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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

J. B. TRAVES, P.D.D.G.M.,
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M. W. Bro. William H. Weller, Esq., G. M. Grand Lodge of Canada.

In commencing a series of biographical sketches of eminent Canadian Freemasons, the first to demand our attention is the present Grand Master of the Grand Lodge of Canada, William H. Weller, Esq., of Cobourg.

M. W. Bro. Weller was born in the State of New York; two years afterwards the family removed to Canada. Having received his education at Upper Canada College, he decided to enter the legal profession, and in the year 1842 commenced his studies in the office of Messrs. (J. S.) Smith & Crooks; and after the usual term of five years, was called to the Bar in 1847. He practiced his profession for many years in the town of Cobourg, and was appointed, some years ago, Master in Chancery, an office which he has since held, and now fills with honor to himself, and with the respect and esteem of all with whom his position brings him in contact.

The Masonic career of our M. W. Brother is a long and honorable one. He was admitted to the mysteries and privileges of Ancient Freemasonry on the 20th January, 1846, in St. Andrew's Lodge, of Toronto, No. 487, English Register—V. W. Bro. Fran-

cis Richardson, who was afterwards Provincial Grand Secretary, being the Worshipful Master for that year—and was raised to the sublime degree of a Master Mason on the 19th May, 1846. He afterwards served as Senior Deacon and Senior Warden respectively in the same Lodge, and during his residence in Toronto also filled the office of Junior Warden in Zetland Lodge in that city. In 1848 he assisted in the formation of Corinthian Lodge, Peterborough, was one of its charter members, and appointed to the office of Senior Deacon.

In 1854 we find that our M. W. Brother had transferred his allegiance to St. John's Lodge, Colourg, of which Lodge he was Secretary for that year.

In 1855 he succeeded his father as Worshipful Master of St. John's Lodge, and was re-elected for the years 1856, 1858, and 1864.

He was a member of the Committee of Grand Lodge to whom was entrusted the duty of re-arranging the different Districts under the jurisdiction of Grand Lodge, and was elected the first District Deputy Grand Master of Ontario District, and was again elected in the years 1861 and 1866.

He has also been a member of the Board of General Purposes ever since its constitution in July, 1861; was for many years Chairman of the Committee on Grievances and Appeals, and other important and special committees. In 1875 he was elected Deputy Grand Master, when he became ex-officio President of the Board of General Purposes; in 1876 he was re-elected Deputy Grand Master; and at the Annual Session of Grand Lodge held in St. Catharines during the month of September of this present year, upon the retirement of M. W. Bro. J. K. Kerr, he was unanimously elected Grand Master of the Grand Lodge of Canada. Our M. W. Bro. has proved himself a faithful and diligent Craftsman, and his brethren have shown their appreciation of his labors on behalf of Freemasonry by placing him in the highest position at their disposal.

M. W. Bro. Weller was appointed Representative of the Grand Lodge of Prince Edward Island near the Grand Lodge of Canada in 1876, and of the Grand Lodge of New Hampshire in September, 1877.

Our present Grand Master has also taken an active interest in Capitular Masonry during the past few years. He was exalted to the Supreme Degree of the Holy Royal Arch in the Chapter attached to Ionic Lodge in the city of Toronto, No. 798, G. R. England, on the 10th May, 1848. He, however, does not appear to have taken a prominent position in this order of Masonry until the year 1871, when he assisted in the formation of St. John's Chapter, No. 48, Cobourg,

of which he was a Charter Member and First Principal Z. In 1872 he was appointed by M. E. Comp. S. B. Harman, Grand Z, to the office of Grand Director of Ceremonies in the Grand Chapter of Canada; and in 1873 he was elected Grand H, and again in the following year. He has since been a member of the Executive Committee. Our M. W. Bro. was appointed the Representative of the Grand Chapter of Wisconsin in May, 1875.

M. W. Bro. Weller is also a Knight Templar, being a member of Palestine Preceptory, Port Hope.

Masonic Benevolence.

