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SKETCH OF THE HISTORY OF ST. ANDREW'S LODGE,
No. 16, TORONTO.

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Masonry being diffused over the four quarters of the Globe, it need not surprise us to find it pressing forward in the van of civilization, following close upon the heel of the early settlers of the Province, and shedding its benign influence amidst the aboriginal forests.

What is now the metropolitan city of Upper Canada, was, in the year 1793, but a collection of Indian wigwams; innumerable flocks of wild fowl darkened the waters of the bay, affording sustenance to the natives, and tempting the adventurous emigrant to settle in their locality; yet from documents now in possession of the Craft, we find among the first things marking the change about to take place was the formation of a Masonic Lodge, to bind together the few sons of light who had found their way hither. This Lodge, afterwards identified through its members with St. Andrew's, met in this city, then known as Little York, under the name of Rawdon Lodge, from 1794 to the year 1800; and from that time downwards, Masonry has had a local name and habitation amongst us. Still, in 1820, when Governor Simcoe selected York as the seat of his Government, the number of its inhabitants did not exceed 1,000.

St. Andrew's Lodge met for the first time, under a Dispensation from the M. W. the Grand Master of the Grand Lodge of England, on Friday, the 27th December, 5822, being the festival of St. John the Evangelist. It met at an Inn kept by one Jordan, on King Street, near the residence of the late Charles C. Small, Esq.

The R. W. Bro. James Fitzgibbon, Dep. Prov. Grand Master, having read the Dispensation, proceeded to install the following brethren as officers of the Lodge: Bro. Sir William Campbell as W. M.; Bro. Thomas Ridout (Surveyor General for Upper Canada) as S. W.; Bro. John Henry Dunn (Receiver General) as J. W.; Bro. John Beikie, Treasurer; Bro. Benjamin Turquand, Secretary; Bro. Thomas Fitzgerald, S. D.; Bro. Geo. Hillier, J. D. Having adopted a code of By-Laws, petitions for initiation into Masonry were received from the two sons of Bro. Senior Warden, (George and Thomas Gibbs Ridout); and at the regular meeting held on Friday, 21st March, they were balloted for, accepted, and initiated.

The Lodge having been thus duly put in working order, appears thenceforth to have been conducted with a regularity and correctness only to be accounted for, by granting that its originators were well-skilled Masons.

From time to time, important additions were made to their number. The late Bros. James G. Chewett, Dr. Widmer, Justice Sherwood, Justice Hagerman, and others, were initiated in the Lodge in its first year; and at the regular meeting in November, 5823, the R. W. Dep. Prov. Grand Master presented the Lodge with its Warrant from the Grand Lodge of England, numbered 487 on the English Registry, and No. 1 on the Provincial.

At the regular meeting on the festival of St. John the Evangelist, (27th December) 5823, Bro. George Hillier was duly installed as W. M. of the Lodge.

Brother Hillier (I am informed by Bro. George Ridout) was a Major in the British army, and private secretary to Sir Peregrine Maitland, Lieutenant Governor of Upper Canada.

It is an established maxim of Freemasonry, that where brethren cannot meet in harmony it were better that one or both should retire. The early history of the Lodge exemplifies this wise maxim. A letter had apparently been received from Brother Stephen Jarvis, which was submitted to the Lodge; and at the meeting in August, 5823, the following resolution was put on record: "That the brethren, whilst they acknowledge the force and propriety of the reasons which have induced the determination announced in his letter, regret that such reasons should deprive the Lodge of so effective a member as Brother Jarvis." The letter on which this resolution was based has been lost; but I think there can be little doubt it referred to some misunderstanding with a brother.

A more pleasing incident appears in the visit of R. W. Bro. Simon McGillivray, Provincial Grand Master, at the regular meeting in March, 5825. He was unanimously elected an honorary member of the Lodge.

Bro. Hillier was succeeded in the Oriental Chair by Bro. Beikie, who was duly installed 27th Dec., 5825. Bro. Beikie appears to have filled the office of Clerk of the Executive Council, and was a Justice of the Peace for the Home District. He continued to act as W. M. till December, 5826, when from some cause unexplained, the Lodge suddenly ceased to meet, the minutes close quite abruptly on the 9th of that month. The only conjecture I can form on the subject is, that it was caused by the excitement then beginning to prevail throughout the United States and Canada, in reference to the abduction and supposed murder of one Morgan, a member of the Fraternity, residing in western New York; and who, having threatened to publish a work which would reveal the secrets of the Order, was suddenly abducted from home, and never afterwards seen by his friends. He was traced to Lewiston, and thence to Fort Niagara; but no further clue to his fate could be obtained. A Committee of the State Legislature, appointed to investigate the matter, reported that he had been murdered, and such was the belief of many, though no positive evidence to that effect could ever be obtained.

An intense excitement arose against the Masonic body, on whom the crime was charged, and a strong persecution of the Order followed. Masonry was too strong to be thus put down; but most of the Lodges in the Northern States ceased to work, as for many years few dared avow themselves to be Masons. As the larger number of the members of St. Andrew's Lodge held office under the Government of Upper Canada, and as the crime charged upon the Craft was said to have been perpetrated by Canadian Masons, it is not unlikely that these brethren deemed it politic to avoid any suspicion as to their impartial administration of justice, by yielding to the passing prejudice and abstaining from attendance at the Lodge; hence, I think, the discontinuance of its meetings at this time.

But from whatever cause, certain it is, that for

three years, viz., from 9th December, 5326, to the 28th December, 5829, no meetings of the Lodge were held. On that day, being the festival of St. John the Evangelist, the Lodge was resuscitated. This was accomplished through the truly masonic feeling of the members of a Lodge which had meanwhile been established in Toronto (or York, as it was then called).—St. George's Lodge, No. 9, Prov. Grand Registrar.

The history of this Lodge, afterwards so interwoven with that of St. Andrew's, and through which the latter is linked with the first Lodge established here, (as previously stated,) may now be appropriate.

Rawdon Lodge, it will be remembered, met in 5793, and continued to do so up to 5800. From what documentary evidence we possess we infer that the Warrant under which it worked had been one of those called Military Warrants, granted by H. R. H. The Prince of Wales to several Regiments in the British Army, and probably brought to this province by a Regiment known as the Queen's Rangers, this Regiment was raised chiefly with a view to service in this country and was largely composed of artificers and men of intelligence. Many of these remained in the province, and it is not improbable the Warrant may have been left in the hands of some of those brethren settled in this place, and have been used by them to open what is known as Rawdon Lodge.

But, however, these brethren came by their Warrant, certain it is, it was from the Prince of Wales, and that they worked under it till 5800; when doubts arising in their mind as to its perfect legality they surrendered it and took out one from R. W. Bro. William Jarvis, then acting as Pro. Grand Master, with the number 16, P. G. R. Under the name then of Lodge No. 16, the brethren of the former Rawdon Lodge continued their work, meeting, as I am informed, in a building situated not a hundred yards from our present hall; it stood, I am told, about where the Beaver Insurance Office, Toronto Street, now stands. Unfortunately its records have been lost and we cannot trace its operations; but some old brethren have stated that for a time it was removed some miles up Yonge street.

In the records of St. George's Lodge I find it meeting on the 23rd April, 5825, or, at all events, a number of brethren met on that evening under its Warrant, though whether the Lodge was then dormant cannot be positively known.

At this meeting these brethren formed themselves into a Lodge, and having surrendered the Warrant of Lodge No. 16, applied for a new Warrant under the title of St. George's Lodge, No. 9, P. G. R.

The following brethren, most of whom had been members of Lodge No. 16, were its first officers:—Bro. Robert Meigham, W. M.; Bro. Alex. Burnside, S. W.; Bro. George Bond, J. W.; Bro. Thos. Wallis, Treas.; Bro. John Fenton, Sec'y; Brothers John Sparks and John Davis, Deacons.

The Lodge continued to work thenceforth up to the period when, as I have already stated, St. Andrew's Lodge, No. 1, was by its means resuscitated.

The following resolutions will explain how, by a noble act of self-denial and truly fraternal feeling, this was accomplished.

At the meeting of the Lodge, held 17th December, 5829, it was moved, seconded and unanimously resolved:

"That St. George's Lodge, No. 9, be dissolved when closed, and that the W. M. be instructed to resign the Warrant of said Lodge into the possession of the Prov. Grand Master." Thus having ceased to exist as a Lodge, the brethren uniting themselves with the remnant of St. Andrew's Lodge met on the 28th of the month, and re opened that Lodge. Our worthy brother, Alfio De Grassi, with commendable zeal obtained the affidavits of several of the old members of St. George's Lodge to these facts; I copy that of the late Bro. Charles Baker.

The reason the Warrant of Lodge No. 9 was returned to the P. G. M. was on account that the Jewels and other property of the Grand Lodge was given into the keeping of No. 9, and Lodge No. 1 having been dormant for two or three years it was thought advisable as it was a senior Lodge to try and revive it. Signed.

"CHARLES BAKER,"

A Member of St. George's Lodge, No. 9.

TORONTO, Nov. 23rd, 1861.

WITNESS, A. D. GRASSI.

Thus did St. Andrew's Lodge become the heir of the antiquity of the Lodges named, and through its membership affiliated with those masons who first reared an altar to Masonry in this place.

The Lodge, now re-animated, proceeded to elect a W. M. and other Officers; when Brother Walter Rose was chosen W. M. and duly installed into that high office. He was succeeded by Brother Turquand, who had held the office of Secretary from its formation in 5822 to 5826, and was at the time Deputy Receiver General of the Province; He occupied the Oriental Chair for two years, during all which time the Lodge kept improving in vigor, numbers, harmony and usefulness.

