mistaken tradition from a worker in brass to a worker in stone.—*Albert G. Mackey, M. D.*

THE LOST LODGE.

JACOB BRONSON is a Masonic enthusiast. Whatever he undertakes to do he "goes through it" with a *vim*. This was particularly marked in his ascent through the mystic grades. The whole month subsequent to his reception of the first degree was so given up to its study that when presented for the second, he had mastered the fundamentals—*esotery* and *exotery*, in the most thorough and exhaustive manner to the astonishment of the Craft.

Nor did this enthusiasm slacken in his after career. Each subsequent degree was attacked with equal ardor and conquered with equal thoroughness and brilliancy. Placed at first in an inferior position as an officer, he acquired the details of his position performed its duties with vigor, and made an office honorable and important which had hitherto been deemed trivial. Advanced to places of greater trust, he brought the same energy to bear upon them, and when, in due course of time, his fellow members honored themselves by placing him under the "G," as the representative of the wise king, he transformed the plain chair into a throne, the gavel into an implement of power, and the office itself into a semblance of dignity and authority never before dreamed of in that lodge. Such was Brother Jacob Bronson, of one of whose remarkable and mysterious "experiences" the present tale will treat.

It was a fine autumn morning that our hero, gun in hand, walked through a distant portion of the settlement for the purpose of killing game. His dogs soon winded a fine buck, which in passing, received a ball from the steady aim of their master, but shooting forward like an arrow, was soon lost to sight. Jacob pursued it with the ardor which was the part of his nature, but the afternoon was well advanced before the animal, crippled as it had been, could be overtaken. At last, however, the stricken quarry lay dead before him, the tired hunter threw himself for a breathing spell by its side, and then for the first time since morning Jacob began to look around and wonder where he was.

Everything appeared novel before his eyes. The vegetation, instead of presenting the dry and sombre appearance of an autumn day, was green and luxuriant.

On the banks of the creek near by, he saw the tall cane growing which he would have sworn never grew in his district before. Near by it, in the flat lowlands, was the holly, equally a stranger to the region in which Jacob lived. Looking more closely to the objects within his ken, Jacob observed to his utter consternation a *country graveyard*, with its high rail fence, its scattered graves marked by rude stones, and, greatest wonder of all, on the side of the burying ground next to him, a *grave newly dug*. Where was he? What did all this portend? His hair rose in horror on his head. He rubbed his eyes as one awakening from a dream and asked himself if indeed he were going mad! His dogs added to his terror by crouching at his feet, moaning, their hair erect, and their eyes strangely dilated as though they saw something unearthly near by.

At this moment the affrighted hunter caught the glimpse of a procession coming over a gentle rise, but a short distance before him, and bearing directly towards the graveyard. A venerable man armed with a sword led the way, followed by two others who walked side by side with rods in hand. Then came a long file, two and two, marching in silence with downcast eyes and measured steps. It needed not the white aprons, the rods of the Stewards and Deacons, the jewels and columns of the Wardens, the open Scriptures and gavel of the Master to show Jacob Bronson that this proceeding was a funeral march of the *Freemasons*? Last in the sad array came a coffin borne by six.

The amazed beholder retained his senses sufficiently to see that there were no mourners; but how it was he took from the hands of the Marshal an offered apron and fell into ranks; how it was he found himself standing by the head of the grave at the Master's side, singing the funeral ode, joining in the solemn circumambulation, depositing the evergreen with its balsamic odor, and throwing in a handful of "earth to earth;" how it was that when all was done he found himself walking unresistingly away from the grave with that newly-found lodge of brothers, and marching, he knew not whither, Jacob Bronson has never been able to explain. He can only aver to the facts as this veritable Chronicle presents them.

The procession marched, Jacob thinks, more than a mile after the burial. The shades of evening were fast coming down when they approached the lodge room. This was in the upper storey of a small country church, but how such a church and such a lodge could be located within a day's ride of Bronson's dwelling was a mystery that he vainly attempted to unravel. Several times he turned to the nearest brother in the procession to question him, but something weird and mysterious about the whole affair seemed to restrain him, and he decided to see the affair quietly to the end.

Entering the lodge, Jacob saw a small but very neat and appropriate room fitted up with everything that can conduce to Masonic comfort or illumination. The furniture in size, pattern and position, scrupulously conformed to the requirements of the Masonic Monitors. The ceremonies were performed with an exactness which he had never dreamed of before, or if, in imagination, he had conceived it, no lodge in his acquaintance had in practice ever approximated to it. To such an enthusiast as Jacob Bronson the whole scene, surroundings and accompaniments, was a delicious reality.

Furtively picking up a copy of the by-laws which lay upon the Master's pedestal he read the name "King Solomon's Lodge, No. 33."

The lodge now began a series of exercises intended to commemorate the character of the departed. Speeches were made by seven brethren successively, who drew the moral portraiture of the deceased by the lines of Brotherly Love, Relief, Truth, Temperance, Fortitude, Prudence, and Justice, thus making up the model of a Mason, according to ancient art. These were followed by the Master of the lodge, who repeated the following lines:

THE NARROW BOUNDARY.

So each one stands, a narrow line
Divides the future from the past;
A little space to labor in,
Too brief for purposes so vast.

Those grand designs, whose tracing proves
Our inspiration is from heaven,
Those boundless hopes, those deathless loves,
"Tis but a day to these is given.

Then let us labor, while we can,
Throw off the burdens that oppress,
Redeem this poor and fleeting span,
And look to God to help and bless.

And should we seek, to give us cheer,
Examples of the bold and true,
A cloud of witnesses is here
To prove what laboring men can do.

Several hours were passed in these solemn exercises, and then the lodge was called by the Junior Warden from labor to refreshment. Instantly the door was thrown open, and half a dozen stout fellows entered with baskets and vessels laden with staple country fare. This was spread out, a blessing asked by the chaplain, and all set to with a relish. Cheerfulness ran into hilarity. Jest began to circulate, songs were sung, with whose refrain Brother Bronson was familiar. Presently the master silenced

the confusion and gave as a toast, "Brother Bronson, the Masonic enthusiast; may the allegory of human life ever present new and valued lessons to his mind." Loud cheers followed this, and Jacob found himself standing on his feet essaying to reply, but in vain. He strove to speak, but could not utter a word.

At that moment the Junior Warden hastily observed, "It lacks but a few minutes of the hour." At once the company was scattered, the relics of the feast were hurried into the anteroom, and the craft was called back from refreshment to labor, and every one took in solemn silence his place.

If Jacob had previously been struck by the mysterious solemnity that pervaded the lodge, and the sublimity with which the whole proceedings were conducted, his awe at this stage of the proceedings greatly increased. For a look of earnest expectation mingled with an affectionate yearning for something Jacob Bronson had never seen on human face before. Presently the clock in the lodge-room struck twelve. The Master called up the Lodge, and then with his gavel pointed upward.

An appearance as of a dove, shadowy and indistinct, came out from the ceiling of the room and brooded over the open Scriptures. A strange brilliancy flashed from the letter "G." A rustling sound, accompanied by low and melodious whisperings, filled the hall, and for a few moments occupied all Jacob's attention. When sight and sound passed away, Jacob felt within him a sentiment he had never experienced before. An indefinable love for his Masonic brethren, and for Deity, the Common Father of all, possessed his very soul. Looking around he saw the same feeling expressed upon every face.

The brethren were shaking hands and embracing, exchanging fraternal vows.

Turning to the Master of the Lodge, Jacob threw himself with a gush of uncontrollable emotion ino his arms, and in the act fainted away. * * * * *

When his senses returned Jacob Bronson found himself lying by the game he had slain the day before, and his dogs waiting patiently by his side. It was indeed midnight, but the moon was high, and the place a familiar one, not a mile from his own residence. The surroundings were changed. The cane-brake, the holly, the country grave-yard, and the lodge-room were no more to be seen than though they were part of a dream. Nor could Jacob ever find them. Though he related the story on his return home, just as it is given here, and asserts, impatient of contradiction, that it was no phantasmagoria, yet all his searchings to this day have failed to discover THE LOST LODGE.

USEFULNESS OF FREEMASONRY.

THE utilitarian curls his lips in scorn as he demands: "Where is the usefulness of Freemasonry?" Springing from the Egyptian theocratic government; continued to our day through, as some assert, the Jewish hierarchy; deriving its forms and ceremonies from institutions long since extinct, why does it still linger among the agents devoted to the improvement of mankind? How does it add to a man's wealth? How minister to the desire of gain? Does it aid the enterprising speculator in the pursuit of gold, or assist the eager or ardent aspirant for political honors in the successful accomplishment of his ambitious dreams? No. We look in vain for the vestiges of Masonic intervention in the crowded thoroughfares devoted to avarice and ambition. Her benign influence has been often felt, however, in the hour of peril, amid the scenes of poverty and want, disease and death. Once the cradle of science, the vehicle of education and religion, the practical teacher of the great trust, "JEHOVAH, OUR GOD IS ONE," enforcing, by symbols and ceremonies too striking to fade from the memory, the ameliorating doctrines of a life beyond the grave, and concealing, perhaps, among its recondite mysteries the prophetic announcement of that great atonement by which the final happiness of a sinful race was mercifully wrought;—for what it has been, it may well demand the respect of the wise and the good.

Its present claim to consideration is of no idle character. Is it nothing that Freemasonry, amid the vagaries of wild superstition, the apathy of stolid ignorance, the ingenious folly of perverted wisdom, preserved intact the knowledge of the true God? Is it nothing that around its altars its votaries bow upon the level of equality, and within the walls of its lodges its humblest member acknowledges no superior? Is it nothing, practically, to have overthrown the artificial distinctions of worldly rank and station, and to have united in one universal fraternal bond the high and the low, the monarch and his subject, the peasant and the peer?

Its claim as a useful institution might, perhaps, be strengthened in the estimation of the disciple of utility, by reference to the absolute profit its members have derived from the simple fact of their membership. With a geographical extension commensurate with the limits of the earth, Freemasonry has inculcated her great lessons of Brotherly Love, Relief and Truth, where the glad tidings of revealed religion are made the great good to be sought after, and which upon her altars are always open for inspection.

From the surface to the lowest center—to the highest heavens; from east to west, between north and south, our Symbolic Lodge extends, and within its sacred precincts one universal language greets the sense. Since the wrath of the All-Mighty shattered into ruin the lofty pile of Babel, and confounded there the one language of all the earth, Freemasonry alone, of every human institution, has been permitted, by His providence to mitigate the evil of this catastrophe. The mysterious sign, exempt from Babel's mighty curse, is seen and recognized throughout the world.

These are its physical and individual benefits; its moral influence upon our race has been, and still is, of a most salutary and extensive character. The ranks of the fraternity once comprised the wise and the powerful among the ancient nations of the earth. From our lodges went forth the skill that could heal the sick, bind up the wounded, and cause the blind to see and the lame to walk, so far as human science could accomplish those great objects; from our lodges the great law-givers of mankind drew their lessons of wisdom and experience, whose appropriate precepts still exert their sway, even amid the enlightened of the nineteenth century; from our lodges the great conquerors of the earth derived that civilization whose blessings they were destined, in the pursuit of military glory, to spread abroad throughout a benighted world. Menes, Sethos and Ramses, the records of whose power and dominion are found among the gigantic monuments of a primeval age; the might Assyrian whose existence is alone conjectured from the magnificent memorials that record his sway and indicate his ruthless conquests (erected from the prouder ruins of an older people); the Persian and the Macedonian had alike received the mystic word and seen the triple union *blaze*. The Masonic incident recorded in the life of Alexander the Great is too striking for us to omit. When irritated at the fraternal aid afforded by the Jews to the inhabitants of Tyre, which he had besieged, and the refusal of the Jewish ruler, on account of his oath to Darius, to send auxiliaries, he led his vindictive armies towards Jerusalem, resolved to devastate the country, overthrow and plunder the city, he was met in his obstructed march by Jaddua, the High Priest, *clad in his official robes*; and history says, the haughty conqueror forgot his wrath, knelt before the minister of Jehovah, received his blessing, and turned his disappointed troops to other scenes of conquest and dominion. The reason assigned by the humbled conqueror for this unwonted clemency is wonderfully significant, as related by Flavius Josephus: "That Jupiter Ammon, in a dream, had warned him to avoid a person he would meet, clothed like a High Priest, and he knelt not to the man, but to the name he bore inscribed upon his miter."