CONCERT IN AID OF THE FUNDS OF THE
MONTREAL MASONIC BOARD OF RELIEF.

A large and fashionable audience filled the Mechanics' Hall, Montreal, on the evening of Tuesday, the 20th of November, when a select musical and literary entertainment was given in aid of the funds of the above Board.

The M. W. G. M. of the Grand Lodge of Quebec, Melbourne M. Tait, Esq., occupied the chair. On his left was seated M. W. Bro. Thos. White, jr., P. G. M., and on his right were placed R. W. Bro. Hon. Judge Badgley and M. W. Bro. W. B. Simpson, P. G. M. Other chairs on the platform were occupied by R. W. Bro. H. M. Alexander, Grand Treasurer; R. W. Bro. J. H. Isaacson, the venerable and highly esteemed Grand Secretary, and by the Executive Committee of the Board of Relief, R. W. Bro. J. T. McMinn, D. D. G. M., President; W. Bro. William Berry, P. M. St. Lawrence Lodge, E. R., Treasurer; and Bro. Thomas Simpson of Royal Albert Lodge, Q. R., Secretary.

The Grand Master opened the entertainment by saying that he had been requested by the Masonic Board of Relief to express

their warmest thanks to the audience for their attendance, and for the encouragement and assistance thus given the Board in their efforts to raise the means wherewith to practice that virtue which always had been, and he trusted always would be, the crowning virtue of every Freemason's heart—charity; that virtue which carries with it a double blessing—blessing him who gives as well as him who receives. He also desired to express the gratitude of the Masonic Fraternity to the kind friends who had voluntarily and gratuitously placed their valuable talents at the disposal of the Board. He would take the present opportunity to explain that the Board of Relief was comprised of or rather was intended to be comprised of a representative from each lodge in the city. Each lodge so represented was assessed in a certain annual sum, proportionate to its income, and the money thus derived and that derived from other sources—such as entertainments like the present—was employed by the Board in relieving the wants and necessities, not of the Masons resident here, who were attended to by their own lodges or by Grand Lodge, but of transient Masons; also, the wives, widows, brothers, and sisters of Masons, such Masons not being members of any city lodge. It would thus be seen that the Board had a large field to work in, and he would assure them that their work, like that of all charities, was only limited by the means at their command. He hoped one and all would spend a pleasant evening, and derive additional satisfaction from feeling that they had contributed to a good work.

The programme was a lengthened and varied one. Messrs. Percival Tibbs and Charles Bourne fittingly inaugurated the musical performance by singing a duett, "Love and War," a beautiful composition by T. Cook, with marked effect, for which they were loudly applauded. They also sang another very charming duett in the second part entitled, "The Sailor Sighs." A finer or more pleasing composition they could not have selected, and their rendering of it was admirable, their fine voices blending well together and affording decided pleasure to the audience. The Mozart Club—a quartette of stringed instruments—gave a specimen of their quality in compositions by Mozart and Haydn. The execution was artistic in the highest sense. Mrs. Manger, a lady well known in the Lower Provinces, gave a reading, entitled, "The Burning of Chicago." She has a good voice, pronounces her words clearly and forcibly, and at times with marked effect. Her second reading later on—a selection from one of Max Adeler's papers, entitled "Obituary Factory"—afforded a good illustration of the variety of her powers. It occasioned much merriment, and was loudly applauded. Mrs. Scott's solo, "Dermott Asthore," was sung

with expression, grace, and feeling, and was loudly encored. Mr. Stancliffe's song, "My Old Friend John," an old-time composition, was also awarded a similar honor. Mr. Ernest Lavigne's cornet solo was one of the features of the programme, and he was loudly applauded for the masterly manner in which he performed the intricate variations in a difficult solo composed by Z. Arban, entitled "*Pietro il Grande*." Mr. Lavigne shows himself to be a perfect master of his instrument. The conclusion of his solo received an enthusiastic encore.