At this time the Lodge met in a small wooden building which stood on what is now Colborne street, then called Market Lane, it was occupied also as a school room, being rented by the Lodge for that purpose, as well as for the purposes of a church, as appears from an application made on behalf of the Baptist denomination by David Patterson, Esq. The exact site of the building was in the rear of what is now Bro. James E. Smith's store on Church street.

On the 27th December, 5832, (being St. John's day,) Brother Thomas Carfrae was installed W. M. of St. Andrew's Lodge, in room of Brother Turquand. Shortly after which it became involved in clouds and darkness; whether attributable to the apathy of the members, the bad management of its Master, or, what I think most probable, the alarm produced in Canada by the appearance of cholera, (inducing the avoidance of public meetings and late hours); the meetings seem to have been less frequent, and the Secretary's duties, so essential to the welfare of any Lodge, sadly neglected. Brother Carfrae seems nominally to have been Master of the Lodge up to 5840; but does not appear to have made any effort to re-animate it. Possibly the rebellion of 1837 occupying so large a share of men's minds at this time may have presented obstacles which the W. M. might not be able to overcome.

Thus, from November, 5834, to January, 5840, no meetings of the Lodge appear to have been held, and this time it was to the zeal and energy of Brother T. G. Ridout, aided by some of the oldest members of the Lodge, that it was indebted for its prolonged existence.

At a meeting specially called, and held on Tuesday, the 27th day of January, 5840, the following resolution was adopted:—

“That the brethren present feel it their duty, in order that the principles of our ancient and honorable institution may be more generally diffused, to re-organize St. Andrew's Lodge, No. 1, and that the present moment is extremely auspicious for that object.”

Eighteen members of the Lodge appear on the minutes as being present, and several visiting brethren applied for affiliation. They proceeded energetically to bring the Lodge into working order; appointed a committee to revise the by-laws, and another to enquire into the title of the Lodge to the room in Market Lane, and to make arrangements with the Corporation respecting it. From that time forward the Lodge grew and prospered. On the Festival of St. John the Baptist, the 24th June, 5840, Brother Thomas Gibbs Ridout was installed W. M., under whose able guidance it assumed a position second to none, and his judicious management and thoroughly masonic conduct was well understood and appreciated by the brethren. On his retiring from the chair in 5842, an emergent meeting was called for the purpose of presenting him with a piece of plate, at which sixty-three of the brethren were present. I quote a few sentences of Brother Ridout's reply to the presentation.

“The revival and flourishing progress of Freemasonry in this part of Canada, within the last three years, is a gratification in which we all participate; and may be considered the inestimable work of the Great Architect of the Universe, as the means of promoting brotherly affection and good will amongst men; so that Faith, Hope, and Charity, the leading principles of our Order, may be thereby firmly established on the three great pillars of wisdom, strength, and beauty.

There are some incidents in the history of the Lodge which may be properly mentioned now.

Thus, in 5840, a vote of thanks is recorded to Brother Colonel Chisholm, (father of Brother Chisholm of Oakville), “for his kind interference in a high quarter in the behalf of Masonry in general, and particularly in respect to this Lodge.”

Col. Chisholm was a leading member of the Legislature and on the most friendly terms with the Lieutenant-Governor, Sir Francis Bond Head. We may presume that it was in this direction his interference had been so beneficial as to call forth the thanks of the Lodge.

At the meeting held September 8th, 5840, the Lodge was ordered into mourning for two brethren who had held a prominent place in the hearts of Canadian Masons. The Right Hon. the Earl of Durham, Deputy Grand Master of the Grand Lodge of England; and Simon McGillivray, Esq., Prov. Grand Master.

His Lordship, by his urbanity and kind fraternal feeling, greatly helped to mollify the passions

and assuage the rancour produced by the rebellion of 1837. Few politicians are aware how much the influences of Freemasonry, (that charity which thinketh no evil, and allows the most perfect freedom of opinion,) has been the means of uniting in one the most conflicting elements, and removing the acerbity and bigotry of sectarian or political feeling.

St. Andrew's Lodge, to many of whose members his Lordship was personally known, and the Craft in Canada in general, for whose welfare he ceaselessly worked, did well to pay this last mark of respect to so eminent a brother.

Brother Simon McGillivray who, as we have seen was elected, in 5825, an honorary member of the Lodge, besides occupying the highest position in the Craft, had rendered himself individually popular with the brethren, and his untimely death might well therefore draw forth the sympathy and regret of the Lodge.

The Festival of St. John the Evangelist, 5841, was a red letter day in the history of the Lodge, it was kept with unusual magnificence. In the forenoon the brethren went in procession to St. Andrew's Church where a sermon was preached to them by Brother Leach; in the evening they again formed in procession, and by torch light proceeded to Government House, returning to the North American Hotel, where a supper was provided for them.

In 5843 the Lodge was removed from Market Lane to Turton's Buildings, King street, west, afterwards known as Lamb's Hotel, (this block of buildings was taken down in 1864.) Here the Lodge continued to meet till the 24th June, 5848, when it was removed to the upper story of Beard's Hotel, (afterwards Russell's, situated at the corner of Church and Colborne streets.

The expiry of their lease in Market Lane, and subsequent removal seem to have begat a desire on the part of the members of the Lodge to have a proper masonic hall. Accordingly I find that on the 16th of April, 5842, a committee was appointed to confer with the Corporation of the City as to the terms upon which they would lease, to the Masonic body of Toronto, 2 lots fronting on Market Lane. The Committee reported and further negotiations took place, but no action followed. In October, 5844, a resolution was passed to purchase the old Commercial Bank building on King street (late the Globe newspaper office,) but the funds necessary for that purpose were never forthcoming.

Again, in 5851, a committee of three was appointed to confer with the Ionic and other Lodges respecting the propriety of obtaining a suitable room in which all the Lodges could assemble.

At the Regular meeting held 24th June, 5853, a deputation appeared from King Solomon's Lodge, with a proposal for leasing of Lodge rooms jointly, and a committee was appointed to confer with them on the matter; but the then existing differences between the Provincial Grand Lodge of Canada, to which King Solomon's Lodge adhered, prevented a mutual understanding being come to.

Thus all attempts to obtain a common hall for the fraternity became abortive.

KATE BOYNTON'S MISTAKE.

"But where's Ned?"

"Oh! he's gone off to the lodge again. I declare I got quite out of patience with him lately. When we were first married, he never left the house of an evening; but now he's off sometimes two or three nights a week. And he's so aggravating about it, too. He won't tell me a word of what they do, or what they talk of; and if I get out of patience—as what woman of spirit will not at times?—he won't retort, or answer me back, but just says, in his quite way, "Ah! I'm sorry you take it that way. By-by, dear; I hope you'll get your eyes open some day, and not look at this matter as though you were a child." As though I were a child, indeed! If I acted half as much like a child as his treatment would indicate, he might have some excuse for it."

And Kate stopped, quite out of breath, as her visitors' "things" were taken off, and gathered into a huge bundle in her arms, preparatory to being carried into another room.

"So Ned has become a full-fledged Mason, has he?" queried John Apthorp, as Kate returned from the other room.

"Yes," answered she, "I guess 'full-fledged' is a good word to use. That is what they apply to geese when they arrive at maturity, and I warrant it'll grace him as well. They're all a parcel of geese, to spend their time at lodge meetings, whether they're Masons, Sons of Temperance, Sons of Malta, or whatever they call themselves. Better stay at home with their wives, or take them with them to some lecture or concert or the theatre."

Kate did not stop to think that she had little cause for complaint on this score, for she averaged at least two nights a week at some such entertainment, besides frequently attending a matinee. But women who part from their husbands as Kate had from Ned that evening, seldom stop to reason, and Kate was no exception to the general rule.

"Well," said John, "Masonry is something of a humbug. I wish he were here to-night, so we could make up a hand at whist or euchre. Nellie, here, said, coming over, that it had been some time since we had had a game."

"So it has," responded Kate; "but there's no telling when Ned will be at home, and I hardly know who I could send for."

"Well, never mind; we'll have some music instead. Do, Mrs. Boynton, let us have some of those last opera gems, I saw you there the other night, and know you must have learnt them by this time."

Thus urged, Kate took a position at the piano, and now lost all recollection of the vexation of the first of the evening. They all loved music, and the evening passed very pleasantly. Kate and John were playing a duet when the door opened, and Ned stood upon the threshold.

"Bravo!" he exclaimed, as the music ceased. "By Jove! if I had known what awaited me here, I don't know but I should have torn myself away sooner."

"And not taken that last ride on the goat," laughed John; "or given that cannon-ball an extra roll across the floor. I suppose you can sit down now, without being forcibly reminded of that hot gridiron?"

"Oh, bosh!" laughed he, as he shook hands with John and his wife, and looking pleasantly over at his own Kate, to see if her impatience had yet worn off. "I hope you have passed a pleasant evening."

"Delightful," answered John. "And of course you have. But I say, Ned, why don't you ask a fellow to join if it's such a grand thing? I've been waiting for an invitation from some one 'in the ring.'"

"I will carry in an application from you any time you wish," responded Ned; "but I shall never urge or even invite you to join."

"Oho! So, like the fox in the first off, you are not advising others to dispense with the tail, eh? I honor you, Ned."

"You misunderstand—"

Please, Ned, that's a good boy," said Kate, coming over to him, and twining her arms around his neck, "don't go to lodge again. You're too good, too noble, to be with such a crowd. You're disappointed, and won't acknowledge it, but won't help to get anybody else into the scrape."

"But it is no such thing," said Ned. "It's one of our principles, and one which a good Mason never forgets, to never urge any one to become a member, so one can only blame himself if he is disappointed. Do you understand? I am satisfied, and more than satisfied, with my experience inside the lodge-room. But let us change the subject. I don't wish to be the means of bringing discord into the midst of the harmony that existed when I crossed the threshold. Let us have some more music."

Soon all was amicable again, and the vexed subject was forgotten for the time, and it was late when John and Nellie Apthorp took their leave.