Where, but in that branch of Freemasonry, now known as the "Royal Arch," could he have acquired the knowledge intimated in this reply? It was peculiar to the Jewish people alone that the chief functionary of their religious worship wore upon his golden frontlet the mystic name of Jehovah; and the greater singularity is, that the sacred inscription was so arranged that this ineffable name *was not exposed to view*. The Macedonian king must have drawn his veneration for the true God and his knowledge of the accessories devoted to His worship for the same common source with the Hebrew prophet. No other hypothesis will account for this extraordinary fact of history.—*M. W. Bro. John W. Simon.*

FREEMASONRY IN THE UNITED STATES.

[By Clifford P. Mac Calla, E. T., Editor of "*The Keystone*," Philadelphia.]

THE United States of America probably furnish a more striking example of the rapid development of Freemasonry than is afforded by that of any other nation in the world; and there is reason for the belief that the growth of true Masonic spirit has kept pace with the growth of numbers. The body of their membership makes itself felt in their abounding charities, which assume such varied and inconspicuous forms, that the general public, and even many of the Fraternity, have little knowledge of their extent or amount.

The membership includes, individually, there as elsewhere the world over, the more prominent men in all the professions and leading avocations in life—all of whom are proud to be connected with the Ancient Craft, which has included potentates, statesmen, scholars and soldiers among its brethren.

I propose to give, in the present brief article, a hurried, and yet accurate, account of the origin, progress, and present position, of Freemasonry in the United States of America. Tradition and imagination will be carefully disregarded, and facts only will be cited. The time has gone by when intelligent craftsmen will receive any statement as true, merely because it flatters their pride. The truth has come to be considered the highest praise.

The city of Boston, Massachusetts is the mother of Masonry in America. Exactly at what date the earliest lodge was established there, is not known, just as it is not positively known when the first lodge was established in Philadelphia. The earliest

records are all lost, beyond recovery, so that we have to rest satisfied to take up the chain of evidence as near its commencement as we can find it. We know however, that a Provincial Grand Lodge was established in Massachusetts in the year 1733, by virtue of a charter granted April 30, of the same year, by Anthony, Lord Viscount Montagu, Grand Master of Masons of England. The warrant appointed Henry Price Grand Master of North America, with power to constitute Provincial Grand Lodges in Massachusetts and elsewhere upon the continent of America. By virtue of this authority, St. John's Grand Lodge was established in Massachusetts, on July 30, 1733; and from this Grand Lodge the earliest lodges in Pennsylvania, Virginia, Maryland, New Jersey, North Carolina, South Carolina, Rhode Island, New Hampshire and Connecticut owed their origin.

The following are the dates of the constitution of the senior Grand Lodges in the United States, in the order of their seniority: (1) Massachusetts—Provincial Grand Lodge, July 30, 1733; Independent State Grand Lodge, March 8, 1777; (2) Pennsylvania—Provincial Grand Lodge, June 20, 1764; Independent State Grand Lodge, December 20, 1779; (3) Virginia—May 6, 1777; (4) Maryland—April 17, 1783; (5) New Jersey—December 18, 1786; (6) North Carolina—January 14, 1787; (7) South Carolina—March 24, 1787; (8) New York—September 5, 1787; (9) Rhode Island—June 25, 1791; and so on.

The first historical lodge in the State of Pennsylvania, was opened in 1734, under a warrant from the Provincial Grand Lodge of Massachusetts—the eminent philosopher, Dr. Benjamin Franklin being its Worshipful Master.

In less than a century and a half, the Craft in the States has increased from one Provincial Grand Lodge to 48 Independent Grand Lodges (not including Canada), exercising jurisdiction over 600,000 affiliated Masons. This is the remarkable growth to which I adverted. I will now endeavor to show when and where this growth has been attained.

Mention should be made of the sources of information, so that the reader may judge of its trustworthiness, and also be led to consult them for himself. Of course the Annual Proceedings of the various Grand Lodges were consulted, as the highest official authorities. In addition to these—Bro. Josiah H. Drummond, of Maine, Chairman of the Committee of Foreign Correspondence of the Grand Lodge of Maine; Bro. Stephen J. Young, Chairman of the Committee on Foreign Correspondence of the Grand Chapter of Maine; and others, have prepared tabular statements, which have been annexed to their reports, and are valuable and reliable, because derived from official sources—these have been consulted; and also, Bro. Mitchell's Digest of Masonry; Bro. Leon Hyneman's World's Masonic Register; and Catalogue of the Library of the Grand Lodge of Iowa, 1873, prepared by Bro. Theodore S. Parvin, Grand Secretary, and containing in the way of addenda many interesting facts and figures. These afford sufficiently comprehensive and satisfactory data from which to derive a just idea of the progress of Freemasonry in America.

The oldest Grand Lodge in the United States is that of Massachusetts, established in 1733; the youngest Grand Lodge is that of Utah, established January 16, 1872.

In the year 1860 there were in the United States 38 Grand Lodges, 5,147 subordinate lodges, and 228,279 members. These ranked, according to numbers, as follows: (1) New York—26,977 members; (2) Ohio—14,150 members; (3) Illinois—12,725; (4) Georgia—12,310; (5) Pennsylvania—11,983; (6) Kentucky—11,665; (7) Tennessee—11,102. The smallest (because then the youngest) Grand Lodge, was that of the territory of Washington, which numbered 9 lodges and 217 members.

Note, now, the wonderful progress in one decade of years. The number of Freemasons in the United States was doubled in ten years, from 1860 to 1870. The tabulated results of the reports in the proceedings of various Grand Lodges, give 556,295 Masons as the actual number of active members at the close of 1871; 38,438 members having been initiated in the year then last past. The different States stood in rank, according to numbers, then as follows: (1) New York—78,946 members; (2) Illinois—36,775; (3) Pennsylvania—34,772; (4) Michigan—24,662; (5) Indiana—24,324; (6) Massachusetts—23,217; (7) Missouri—23,118; and, last of all, Utah, 165 members. Of the 38,438 members initiated during the last year, New York furnished the most—5,690 initiates; Illinois stood second, 2,605; Pennsylvania third, 2,577; and Utah last, 28. During this same period of one year, when 38,438 were initiated, 9,580 applications for initiation were rejected, forming one-fourth of the whole number of applicants.

On the first day of January, 1873, there were in the state of Pennsylvania, under the jurisdiction of its Grand Lodge, 345 subordinate lodges, having 36,185 members; and of the whole number of lodges, 57 were in the city of Philadelphia. The recent completion and dedication of the magnificent new Masonic Temple in this city, will doubtless draw increased attention to the Craft, and cause increasing numbers of the

best citizens to be among those petitioning for Masonic light. The highest numbered lodge in Pennsylvania is Gothic Lodge, No. 519, in the city of Philadelphia.

CAPITULAR MASONRY in the United States has had an analagous growth and prosperity. In the year 1860 there were 32 Grand chapters, 1008 subordinate chapters, and 37,294 companions; now there are 112,000 companions. Royal Arch Masons number proportionally about one to every six Master Masons. The earliest Grand Chapter organized was that of Pennsylvania, on November 23, 1795, followed by those of New York, Connecticut and Massachusetts, in 1798. The following are the present statistics of Royal Arch Masonry in the United States—39 Grand chapters, 1880 subordinate chapters and 117,971 companions. According to numbers the leading Grand Chapters rank as follows: (1) New York—17,656 companions; (2) Indiana—9,378; (3) Pennsylvania—8,409; (4) Ohio—9,674; (5) Massachusetts—7,468; (6) Michigan—6,280; (7) Tennessee—4,211 companions.

The chapter degrees were at first worked under warrants from Blue lodges. It was customary for a number of Royal Arch Masons to ask permission of a lodge of Master Masons for the use of its warrant, which being granted, a chapter was opened under its authority, and the Royal Arch degree was conferred upon those who had passed the chair. In Pennsylvania, Jerusalem Chapter, No. 3, worked under the warrant of lodge No. 3; Harmony Chapter, No. 52 under that of Harmony Lodge, No. 52; and Columbia Chapter No. 19, under that of Columbia Lodge, No. 19, and no one of them was ever either constituted or consecrated.

A M.E. Comp. Charles Eugene Meyer, Grand High Priest of Pennsylvania, remarked in one of his published, valuable historical sketches, the history of the Royal Arch in this country is peculiar, and especially in Pennsylvania. At first working in Blue Masonry, under a warrant of the so-called "Moderns," with Benjamin Franklin as Provincial Grand Master, her system of work became soon merged into that of the so-called "Ancients," and under its fostering care Royal Arch Masonry was first introduced into the United States some time prior to the year 1758. The date we have only from tradition. We have written testimony, however, dating as far back as 1767, in lodge minutes, which refer to prior minutes, now lost. The first Grand chapter was organized in 1795, under the immediate sanction of the Grand Lodge of Pennsylvania—the Grand Master and other officers of the Grand Lodge (who were Royal Arch Masons) being the Grand High Priest and other officers of the Grand Chapters. The Grand Lodge then acknowledged only four degrees in Masonry, Entered Apprentice, Fellow Craft, Master Mason and Royal Arch Masons. As late as the year 1817 a number of Royal Arch Masons applied to Concordia Lodge, No. 67, Philadelphia, for the use of its warrant to open a chapter, which request was granted.

TEMPLAR MASONRY in the United States, especially during the past two years (concerning which statistics cannot yet to any large extent be gathered) has met with large favor. The first Grand Commandery of Knights Templar organized was that of Pennsylvania, on May 12, 1791; (2) Grand Commandery of Massachusetts and Rhode Island, May 6, 1806; (3) New York, June 18, 1814; (4) Virginia, November 27, 1823; (5) Vermont, January 17, 1824; and last of all, the Grand Commandery of Arkansas, March 23, 1872. In the year 1860 there were 22 Grand Commanderies, 179 subordinate Commanderies, and 7,808 Sir Knights. In the year 1872, there were 29 Grand Commanderies, 464 subordinate Commanderies, and 36,536 Sir Knights. This shows a rapid growth in twelve years. 4,405 members were knighted in a single year 1871. All of these Grand Commanderies are under the jurisdiction of the Grand Encampment of the United States, R.E. Sir J. Q. A. Fellows, Grand Master. This grand body holds triennial conclaves—the next one will take place at New Orleans Louisiana, on December 1, 1874.

To recapitulate: according to the latest published proceedings there are in the United States 556,295 Master Masons, 117,981 Royal Arch Masons, and 36,536 Knights Templar—a splendid Masonic array, but only an empty pageant, unless these large bodies are actuated by genuine Masonic charity. The writer may, in a further article, describe the nature and number of the Masonic Charities of America.

A JOCLAR friend being told that an anti-Masonic journal is published somewhere out West, called the *Cynosure*, says the name is fitly chosen, because it is a *sign o' sure* insanity for a man to publish such a paper.

A FREEMASON should be a man of honor and conscience, preferring his duty to everything besides, even to his life; independent in his opinions, and of good morals; submissive to the laws, devoted to humanity; to his country and to his family; kind and indulgent to his brethren; the friend of all virtuous men, and ready to assist his fellows by all the means in his power.