The Chairman then introduced M. W. Bro. Thomas White, P. G. M., who, on coming forward, was received with demonstrations of applause. Bro. White said he could heartily congratulate the Board of Masonic Relief of the City of Montreal upon the splendid audience here this evening. He knew that there were a great many people who were very curious on the subject of Freemasonry, and that possibly that fact might have induced a great many to come here to-night. Singular ideas were entertained in relation to this ancient and honorable fraternity. It was associated as to its initiatory services with the riding of the goat. [Laughter.] It was associated with certain branding irons, with fires, with all kinds of curious things, which had tended very much to make every Mason an object of great curiosity to those who are uninitiated. The ladies, for instance, not being allowed to enter the lodge room, were naturally very curious to ascertain what takes place there, and he had heard—he did not know whether it was true or not—of an initiated Mason undergoing a very careful scrutiny by his wife to discover where the branding iron was put. [Laughter.] Masons had their secrets. He did not propose to-night to tell all of them, but he did propose to tell his hearers one secret, and it was this which had brought them together to-night, or rather, which prompted the Masonic fraternity to invite them to come here. It was a secret of Freemasonry which they were all willing that the public should know, and that was the secret of doing good as far as the opportunity presented itself to them. [Applause.] He could not better fulfil the object which the committee had in view in inviting him there than by giving a few facts in relation to what Freemasonry is doing in the great work of benevolence. He would take his own great mother Grand Lodge—the mother Grand Lodge of most of the Freemasons present, the Grand Lodge of Canada,—as an illustration, and he thought he could draw lessons of encouragement therefrom for the Grand Lodge of Quebec, under whose auspices they were assembled here to-night. He found as a fact, a very simple fact, that it had been in operation for nineteen years, and that during these nineteen years the Grand Lodge of

Canada had directly expended in benevolence no less a sum than \$48,917. That was a very large sum of money to have expended during these years. He found that last year, according to the last return that he had read, the Grand Lodge of Canada expended \$6,915 in the work of benevolence, and 155 persons were aided by means of that benevolence. He thought they would admit that when 155 persons had received the means wherewith to purchase the fuel necessary for this cold winter of ours, when the widow and the orphan had been relieved from the funds thus expended, that this institution was worthy of some consideration at the hands of those who were able to aid them, as his hearers were doing to-night. [Applause.] The Grand Lodge of Quebec was comparatively a young lodge, and it had not yet done much in the work of benevolence so far as figures illustrate its work. But there was this remarkable fact; it had spent between two and three thousand dollars a year during the time it had been in existence, and the Grand Lodge of Canada during the first nine years had spent only an average of \$228 a year. So that the Grand Lodge of Quebec, not yet so large and not yet so prosperous, should look forward to a great future, as during its first eight years it had at any rate done as well as the Grand Lodge of Canada had during its first nine years. He found that the Grand Lodge of Canada during the subsequent five years had expended an average of \$2,491 a year, and during the last five years its annual expenditure had averaged \$6,843 in benevolence. He would give them one illustration of how that was done. They had listened to-night to a recitation about the fire in Chicago. When that fire occurred and when Masons and non-Masons alike were forced from house and home, and had to face the coming winter houseless and penniless, the officers of the Grand Lodge of Canada, without hesitating for a moment, but acting upon a prompt recognition of its duty, sent \$2,000 at once to the Masons who might be in distress in the city at that time. [Applause.] He found that not only had the Grand Lodge of Canada and the Grand Lodge of Quebec following in its footsteps, thus expended of its means, in benevolence, but there are in all cities Masonic Boards of Benevolence—in Toronto, London, Hamilton, Kingston, and other cities in Ontario, and in Montreal and Quebec, and other cities in this Province, and the audience here to-night were assembled at the invitation of a Board of Relief, which distributed—he would not say its charity, but distributed its money in accordance with its duty in this City of Montreal. He found that this Board of Relief had expended during seven years \$346 every year. Now that was not much, but it had helped many a poor Mason who happened to find himself