Edward Boynton and John Apthorp were both bookkeepers in large business houses, and each enjoyed the confidence of the firm he was with. Both houses had all along been considered the most prosperous in the city; but, at one of those commercial panics that occasionally sweep over the country, both houses had been to deeply engaged in speculations, and went down. Both Ned and John had lived pretty well up to their means, they having fastidious tastes, and having an eye to the adornments of art and the pleasures of music and literature. So they both found themselves, in the middle of a severe winter, with about all their means gone, and business still prostrated so that they could find nothing to do. It was especially hard to the poor wives, who had hitherto had all that heart could wish, and now found themselves cramped for even necessaries.

Added to other misfortunes, Ned was taken sick about this time, and confined to his bed. His illness was a fever, brought on by anxiety and care. Several persons, whom Kate recollected but slightly, came to watch with him, and others called to make inquiries. She was grateful, and, mistrusting that they were Masons, felt more kindly towards the order, but still regretted the money Ned had spent upon it, thinking, with their empty flour-barrel and purse, how many nice things it could buy. She said as much, a little bitterly, one evening, to one of the watchers, who looked at her in a way she could not understand, and then made some remark about charitable societies not always practising what they preached.

The next day, about noon, as Kate sat eating the last bit of bread in the house after having made the last meal into some gruel for her poor husband, who was still out of his head, the bell rang, and she admitted a stranger, one she had never seen before.

"Does Mr. Boynton live here?"

"He does."

"Mr. Edward Boynton, lately with Small, Pellet & Co.?"

"Yes, sir."

"He is sick, is he not?"

"He is."

"Ah! And a little money would not come amiss, to buy luxuries, and so forth?"

"To buy necessaries, rather. Oh, sir! — But who are you?"

"No matter. You would not know me. He has had dealings with our bank, and there is a balance standing to his credit."

"Money in a bank! He never told me of it."

"Possibly not."

"But how much? Oh! it is so fortunate!"

"I do not now recall the exact amount. But you can take what you think necessary to-day, and I will enter it in the books."

Two or three times the gentleman came, and each time left a sum of money. The fourth time he came, he said,—

"Supposing I should tell you that our books are square now, and no more is due your husband? What should you do?"

"Oh, sir! do not say so. It is such a mystery, and I have been hoping it would continue."

The gentleman did not immediately reply; but, after a moment of silence, he said,—

"That large painting in the parlor, opposite the door, is a beautiful thing, Mrs. Boynton. What do you call it?"

"Oh! that is 'The Poet's Paradise.' That is poor Ned's favorite."

"Oh!" he said abruptly, a moment later, arising to go, "I hope the balancing of our books will not be a source of inconvenience to you. You have immediate means enough, I presume, to last until Mr. Boynton's recovery?"

After Kate's reluctant and tearful confession, the stranger said,—

"I should like the painting I spoke of a few moments since. I would pay you a good price for it."

The struggle was short. Kate finally agreed to let it go, upon condition that Ned should have occasion to redeem it at some future time, which was finally consented to, with the promise extracted from Kate that her husband was to know nothing of it until his perfect restoration to health.

Again and again the stranger came, and offered money for some painting or statuette, until Kate grew to dislike him, denominating him as the usurer, and with difficulty restraining her tears as she saw her desecrated parlor.

At last Ned got round again, and began to grow strong. But Kate kept the parlor door closed, and never built a fire there, dreading the day of

exposure and explanation. She had never before kept a secret from her husband; and the more she pondered on this, the more dreadful seemed its mammoth proportions.

"I've got no more to sell, Mr. Pawnbroker," Kate said coldly one day about this time, as Mr. French, the one who had robbed her parlor, brushed unceremoniously past the servant-girl into the house.

"Softly, Mrs. Boynton," said this gentleman. "Does your husband know of this yet?"

"No, sir."

"Well, I thought it would be a good plan to have me here, to smooth it over, when it was told him; and, as he is about well now, and —"

"I will take you to see the gentleman, and perhaps you will tell him yourself," said Kate, a little haughtily, as she ushered Mr. French into the sitting-room, where her husband was, and passed on into the kitchen.

A few moments later, she appeared at the door, and said,—

"Isn't some one at the front door, Ned, dear? I thought I heard a noise."

"I guess I left the door open when I came in," said Mr. French, arising, and intercepting her, as she was about going to see. "Pardon me, madam; it was my neglect, and I will close it. Do not leave your duties."

Mr. French *did* meet some one at the front door, and ushered him into the sitting-room, asking him in a low tone, "Did you see my signal? and is everything all right?" getting an affirmative response.

"My dear," said Ned, the next time she came into the room, "I have invited Mr. French and Mr. Jewett to dinner, after which we shall be pleased to have some music. If Mrs. Brown is helping you to-day, let her build a fire in the parlor."

Poor Kate came near sinking to the floor.

"But," she began, "I am afraid I cannot sing or play to-day. I am not very strong since —"

But her husband's kind words reassured her; and, thinking it would help to fill the void of the pictures and statuary, she said no more, but went out and sent Mrs. Brown in. As that woman passed through, Mr. French, who had changed his position to one near the hall-door, said, in a low tone, "Whatever you see or hear, manifest no surprise, and keep a still tongue."

After dinner was over, and a few minutes had been spent in the sitting-room, Ned spoke about the parlor and music.

"Please let these gentleman go first," said Kate. "I have something to tell you all alone."

So they went in, and left the husband and wife alone.

"You know, dear Ned," she began, "how much it costs to live, and how little we had to do with when you were taken sick. Your lodge friends were very kind in coming to watch with you, and sending little luxuries; but they never dreamed how destitute we were, and how much we needed necessaries, and — But please don't go so fast," she said, as they had arisen, and were already in the hall; "I ain't done yet. And don't you believe I love you dearly, and care for you, and would do anything to please you?"

"Certainly Katie. But what is the matter?"

"Oh, if you only knew——"

"Knew what?"

"Knew how I love you. No, not that. How I tried to get along without——"

Here she burst into tears, and could say no more.

"Oh! I can't tell you, after all," she said presently, as they neared the parlor-door. "You must see for yourself."

"See what?" he asked, as she opened the door, and stepped back, that he might go in first.

"Why, all——"

She stopped in astonishment, as she herself looked into the parlor, and saw "The Poet's Paradise," and the other paintings, and the statuettes on the brackets, and everything else she had parted with for money. She was speechless, and looked first at her husband, then at Mr. French, and then at the works of art.

"Probably I can explain this best," said Mr. French, stepping forward, telling Ned what the reader already knows, and then telling how he had the things returned to the parlor, at a given signal from him, when Kate was in the back part of the house.

"But what about the bank?" asked Kate, smiling a bewildered smile through her tears.

"That was as I told you," said Mr. French. "Mr. Boynton had and now has money on deposit in the bank, which always honors its drafts."

"What bank is it?" asked Kate.

"The Bank of Masonry, which every worthy member always finds a safe investment. Hearing what you had said on one or two occasions, and knowing what your feelings were, I took the method I did to teach you a little lesson. The wife of a Mason may not know the unimportant secret rites of the Order; but she may know of its workings of charity and humanity, and of its brotherly love and pure and undefiled religion. If it had not been to teach you your error, Mrs. Boynton, you might never have known from whence came the succor that aided you through a crisis that is liable to overtake all who dwell in this world of Entered Apprentices; for our agents do not dwell in ostentation, but imitate their Master, who went about doing good, and prating not of it, eighteen hundred years ago."

It is needless to add that Kate found herself in a singing mood, and that an afternoon passed happily that had promised her much bitter sorrow.

"O, Ned!" said Kate a few days later, after he had started in business, "I saw Nellie to-day, and they have hardly a thing left. All their furniture and pictures and dishes, and almost the clothes they have on their back, went before they got through the crisis."

"Well, I'm sorry; but that's because they had no money in the bank." E. M.

There is a refinement which even wit and knowledge of the world cannot teach their votaries, who often wound the heart without violating perfect politeness.

It is often better to have a great deal of harm to happen to one than a little; a great deal may rouse you to remove what a little will only accustom you to endure.

GLD FOGYISM AND YOUNG AMERICA.

WE find the exhibition in our Order occasionally of the same traits that elsewhere give rise to these cognomens. One class holds on tenaciously in the veriest non-essential to the past, having no spirit of accommodation to varying circumstances of the age. The other class too lightly esteem the past, and would modify every thing, abolishing the landmarks themselves, and borrowing regimen from some society of modern date.

The novitiate of to-day will discourse more positively and dogmatically of Freemasonry than the laborer in its vineyard of many years. He thinks the by-laws and work of the lodge, and a few masonic works, are sufficient to justify *ex cathedra* expressions from him. What he gathers in the lodge-room, and by miscellaneous conversation, enable him to speak volubly, but superficially. But he is not a Masonic student, and can not therefore become an expert. He does not see the connection between the ancient authors, the various branches of the sciences and the arts, and their history and development from the remotest times; between the history of man and the traditions of nations; between the "book of the law," between all these and the principles, history, laws, philosophy, and symbolism of the Order. Why are so many of our brethren contented to remain at the alphabet of our mystic art? Why are some ambitious brethren contented with an office, and a little sophomoric debating ability, and caviling propensity? Why should they not give their ambition wider and higher scope? To understand all Masonic mysteries, and all knowledge, and to cultivate the highest inner life? Familiar with the mystic past, reverencing its teachings, truths, and mighty works, yet stretching forth for the developments of the mystic future?

—*The Mystic Star.*

ANECDOTES AND SAYINGS OF MASONS.