LODGE UNDER DISPENSATION.

A LODGE working under a dispensation is merely a temporary body, originated for a special purpose, and is therefore possessed of very circumscribed powers. The dispensation or authority under which it acts, expressly specifies that they may "admit, enter, and pass and raise Freemasons;" no other powers were conferred either by words or implication in the old forms, and indeed the dispensation sometimes stated that the congregation is to be "with the sole intent and view that the brethren so congregated, admitted, entered and made, when they become a sufficient number, may be duly warranted and constituted for being and holding a regular lodge."

A lodge under dispensation is simply the creature of the Grand Master. To him it is indebted for its existence, and on his will depends the duration of that existence. He may at any time revoke the dispensation, and the dissolution of the lodge would be the instant result. In fact, the custom of forming lodges by dispensation seems to have grown out of an ancient privilege possessed by Grand Masters, a reference to which will clearly show what is the true character of these lodges. One of the old regulations is in these words: "The Right Worshipful Grand Master has full power and authority to make, or cause to be made, in his worship's presence, free and accepted Masons at sight, and such making is good." We know of no subsequent regulation than this, stated by Dermott, by which this privilege has been abolished. Grand Masters, however, have not for many years exercised it. The practice would be inconvenient to them, and the responsibility of thus admitting members of the fraternity too great to be voluntarily assumed. Grand Masters, therefore, instead of holding temporary lodges themselves, as was the case some years ago, when M. W. Robert D. Holmes was Grand Master of Masons in New York, and making Masons "at sight," having resolved to depute the privilege to other brethren, and hence arose the custom of creating lodges by dispensation. The Master and Wardens of such a lodge are nothing more nor less than the special proxies of the Grand Master, exercising in that character his privilege, under the old regulations, of making Masons "at sight." Hence a lodge working under dispensation can scarcely, with strict technical propriety, be called a lodge; it is, more properly speaking, a congregation of Masons, acting as the proxy of the Grand Master, and as such, exercising his inherent right of making Masons at sight.

With these views of the origin and character of lodges under dispensation, we will be better prepared to understand the nature and extent of the powers which they possess.

A lodge under dispensation, formerly, could make no by-laws. It was governed during its temporary existence by the general constitutions of the Grand Lodge in whose jurisdiction it was situated. In fact, as the by-laws of a lodge are not operative until confirmed by the Grand Lodge, and as a lodge working under dispensation ceased to exist as such as soon as the Grand Lodge meets, it is evident that it would be absurd to frame a code of by-laws which would have no efficacy for want of proper confirmation, and which when the time and opportunity had arrived, would be needless, as the society for which they were framed would then have no legal existence, a new body, the warranted lodge, having taken its place.

A lodge under dispensation cannot elect officers. The Master and Wardens are nominated by the brethren, and if this nomination is approved, they are appointed by the Grand Master. In giving them permission to meet and make Masons, he, according to the olden forms, gave them no power to do anything else. A dispensation is itself a setting aside of the law, and an exception to a general principle. It must, therefore, be construed literally. What is not granted in express terms, is not granted at all. And, therefore, as nothing is said of the election, none can be held. The master may, however, and always does, for convenience, appoint a competent brother to keep a record of the proceedings; but this is a temporary appointment, at the pleasure of the master, whose deputy or assistant he is; for the office is not legally recognized nor mentioned in the dispensation. In like manner he may depute a trusty brother to take charge of the funds, and must, of course, from time to time appoint the Deacons and Tyler for the necessary working of the lodge.

As there can be no election, neither can there be an installation, which, of course, always presumes a previous election for a definite period. Besides, the installation of officers is a part of the ceremony of constitution, and therefore not even the master and Wardens of a lodge under dispensation are entitled to be thus solemnly inducted into office.

A lodge under dispensation, could not, under the old regulation, elect members. The Master and Wardens who are named in the dispensation are, in point of fact, the only persons recognized as constituting the lodge. To them is granted the privilege, as proxies of the Grand Master, of making Masons; and for this purpose they are authorized to congregate a sufficient number of brethren to assist them in the cere-

monies. But neither the Master and Wardens, nor the brethren thus congregated, have received any power of electing members. Nor are the persons made in a lodge under dispensation to be considered as members of the lodge; for, as has already been shown, they have none of the rights and privileges which attach to membership; they can neither make by-laws nor elect officers. They, however, become members of the lodge as soon as it receives its warrant of constitution. This doctrine is clearly implied in the old regulation to which we have already referred: "But Masons cannot be made out of the Grand Master's presence without a written dispensation for that purpose. Nor can his worship oblige any warranted lodge to receive the persons so made, if the members should declare against him or them."

It is evident there would be no necessity of sending them for membership to any other lodge if they could enjoy that privilege in the lodge in which they were made. But as this rule would leave them in the anomalous position of being Masons and not members of a lodge, the regulation goes on to provide a remedy, in these words: "But, in such case, the Right Worshipful Grand Master may grant them a warrant and form them into a new lodge;" and this clearly shows that if it was necessary that a new lodge should be formed by warrant, that they might become members, that they could not previously have possessed that character.

The difference between the powers of a lodge under dispensation according to the old law, which prevailed in New York prior to 1849, and a warranted lodge, will be shown in the next issue.—*John W. Simons, P.G.M., N. Y.*

THE POOR MASON'S JEWELS.

My home, it is a poor one,
To all who pass it by;
They can not see its beauty,
And neither, faith, can I;
That is, in paint or timber,
In doorway or in roof,
But that it has its beauties
I'll quickly give ye proof.

Come hither, young ones, hither,
Your father's steps are near—
That's Bet with hair so yellow,
That's Sue with eyes so clear;
That's Will with tawny trousers,
Tucked in his stocking leg;
And yonder two wee darlings
Are beauty Jean and Meg.

A cluster of fair jewels,
Five in the ragged set;
If any man has brighter,
I have to learn it yet;
And Tom, when I am swinging
These arms with weary strain,
Their blessed faces cheer me,
And make me strong again.

I sometimias sit and wonder
"What will their future be,"
If they must delve and patter
A treadmill round like me,
And scarcely at the year's end,
Have half a groat to spare—
And see bad men put over them—
'Twill be too hard too bear.

But then, I think, as nations
Rise in the scale of might,
God puts the poor man forward,
And gives him power and light;
And learning, Tom, will do it,
And Christian truth will show
That Heaven makes no distinction
Between the high and low.

So, though my home's a poor one
To all who pass it by,
And none can see its beauty
Save mother, God and I;
The future may be grander
For some great glory won—
Some gem set in the ages
By even a poor Mason's son.

—*Brooklyn Sunday Review.*

His Grace James, Duke of Abercorn, has been elected to and accepted the post of Senior Grand Warden, in Grand Lodge of Ireland, vice Lord Athlumney, deceased. The Grand Master's Lodge are making great preparations for a banquet to entertain their noble brother who was so popular as Viceroy under the last Government.—*The Freemason.*

THE London *Freemason* of Dec. 27th, ult., says: "It is very pleasant to have to record a very graceful act on the part of the Right Honorable the Earl of Rosslyn, Past Grand Master Mason of Scotland, on his retiring from the throne of the Grand Lodge, which his Lordship has so much adorned for the last three years, in presenting W. M. Bryce, Grand Tyler, with a valuable and handsome testimonial consisting of a silver salver and cake-basket, both of very elegant design, and beautifully chased, as a mark of his Lordship's estimation of the services rendered to Grand Lodge by Bro. Bryce.

PEACE AND GOOD WILL.

WE have the greatest satisfaction in being able to announce, in this number of THE CRAFTSMAN, the adjustment of all differences between our brethren in the Province of Quebec. The minutes of a meeting of the representatives of the Lodges which have up to this time remained loyal to the Grand Lodge of Canada will sufficiently explain the preliminary steps taken towards an amicable settlement; and the protocols of the conference between the committees appointed by the Grand Masters of the Grand Lodges of Canada and Quebec, respectively, will explain the process by which a happy solution of the difficulties was arrived at. It may be worth while, however, to trace briefly the steps which have been taken since the Grand Lodge of Canada delegated to its subordinates in the Province of Quebec the settlement of all questions in dispute.

It is not necessary to refer particularly to the conference of 1871. The protocols of that conference have already been published, and they recited but one feeling—that of profound regret that the Grand Lodge of Quebec had rejected terms so eminently liberal as those which were embodied in the conclusions arrived at. It is proper, however, to say that one of the objections to these terms arose from the impression that the committee appointed by the Grand Master of the Grand Lodge of Quebec had no power to deal with the question at all, and were acting *ultra vires* in meeting the Canada committee as they had met it. The knowledge of this reason bore its fruit. It convinced the leading Canadian Masons within the Province of Quebec that if, in the future, any attempt was made to settle the unfortunate differences, care should be taken that the committees were so officially authorized in advance as to prevent the possibility of any such miscarriages. This determination has really been the cause of the delay up to this time, but we are satisfied that it was wisely taken, and will be found, in the future, to have been of immense advantage. In all the correspondence which has taken place, since 1871, between the Grand Master and the leading members of the Grand Lodge of Canada residing in our sister Province, this point was made a *sine qua non* by the latter, that before any meeting about to take place, the Grand Lodge of Quebec should pass a resolution authorizing the appointment of a committee and binding itself in advance to accept the finding of any conference to which that committee should be a party. We have the best reason for believing that this position was not taken out of a spirit of hostility to the Grand Lodge of Quebec, but from a conviction that in no other way could any attempt be made, with comparatively certain prospect of success, at a solution of difficulties, and a restoration of that peace and harmony which should always characterize Freemasonry.

In the conclusions arrived at, and which are embodied in the official protocols which we print in this number, one fact is evident, viz: that the conference resolved to leave no questions open which might in the future cause heartburnings and dissensions. In this our brethren have acted with great wisdom. In the very nature of things a settlement such as that arrived at must be a matter of compromise. It was impossible that any terms could be adopted which would be absolutely satisfactory to either party; and if in the carrying out of the terms anything had been left to the chances of the future, great risk must have been run that difficulties would arise. The one essential feature of

any good settlement was manifestly that it should be a settlement removing at once and for all time any possible cause of difference. That we think has been done, and we congratulate the conference upon the evident care with which it has been accomplished. There remains now for our Quebec brethren simply the duty of forgetting the troubles of the past and devoting themselves to the obligations of the future. Without for one moment changing our opinion as to the unwisdom of the division which took place in 1869, we bow to the inevitable logic of facts, and wish the Grand Lodge of Quebec, now happily the symbol of union and not of disunion, every success in the work of illustrating within the Province of Quebec the benign principles of brotherly love, relief and truth. We part from our brethren who, up to this time, have remained firm in their allegiance to the Grand Lodge of Canada with the greatest regret. Their absence will leave a blank in our ranks which will not easily be filled. But we are consoled for this loss by the reflection that their withdrawal removes what has been an unfortunate scandal from the Masonic world, and that their earnestness and ability as Freemasons will be devoted to building up the craft in another part of the Dominion. In this way PEACE AND GOOD WILL are restored, and the harmonious relations which should always characterize Freemasons wherever they are found are resumed.

In our last issue we gave a history of the preliminary negotiations between the two bodies. To them succeeded the meeting of the loyal brethren, who took action as follows :

On Thursday, the 8th January, 1874, representatives of the Lodges holding Warrants under the Grand Lodge of Canada, and working within that part of the Grand Lodge jurisdiction known as the Province of Quebec, met in the Masonic Chambers, in obedience to a circular addressed by the Right Worshipful, the Deputy Grand Master, to the different Lodges, for the purpose of taking into consideration the condition of Masonry in this part of the jurisdiction, in view of certain resolutions passed by the so-called Grand Lodge of Quebec, at a Special Communication held on the 6th of January inst., and of certain correspondence between the Right Worshipful Deputy Grand Master and the Most Worshipful the Grand Master.