apparently without friends and without means; it had let him feel that a brother's hand was extended to him in this city, and had helped him on his way. [Applause.] That was a special work, and one of the secrets of the Masonic fraternity. He would now say a few words as to what Freemasonry was not. Freemasonry was not a religious organization. It recognized the existence of the Great Architect of the Universe, and no man who was an Atheist could become a Freemason. But with particular creeds Masonic lodges have nothing whatever to do, and beyond recognizing the existence of the Deity and recognizing the all-pervading providence of God, there was no such thing as religious question or dispute in connection with Masonry. Then, again, they knew no political parties in connection with Masonic lodges. He knew that there were those who imagined that every Masonic lodge was a group of conspirators, meeting to cabal against the interests of the State, and there were those who thought every Mason was an enemy of social order. A greater mistake could not be made in reference to Freemasonry as it exists in England and in this country, and it is with Freemasonry as it exists in England and in this country that they had alone to do. [Applause.] The true Mason is the best friend of social order. A man could not be a true Freemason and at the same time a disloyal man. They had the fact that in the mother country Freemasonry is the very centre of loyalty. They had as Grand Master of the Grand Lodge of England His Royal Highness the Prince of Wales, the heir apparent to the throne of Great Britain. [Loud applause.] Would any one tell him that an institution over the greatest Grand Lodge of which presides he who is to be, if in the providence of God he is spared, the King of England, can be charged with hostility to social order? No, they recognized no politics in their Masonic lodges, but they recognized as the first principle of their order submission to all in authority, in church or state, recognizing the duty of obedience to the constitution under which they lived, and doing the best they could to promote the interests of that constitution. [Applause.] He would not detain them longer, further than to say that no subjects of Her Majesty throughout the wide Dominion could more truthfully or more loyally say or sing—

Send her victorious,
Happy and glorious,
Long to reign over us,
God save the Queen.

M. W. Bro. White resumed his seat amid loud applause.

The programme was then continued and the concert closed with singing the National Anthem, a fitting termination to a most enjoyable evening.

From the Masonic Repository.]

The Story of a Ring.

"Now is your turn," said Sawtelle, as he finished an interesting reminiscence of his experience in the army, and resumed his meerschaum, which he had laid aside for a few moments. This remark was addressed to Tom Torrington, as he was familiarly called among us, though in society he was known as Col. Torrington.

There was four of us assembled in the office of Henry Dunbar,—though the sign on the door bore the legend Dr. Dunbar; and if we ever doubted Harry's right to the title, these doubts were easily dissipated by calling our attention to a diploma suspended at the right hand of a finely articulated skeleton in a closet, while in a chest of drawers sitting near by could be found conclusive proof in the shape of numerous murderous looking implements familiar to the disciples of Galen, and Harry had often been heard to confidently assert that he had had no end of practice in the army hospitals during the late unpleasantness, though unfortunately, or fortunately, perhaps, none of his patients survived to testify to his skill as a great surgeon. However, the steady-going people of Urbanville rarely indulged in the pleasure of throwing shot and shell at each other, hence the services of a surgeon were not in great demand, and as for other practice old Dr. Bolus continued to monopolize the business of introducing humanity upon the stage of life, and was equally expert in assisting at its exit, as a decently well-filled graveyard could testify,—and that too without the aid of an epidemic. But as all things earthly must have an end, Harry lived in hopes of sooner or later being called upon to make a professional visit to this second Dr. Parr, to the end that his decline to the grave might be as smooth, and I fear I must add as speedily as possible. But while both the doctors waited, we often made Dr. Dunbar's office the

scene of these gatherings, and that too, as he sometimes facetiously observed, without detriment to his business.