ROBERT BURNS.—Burns was standing one day upon the quay at Greenock, when a wealthy merchant belonging to the town had the misfortune to fall into the harbor. He was no swimmer, and his death would have been inevitable had not a sailor who happened to be passing at the time immediately plunged in, and, at the risk of his own life, rescued him from his dangerous situation. The Greenock merchant, upon recovering a little from his fright, put his hand into his pocket and generously presented the sailor with a shilling. The crowd, who were by this time collected, loudly protested against the contemptible insignificance of the sum; but Burns, with a smile of ineffable scorn, entreated them to restrain their clamor, "For," said he, "the gentlemen is, of course, the best judge of the value of his own life."

SAXE, the poet and joker, was once taking a trip on a steamer, when he fell in with a lively young lady, to whom he made himself very agreeable. Of course he made an impression upon the damsel, who said at parting, "Good-bye, Mr. Saxe, I fear you'll soon be forgetting me." "Ah, miss," said the inveterate punster, "if I was not a married man already, you may be sure I'd be for getting you."

FAITH, HOPE AND CHARITY.

BY MRS. HARVEY A. JONES.

"Faith,"

The trust in the eternal God,
That from the upper Throne,
Within the soul of man is sown,
To flower and fruit as deeds have grown,
Are garnered by the Brotherhood.
Faith in God and faith in man,
In the Grand Master and his Plan.

"Hope,"

The light that falls on the inner shrine,
Illuminating the chart of life,
Buoying the heart and amid its strife
To seek the teachings therein rife,
Of the Great Architect divine.
From the dim Vestibule march on
Till the Penetralia has been won.

"Charity,"

The band of love, uniting ever,
Through joy and grief the Brotherhood,
Though misfortunes in a wintry flood,
Sweep from life's path each earthly good,
This link is broken never.
The eternal bond that binds the whole
To compass yet, each human soul.

STAMORE, Ill., Jan., 1863.

[The following exquisite little gem was written by Mrs. CLARA H. PRESTON, on the receipt of a present of a cross made with native moss.]

A tiny cross
Of soft wood moss!
And that is all!

And yet it hath a voice, and speaks to Le
Of patient faith and holy v' tory:
Fai'h that could triumph . . . Gethsemane,
And for our sins a sinless offering be
Upon the Cross.

A shadowy cross
Of soft, gray moss!
And that is all!

But when from sinful thoughts I fain would flee,
This little cross reproaches silently,
As if it said: Can'st thou ungrateful be,
When Christ, to cleanse from sin, hath died for thee
'Nailed to the Cross?

A little cross
Of velvet moss!
And that is all!

Yet, when I've left my darlings with the dead,
And storms of sorrow have swept o'er my head,
I've seen this beacon cross through tears, and said:
What grief He bore! I will be comforted,
And bear my cross!

O tiny cross
Of forest moss,
That is not all!

I'll have thee for my daily guard and guide,
And learn of thee to conquer sin and pride!
Thou shalt speak oft of Jesus crucified,
And all the burden of life's woes I'll hide
Beneath the Cross!

OBITUARY.

THE LATE BRO. W. GRAY CLARKE.

The late Bro. W. Gray Clarke, Grand Secretary, was initiated in the Benevolent Lodge, late No. 480, Bombay (now extinct,) and was passed to the second degree on the 9th December, 1841, in the Bank of England Lodge (No. 263,) on which occasion he became a joining member of that lodge, and was subsequently raised therein on the 13th January, 1842. He continued a member of No 263 for five years, and on the 13th February, 1843, joined the Corner Stone Lodge, late No. 37, which was amalgamated with No. 5 in 1844, and to the united lodge he contributed up to December, 1846. On the 3rd January, 1849, Bro. Clarke joined the Lodge of Perseverance (No. 164,) Sidmouth, in which he served the office of W. Master in 1853, and subscribed to the lodge for eight years to December, 1856, when he removed to Guernsey and became a member of Doyle's Lodge of Fellowship (No. 84,) the precise date being 9th December. The late G. Secretary was Senior Warden of this lodge at the time of his appointment in succession to the late Bro. W. H. White, G. S., in April, 1857. On his return to London, Bro. Clarke rejoined No. 5, on the 11th May, 1857, and of this lodge, as well as of the Royal Alpha (No. 15,) which he joined 7th June, 1858, he remained a member up to the period of his decease on the 15th ult. On the 22nd January, 1844, Comp. Clarke was exalted in No. 5 Chapter, and on his accession to the office of Grand Scribe E. in 1857, Rt. Hon. the Earl of Zetland, M.E. Grand Z., was pleased to authorise, by dispensation, the installation of the deceased companion in the three chairs of the Order. Comp. Clarke had also, we believe, received the degree of Knight Templar and Ne Plus Ultra—the latter corresponding in some measure to the 30th degree now given under the jurisdiction of the Supreme Grand Council. Although not very popular with the Craft, our deceased brother was a thoroughly conscientious man, and a hard-working and zealous Secretary to the Grand Lodge. He was always to be found at his post, and provincial brethren especially can bear testimony to the promptness and accuracy with which he dealt with their several requisitions. Bro. Clarke was suddenly seized with an attack of paralysis on Monday the 13th ult., when about to attend a meeting of the committee for carrying out the arrangements to celebrate the 25th anniversary of the Grand Master's accession to office, and on being conveyed to his residence never rallied, and died on Wednesday, the 15th ult, as before stated.—*Freemasons Magazine*, Aug. 1st.

It should be the aim of every Mason to live, and deal, and act in such a manner that when he comes to die he may be able to say, and his conscience so adjudge, that no man on earth is poorer because he is richer—that what he hath he has honestly earned, and no man can go before God and claim that, by the rules of equity administered in his great chancery, this house in which we die, this land we devise among our heirs, is his, and not ours.

A garrulous barber, being required to shave a celebrated wit, asked him "How shall I shave you, sir?" "In silence," was the reply.

The Craftsman,
AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT."

HAMILTON,.....SEPTEMBER 15, 1868.

END OF VOLUME TWO.

With this number of the CRAFTSMAN we complete the Second Volume; and with the first number of the new Volume, we shall present our readers with the Title Page and Index. Two years have passed rapidly away since we first ventured on this publication; ventured on it not without some misgivings, and not without many warnings from kind friends, based upon the failure of some previous efforts of the same kind. But thanks to the hearty support of our Brethren, throughout the Dominion, we have not only been able to continue the publication, but have, in addition, made it a decided success, and one of the permanent Masonic institutions of this country. The circulation has so far increased that we have now, as registered subscribers, nearly one-third of the entire number of affiliated Canadian Masons. That the number will go on increasing during the ensuing year we have no doubt; indeed the assurances of support received by us, from all quarters, have been such as to determine us to print a largely increased edition.

We are glad to find that a manifest growing interest in the CRAFTSMAN exists among the members of the Craft. Our Brethren have been much more prompt in sending us communications of interesting masonic events in their neighborhood; and the questions relating to Masonic jurisprudence which have appeared and been answered during the year through our columns, attest as well as add to the interest in the publication. This department has, we believe, proved, during the past year, a most interesting and valuable one to Masons, especially to Masters of Lodges; and during the ensuing year continued care will be manifested in making the Masonic jurisprudence column a valuable source of information to the Craft.

Of course we have had suggestions as to the conduct of the CRAFTSMAN, and as to the best way to add to its popularity. For these suggestions we are heartily obliged to our correspondents. They have been prompted by a brotherly regard for the success and usefulness of the enterprise, and as such are entitled to consideration at our hands. We shall not be able to carry them all out, for the simple reason that they are, in some cases, very dissimilar; but by preserving a middle course, giving to the hard masonic student food for study, and to the less laborious brother models for his amusement and instruction, we hope to be able, as far as possible,

to meet the tastes of all. It is a somewhat difficult thing to make good selections of light masonic literature; but in this respect we shall do our best. We are making arrangements for some personal sketches of masonic incidents, illustrative of the value of the Order, and based upon the personal experience of the writer. These sketches will add much to the attractiveness of the coming volume.

We can assure our masonic readers that nothing which we can do to make the CRAFTSMAN alike a source of information and a credit to the Craft, will be left undone. We have to depend largely upon the good offices of our brethren, but with the manifest interest which has been awakened in masonic literature, this dependance will not, we feel assured, be a vain one. Our numerous friends who have done so much in the past to promote the prosperity of the CRAFTSMAN, will accept our warmest thanks; and we earnestly solicit at their hands a continuance of the same kind favours for the future.

IMPOSTORS.

Freemasonry has suffered much from impostors. On this continent especially, where the Order is so generally, we had almost said universally, diffused: where, unfortunately, the swelling the numbers of the Lodge, and improving its financial position, in too many cases overbalance all other considerations in the admission of profanes, this statement is emphatically true. Scarcely a Mason of any prominence, and of a few years' standing, but can recall in his own experience cases where his charity, given from the purest motive, has been found to have been unworthily bestowed. There is a class of trading masons, whom a little experience will generally enable you to detect, who make merchandise of the Order, and bring its benevolence into disrepute. These men always wear a profusion of masonic jewelry and charms. We don't mean to say that this fact in itself constitutes an offence; although the ostentatious display of flash masonic emblems is, in our opinion, at all times in bad taste, and in a stranger is a fair ground for suspicion. They will always approach you with a masonic sign, no matter how many profanes may be present, and will, when alone, overwhelm you with them, and with professions of love for the craft, and especially for its leading characteristic—charity. And they wind up by putting your principles to a test, as severe as that to which they were put at your initiation, by requiring you to contribute to their wants, and to relieve them from their misfortunes.