R. W. Bro. Thos. White, Jr., D. G. M., presided, and named R. W. Bro. Nivin, V. W. Bro. O'Halloran and W. Bro. Manson, a Committee on Credentials.

The Committee presented the following report :

MOST WORSHIPFUL SIR : Your Committee on Credentials beg leave to report the following Delegates of Lodges present, duly accredited :

Lodge of Antiquity—Rt. W. Bros. Gutman and J. Urquhart, Jr.

Union Strict Observance, 246—W. Bros. M. S. Sowden, J. C. Thurston, and Joseph Mitchell.

St. George's, 19—W. Bro. Lesser (by W. Bro. Myers, proxy), R. W. Bro. Irwin, W. Bro. John Street.

Dorchester, 4—W. Bro. E. R. Smith, R. W. Bro. Wilkinson, V. W. Bro. Futvoy.

Prevost No. 1—V. W. Bro. A. D. Stevens, W. Bros. G. R. Langenay and J. Oliver.

Royal Canadian, 187—V. W. Bros. H. D. Pickle and E. Racicot, W. Bro. James O'Halloran.

Eddy Lodge, 298—W. Bro. E. B. Eddy.

St. John's, 175—W. Bro. D. A. Manson, V. W. Bros. L. C. Moor and R. Manson.

Brown Lodge, 163—W. Bro. A. H. Blackwood.

Mount Royal, 202—W. Bros. McTavish and W. M. Douglas, Bro. Major.

Mount Moriah, 226—V. W. Bro. McLean, Bros. McCauliff and H. M. Holland.

Brome Lake, 211—W. Bros. F. England, C. D. Smith, W. W. Lynch.

Zetland, 21—W. Bros. D. Ferguson and F. H. Lantiér, Bro. E. B. Myers.

Sutton Lodge, 227—W. Bros. E. A. Dyer and A. J. Dyer, Bro. R. A. Cook.

Olive Branch, 273—W. Bros. Rev. R. Mills and Ezra Phelps, Bro. John Grant.

Shefford, Waterloo, 53—H. L. Robinson.

Victoria, 173—R. W. Bro. W. Nivin, Bro. J. Bond.

The whole respectfully submitted.

JAS. O'HALLORAN,
B. MANSON,
WM. NIVIN, } Committee.

W. Bro. Myers was requested to act as Secretary.

R. W. Bro. Thos. White, Jr., D. G. M., then made a statement to the Conference of everything that had taken place since the former meeting in 1871. He read a voluminous correspondence which he had had with the Most Worshipful the Grand Master, in which he had urged that the only possible means of approaching an adjustment of Masonic differences within this part of the jurisdiction was for the so-called Grand Lodge of Quebec to appoint, or authorize the appointment of, a Committee with full power to settle the differences, binding itself in advance to accept whatever settlement might, after conference with a committee similarly appointed by the Grand Lodge of Canada, be arrived at. Having recently learned that a Special Communication of the so-called Grand Lodge of Quebec had been called for the 6th inst., and having reason to believe that the object of that Communication was to consider of the appointment of such a committee, he had summoned this meeting. Since it was summoned he had received an official communication from R. W. Bro. Isaacson, inclosing the following resolutions passed by the so-called Grand Lodge of Quebec :

"Moved by R. W. Bro. Dunbar, seconded by R. W. Bro. Borlase,

"Whereas, An official correspondence has, since the last Annual Communication of this Grand Lodge, passed between our Grand Secretary and the M. W. the Grand Master of the Grand Lodge of Canada, in reference to the resolution adopted by this Grand Lodge in September last, and which correspondence has led to a reasonable hope of now finally adjusting the differences existing between the respective Grand Lodges; therefore, be it

"Resolved, That the M. W. the Grand Master be requested, and is hereby authorized, to appoint a committee of seven, to take such steps as to them shall seem fit, whereby a termination may be put to the present unhappy and anomalous state of Masonry in this Province, with full powers to make a final adjustment of all differences between the Grand Lodge of Canada and this Grand Lodge; provided always that the Committee to be appointed by the Grand Lodge of Canada, or Grand Master of the Grand Lodge of Canada, shall possess equally full powers with the committee to be appointed under this resolution.

"And the Grand Lodge hereby authorizes the M. W. the Grand Master to ratify and give effect to any agreement such united committee may arrive at without further reference to this Grand Lodge.

[True copy.]

"JOHN H. ISAACSON, *Grand Secretary.*"

In view of the passage of this resolution, and if the Conference concurred with him in the position he had taken in his correspondence with the Grand Master, he (R. W. Bro. White) believed it was the duty of the loyal brethren of the Province of Quebec now to recommend to the Most Worshipful the Grand Master the names of such a committee as would have their confidence, binding themselves in advance to abide by any decision that might be arrived at by the joint committee thus formed.

Some question having arisen as to whether the resolution of Grand Lodge passed at its annual Communication held in the City of Ottawa, in 1871, was still in force, the Deputy Grand Master read it, and ruled that in his opinion there could be no doubt it was in force, Grand Lodge having since taken no action for its repeal, having in fact distinctly refused to take action upon the ground, as generally understood, that the whole matter had been left in the hands of the loyal brethren in the Province of Quebec, and it was not desirable to disturb that arrangement.

The following is the resolution referred to :

"That this Grand Lodge, while re-affirming its former opinion expressed at the Montreal and Toronto meetings, December, 1869, and July, 1870, as to the illegality of the organization of the Grand Lodge of Quebec, and although no valid reason has ever existed for the disruption of this Grand Lodge in the manner attempted by the so-called Grand Lodge of Quebec, but being desirous of re-establishing peace and good-will and harmony amongst all the Masons of Canada, and of preventing further trouble and complications, and being now of opinion that these objects can best be attained by the existence of a Grand Lodge for the Province of Quebec, properly organized with the unanimous assent, if possible, and good feeling of all the Masons in that Province; while at the same time the duties and obligations of this Grand Lodge towards the said loyal Masons should not be disregarded; this Grand Lodge will give up and cede all the territory which it has occupied since 1855, in that part of Canada constituting the Province of Quebec, making all just and proper financial settlements, remove all suspensions, and do all such things as may become necessary, so soon as this Grand Lodge receives notice that a settlement or compromise, mutually satisfactory, has been effected between the Masons residing in the Province of Quebec, who have been and are now faithful to this Grand Lodge on one side, and the members of the so-called Grand Lodge on the other, in such manner as they may decide among themselves whilst acting in true Masonic spirit; and this Grand

Lodge will not, for the present, take any further step or action of any kind whatever concerning the said so-called Grand Lodge of Quebec."

It was then

"Moved by W. Bro. O'Halloran, of Royal Canadian Lodge No. 187, seconded by W. Bro. E. B. Eddy, M.P.P., of Eddy Lodge, No. 298, Hull,

Resolved, That this convocation of Delegates, representing the Lodges under the jurisdiction of the Grand Lodge of Canada, situated in the Province of Quebec, having taken communication of the correspondence between the Deputy Grand Master of the Grand Lodge of Canada, and the Most Worshipful the Grand Master of the said Grand Lodge, in reference to the unhappy difficulties existing between the Grand Lodge of Canada and the so-called Grand Lodge of Quebec, fully and cordially indorse and approve of the action taken by the Right Worshipful Deputy Grand Master, and hereby declare that he has most faithfully represented the views and feelings of the Masons acknowledging allegiance to the Grand Lodge of Canada resident in Quebec."—*Carried unanimously*.

The Deputy Grand Master having expressed his thanks for this resolution of approval, it was

"Moved by V. W. Bro. Irwin, seconded by W. Bro. Myers.

Whereas, By the correspondence between the Right Worshipful the Deputy Grand Master and the Most Worshipful the Grand Master of the Grand Lodge of Canada, it appears that the Deputy Grand Master urged that the only means by which an approach could be made towards a settlement of Masonic difficulties within this part of the jurisdiction of Grand Lodge, was by a conference with a committee of the so-called Grand Lodge of Quebec, appointed by that body with full powers to finally settle all matters in dispute between the Masons working in the Province of Quebec ;

And whereas, The so-called Grand Lodge of Quebec has passed a resolution, authorizing the appointment of a committee 'to take such steps as to them shall seem fit, whereby a termination may be put to the present unhappy and anomalous state of Masonry in this Province, with full powers to make a final adjustment of all differences;' and the resolution has been communicated to this meeting of representatives of the Lodges working under the Grand Lodge of Canada, in that part of the jurisdiction of the Grand Lodge known as the Province of Quebec ;

And whereas, In the opinion of this meeting, the resolution of Grand Lodge passed at its annual Communication held at the City of Ottawa, referring the settlement of the Masonic differences within this Province to the loyal brethren residing therein, and binding itself to do whatever may be necessary to be done to give effect to any settlement that may be arrived at so soon as it is advised of such settlement having been come to, is still in full force and effect ;

Therefore resolved, That in the opinion of this meeting the time has arrived when an attempt may be properly made towards the settlement of the unhappy Masonic differences existing in this Province, with a view to the restoration of that peace and harmony which should characterize Freemasonry."—*Carried*.

Moved by W. Bro. F. M. Sowdon, seconded by W. Bro. J. C. Thurston, and

Resolved, That the following brethren be recommended to the Most Worshipful the Grand Master for appointment as a committee to confer with a committee appointed under the resolution of the so-called Grand Lodge of Quebec, communicated to this meeting, viz. : R. W. Bro. Thos. White, Jr., D.G.M.; M. W. Bro. Stevenson, P.G.M.; M. W. Bro. Simpson, P.G.M.; R. W. Bro. Nivin, D.D.G.M., Montreal District ; R. W. Bro. Wilkinson, D.D.G.M., Bedford District ; V. W. Bro. O'Halloran, and R. W. Bro. H. L. Robinson, and that this meeting of the loyal Lodges within this part of the jurisdiction of the Grand Lodge of Canada, duly appointed by our several Lodges in obedience to the circular of the Deputy Grand Master, and after due notice to the said Lodges, hereby agree to abide by any decision looking to the settlement of Masonic differences, which may be assented to by the committee thus appointed, after conference with the committee appointed by the so-called Grand Lodge of Quebec."—*Carried with three dissentients*.

R. W. Bro. Gutman, objecting to the passage of this resolution, handed in the following protest :

"This is to give notice that I solemnly desire to protest against the proceedings of a convention, presided over by R. W. Bro. White, which permitted a resolution to pass with full power to make away with my rights and privileges as a member in good standing of the Grand Lodge of Canada, and that the object of this protest is for the purpose of appealing and submitting so extraordinary and unconstitutional action to the decision of the Grand Lodge of Canada.

Montreal, Jan. 8th, 1874.

(Signed,) M. GUTMAN."

Thanks having been voted to the Deputy Grand Master for his conduct in the chair, the meeting adjourned.

E.M. MYERS, *Secretary*.

THOS. WHITE, JR., *Chairman*.

Delegates having been appointed on behalf of the Grand Lodge of Quebec, the joint committee met in conference at Montreal, on the 17th ultimo. The following is the official report of their proceedings :

A meeting of joint committees, one named by the M. W. the Grand Master of the Grand Lodge of A. F. & A. M. of Canada, and the other by the M. W. the Grand Master of the Grand Lodge of Quebec, A. F. & A. M., took place at the rooms of Royal Albert Lodge, No. 16, G. R. C., on Tuesday, the 17th Feb. inst.