Sawtelle, the first speaker, had won a Captaincy in the navy, and I, if you will excuse my egotism, had the honor of representing one of the enterprising New York dailies as a special correspondent at the front during the war. It can well be imagined that when we were in the mood for story telling there never was a lack of interesting adventure to relate; and if perchance I drew on imagination to save my reputation it was simply because earlier drafts while describing movements of the armies, writing up accounts of battles fought and victories won, or predicting or urging the immediate capture of Richmond, had always been honored. What brass is to the life insurance agent, dexterity to the bank clerk, or a thorough knowledge of detectives to the would-be successful burglar, is imagination to your special correspondent,—without it he is nothing—I succeeded.

But Torrington was as taciturn as he was brave, and rarely alluded to any of the scenes in which he had participated, but when he did consent to respond to our request for a story he amply repaid us for the efforts required to draw him out.

"Give us the history of that ring, Tom," said the doctor, as he returned from a call in response to the bell in the outer office. The ring to which the doctor alluded was the only article of jewelry the Colonel wore, and it was remarkable alike for its beauty and value. We had frequently importuned the Colonel for its history, but he as persistently denied that it had a history, and had always refused to gratify our curiosity as to how he came in possession of it, merely remarking that it was a souvenir from a friend, and that he valued it for that rather than for its beauty or its intrinsic worth. The ring was a seal ring of solid gold, finely chased, having the three Masonic emblems, the

square and compasses and the letter G wrought in diamonds where the seal is usually set. Removing the cigar from his lips, Torrington blew out a cloud of smoke, and as it rose lazily toward the ceiling he settled himself more comfortably in his chair, as if preparing to at last gratify our curiosity. We involuntarily followed his example, and when he had obtained the easiest position possible the Colonel began as follows:—It is true, as I have often told you gentlemen, this little circlet of gold has no history or mystery in and of itself, yet it is a constant reminder of a little incident in my life that was not entirely devoid of interest when it transpired, and although the telling of it may dissipate much of the romance which you have woven about it and possibly bring down your animadversions on my head for the part I performed, yet I am confident that under like circumstances you would have done the same. As you are all familiar with these emblems and the Fraternity which they represent, it is unnecessary to say more by way of preface. It would perhaps be an interesting item of information could we know the motives which induce men to apply for admission to the Masonic fraternity. Some doubtless to gratify a laudable curiosity, others perhaps because they imagine they see in it an unobstructed path to political preferment; others to success in trade; many because it is popular; and some to judge by their subsequent action because they think they shall honor it by enrolling their names among the Craftsmen. But be the motives whatever they may, all discover, sooner or later, that if but true to its teachings they can but be better men. Of my own motive I can certainly speak, for I must confess that long before I reached man's estate I had formed a desire to become a Free and Accepted Mason, not because I knew anything about the internal workings of the Institution, but simply because I was favorably impressed with the

character of the men who composed the Lodge in my native town. They being men of influence and moral worth in the community, I knew that by associating with them I could but be benefitted both morally and intellectually, at any rate I was satisfied that I should not be contaminated, and accordingly soon after leaving college, I applied for the degrees in my native place and was accepted. Being young and enthusiastic I became zealously interested in the Institution. In 1857, I went abroad to see something of the world before settling down to the practice of my profession. In my travels I embraced every opportunity that offered to visit Lodges and improve myself in Masonic lore, not forgetting however, that he who would be a Mason in the largest sense, while cultivating the virtue of friendship, morality and brotherly love, must also cultivate the gifts the Divine Master has implanted in his being, alike for his enjoyment as well as for the benefit of his fellowmen.

While passing through an art gallery one day in Florence with a party of Americans we encountered,—as some of the party said,—my double. So striking was the resemblance that on two or three subsequent occasions very ludicrous mistakes were made by the ladies accompanying me, so that the gentleman, who was an Englishman, and wrapped in that mantle of reserve so common to Englishmen when travelling—was obliged to make their acquaintance while being apologized to. I, of course, having been the innocent cause of their blunders was presented to the gentleman in due form, and Yankee-like gave him my hand and with it a certain grip which he immediately returned. You have seen the mist roll away under the sun of a summer's morning, revealing the heretofore hidden beauties of the landscape, or perchance have noticed a gleam of sunshine chasing the shadows over hill and vale; if so you can in a measure comprehend the