Now to the true hearted Mason the position of being applied to for assistance by a brother apparently in distress, is one of great embarrassment. The principles of the Order, the benign precepts which have been inculcated in its beautiful and

impressive ritual, his own goodness of heart, all prompt him to relieve the applicant who appears before him in the guise of a brother in distress. He may have his suspicions that all is not right, but why should a brother starve because he chooses to suspect? He may feel that something more than he has got is necessary to justify him in accepting as true the representations made to him; but the brother produces his certificate and proves himself, and why should he then ask for anything more? These questions, difficult ones which every Mason is at times in his experience brought face to face with, are exciting the attention of our American brethren, who, if we may accept the statements which are made, are more subject to imposition than we are in this jurisdiction. It is urged by them that some checks should be furnished that would protect the brotherhood from these unprincipled desperadoes, and that the establishment of these checks belongs to the various Grand Lodges. Our contemporary, the *Mystic Star*, says, referring to this subject: "Now, under these circumstances, we would have every Grand Lodge, and every Grand Body of each Masonic Order, issue an *edict* which will protect us against nearly all cases. Let the edict go to all the subordinates, that each year as a member pays his dues to the Secretary of his Lodge, he shall take a receipt with the name, number, location, county and State of the Lodge where he belongs, stamped with the seal of the Lodge, signed by the Secretary and W.M. Then the members receiving this may travel in any county; and if his Lodge receipt is not more than one year old, and he presents it with a request for assistance, we can, with a tolerably good degree of safety and security, respond. But if he cannot do this, a refusal shall not violate any obligation. Let this be his pass among masons. If he cannot present it, turn him away as a suspicious individual."

The suggestion is doubtless worth consideration, but we are afraid it would hardly prove an absolute safe-guard. The masonic impostor is a scoundrel of the deepest dye; and forgery would certainly not interfere with his carrying on his nefarious practices, as it would scarcely add to his moral guilt. The surest protection is to guard well the portals of our Order; to scrutinize closely the character of applicants for admission to our mysteries; to exercise the sacred privilege of the ballot under a full sense of the responsibility attaching to us; and to preserve unsullied the character of the Craft, by excluding from its rites every one guilty of unmasonic conduct. In this way much may be done; and perhaps the suggestion of our brother of the *Mystic Star*, superadded, would give as complete a protection as can, under any possible combination of circumstances, be afforded against an infamous and somewhat increasing class of rascals.

MASONRY NOT A RELIGION.

BY ILL. BRO. ROBERT RAMSAY, K. T., 32°.

The minds of many thoughtful persons have from time to time been perplexed and puzzled regarding the mysteries of masonry. Some have called it a religion; others a moral society; others again a benevolent one; and a few a political association; whilst an insignificant party have sneered at it as the hot-bed of infidelity.

Masonry is not a religion. To our fraternity clergyman of almost every denomination belong; around our altars kneel men of every creed and clime; in our lodges the Mahommed and Deist, Brahmin and Christian meet as brothers, and together raise their voices in a joyous anthem of praise to T. G. A. O. T. U. There the prejudices of country are forgotten, the partizanship of politics laid aside, and the almost magic power that unites good men of every nation by an invisible, yet indissoluble chain, is alone discussed and considered. Masonry is evidently then not a religion, since her portals are open to all who place their trust in God and can, in other respects, conform to the landmarks of the fraternity. No! Masonry is the handmaid and sister of religion. Masonry constantly impresses upon the mind of her children the beautiful truths of morality, inculcating, at the same time, the reverence due from the creature to the Creator. Every sentence in the Ritual expresses some divine sentiment; every symbol is illustrative of some noble principle. Thus for centuries has the fraternity existed, and long before the WISE MEN gazed with wonder and awe upon the symbol of a new era, the star in the east, the herald of christianity, thousands were acquainted with the universal signs of Ancient Craft Masonry.

As we reflect upon a society extending farther back into the dark ages than man is able to trace, and binding men of every creed, clime, and color in one universal brotherhood, and within whose folds priests and clergy of a hundred creeds have together bent the knee in acknowledgment of 'the power, the wisdom, and the goodness of the Grand Artificer of the Universe,' we can scarcely refrain from expressing some degree of admiration and wonder, especially when we remember that masonry has never persecuted any, has never stained its hands in innocent blood, has for nearly three thousand years been the friend of the widow, the orphan, and the friendless; has ever thrown the cloak of charity over the errors and back-slidings of a brother, and has never refused assistance to the weak and weary.

Masonry too, though not a religion, is something more than a moral and benevolent society. It is absurd to call it a political association, as men of

all shades of politics are among its honored brethren. It is not the hot-bed of infidelity, as many of the noblest christians and most devout members of our churches have been proud to wear its badge of purity and innocence.

What then is Masonry? It is 'a beautiful system of morality, veiled in allegory and illustrated by symbols.' But this is only a partial illustration; it is the guide of many a man to the truths of religion, it so implants its teachings in the mind that the true mason can never mention the name of the Divine Being except with reverence and awe; it teaches him to look forward to a future life of everlasting happiness, but, at the same time, it gives him only a general idea, the framework upon which to build the edifice, as it teaches not Theology.

Masonry is not a religion, and can never form itself into a religious sect, as such would be CONTRARY TO THE GREAT LANDMARK OF THE ORDER. Its members are more numerous than those of any church in the civilized world, they have all taken the same obligations; they all uphold the same landmarks; they all acknowledge the supremacy of the same God; they are all workers in the same building, every stone of which has been tried by the square, level and plumb. Thus united as brothers and members of one family, they strive to walk uprightly in their several stations before God and man, squaring their actions by the square of virtue, and ever remembering that they are journeying upon the level of time to that undiscovered country from whose bourne no traveller returns.

ACACIA LODGE, BRIDGEWATER.

The Halifax *Citizen* contains a letter from a correspondent in reference to the Dedication of a new Hall, by the brethren of the Acacia Lodge, Bridgewater. The Acacia has, it appears, been working recently for some time past under a dispensation of the Grand Lodge of England, but have now obtained a charter from the Grand Lodge of Nova Scotia. The officers for the ensuing year were installed at the same time. Addresses were delivered on the occasion by W. Bro. W. H. Denvers, the Master of the Lodge, the Grand Secretary, the Deputy Grand Master, and other distinguished brethren. In the evening there was a supper and ball, and the proceedings throughout were most pleasant and harmonious.

☞ We are pleased to learn that our Right Worshipful Bro. Rev. Vincent Clementi, Grand Chaplain, has been appointed representative of the Grand Orient of Chili in the Grand Lodge of Canada.

THE HIGHER DEGREES.

An American Brother sends us the following letter against the higher degrees in Freemasonry. We have already published some arguments in their favor, and upon the principle *audi alteram partem*, we give the following:—

LETTER OF BRO. MANNINGHAM, D. G. M., OF ENGLAND, TO BRO. SAUER OF NETHERLAND.

FROM THE ARCHIVES OF THE G. L. OF NETHERLAND.

SIR AND BRO.,—I am quite ashamed that your obliging letter should lay by me so long unanswered; but I hope you will excuse me when I assure you it was not owing to neglect or disrespect, but want of opportunity to satisfy myself on some points relating to the variety of Masonry, and you mention the name of Scotch Masonry. I was determined to consult our brethren of Scotland, particularly our Bro. Lord Aberdour, who is son and heir to the Earl of Morton, and an exceeding good Mason. As such he had filled the Chair in Scotland; and His Lordship is now elected Grand Master in England, on the Marquis of Carnarvan's resignation.

Lord Aberdour and all the Scotch Masons (or rather Scotch gentlemen that are Masons) that I have conversed with, and I have made it my business to consult many, are entirely unacquainted with the forms and titles you mention, and which you justly call the charlatantry of Masonry. Amongst some of our lowest brethren I have met with, and frequently heard of such irregularities. Irregularities I justly call them, because they deviate so much from our usual ceremonies; and are so full of innovations, that in process of time the ancient landmarks will be destroyed by the fertile genius of brethren, who will improve or alter, if only to give specimen of their abilities and imaginary consequence; so that in a few years it will be as difficult to understand Masonry as to distinguish the points or accents of the Hebrew or Greek language, now almost obscured by the industry of critics and commentators. Three foreign gentlemen and Masons lately visited my Lodge, whom I introduced to the Grand Lodge. On conversing with these gentlemen, I found that in Germany, Holland, Switzerland in some places, have Masonic Orders unknown to us, viz: Knights of the Sword, of the Eagle, of the Holy Land, with a long train of et ceteras. Surely these points of Masonry must be wonderful; I am certain they are very new. Besides these dignified and distinguished Orders, I find, have signs, tokens, &c., peculiar to their respective dignities, and adorn themselves with different-colored ribbons.

I should be glad, with your assistance and with those of the brethren in Holland, to settle these intricate and confused points; and wish to know, especially from the brethren who distinguish themselves by the denomination of Scotch Masons, from whence they received their Constitution?—the G. M. of Scotland, who, I presume, they acknowledge head of their Society, being entirely unacquainted with their Order. To Lord Aberdour, and gentlemen that are good Masons, I have communicated your letter: likewise the information I received from those foreign brethren, one of whom was an officer in the Dutch service; but, from the

strictest enquiries I can make, can only say, that they have racked their genius with endeavoring to make Masonry unintelligible and useless.

These innovations are of very late years; and I believe the brethren will find a difficulty to produce a Mason acquainted with any such forms twenty, nay, even ten years. My own father has been a Mason these fifty years, and has visited Lodges in Holland, France and England. He knows none of these ceremonies. Grand Master Payne, who succeeded Sir Christopher Wren, is a stranger to them, as is likewise, an old brother of ninety who I conversed with lately. This brother assures me that he was made a Mason in his youth, and has constantly frequented Lodges till rendered incapable by his advanced age, and never heard or knew any other ceremonies or words than those used in general amongst us; such forms were delivered to him, and those he retained. As to Knights of the Sword, Eagle, &c., the knowledge of them never reached his ears till I informed him of them. The only Orders known to us are three: Masters, Fellowcrafts, and Apprentices, and none of them ever arrive at the honor of Knighthood by Masonry; and I believe you can scarcely imagine that in ancient time the dignity of Knighthood flourished among Freemasons whose Lodges heretofore consisted of operative, *not speculative*, Masons. Knights of the Eagle, Knights of the Sword, I have read of in romance; the great Don Quixote himself was Knight of the Brazen Helmet, when he had vanquished the barber; Knights of the Holy Land, St. John, of Jerusalem, Templars, &c., have existed, and I believe now exist in the Knights of Malta; but what is that to Masonry? I never heard they belonged to the Fraternity of Freemasons, though I do not doubt they have now, and have had, many Freemasons worthy members of their Order and honor, but imagine they did not obtain those titles by Masonry alone.