Present : R. W. Bro. White, D. G. M., Chairman ; M. W. Bro. W. B. Simpson, P. G. M. ; M. W. Bro. A. A. Stevenson, P. G. M. ; R. W. Bro. H. L. Robinson, P. D. D. G. M. ; Wm. Nivin, D. D. G. M. ; Geo. H. Wilkinson, D. D. G. M. ; representing the Grand Lodge of Canada. R. W. Bros. James Dunbar, D. G. M., Chairman ; Alex. Murray, M. M. Tait, G. H. Borlase, M. R. Meigs, J. H. Isaacson, P. D. D. G. M.'s, representing the Grand Lodge of Quebec.

R. W. Bro. White announced that one of the members of the Committee appointed by the Grand Master of Canada, R. W. Bro. James O'Halloran, was unable to be present, owing to professional engagements.

R. W. Bro. Dunbar stated that one of the members of the Committee appointed by the Grand Master of the Grand Lodge of Quebec, V. W. Bro. J. B. Gibson, was also unable to be present.

On motion of R. W. Bro. James Dunbar, D. G. M., M. W. Bro. W. B. Simpson, P. G. M., was unanimously chosen as Chairman of the Joint Committees ;

And on motion of R. W. Bro. Thos. White, Jr., D. G. M., R. W. Bro. J. H. Isaacson was unanimously chosen as Secretary of the Joint Committees.

The Chairmen of the respective Committees submitted the credentials of the M. W. the Grand Masters of Canada and Quebec respectively, bearing the seals of their respective Grand Lodges, authorizing the Committees to meet in conference, to devise means, if possible, for the settlement of Masonic disputes within the Province of Quebec, which credentials were accepted as satisfactory.

Moved by R. W. Bro. White, seconded by R. W. Bro. Dunbar :

That official protocols of the present Conference be kept, to be printed for the information and guidance of the Craft. *Carried.*

It having been agreed that the Conference should be conducted by each Committee acting separately, and casting but one vote,

R. W. Bro. Dunbar, on behalf of the Quebec Committee, submitted the following proposal as a basis of settlement, and the Committee withdrew to permit of its consideration by the Canada Committee :

"With the view to re-establish harmony in the Craft in the Dominion of Canada, it is agreed :

"That the Grand Lodge of Canada shall relinquish all claim to Masonic jurisdiction in the territory known as the Province of Quebec, and shall fully recognize the Grand Lodge of Quebec.

"That the Grand Lodge of Quebec shall recognize and accept as lodges within her jurisdiction all lodges now existing within the Province of Quebec, created by the Grand Lodge of Canada either before or since the formation of the Grand Lodge of Quebec.

"That all matters relating to the numbering of lodges, Masonic rank, funds and property in dispute between subordinate lodges, and every other subject or dispute, shall be submitted to, and decided by, the Grand Lodge of Quebec."

After some delay, the Quebec Committee again re-entered, and

R. W. Bro. White stated that the Canada Committee were unable to acquiesce in the proposals submitted, and having submitted the following as a substitute, the Canada Committee withdrew to permit of its consideration by the Quebec Committee :

"Whereas, there has existed in the Province of Quebec, for some time, a serious Masonic dispute between the brethren hailing under the Grand Lodge of Quebec, and those hailing under the Grand Lodge of Canada, to the scandal of Freemasonry and the serious injury of the Craft ;

"And whereas the Grand Lodge of Canada did at its Annual Communication, held in the city of Ottawa in 1871, agree to leave the settlement of all Masonic disputes to the brethren within the said Province of Quebec, binding itself in advance to give up and cede all the territory which it has occupied since 1855, in that part of Canada, constituting the Province of Quebec, make all just and proper financial settlements, remove all suspensions, and do all such things as may become necessary, so soon as it should receive notice that a settlement or compromise, mutually satisfactory, has been effected between the Masons residing in the Province of Quebec, who have been and are now faithful to the said Grand Lodge on one side, and the members of the Grand Lodge of Quebec on the other, in such manner as they may decide among themselves whilst acting in true Masonic spirit :

"And whereas the Grand Lodge of Quebec did, at special Grand Communication, held in the month of January last, in the city of Montreal, adopt a resolution, requesting and authorizing the Grand Master of the said Grand Lodge to appoint a committee of seven to take such steps as to them shall seem fit, whereby a termination may be put to the present unhappy and anomalous state of Masonry in this Province, with full powers to make a final adjustment of all differences between the Grand Lodge of Canada and this Grand Lodge; provided always that the Committee to be appointed by the Grand Lodge of Canada, or Grand Master of the Grand Lodge of Canada, shall possess equally full powers with the Committee to be appointed under this resolution. And further authorizing the said Grand Master to ratify and give effect to any agreement such united Committee may arrive at without further reference to the said Grand Lodge;

"And whereas the Grand Master of the Grand Lodge of Canada has, at the request of a meeting of representatives of the lodges working under the authority of the said Grand Lodge within the Province of Quebec, appointed a Committee, to meet a Committee appointed by the Grand Master of the Grand Lodge of Quebec, under the resolution hereinbefore recited, and the said Committees are fully empowered by the action of their respective Grand Lodges to make such settlement of the Masonic differences existing in this Province, as may to them seem meet;

"And whereas the Committees here assembled in conference are fully impressed with the importance of restoring peace and harmony to the Craft within the Province of Quebec;

"*Therefore Resolved*: That with the view to the settlement of the Masonic differences unhappily existing within the Province of Quebec, and with the object of restoring peace and harmony and brotherly love in the Craft, it is agreed to unite under the following terms and conditions, *viz*:

"1. That all acts done and Masonic rank conferred by the Grand Lodge of Canada and the Grand Lodge of Quebec respectively, be for the purposes of this settlement, declared to have been legally done and conferred.

"2. That the Grand Lodge of Quebec shall agree to recognize all obligations incurred by the Grand Lodge of Canada towards individual lodges within its jurisdiction, at the time of its recognition by the Grand Lodges of England, Scotland and Ireland, and shall bind itself to fulfill such obligations as if they had been originally entered into by the Grand Lodge of Quebec.

"3. That the lodges within the Province of Quebec shall be re-numbered, according to the dates of their respective warrants; and for the purpose of such re-numbering those lodges holding duplicate warrants from the original parent Grand Lodge, shall be held to be the possessors of the original warrant.

"4. That so soon as the new warrants can thus be prepared by the Grand Master of the Grand Lodge of Quebec, and so soon as the Grand Lodge of Canada, at its next annual Communication shall, in accordance with the pledge contained in the resolution hereinbefore first recited, pass the formal resolution of recognition of the Grand Lodge of Quebec, ceding to the said Grand Lodge that part of the territory hereinbefore claimed by the said Grand Lodge of Canada, known as the Province of Quebec, subject to the obligations in the second clause of these conditions mentioned that they, the lodges now working under the said Grand Lodge of Canada, within this Province, shall cease so to work and shall become a part of the said Grand Lodge of Quebec.

"5. That as a recognition of the union thus effected, the name of the Grand Lodge of Quebec shall hereafter be known as the United Grand Lodge of A. F. & A. M. of Quebec.

"6. The settlement of all questions relating to property or finance between the Grand Lodge of Canada and subordinate lodges working in that part of the jurisdiction hitherto claimed by the said Grand Lodge, known as the Province of Quebec, shall be left to the Board of General Purposes of the said Grand Lodge for the present year, and the settlement of all questions relating to funds or property in dispute between individual lodges shall be left to a committee of three, one member each to be appointed by the Grand Masters of the Grand Lodges of Canada and Quebec respectively, and the third by the brethren thus appointed; the decision of this committee being in all cases final."

And the Canada Committee being again called in,

R. W. Bro. Dunbar stated that the Quebec Committee had fully considered the proposition submitted, and had arrived at the following conclusions, *viz*:

The preamble and the first, fourth and sixth resolutions were accepted.

For the second resolution the following was submitted as a substitute, *viz*:

"That the relations of the existing Lodges in this Province of Quebec, hailing from the Grand Lodges of England and Scotland, be determined by those Grand bodies and the Grand Lodge of Quebec."

For the third resolution, it was submitted to strike out all the words after "such re-numbering," and substitute the following:

"The lodge actually in possession of the original warrant shall take precedence."

And the fifth resolution was not agreed to and should be struck out.

And the Quebec Committee again withdrew.

And having been again summoned,

R. W. Bro. Thos. White stated that the substitution proposed for the second resolution could not be accepted, as the Committee regarded the question as one in which the honor of the Grand Lodge of Canada was involved, but that they had agreed to submit the following as a substitute:

2. That in view of the arrangement made between the Grand Lodge of Canada and the Grand Lodges of England and Scotland, by which the former obtained the Masonic recognition of the latter on condition of the lodges then working under the said Grand Lodges of England and Scotland being permitted to continue their work, the said Grand Lodges agreeing not to grant any further warrants within the Province of Quebec, and having regard to the fact that there still exist within the Province of Quebec three lodges working under warrants from the Grand Lodge of England, and one lodge working under that of Scotland, in conformity with this arrangement, it is agreed that while every effort shall be made to induce these lodges to surrender their warrants, and come under the jurisdiction of the Grand Lodge of Quebec, the said Grand Lodge will recognize the arrangement hereinbefore recited, as far as not at any time to interfere with the existence or working of the said lodges under their English and Scotch warrants respectively.

After some conference, R. W. Bro. Dunbar submitted that all the words after "herebefore recited" should be struck out, and the following substituted:

"Until the relations of those Lodges towards the Grand Lodge of Quebec have been finally decided upon between the said Grand Lodges and the Grand Lodge of Quebec."

And the said substitution was mutually accepted.

And in reference to the proposed substitution for the latter part of the third resolution,

R. W. Bro. White stated that the Canada Committee could not accept it, while they agreed to the striking out of the fifth resolution.

R. W. Bro. Dunbar then submitted the following as a substitute for the last clause of the third resolution, viz.:

"And that in the case of duplicate lodges, the priority be fixed alternately as follows: Prevost, Quebec first, Canada second; Nelson, Canada first, Quebec second; St. George, Quebec first, Canada second; Zetland, Canada first, Quebec second; Brown's, Quebec first, Canada second; Victoria, Canada first, Quebec second.

R. W. Bro. White, on behalf of Canada Committee, declined to accept this proposal, and submitted the following as a substitute:

3. That the Lodges within the Province of Quebec shall be re-numbered, according to the dates of their respective warrants, and for the purpose of such re-numbering the question of priority of those lodges holding originals and duplicates of the same warrants, shall be determined by lot, and in such case the place on the registry of the Grand Lodge shall be according to the date of the original and duplicate warrants respectively, it being understood that the question of priority thus determined shall not establish any claim to property or funds, which is to be left to be settled, as fixed by the sixth condition, the ballot to be drawn forthwith by the Chairmen of the respective committees.

And this proposal was mutually adopted, it being understood that St. George's Lodge was not a duplicate lodge within the meaning of that term, as used in these resolutions.

The ballot was then taken, and resulted as follows: Prevost, Quebec first, Canada second; Nelson, Quebec first, Canada second; Zetland, Quebec first, Canada second; Brown's, Quebec first, Canada second; Victoria, Quebec first, Canada second.

On motion of R. W. Bro. Dunbar, seconded by R. W. Bro. White,

The thanks of the Conference were accorded to M. W. Bro. Simpson for presiding, and to R. W. Bro. Isaacson, secretary, and to the members of Royal Albert Lodge for the use of their rooms.

And the Conference closed.

Signed on behalf of the Committee appointed by the Grand Master of the Grand Lodge of Canada.

THOS. WHITE, JR., D.G.M., *Chairman*.

Signed on behalf of the Committee appointed by the Grand Master of the Grand Lodge of Quebec.

JAMES DUNBAR, D.G.M., *Chairman*.

J. H. ISAACSON, P.D.D.G.M., *Secretary*.

W. B. SIMPSON, P.G.M., *Chairman*.

A TERRIBLE TALE.