change which came over this gentleman. Instantly the reserve gave place to genial good nature, and the before distant Briton became one of the most companionable of good fellows. But the ladies couldn't understand it, and often privately importuned me for an explanation of the method of accomplishing such a wonderful feat. It is perhaps unnecessary to say that our acquaintance so singularly made soon ripened into intimacy, and that whenever an excursion was planned or a pic-nic held he was always one of the party, and the ladies said an invaluable acquisition. But our season of pleasuring was short and the time for separation soon came. The ladies with their escort were to visit France, Switzerland and Germany, thence to England and then home. I intended to take a run into Spain, with an early return to Italy, and possibly afterwards a ramble through Germany, while our English friend, who was of the Royal Engineers, was en route for Jerusalem, where certain investigations were being made among the ruins in that locality, he having been sent out to relieve the engineer in charge, who was to return home on the former's arrival at the scene of his labors.

I have intimated that Chester—which by the way I had forgotten to mention was his name—was a member of the Masonic Fraternity, and if possible a more zealous Mason than myself, hence there was not only his professional interest in the work before him, but a desire to examine for himself, and to verify if possible, the truth of the tradition of the Craft. To say that I shared that desire would but feebly express my feelings, and when he suggested that I change my programme of travel and accompany him to the supposed site of King Solomon's Temple, it required no urging to induce me to do so. A score of years ago facilities for travel were not what they are to-day even in the new world, hence some little time was consumed in reaching our destination,

but we finally arrived without having encountered more than ordinary obstacles which travellers in those days were sure to meet. But what was the chagrin of Chester, to say nothing of my disappointment, to find that the authorities had refused to permit the prosecution of the work undertaken by the English company. Already many of the workmen had returned to England, and others were getting ready to leave when we arrived. Chester induced them to remain a short time longer, and immediately set about getting permission to proceed with the work. That this was no easy task to accomplish may be imagined when I tell you that nearly a month elapsed before such permission could be obtained, and even then the work proceeded but slowly so jealous were the natives of every movement of the company engaged in the enterprise. But it is not my object to tell you of the results, suffice it to say they were of a satisfactory nature, and confirmed beyond dispute many of the traditions of the Fraternity.

Like many other members of the Craft, Chester, though proud of its antiquity, tenacious of its traditions, and charmed with those beauties which appealed to his æsthetic nature was somewhat skeptical of its practical advantages. Much as the heretic gazes upon the pomp and splendor of papal ceremonies, or a citizen of a republic on the time-honored customs at courts of kings, queens or emperors, admiring their regal grandeur but doubting their efficacy, I fear did Chester look upon our ancient Institution. I readily saw why he should take this view of the matter. Reared as he had been in a country where traditions are revered, and more attention paid to forms and ceremonies, and a good pedigree honored even more than wealth, and having so-called noble blood in his veins, and constantly associating with the better class of his countrymen at home and travellers abroad, and never having seen the

necessity of testing its utility, it was not strange that he should fail to appreciate it. It is true that he was aware that his and other Lodges in the Kingdom raised large sums of money for the support of asylums for indigent widows and orphans of Masons, but to him it was very much as it is with us when we raise funds to convert, clothe, and educate the heathen of foreign lands.

It was at the close of the year 1860, that we were together at Jerusalem. Occasional letters from home had informed me of the movements of the two political parties and the threatened rupture of the Union in the event of the election of Lincoln. Naturally we talked over the matter, and strange to say I found that Chester had espoused the cause of the South. This did not interrupt our intimacy, for like many an American abroad at the time I did not believe there would be an appeal to arms for the settlement of the differences between the two sections of the country. But later correspondence told me of the war cloud lowering over our country, of its bursting at Fort Sumter, of the uprising of the loyal North, and subsequent events which occurred early in the spring and summer of '61. This was enough to fire my blood, and immediately I bade adieu to my friend and turned my face homeward. Arriving at New York, I made a short trip home, put my affairs in order and enlisted for the war. It is not my purpose to follow the tide of battle as it ebbed and flowed these four eventful years. The fall of '63 found me with a Colonel's commission in command of an Ohio regiment. At the battle of Chattanooga I was wounded in the shoulder, so that I was unfit for further service in the field; accordingly I obtained a furlough and returned home, that rest and quiet might accomplish what the surgeon's skill had failed to do. At the end of a month I returned to my regiment a well man. The day following my arrival at my quarters, while passing the