Universal Benevolence, Brotherly Love, Friendship and Truth, acting by the square, and living within compass, are, or ought to be, the tenets of Masonry, the rule and guide of our actions. Let us be good Masons, we may look with scorn on other honors or titles. It is at all times in our power to be good Masons; and I think we ought to be contented, and not search the ærial field of romance for additional titles. Let us use our utmost endeavor, dear brother, to prevent a really valuable society from degenerating and being lost in obscurity by aiming at titles to which the very nature of our Society cannot give us a claim.

T. MANNINGHAM. D. G. M.

Jermyn Street, July 12, 1757.

The following is a copy of the Convention between England and Scotland, referred to in the address of the V. H. † Grand Prior of Canada:—

In the name of the Holy and Undivided Trinity:

THE MOST EMINENT AND SUPREME GRAND MASTERS OF THE RELIGIOUS AND MILITARY ORDER OF THE TEMPLE IN SCOTLAND, AND IN ENGLAND AND WALES, having judged it expedient, and in the interest of the Orders over which they preside in their respective jurisdictions, that such Rules and Regulations should be made, and such Laws pro-

mulgated as may tend to draw more closely together the members of the Order in both countries, and promote the interchange of courtesy and hospitality, have agreed to conclude a Convention, and to this end have appointed their Plenipotentiaries, to wit: The Most Eminent and Supreme Grand Master of Scotland, SIR KNT. WILLIAM HAMILTON RAMSAY, Grand Bearer of the Vexillum Belli and Prior of the Lothians and Commander in the Order, and The Most Eminent and Supreme Grand Master of England and Wales, SIR KNT. SIR PATRICK MAC CHOMBAICH DE COLQUHOUN, LL. D., his Grand Chancellor of the Order, who, having exchanged their full powers found to be in good and due form, have agreed on the following articles, viz:—

i.

All Scottish Templars, visiting or joining Commanderies under the jurisdiction of the Grand Master of England and Wales, and *vice versa*, shall be received according to their rank at home on an equal footing with those among whom they shall respectively come, taking precedence according to their degree, and among those of equal rank according to seniority of their Commission or Warrant, and in cases where the date of such Commission or Warrant is the same, then according to the seniority of their Encampment, with the same capacity for office and promotion as they would have enjoyed in their own country, and with all rights and privileges thereunto appertaining. And such recognition shall on request be endorsed on their Certificates by the Grand Registrar of either country, and duly recorded, for which a fee not exceeding 2s. 6d shall be taken or demanded.

ii.

The Contracting Parties mutually agree that neither will issue any Warrant authorizing the establishment of any Commandery or Priory within the jurisdiction of the other; and if any such shall have been granted, the same shall be null, void, and irritant, and upon representation duly made shall be forthwith cancelled by the competent authority. Nevertheless, any acts done under such Warrants in good faith shall not be *ipso facto* irritant and void, but only avoidable by judgment of irritancy by a competent tribunal, or they may be declared valid, *pro hac vice*, and upon grounds of equity for the benefit of innocent parties.

iii.

For the purpose of rendering the two branches of the Order more homologous, the Contracting Parties agree severally to appoint, within two months from the date of the signing hereof, four Commissioners, who, together with the undersigning Plenipotentiaries as Presidents of the respective Commissions, and whose powers shall continue for this purpose, shall agree upon Statutes, Laws, Ordinances, Forms, Rituals, and other matters to be adopted and observed in common in the respective jurisdictions; and each Commission may, if it think fit, appoint a Secretary, and at the meetings of such Commission three of its Members (one of such three being the President) shall form a quorum; but all communications shall be made by the respective Presidents direct to each other. Any future change or modification of such Statutes, Laws, Ordinances, Forms, Rituals, and other matters shall be mutually agreed between the two Contracting Parties, according to the Constitution then actually in force. Such Statutes, Laws, Ordinances, Forms, Rituals, and other matters having been thus agreed upon by the said Plenipotentiaries (with the assistance of the above-named Commissioners) shall be signed by the Plenipotentiaries herein named, and shall, on receiving the ratifications of the respective Grand Masters, be held to be valid and binding on all Templars under the jurisdiction of either or both.

iv.

All Judgments, Decrees, or Sentences pronounced by the competent supreme authority in either country shall be valid and executory in the other, without question or further process, and no appeal, error, or review shall lie against such Judgments, Decrees, or Sentences, except in the Supreme Court of the country from which they emanated, save by special license and authority or delegation under the hand and seal of the Grand Master of such country, countersigned by the proper Judicial Officer, and in such case any Judgment pronounced thereupon shall be final and unimpeachable.

v.

The Contracting Parties further agree that all judicial acts done according to law by one of them shall be forthwith communicated

to the other, and, thereupon, published for its effect in all Priories or Commanderies throughout the jurisdiction of the other; and any act of contumacy punished by the authority of such country shall be regarded by the other as contumacy against its own judicial act. Expulsion or suspension from the Order—as also any minor pain or penalty—in one country, shall apply in the other country, in like manner as above.

VI.

Both Contracting Parties agree not to recognize any other jurisdictions within any place subject to the Crown of Great Britain, or in any foreign country, so long as a duly constituted Grand Master shall not exist in such country, save and except always that of the Grand Master of Ireland, which Kingdom shall be invited as soon as convenient to accede to this Convention, and to nominate a Plenipotentiary and Commissioners to co-operate with Scotland and England for the purposes mentioned in the third Article.

VII.

The Contracting Parties shall be at liberty to send reciprocally a Legate to be accredited to each other respectively, either permanently or in extraordinary mission, and such Legate shall receive all the honours due to his representative position in either country, taking precedence immediately after the Deputy Grand Master.

The above Articles have been agreed upon by the above Plenipotentiaries, the same shall be ratified, and the ratifications exchanged within two months, or sooner, if possible.

In witness whereof the above-named Plenipotentiaries have hereunto set their hands and seals, this 8th day of October. A. D. 1867.

† † W. HAMILTON RAMSAY. {L.S.}
† † P. MAC C. DE COLQUHOUN. {L.S.}

PROTOCOL.

We, the undersigned William Hamilton Ramsay and Sir Patrick Mac Chombaich de Colquhoun, respectively the Plenipotentiaries, duly authorized by our respective Grand Masters of the Temple and Hospital in Scotland and England, having met at 12, Leopold Place, in the City of Edinburgh, at the hour of 4 o'clock, p. m., on the 8th day of October, 1867, and compared our respective copies of the Convention between the two kingdoms, did sign, and seal and exchange the same for the end therein set forth.

Dated this 8th day of October, 1867.

† † W. HAMILTON RAMSAY.
† † P. MAC C. DE COLQUHOUN.

Witness,

† WM. TINKLER, Secretary

GRAND CHAPTER OF CANADA.

The Eleventh Annual Convocation of the Grand Chapter of Royal Arch Masons of Canada, was held at the Masonic Hall, Montreal, P. Q., on Tuesday, the 11th August, 1868, and following day. There being present:

- The M. E. Comp. T. Douglas Harington, Grand Z. } Grand
R. " " A. A. Stevenson, " H. } Council
" " " James Seyrour, " J. } presiding.
" " " Thomas B. Harris, " Scribe E.
" " " W. G. Parmelee, as " " N.
" " " Aug. T. Houel, " Prin. Sojourner.
" " " Isaac H. Stearns, " Treasurer.
" " " John S. Bowen, " Registrar.
" " " Henry Robertson, " 1st Asst. Soj.
" " " Thomas Sargent, as " 2nd " "
" " " W. A. Taylor, as " Sword Bearer
" " " Henry J. Pratten, " Standard "
" " " M. J. May, " Dir. of Cer.
" " " George EnEarl, " Organist.
" " " S. H. Blondheim, " Pursuivant.
" " " Peter Begg, }
" " " Wm. Johnston, }
" " " W. B. Colby, } " Stewards.
" " " Arthur Sowdon, }
R. " " Robert Noxon, as " Janitor.

R. E. Comps. Charles L. Beard, H. W. Delany, Alex. J. Kirkpatrick, Thomas Milton, and H. L. Robinson, Grand Superintendents of Districts. R. E. Comps. John C. Franck, Captain Wilson, Col.

W. J. B. McLeod Moore C D Maclellan and W B Simpson, Past Grand Principals; and representatives from twenty-five Chapters—this being an increase upon any former annual Convocation, evincing a growing interest for the advancement of the Royal Craft in the Dominion of Canada.

The Grand Chapter was formally opened at 12.30 o'clock, P. M.; and after the usual routine business of reading the regulations and minutes was disposed of, the M. E. Z. delivered an address, which we were enabled to publish in advance of the other proceedings, and which appears in the August number of the Craftsman.

Several reports from the Grand Superintendents of the various Districts were then read, and referred, with the address of the M. E. Z., to the Executive Committee, to report thereon at an early hour.

Since the last Convocation of Grand Chapter, the members of New Brunswick Chapter, St. John, N. B., having surrendered their Irish Warrant, have affiliated themselves with the Grand Chapter of Canada; and we have therefore considered it of sufficient interest to the Royal Craft to print the following report from the Grand Superintendent of New Brunswick, for the information of the Companions:

OFFICE OF THE GRAND SUPERINTENDENT OF CANADIAN ROYAL ARCH MASONRY, FOR THE PROVINCE OF NEW BRUNSWICK.