Two or three months ago an article went the rounds of the press, describing the horrible sufferings of some Masons and their families in Cuba. The *locale* of the atrocity was Santiago de Cuba, the scene of the Virginius massacre. It was said that all the Masons in that section of country were arrested and put to death in cold blood; that their wives and children were driven from their homes to the forests, where they lived for a short time in the most pitiable distress upon wild fruits; that those of their former neighbors who were well disposed towards them were prevented from affording them any assistance by fear of the consequences; and, finally, that the Spanish soldiery first outraged and then hunted these defenceless women and children with blood hounds, until the last of them were torn limb from limb, and their bodies, denied sepulture, were left to be devoured by wild beasts and their bones to whiten in the storms. There was no feature of horror, no incident of cruelty, that was not wrought into this tale.

And now it may be asked, why did THE CRAFTSMAN take no notice of so important an event? Had it no word of reprobation for the inhuman villains who could massacre Masons, and, worse, their helpless widows and orphans? No word of pity for the victims themselves? Even if there was no indignant comment upon the transaction, why were not the bare facts placed before the readers of the magazine, that they might form their own opinions? For the good and sufficient reason, that we did not believe a word of this incredible story. The Spaniards in Cuba have cruelty enough to answer for, God knows: they have violated all the rules of civilized warfare, put prisoners to death, violated flags of truce, shot even schoolboys charged with a trivial offense, of which they were not guilty; but we believe they have paid some respect to women. The wives of insurgents have been permitted to enter the Spanish lines and surrender themselves, and when the Spanish columns invaded the insurgent districts, we have never yet heard that women have suffered except in isolated cases. It is quite incredible then, that a soldiery which respects the wives of insurgent enemies should be guilty of such horrible outrages upon the widows and orphans of men who are not said to have been their enemies at all, but who were distasteful to them simply as Masons.

There is ample reason for believing that this story was concocted as a means for using Masons for a purpose with which, whether good or bad in itself, Masons, as such, have nothing to do. Those persons who are interested in the success of the Cuban insurgents are making strong efforts to secure a recognition of their rights as belligerents—if not more effective aid—from the government of the United States. If they could bring a strong Masonic pressure to bear, they felt that it would advance their cause, and nothing seemed to give such promise of that as the creation of a belief in the minds of Masons that their brethren had been subjected to cruel treatment by Spanish soldiers and officials. Soon after the circulation of the story a circular was sent to various New York Lodges, requesting that a petition be forwarded to the Grand Master, asking for an emergent meeting of Grand Lodge “to take into consideration the atrocities of Spanish officials committed in Cuba.” The names attached to that circular were forged; and there is no doubt that they were forged by the persons who invented the story epitomized at the beginning of this article.

This effort to use Masonry for the furtherance of political ends has failed; but it should teach us that Masons cannot be too circumspect in their walk. Even reports which appear at first to have no ulterior significance should be carefully sifted before they are credited and circulated. Every Mason should bear in mind that the name of Caution is not meaningless, but should be laid to heart and its admonition not lost sight of.

THE "KERR" MANUSCRIPT.

WE are not sure that the following letter was intended for publication. Our Brother Norton is evidently of that class of men who want to be able to give a reason for the faith that is in them. However, some little latitude must be left for faith and imagination, else those elements would have been omitted from man's mental composition. It will be seen that two good reasons are given for deciding the "Kerr" MS. not to be so old as the year 1505. These reasons must be our excuse for publishing a letter of which we can only say that it was not marked "private."

BRO. J. J. MASON: Whoever the editor of THE CRAFTSMAN may be, he deserves my thanks, which I hereby tender him, for the manly expose of Bro. Kerr's delusion. No one loves the principles of Masonry more than I do, but no one feels more disgusted with the humbug constantly palmed off on the fraternity by the credulous and crafty luminaries which constantly disfigure the Masonic Press. Take for instance the article "Masonry, what is it" etc., by P. G. M. Fravel, what is it but a tissue of flummery, but Bro. Fravel may not know better: he may be as misinformed as Bro. Kerr was about the age of his MS. But Bro. Mackey certainly knows better; he knows as well as I do, that Speculative Masonry began with Anderson's Grand Lodge in 1717, and that no such a thing as *Masonic Degrees* were known before the days of Anderson. Yet in his article on "The Lion," page 48, he says, "among the Talmudists there was a tradition of the lion which has been introduced into the higher degrees of Masonry," implying that the Talmudists had higher degrees in Masonry. *Bosh*,—the Talmudists knew as much about Masonry as the man in the moon. I happen to know something about the Talmudists, and I unhesitatingly pronounce Mackey's assertion as *bosh*.

During the early part of last summer, Bro. Leon Hyneman of Philadelphia sent me two numbers of the the *Mirror & Keystone* of 1860 containing Bro. Kerr's address and MS. So soon as I perused it, I wrote to Bro. Hyneman that it was written 1705, not 1505, I have long since satisfied myself that those charges as Bro. Hughan calls them, were neither more nor less than the rituals of the Protestant Bricklayers, and that none of them were written before the days of Edward VI. or Elizabeth. Even the Mathew Cooke MS., which is indeed the parent of those MSS. I designate as the rituals, was written by a Protestant Chaplain attached to the Guild, but putting my previous convictions aside, and being even minus of the advantage of examining the chirography and phraseology of the said MS., yet the very appendix, if I may so call it, or "endorsement" as you designate it, was by itself sufficient to demonstrate that it was not a production of 1505. Take for instance, "before William Thompson Esq." I venture to assert that you will not find a document of 1505, with the "Esq." used for such a purpose. And again, "Samuel W. Buck." Now I know that middle names did not come into vogue until after the Puritans introduced Bible sentences into their children's names. In Buckle's posthumous works, you may find *through the index*, an extract from a book written late in the last century, which confirms the fact that middle names were unknown previous to the 17th century. After informing Bro. Hyneman with the opinion I formed, I sent the Nos. of the *Mirror & Keystone* to Bro. Hughan, stating my views, and at the same time requesting him to ascertain from the record of the Grand Lodge of York, if those names on the MS. might not be found among its members. One or two of those names he found there, but the old York Lodge, does not begin till 1712. Since that time my friend Hughan has been constantly urging me to get a verbatim copy of said MS., and I in my turn urged Bro. Hyneman. In fact, I was the go-between. I sent Hyneman's letters to Hughan, and *vice versa*. Last fall Bro. Hyneman sent me Bro. Kerr's letter addressed to Bro. Harris, giving a description of the MS. and expressing a hope of its speedy recovery, and I sent a copy of Bro. Kerr's letter to Bro. Hughan, which you will find noticed by Bro. Hughan in

one of the Nos. of the *Freemason*. And just as I began to despair of ever learning any more of the Kerr MS. Bro. Hyneman informed me of its discovery, and the result of the Editor's of *THE CRAFTSMAN* conclusion. I have since then seen *THE CRAFTSMAN* for February, and must here repeat my thanks for the candid and able manner in which you have disposed of the subject.

Fraternally and respectfully yours,

JACOB NORTON.

P. S.—As you quoted from the *Polychronicon*, you may learn something curious about that work in "Disraeli's Amenities of Literature" Article "First Source of Modern History."

THE widest divergences of opinion seem to prevail in the United States, on some points of no small importance. In New York, for example, a non-affiliate seems to have no Masonic rights whatever. So far as law or edict can make him such, he is as though he had never been a Mason. In Illinois, on the other hand, the Grand Master has just ruled that a non-affiliate Mason, who is an actual Past Master, can legally install the officers of a Lodge when invited to do so by the proper authority. Would it not be well for the Brethren to endeavor to secure a little more uniformity in reference to matters of such moment? There are vast numbers of unaffiliated Masons in all parts of the world. It seems strange that one of these should be called upon to install the officers of a Lodge in one State, and be denied admission to the Lodge at all in another State.

MASONIC RECORD.

WE have received a copy of the proceedings of the Great Priory of Knights Templar and of the Priory of Knights of Malta, held in London on the 12th of December last, the V. H. and E. G. P., the Earl of Limerick, on the Throne. The principal business was the consideration of two appeals from decrees by the Provincial Prior of Bombay. The first of these was to the effect that Sir Knight J. Percy Leath, P. E. C., was not entitled to Past rank as Deputy Provincial Grand Commander, he having resigned his office at the expiration of five months. The other case was an appeal against the granting of a provisional warrant for a new Preceptory. A very bitter feeling was displayed by the parties to these disputes. The Provincial Prior was sustained on both points.

The officers of Carleton Royal Arch Chapter, No. 16, G. R. C., for the year A. I. 2404, are as follows:

Ex. Comp.	W. M. Somerville, Z.	Comp.	John Walsh, S. S.
Rt.	" J. J. Gemmell, I. P. Z.	"	James Adam, J. S.
"	" Wm. Kerr, H.	"	J. D. Wallis, M. of V.
"	" C. S. Scott, J.	"	G. A. Millen, D. of C.
V.	" D. S. Eastwood, Treas.	"	S. S. Cushman,)
V.	" Wm. Hay, Scribe E.	"	P. Duncan,)
"	" Wm. Johnston, Scribe N.	"	John Sweetman, Janitor.
"	E. Butterworth, P. S.		

THE *Keystone* says: The magnanimous and effective labors of the late Cor. Grand Secretary of Mass., Bro. Charles W. Moore, against anti-Masonry, deserve a record anew now that he is no more. "When he was elected R. G. Secretary of the Grand Lodge in 1834," says Bro. John T. Heard, in his "Historical Account of Columbian Lodge (p. 472)" "it was the moment when the Anti-Masonic excitement was raging with its greatest violence in this State, and his first official act was to attest the memorial written by him surrendering to the Legislature the act of incorporation of the Grand Lodge. This act of surrender originated with him, and he may proudly look upon it as one of the most important and beneficial performances of his Masonic life." To this Bro. Mackey adds the following further reminiscences: "The Grand Lodge surrendered its charter and its corporative powers, that it might escape the persecution of an anti-Masonic Legislature, who were disposed to exercise a tyrannical power over it, as a corporation, to which its members would not be obnoxious in their individual capacity. But the surrender of charter was not an abandonment of Masonry. On the contrary, the memorial boldly stated that, "by divesting itself of its corporate

powers, the Grand Lodge has relinquished none of its Masonic attributes or prerogatives. These it claims to hold and exercise independently of popular will and legal enactment; not of toleration, but of right." He was also the author of a protest or declaration, issued in 1831; by the Boston Encampment against the slanderous accusations of the anti-Masons, and which was readily signed by thousands of Masons in New England. In fact, during the anti-Masonic excitement, which raged with peculiar violence in Massachusetts, many weak Masons deserted the Order, while only the true and stout-hearted remained to battle with the storm. "Of those," said Bro. Benjamin Dean, "the one possessing the most courage, the most persistency, the greatest ability and influence, was Brother Charles W. Moore, and he devoted himself to the work." In Masonic authorship, Bro. Moore is principally distinguished as a journalist. In 1825 he established the *Masonic Mirror*, the first Masonic newspaper ever issued in America, and perhaps in the world. This work, which was distinguished for the boldness with which it fought the battle against anti-Masonry, was merged in 1834 in the *Bunker Hill Aurora*, a paper with whose Masonic department he was associated. In 1841, he commenced the publication of the *Freemason's Monthly Magazine*, a work which he continued to publish to the time of his death, a period of thirty-three years, a longer life than was ever vouchsafed to a Masonic journal. In 1828 and 1829 he published the *Amaranth*, or *Masonic Garland*; in 1843, the *Masonic Tristle Board*, compiled under the direction of the Baltimore Convention. This work, though less popular now than when it first appeared, is still used as a text-book in several States."