ST. JOHN, 22ND JULY, 1868.

To Most Excellent Council, Officers and Members of the Grand Chapter of Royal Arch Masons of Canada:

Your Dispensation, for New Brunswick Royal Arch Chapter, formerly working under Warrant No. 301, from the Supreme Grand Royal Arch Chapter of Ireland, together with other papers, came to hand during the latter part of June; and I have now much pleasure in reporting, that at the regular convocation of said Chapter, held in the Masonic Hall, Princess Street, in this City, First Principal Z., John D. Short, in the chair, the action relative to change of Jurisdiction, was unanimously confirmed, and the Dispensation above referred to was read and ordered to be received and spread upon the minutes. The Chapter being then open in due and antient form, under the authority of the Grand Chapter of Royal Arch Masons of Canada, proceeded with the general business; three candidates were severally "received and acknowledged as Most Excellent Masters" and then duly "exalted to the Royal Arch Degree." I may also report that our esteemed Right Excellent Companion, Thomas Bird Harris was elected "Proxy Representative" for New Brunswick Chapter at our Grand Chapter.

There are at present in New Brunswick the following Royal Arch Chapters, holding under authority from the Supreme Grand Royal Arch Chapter of Scotland, viz.:

Carleton Royal Arch Chapter, No. 47; Convocations held in Masonic Hall, City of St. John.

Fredericton Royal Arch Chapter, No. 77; Convocations held in Masonic Hall, City of Fredericton.

Union Royal Arch Chapter, No. 84; Convocations held in Masonic Hall, Carleton, St. John.

Corinthian Royal Arch Chapter, No. 85; Masonic Hall, Hampton, Kings County. This Chapter has been almost dormant for some time past; there are, however, strong indications of early resuscitation.

Mount Lebanon Royal Arch Chapter, No. 101; Convocations held in Masonic Hall, Chatham.

In addition to the above, a number of zealous Royal Arch Masons, of Saint Stephens, Charlotte

the Terrapin, given by the Mount Horeb and Carnarvon Chapters. It was a most recherche spread, and the Companions enjoyed a delightful evening. "Happy to meet, sorry to part, happy to meet again."

KNIGHTS TEMPLAR.

ANNUAL ASSEMBLY OF THE GRAND PRIORY.

The annual assembly of the Grand Priory of the Dominion of Canada, was held at Head Quarters at the East, (Montreal), on Wednesday, 12th day of August, 1868, under V. H. & E., † Fr. Col. W. B. McLeod Moore, Grand Prior, by Patent from the Grand Conclave of England and Wales.

The attendance of Fratres from subordinate Encampments and Pories, was larger than usual, and the proceedings were of a highly interesting character.

After preliminary business had been disposed of, the Grand Prior delivered the following

ADDRESS.

Fratres of the Temple and Hospital:—It affords me much gratification and pleasure to meet you again in our annual Grand Conclave, to deliberate on and refer to such matters as will promote our general and individual interests and prosperity, and elevate the dignity of those ancient and chivalric Orders in Canada to that position to which they are so justly entitled. The year past I feel assured will be regarded as an important one in our history, consequent on the political changes which have taken place in Canada. Since our last annual assembly I have been in frequent correspondence with the Grand Chancellor Sir Patrick MacC. de Colquhoun, and the recipient of most gratifying and interesting communications relative to the administration of the Order in the Dominion. The Most Eminent and Supreme Grand Master, who has at all times by an uniform courtesy shown himself most willing and anxious to meet our views and wishes by every concession in his power, has been pleased to confer upon me as your chief officer the style and dignity of Grand Prior of the combined Orders of the Dominion of Canada, made doubly more gratifying by presenting me from himself with the insignia of this high office. Canada will now become a Grand Priory, with the power of self government, enacting rules and laws for the guidance of their own affairs, with which the Grand Conclave of England does not interfere, or the Supreme Grand Master himself, when not contrary to the Common Law and Statutes of the Order. The Grand Master and Grand Conclave have decided that this Grand Priory be permitted to retain, for local purposes, half the fees and so much of the benevolent fund as is collected within its jurisdiction, which should be reserved for persons of recognized position.

The Grand Chancellor assures me that every effort will be made to carry out the administration of the Order to the general satisfaction of the Fratres. He has himself taken the matter into his own hands and introduced a system of general responsibility, which must ultimately prove perfectly successful. It therefore becomes our duty to assist by all means in our power the Grand Chancellor in carrying out his views, and show every consideration to an honorary officer, who can have no other object at

heart but the good of the Order. At the meeting of the Grand Conclave in May last at London, the Committee, in their address to the Grand Master, referred to the Craft in Canada having separated from the parent stock and formed themselves into an independent body, and alluded to a leaning by our order in the same direction, but congratulated us on remaining true to the old allegiance. I perfectly agree with the committee that any separation would but diminish the dignity of the Order in Canada, and be in no way beneficial. The late pitiable and fruitless efforts on the part of a misguided and reckless rabble, to shake the power of the realm, the attempt on the life of the sailor Prince, the son of our beloved Sovereign, and the foul assassination of a late talented and amiable statesman of this Dominion, calls upon us imperatively to cling more closely to our ancient institution, and support by every means in our power, the honor and dignity of the mother country. It should also be borne in mind that in the ancient time when the Templars were at the height of their power and prosperity, there was but one Supreme head, but one Grand Master; but it is true that at the revival of the Orders of Chivalry, for the purpose of perpetuating and commemorating the ceremonial of reception of a novice into those Christian Orders—which took place some time after the Reformation, when the Temple and Hospital lands in Scotland were ceded to the Crown—independent bodies sprung up in England, Scotland and Ireland, and subsequently on this continent, under the name of Encampments of Knights Templars of St. John of Jerusalem, afterwards attaching themselves to the Masonic fraternity with which previously it is now clearly proved they had no connection whatever, and who elected grand commanders or grand masters of their own: but of late years strong feeling has been evinced to return to ancient customs and usages, and to adopt a similarity of general government without infringing on the particular prerogative of the different independent branches, which is confined to the English Language alone. Our Templar Order being unknown in any of the existing European Masonic Rites, a convention between England and Scotland has already taken place, and a similar one with Ireland is now about being concluded. A copy of the convention with Scotland has been forwarded to me, and will hereafter appear in the calendar for general information. I am happy to state that the most cordial feeling of amity exists between the remaining branch of the order and ourselves, viz: that in the United States of America. The talented Grand Recorder of the Grand Encampment of Pennsylvania, the oldest Encampment in the United States, Sir Kt. Alfred Creigh, L. L. D., a Past Honorary Grand Commander of this Priory, is strongly advocating a uniformity of ritual, and a return to the customs and usages of the parent body, and I trust his exertions will meet with success, which would at once establish that unity, and closer bond of friendship, so peculiarly desirable to secure the general prosperity of the Order.

I have recommended to the Grand Master, Frater Creigh being appointed our representative in the general Grand Encampment of the United States, and the Grand Master of the Grand Encampment of Pennsylvania has forwarded me credentials to represent his Grand Encampment in our Grand Priory.

I have lately received an application from Frates of the Order at St. John, N. B., to establish a subordinate Priory or Encampment there; but as I find a Scotch Preceptory in existence, and also an English Pro. Grand Master for Nova Scotia and New Brunswick, the Hon. Alex. Keith, of Halifax, it will be necessary for me to enquire further into the circumstances of the application before taking action in the matter.

I gave notice at our last Grand Conclave of making some necessary alterations in our By-Laws, which had been assented to, as also appending a brief sketch of the history of the Order. These I have not yet completed, in consequence of the changes in the statutes of the Grand Conclave having been only lately carried out, but will now take the matter in hand. It is with regret that I have to inform you the "King Baldwin" of Belleville, has been struck off the roll, and that of the Geoffrey de St. Aldemar of Toronto held in *abeyance*, both having for some time ceased to assemble or furnish returns to Grand Conclave. The furniture, warrant and records of the former were totally destroyed by fire, that of the latter partially so, fortunately the records and warrant being preserved, and exertions are now making for its revival.

I have great pleasure in announcing, that at my recommendation the following Frates have been honored by the Grand Master with past rank in Grand Conclave, viz., Frater John C. Franck, Prov. Grand Prior, to be a Past Grand Prior; and Frater Thomas Bird Harris, Past Provincial Deputy Commander, and Prov. Grand Chancellor, and Frater Thos. McCracken, Prov. first Grand Captain, to be Past Grand Sub-Priors; and Frates Charles Davis Macdonnell, P. G. Chancellor and Prov. Gd. Prior; Samuel Deadman Fowler, P. Prov. Deputy Commander, to be P. G. Sub-Priors: Frates James Hill Rowan, and William B. Simpson, to be Past Grand Captains; and I am happy to be enabled now to present them with the certificates lately forwarded to me from England.

I last year stated that it was probable, that the A. and A. Scottish Rite of 33° would be introduced into Canada by me. Since then I have been in communication with the S. G. Council and 33rd degree for England and Wales, who claim jurisdiction over all dependencies of the British Crown; and having been honored by being elected an active member of the S. Council and appointed their representative of the Dominion, I have already acted upon my authority and formed a Grand Consistory of the 32° at Hamilton and a *Rose Croix* Chapter, as also a Chapter of *Rose Croix* in London, Prov. of Ont, and shortly purpose issuing a warrant for one in this city. The degrees of the *Rose Croix* or the eighteenth, and Kadosh or 30° of A. and A. Rite, existed in England from a very early period, and before the establishment of the A. and A. Rite for that country. All Templar Encampments in England prior to 1851 were qualified to give these degrees. The object in both is the same; the Templar confining itself more to fact, while the *Rose Croix* displays more of the allegory; hence the latter has afforded a better opportunity of interweaving the symbols of Craft Masonry with the emblem of the Christian faith. Old masons in England are of opinion that these degrees should never have been separated, both having an entirely Christian character. The symbolic teaching of the *Rose Croix* is consistent

with the Christian faith. That of the Kadosh is connected with the history of the persecution and suppression of the Templars, and is considered the true Masonic degree of the Temple.