THE Provincial Grand Lodge of Glasgow met on Thursday, 8th inst., in the Masonic Hall, 213 Buchanan street, Glasgow, 42 out of the 45 lodges in the province being represented. In the unavoidable absence of the Provincial Grand Master, Bro. Walter Montgomerie Neilson, of Queenshill, the chair was taken by Bro. F. A. Barrow, D. P. G. M., who informed them that the business to come before them on that occasion was the nomination of officers for the ensuing year. He had the commands of the Provincial Grand Master to re-nominate those officers whose appointment rested with him; and he was also pleased to be able to testify to the general ability and punctuality of the whole of the brethren who had, during the past year, filled the various posts of honor in the Grand Lodge. The nomination was then proceeded with, and in every case was unanimous. R. W. Bro. Walter Montgomerie Neilson was elected Provincial Grand Master.

THE following is a list of Officers of Thorne Lodge, No. 281, Holland Landing, for 1874: P. M. Alexander Williams, W. M.; W. H. Thorne, S. W.; B. Evans, J. W.; D. Ellerby, S. D.; O. Lloyd, J. D.; Wm. McKenzie, I. G.; U. Boyd, Treas.; D. S. Ross, Sec.

MASONIC CHIT-CHAT.

WE have received from Bro. Geo. Kenning, 198 Fleet Street, London, England, a copy of the "Cosmopolitan Masonic Calendar, Diary and Pocket-book for 1874." It is, as it professes to be, a "comprehensive Masonic book of reference." It contains a list of Lodges, Chapters, Conclaves, Grand Councils and Preceptories, together with full particulars of every Grand Masonic body throughout the world. The price to subscribers in Canada is 2s. 6d. sterling, which includes postage.

WE are in receipt of the first number of *The New England Freemason*, published at Boston, by M. W. Bro. Sereno D. Nickerson, G. M., and R. W. Bro. Chas. H. Titus, R. G. S., of the Grand Lodge of Massachusetts. It takes the place of *The Freemason's Monthly Magazine*, which came to an untimely end in consequence of the death of its editor, the late lamented R. W. Bro. Chas. W. Moore. It is a neatly printed magazine of 56 pages, published at \$3 per annum.

THE *Freemason*, (St. Louis), warns its readers against a so-called Masonic body in California, calling itself the "Conventional Independent Grand Lodge of California." Three Lodges, named Olive Branch Lodge, No. 1, Wethington Lodge, No. 2, and Mosaic Lodge, No. 3, are advertised as holding under this grand body. It is of course irregular, and no Mason can recognize a person hailing from any of its Lodges.

To have *faith* and *hope* in God, the Supreme Architect, and *charity* towards man, the master workmanship of His hands, is the *keystone* of the arch, on which every other bears; which unites all to itself, and cements the several parts into one strong, solid and beautiful whole.

WE learn by circular from R. W. Bro. Porter, Grand Secretary, that at the annual Communication of the Grand Lodge of Minnesota, held at the Grand Lodge room in the city of St. Paul, on the 15th day of January, A. L. 5874, the following brethren were duly elected Grand Officers for the ensuing year, and subsequently installed and

proclaimed as such, viz.: Charles Griswold, G. M.; James N. Costle, D. G. M.; Edgar Nash, S. G. W.; Isaac B. Cummings, J. G. W.; G. A. Camp, G. Treas.; E. D. B. Porter, G. Sec.

THE most enduring color is blue. In the ancient mosaics all colors fade out, but blue abides. It is the proper color of Craft Masonry. Why the Masons of Scotland adopted *green*, and the Masons of Sweden *yellow* may be explained, but they are innovations. Blue is true. The Lodges all need a new dip in the old cerulean. Blue is your color.

THE neat town of Templemore, County Tipperary, Ireland, situated about half way between Dublin and Cork, owes its origin to the Knights Templar, as its name indicates. It possesses now two handsome churches and infantry barracks. One of the entrances to the Priory, the seat of Sir John Craven Carden, Bart., is a picturesque remnant of the castle of the Knights who once occupied it.

BRO. JOHN DOVE, of Richmond, Virginia, is the oldest Grand Secretary in the world. In 1818 he was elected Grand Secretary of the Grand Chapter, and in 1834, just fifty years ago, Grand Secretary of the Grand Lodge. It is said that he has never been absent from a meeting of either body. He is now 82 years of age, but still in good health, and will, we hope, serve many more years.

ORIGINALLY the word "to worship" meant to pay that honor and reverence which is due to one who is worthy. Thus, where our authorized version translates Mathew, (xix. 19) "Honor thy father and thy mother." Wycliffe says, "Worschip thi fadir and thi madir." And in the marriage service of the Episcopal Church the expression is still retained, "with my body I thee worship," that is, honor or reverence thee. Hence, the still common use in England of the words *worshipful* and *right worshipful*, as titles of honor applied to municipal and judicial officers. Thus the mayors of small towns and justices of the peace are styled "Worshipful," while the mayors of large cities, as London, are called "Right Worshipful." The usage was adopted and retained in Masonry. The word *worship*, or its derivations, is not met with in any of the old manuscripts. In the manner of constituting a new lodge, adopted in 1722, and published by Anderson in 1723, the word "worship" is applied as a title to the Grand Master. In the seventeenth century the guilds of London began to call themselves "worshipful" as "the worshipful Company of Grocers," etc., and it is likely that the Lodges, at the revival, and perhaps a few years before, adopted the same style.—*Nat. Freemason*.

THE solemn promise made by a Mason on his admission into any degree is technically his obligation. In a legal sense, obligation is synonymous with duty. Its derivation shows its true meaning, for the Latin word *obligatio*, literally signifies a *tying* or *binding*. The obligation is that which binds a man to do some act, the doing of which thus becomes his duty. By his obligation a Mason is bound or tied to his Order. Hence the Romans called the military oath, which was taken by the soldier, his obligation, and hence, too, it is said that it is the obligation that makes the Mason. Before that ceremony there is no tie that binds the Candidate to the Order, so as to make him a part of it; after the ceremony, the tie has been completed, and the candidate becomes at once a Mason, entitled to all the rights and privileges, and subject to all the duties and responsibilities that ensue in that character. The jurists have divided obligations into imperfect and perfect, or natural and civil. In Masonry there is no such distinction. The Masonic obligation is that moral one, which, although it cannot be enforced by the courts of law, is binding on the party who makes it, in conscience and according to moral justice. It varies in each degree, but in each is perfect. Its different clauses, in which different duties are prescribed, are called its *points*, which are either affirmative or negative, a division like that of the precepts of the Jewish law. The *affirmative points* are those which require certain acts to be performed, the *negative points* are those which forbid certain other acts to be done. The whole of them is preceded by a general point of secrecy, common to all the degrees, and this point is called the *tie*.—*Mackey's National Freemason*.

BOARD OF GENERAL PURPOSES OF GRAND LODGE.

THE annual meeting of the Board of General Purposes was held pursuant to notice, at the Town of Bellville, on Tuesday the 10th inst., the following members being present thereat, viz.: R. W. Bro. Thomas White, Jun'r., President. R. W. Bro. Hy. Macpherson, Vice President, R. W. Bros. Thos. C. Macnabb, D. B. Burch, J. J. Mason, Henry Robertson, J. B. Traves, William Nivin, Daniel Spry, Otto Klotz, W. H. Weller, James Bain, Allan McLean, J. Urquhart, Jun'r., R. P. Stephens, C. D. Macdonnell, F. Westlake, A. S. Kirkpatrick, John E. Brooke, V. W. Bro. W. R. White, W. Bro. F. J. Menet, R. W. Bro. Thos. B. Harris, G. Secretary.

The annual statements of the Grand Secretary and Grand Treasurer were referred to a sub-committee of the Board, and carefully examined, and reported correct in every particular.

The receipts for the year 1873, amount to \$13,532 49, derived from the following sources, viz: Certificates, \$3,502 00; Dues, \$6,490 00; Fees, 2,176 00; Dispensations, \$526,00; Warrants, \$220 00; Constitutions, \$605 23; Proceedings, \$12 75; Total \$13,532 49.

The funds belonging to Grand Lodge are invested as follows:

Dominion Stock, bearing 6 per cent interest.....	\$28,800 00
“ “ “ 5 “ “ ..	10,000 00
Debentures, Co. Middlesex, 5 “ “ ..	1,600 00
Bank of Toronto, 4 “ “ ..	1,537 66
Canadian B. of Commerce, 4 “ “ ..	10,601 81

Total.....\$52,539 47

which represents the following amounts of credit of the various accounts. viz:

General Fund, Grand Lodge.....	\$30,267 90
Asylum “ ..	6,337 66
Benevolence Fund, interest account.....	13,725 95
“ “ current “ ..	2,207 95

Total.....\$52,539 47

The Board examined and authorized the payment of acc'ts amounting to \$1,156 24.

The Board had before it a number of applications for assistance from the Benevolent Fund, and having given a careful consideration to the same, appropriated from the amount at its disposal the sum of \$1,785 00, which liberality we doubt not will be duly appreciated by the recipients.

The Board expressed its regret that in all cases strict justice was not meted out to the various applicants, but the reason for any such irregularity is almost entirely owing to the fact of the applicants failing to supply more than the most scanty information, leaving the Board altogether in doubt as to the urgency of the claims for consideration.

In the matter of the appeal of Bro. Mackie, against the Grand River Lodge, No. 151, the same was allowed, and his restoration to good standing ordered by the Board.

The complaint of Bro. Taylor of Ottawa, against W. Bro. Logan, and R. W. Bro. Barber, was dismissed, the preference of the charges not being in attendance, and sending no good cause to the contrary.

The Board passed a complimentary resolution of thanks to the Brethren of the Belleville Lodge for the kind attention paid to the members of the Board, during their stay in the town, and also for the hospitalities tendered to them.

The Ball given on the occasion was largely attended by the elite of the town and neighborhood, and was eminently successful; it was held in the Town Hall. The supper was served up in the basement of the building, which afforded ample room for all. The table was laden with all the delicacies of the season, and much credit is due to all concerned.

MASONIC REMINISCENCE OF GENERAL WASHINGTON.

BRO. ROBERT B. FOLGER, M. D., in his "Recollections of a Masonic Veteran," contributed to the New York Dispatch, gives the following highly interesting reminiscence of Bro. Gen. George Washington:

It was in the lodge-room at the Shakespeare Hotel, corner Duane and William streets, New York city, that the initiation of the Irish Giant, Clancy, and the five Oneida Chiefs, took place. But subsequently, a far more interesting incident occurred in Muntgomery Lodge, which is worthy of a place in the memory of all true Masons, and which we shall therefore relate for the benefit of the Craft.

During the war of the Revolution, while the American army was encamped in New Jersey, a party of troops was sent out on a foraging expedition, and on their way fell in with a number of British soldiers who had been placed as a guard over some baggage which was being removed to a distant place. A skirmish ensued, they were taken prisoners, and, with the baggage, were removed to the camp of the American army. On examining the baggage, a Templar's sash and a Master's apron were found, which excited some surprise among the soldiers, and was immediately carried to the tent of the commander-in-chief. As soon as his eye fell upon the same, he gave instructions that the baggage should be carefully protected from all injury, that inquiry should be made after the owner of those implements, and, if found, that he be requested to repair immediately to his tent. He soon made his appearance. Kind words and friendly greetings attended his reception. He was treated with the utmost care while a pris-

oner, and was soon sent home to England on parole, attended by all the comforts and conveniences which it was possible to bestow upon him in those times of trouble.

This person was Sergeant Kelley, of the British army, who, after his arrival home, lived to a good old age, and preserved that sash and apron with the greatest care. On his dying bed, surrounded by his kindred, and among the number was an old and tried friend who was a brother Mason, he ordered the sash and apron to be produced, and calling his old friend and brother to his side, exacted from him the promise to forward, after his death, the same to Montgomery Lodge, in New York city, with an accompanying letter, stating it to be a memento of the kindness and regard of Gen. George Washington toward a humble Brother and a stranger, and as a testimonial that "the memory of the just is blessed, and shall I've and flourish like the green bay tree."

We had the pleasure of presenting the same to Montgomery Lodge^o where they now remain and are preserved. The act, although a simple one, was instrumental in calling up many pleasant memories. From childhood we had been taught to revere the name of Washington; had read from time to time, with great interest, the history of his life; had listened with attention to the many stories and incidents connected with him in public and in private scenes, and the estimate which we had formed of the man was more than usually great. His ambition was a virtue, and its limits the freedom and independence of his country. In dignity of mind, in patience under privation, in fortitude under calamity and disappointment, in forbearance under provocation, in self-possession under misfortune, and in moderation in success, he was unexcelled. The mind dwells with a delightful complacency on him as a perfect whole. There was no master passion in his mind swallowing up and overshadowing all the rest. Like the star of the mariner, he was always the same—always shining bright and clear without dazzling the eye—always pointing one way, "true as the needle to the pole."

Amid the many scenes through which he was called to pass, whether as Commander-in-Chief of the American army, or as the chief executive officer of his country, or as a citizen in common with those who surrounded him, he never was unmindful of the sacred ties which bound him to the Brotherhood, and this simple incident, a history of which we have aimed to give, indicates most clearly his reverence for its precepts, and his unflinching determination to illustrate them by his conduct towards a humble Brother, though found in arms against the cause which he espoused, and for which he would have willingly sacrificed his life.

FREEMASONRY IN ITALY.

The following communications appear in the *London Freemason*, of Jan. 3rd, inst., and will be read with interest on this side of the Atlantic:

Lodges Arcopagus—Concordia. Liberty, Equality, Fraternity.

To our Worthy Brother, ALEX. GALICO, London:

BELOVED BROTHER: The Virtuosi Lodge, G. O. of Leghorn, under the auspices of the Sup. Lodge G. O., having its seat in Palermo, is always happy when the triumph of Masonic principles and ideas is secured. Feeling this, it unanimously voted two addresses, the first one to our Prov. Bro. G. M. of the G. O., Sup. Coun's. of Brazils in the valley Lavradio, Viscount Di Rio Bianco, now President of the Council of Ministers of the Brazilian Empire, who powerfully defended our Brothers against the demands of the irreconcilable priests. The other address is to Sir Henry Richards, who, on the 8th of June, succeeded, in your Parliament, in obtaining the triumph of the grand Masonic idea of permanent international arbitration.

Be so kind as to publish both these addresses in your esteemed Masonic newspaper, and while begging you to accept in the name also of the Grand Lodge Ancient Virtuosi, the best thanks, I greet you with the mystical fraternal love, and remain,

Yours fraternally,

ANSELMO CARPI, 33°, Orator.

(Seal.)

Via della Pace, 14.

A.G.D.G.A.D.U.

Universal Freemasonry—Italian Branch—Liberty, Equality, Brotherhood.

The Grand Lodge Arcop. and Anziani Virtuosa, under the auspices of the Supr. Couns. G. O. of Italy, having its seat in Palermo, to the Honorable Sir Henry Richard, M. P. Greeting and Brotherhood.

G. O., of Leghorn, the 8th day of the 8th month of the year of the true light 5873, commonly indicated as 1873.

The splendid result obtained by your true self in the House of Commons on the 8th of June, 1873, has filled with joy the hearts of all us Freemasons of the respectable Lodge Anziani Virtuoso, G. O. of Leghorn, as by your obtaining the acknowledgment

that International arbitration shall become the absolute rule in the new law of nations you co-operated to the end that this principle of so many ages, and insisted upon so vigorously by Freemasonry, should finally become a solemn fact.

Accordingly, dear Sir and Brother, we Brother Masons of the respectable Lodge O. of Leghorn, both as Italians and in the name also of all our Brothers of the Ancient and Accepted Scotch rite, under the Auspices of the Supreme Council, having its seat in Palermo, genuine friends of peace and liberty, hereby tender to you the feelings and expressions of our deep respect and admiration, and we beg your acceptance of our best wishes for your happiness for so noble an achievement, and remain,

Respected Sir and Brother, Your Obedient Servants,

(Signed)

FRANCO ANDREAN, Ven. 33°

E. CARDINALI, 2d.

ANSELMO CARPI, Speaker.

GIACOMO TERRANINO, Sec.

R. Piperno, 30°

MASONIC FAITH.

FAITH plighted is ever to be kept, was a maxim and an axiom even among Pagans. The virtuous Roman said, either let not that which seemeth to be expedient to be base, or if it be base let it not seem expedient. What is there which that so-called expediency can bring so valuable as that which it takes away, if it deprive you of the name of a good man, and rob you of your integrity and honor? In all ages, he who violates his plighted word has been held unspeakably base. The word of a Mason, like the word of a Knight in the times of chivalry, once given, must be held sacred; and the judgment of his brothers upon him who violates his pledge, should be as stern as the judgment of the Roman Censors against him who violated his oath. Good faith is revered among Masons as it was among the Romans, who placed his statue in the capitol next to that of Jupiter Maximus Optimus; and we, like them, hold that calamity should always be chosen rather than baseness; and with the Knights of old, that one should always die rather than be dishonored.

Masonry is useful to all men; to the learned because it affords them the opportunity of exercising their talents upon subjects eminently worthy of their attention; to the illiterate, because it offers them instruction; to the young, because it presents them with salutary precepts and good examples, and accustoms them to reflect upon the proper mode of living; to the man of the world, whom it furnishes with noble and useful recreation; to the traveller, whom it enables to find friends and Brothers in countries where else he would be isolated and solitary; to the worthy man in misfortune, to whom it gives assistance, to whom it lavishes consolation; to the charitable man, whom it enables to do more good, by uniting with those who are charitable like himself; and to all who have a soul capable of appreciating its importance, and of enjoying the charms of friendship founded on the same principles of religion, morality and philanthropy.

A Freemason, therefore, should be a man of honor and conscience, preferring his duty to everything besides, even to his life; independent in his opinions and of good morals; submissive to the laws, devoted to humanity, to his country and to his family; kind and indulgent to his brethren; friend of all virtuous men, and ready to assist his fellows by all the means in his power.—*Western Freemason.*

AT REST.

DEATH has again been busy among the Brethren in Kingston. On the 9th ultimo, died in that city, R. W. Bro. BENJAMIN C. DAVY. Bro. Davy was made in Union Lodge, Napanee, March 2, 1852; passed 30th of the same month; and raised April 27, in the same year. He was a charter member and first W. Master of Maple Leaf Lodge No. 119, Bath, of which Lodge he remained a member till his death. He was a lawyer of ability, and his death is deeply felt.

THE story of the sad death of the late R. W. Bro. Nathaniel French, Dep. Prov. Grand Master of Masons in the Bahamas, and the final discovery of his remains in the Potter's Field, has been so fully detailed in the daily papers, that it is only required of us briefly to relate the facts of the case up to the latest developments. Bro. French left Nassau, New Providence, in July last, arriving in New York city by the steamship *City of Havana*, on July 25. After leaving the vessel, and placing his trunk in the hands of an expressman, nothing was heard of him until November last, when a sister in that city was asked, by letters from his family in Nassau, if she had seen him, or could learn what had become of him; his intention, on leaving Nassau, being to visit

Cardiff, in Wales. This sister told the story to Bro. A. H. Bradley, of Acacia Lodge, No. 18, of Washington City, with whom she was acquainted. Bro. Bradley employed a month in the search, among steamship offices, hospitals, &c., and finally traced him as follows: After leaving the steamship, two hours of time is at present unaccounted for; but at 2 p. m. on the day of his landing, Bro. French was found insensible in West street, near where he landed. An officer, supposing him to have been intoxicated, took him to the 27th Precinct Police Station, and held him for court. Although Bro. French landed with over a hundred English sovereigns in his pocket, when found he had but \$4.20 in American currency. Next morning, Bro. French was taken with fits, and was removed to Park Hospital, thence to Bellevue Hospital, where marks of violence on the head and body were found. After remaining over Sunday, he was sent as a pauper to the Charity Hospital on Blackwell's Island, where he died, having vainly attempted to make himself known as the Grand Master of the Bahamas. All his allusions to this fact, to his having property in the West Indies, and to his having a trunk in New York, were set down as the delirious ravings of a person suffering from intemperance; and within five days he perished as a pauper, with ten thousand friends near at hand to help him if they had but heard of his situation. His body was buried among the unknown in Potter's Field, the simple record in the hospital books being all the marks to indicate his grave. These facts having been ascertained, Bro. Bradley wrote to Union Lodge, of Nassau, and a thankful reply was received from his blood-brother, W. Bro. Julius French; at the same time making inquiries for his missing trunk, and the day before New Year's found it safe in the hands of the expressman. A portrait of Bro. French having been obtained, his identity with the unfortunate man who passed through the hospitals, and died on Blackwell's Island, was fully established. W. Bro. Julius French, in his letter, expressed a desire that the body of his lamented brother should be raised from the Potter's Field, and conveyed to Greenwood for burial, and a head-stone placed at the grave; and the Grand Master of this State has been written to on the subject. As R. W. Bro. French was in the habit of visiting George Washington Lodge when in this city, that Lodge, through its Master, W. Bro. Strickland, offered to do the work; but the following brief recapitulation will show every Mason why the Grand Lodge should take an active part in the matter: A Grand Master is on his way to the East (Great Britain). At one of the stations (New York) he is met by ruffians, who, by a blow on the head, take his life. His body is buried among the rubbish of Potter's Field, with only enough to mark the spot, should future occasion render it necessary to find it. The occasion arises; but, owing to the fact that the body has been buried five months, it is in so mangled and putrid a condition that it is impossible at present to pursue the search until the weather changes. The identity of the body is, however, established, not only by his portrait, but by the jewels which he wore, and which are in the trunk—at first missing, but now found. It is proposed to raise the body from its ignoble tomb, and convey it to Greenwood for more decent interment; and to place a stone at the head of the grave to mark the spot for future generations. Under these circumstances, we consider that the Grand Lodge should do honor to the remains of the murdered Grand Master—for robbed he certainly was, and murdered we have every reason to believe.

The following brief sketch of R. W. Bro. French's life will, at this time, be interesting: Nathaniel French was born in Cardiff, Glamorganshire, South Wales, Great Britain, about the year 1824. He was, therefore, 49 years old when he died. He was the son of the late Nathan French, a prominent Freemason of the British Isles. Nathaniel French left Wales for America in 1839, and arrived in New York city, where he resided several years. During that time, he was engaged as a bookkeeper in a coal office at the corner of Greenwich street, opposite Stewart's confectionery store. Subsequently, he sailed for Santo Domingo; but, on the way, was shipwrecked off the Bahama Reefs, and carried to Nassau. Here he engaged with T. Darling & Co., shipping and commission merchants, as a bookkeeper, and succeeded well. In the course of a few years he bought the Village Farm, and followed the employment of a farmer, miller, and dairyman. He was successful, and was well known for his hospitality to visitors and to the community at large. After a while he married, and had a family. He was made a Mason in Union Lodge, of Nassau, and rose to be its Worshipful Master, which position he retained for several years. He also became the Master of Royal Victoria Lodge. While acting as Master, he received the degrees of the Royal Arch, and, as we have reason to believe, was invested with other degrees in English, French, and Spanish Masonry. At this time we are unable to give the full statement of these facts, and only gather them from conversations with those who knew him. A few years ago he was chosen as the Dep. Prov. Gr. Master of the Bahamas, and, by virtue of this office was also the Prov. Gr. High Priest of R. A. Masons, and the Representative of the G. M. of England and Wales in those islands. This high office he held when he met his untimely death.—*N. Y. Courier.*