I may add to these remarks, that a mason travelling on the Continent of Europe, unless in possession of the *Rose Croix*, is held of but little account.

And now, Frates of the Christian Order, of the Temple and Hospital, I will conclude with the fervent hope that as True Templars we may ever be actuated by the same sacred principles, worshipping and acknowledging the same Redeemer.

I am Frates, in the bonds of the Order,

Yours fraternally,

‡ W. J. B. McLEOD MOORE,

Grand Prior of the combined Orders of the Temple and Hospitaliers for the Dominion of Canada.

After delivering the above address, upon which the Grand Prior was fraternally congratulated, the elective and appointed officers were invested and proclaimed as below:

- V. E. † Fr. T. D. Harington, Ottawa, D. G. Commander
- E. † " C. D. Macdonnell, ————Prov. G. Pri.
- E. † " J. Seymour, St. Catharines, D. Sub. Prior.
- † " Rev. J. A. Preston, Carleton Place, G. Prelate.
- E. † " J. Moffatt, London, G. 1st Capt.
- E. † " W. B. Colby, Stanstead, G. 2nd Capt.
- V. E. † " T. B. Harris, Hamilton, G. Chancellor.
- † " Thos. White, jr., Hamilton, G. Vice Chancellor.
- † " F. C. Bruce, Hamilton, G. Registrar.
- E. † " L. H. Henderson, Belleville, G. Treasurer.
- † " R. Eunter, Ottawa, G. Chamberlain.
- E. † " H. Swales, Kingston, G. Hospitalier.
- † " M. J. May, Ottawa, G. Expert.
- † " R. A. Smith, Montreal, G. 1st Stand Br.
- † " A. R. Sowdon, Montreal, G. 2nd Stand Br.
- † " B. E. Charlton, Hamilton, G. Almoner.
- † " Thos. Milton, Montreal, G. 1st A. de C.
- † " C. A. Birge, Hamilton, G. 2nd A. de C.
- † " Alex. Servos, Niagara, G. D. of Cer.
- † " Robt. Gaskin, Kingston, G. Capt. Lines.
- † " Geo. P. Barnwell, London, G. 1st Herald.
- † " Geo. P. Groves, St. Catharines, G. 2nd Herald.
- † " Robt. Town, Kingston, G. Swd. Br.
- † " Thos. Graham, Kingston, G. Equerry.

The next annual assembly will be held in Kingston, in August 1869.

We may add that during the Session the visiting Frates were very hospitably entertained by the Sir Knights of Richard Cœur de Lion Encampment of Montreal, which is so ably presided over by † E Frater A. A. Stevenson.

At the age of twenty we think that life is much too long for that which we have to do, and that there is almost a fabulous distance between our age and that of our grandfather; but when, at the age of sixty, if we are fortunate enough to reach it, or unfortunate enough, as the case may be, and as we have spent or wasted our time, we halt and look back along the way we have come; then it is we discover that we have made life short and thrown away a large portion of it. Then, in trying to balance our accounts with Time, we deduct from the sum total of our years the hours unnecessarily spent in sleep, the waking hours squandered, and worse than wasted, in folly and dissipation, or those in which not one thought has ruffled the sluggish pool of our mind, and we acknowledge with a sigh that we could have learned and done, in half a score of years well spent, more than we have done in our forty years of manhood.

MASONIC EXCURSION AND PIC-NIC.

On Thursday, the 27th ult., the members of the Masonic Fraternity of Toronto visited Hamilton, and held a pic-nic at the grounds of Dundurn Castle, in that city. The party, including ladies and children, numbering between 300 and 400, left Toronto at 8 o'clock, per steamer *Rothsary Castle*. At 10 o'clock, the members of the various Hamilton Lodges met at the Drill Shed, and proceeded to Mackay's wharf, where, at 11, they met their Brethren and friends from Toronto. Cabs and carriages had been secured by the Brethren of Hamilton, in which the ladies of Toronto were conveyed to the Drill Shed. The Masons then formed in procession, the Hamiltonians headed by the City Band. The band of the 10th Royals came next, the Toronto Brethren bringing up the rear. Arrived at the Drill Shed, the procession formed open column, facing inwards, and countermarched into the Drill Shed. Here a very capital lunch had been prepared by Brother George Lee. The head of the table was taken by R. W. Bro. Harris. V. W. Bro. Thos. White, jr., then, on behalf of the Hamilton fraternity, welcomed their Toronto friends, and requested R. W. Bro. T. B. Harris to read an address, which was done:—

TO THE WORSHIPFUL MASTERS AND BRETHREN

Of the Toronto Lodges, A. F. and A. M.

WORSHIPFUL BRETHREN AND BRETHREN,—The Brethren of the Hamilton Lodges of Freemasons bid you a hearty and fraternal welcome to this city.

They rejoice in the interchange of brotherly greetings, for which your presence here affords the opportunity.

The universality of our Order, the remembrance which we are bound to cherish of Brethren whosoever dispersed o'er land or sea, are matters which we all recognize. But there is in the actual grip, and the personal interchange of brotherly sentiments, something which brings us nearer and reminds us more forcibly of our common brotherhood.

May your moments in Hamilton be moments of real enjoyment; and may you, as you return to your homes, do so with a still higher appreciation of the oneness of Masonic sentiment among Freemasons everywhere.

On behalf of the Fraternity of Hamilton,

(Signed,) WILLIAM EDGAR,
W. M. Barton Lodge, No. 6.
F. C. BRUCE,
W. M. Strict Observance Lodge, No. 27.
GEORGE WALKER,
W. M. St. John's Lodge, No. 40.
EDWARD MITCHELL,
W. M. Acacia Lodge, No. 61.

The address was responded to on behalf of the Toronto brethren by Right Worshipful Brother M. H. Spencer, D. G. M. Toronto District, who, in a brief and happy manner returned thanks to the Hamilton brethren for the cordial reception they had received from the Hamilton fraternity. He felt assured that he was expressing the sentiments of all the guests when he informed them that he was taken by complete surprise with the efforts their Hamilton friends had made to give them a brotherly welcome—such a welcome only as Masons could give, wherever they were to be found.

After lunch had been partaken of, speeches were made and patriotic toasts and reciprocal cheers given by brethren of both cities, and at half-past twelve the guests, with their ladies, were conveyed to the beautiful grounds of Dundurn Castle.

There is not, we believe, a more delightful spot

for such a purpose in this broad Dominion, and the afternoon was most pleasantly spent in games, sports, dancing, &c. Mr. D. Black had his large tent on the grounds and supplied refreshments. About five o'clock the party were got together, and a stand for the speakers having been provided, speeches were made by Bros. Spencer, De Grassi, Stevens, Bain, Spry, Kerr, and Kingsmill, of Toronto, and Bros. Harris, Magill, White, and Mitchell, of Hamilton. At six o'clock the party with three hearty cheers for the Queen, prepared for home, and proceeded to the Railway Wharf, where the steamer had, by the kind courtesy of the officers of the G. W. R. been permitted to land for the greater convenience of the excursionists. All were got safely on board about seven o'clock, and with hearty cheers from the wharf which were as heartily responded to from the boat, the party got under way. Thus closed one of the pleasantest excursion pic-nics ever held in Hamilton. No accident occurred during the day to mar the harmony of the occasion, which cannot fail to be remembered with pleasurable feelings by the Freemasons of both cities.

After the return of the Toronto brethren they met and prepared the following address which was transmitted to the brethren in Hamilton:—

TO THE WORSHIPFUL MASTERS AND BRETHREN

Of the Hamilton Lodges, A. F. and A. M.

WORSHIPFUL BRETHREN AND BRETHREN,—Having returned to their homes, the Brethren of Toronto feel that they ought not to separate without putting on record their deep sense of the pleasure and gratification experienced by them on their visit to Hamilton, and especially of the unparalleled kindness and attention displayed by the Hamilton Brethren. "Behold how good a thing it is for Brethren to dwell together in unity,"—a truth fully manifested at the recent meeting of the Toronto and Hamilton Brethren in Hamilton, and well calculated to promote the unity and harmony of our noble and ancient Fraternity over the face of the globe. Diverse as may be our theological, political, and municipal opinions, varied our positions in life, our employments, and our abilities, if, when introduced into the fabric of our noble Edifice, we are found capable of becoming perfect ashlar, we cannot fail to be firmly united in the strongest and most enduring bonds of friendship and fraternal feeling.

The visit of the Toronto Brethren to Hamilton will henceforth be an era in the history of Freemasonry in those cities, promoting, we trust, the best interests of the Craft.

In conclusion, the Brethren of Toronto express their hope that the Brethren of Hamilton may find an opportunity of soon visiting Toronto, and thus afford them the gratification of still further cementing the tie which now binds the Brethren of the two cities together.

JOSEPH ADAMS,
W. M. St. Andrew's Lodge, No. 16.
DANIEL SPRY,
W. M. King Solomon's Lodge, No. 22.
R. P. STEPHENS,
W. M. Ionic Lodge, No. 25.
JOHN SEGSWORTH,
W. M. Wilson Lodge, No. 36.
JAMES BAIN,
Chairman of General Com.

Toronto, August 29th, 1868.

THOMAS WHITE, JR., M. D. CORONER FOR THE CITY OF HAMILTON.
Office.—Drs. Billing's & White's Surgery. Corner Henry and James Street, opposite Knox's Church.

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REFERENCES.—Dr. Thorburn; Dr. Richardson; Dr. Uzziel Ogden; Dr. Newcombe; and F. Cartyle, Head Master Model School.

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