guard house, which was then in a small building formerly used as a shop of some kind, I thought I heard some one calling my name. Halting, I listened, but heard nothing more but an order from the guard to some one to keep quiet. As I passed the sentinel I asked him if some one did not call me by name. "Yes, Colonel," he replied, "'twas that Johnny reb in there." Having many acquaintances in the South I supposed one of them through the fortune of war had been taken prisoner, and not caring to renew the acquaintance under such unpleasant circumstances, I gave the matter no further thought, but passed on to attend to the business in hand. At about dusk, as I returned to my quarters, I was again obliged to pass the guard house. As I did so, I again heard my name called, and this time in strangely familiar terms, which at once arrested my footsteps. I immediately entered the building, and by the dim light of early evening I distinguished a forlorn looking object seated at a table. As he raised his head I thought I recognized him; approaching him, I found I was not mistaken. The recognition was mutual. Claspings hands, each ejaculated the name of the other, and for a few moments war with its grim surroundings was forgotten in our joy in beholding each other once more. But that joy was short lived, as I learned from the prisoner that he was then under sentence of death as a spy, and to be executed on the following morning. Upon subsequent conversation he told me that soon after my departure for home he returned to England, and like many other foreigners, came to this country to watch the progress of events, and that he might do so the better, had accepted the position of special correspondent for a prominent London daily. Sympathizing with the South, he preferred to view the situation not only from a Southern standpoint but on Southern soil. Letters of in-

roduction gained him admission to the rebel leaders, and his profession as an engineer rendered his opinion at times valuable, so that he was often in correspondence with the generals in the field. At the time of his arrest many of these letters were found upon his person, together with a pretty accurate estimate of the number and position of our forces in that immediate vicinity. No stronger proof was needed, and after a summary trial he was condemned to be executed as a spy. With that fate awaiting him he had prepared farewell messages for the loved ones at home, and placed them in my hands to be forwarded to their destination. Having obtained this information, I determined, if possible, to avert his fate, and while I believed that proper representations to the English Minister at Washington would ultimately secure his release, I preferred rather than to risk the delay to cut at once the meshes which bound him, and set him free. Accordingly, a couple of hours later I sallied forth from my tent with a plan fully matured for his escape. Remembering our close resemblance, I had donned two uniforms, in one of which it would be an easy matter for him to personate me, particularly as the night was remarkably favorable. In my campaigning I had witnessed many violent storms, but the storm of that evening surpassed them all. As night set in a calm that was ominous of a conflict among the elements had settled down on the mountains and in the valley. The army, quick to read the signs of the heavens, and knowing by experience how sudden and terrific were the storms in that vicinity, made preparation for its coming. Soon a low wailing sound announced its approach; huge masses of murky clouds rolled up from the horizon to the zenith; a pall of darkness that could almost be felt fell upon the earth; the wailing increased to a roar; the clouds poured out blinding torrents of rain, while flash followed flash of

lightning, and the thunders crashed and reverberated among the mountains as though the artillery of the heavens would fain show puny man how weak and futile were his efforts to approach the sublime with all his engines of destruction.

I had reached the guard house before the storm broke upon us, and immediately communicated my plan of escape, first exacting a pledge that the information he had obtained should not be used against the Union army, and secondly, that he should return to England at the first opportunity. With full and explicit directions for reaching a place of safety, and the countersign to enable him to pass the pickets, I bade him God-speed, and with a fraternal clasp of the hands we parted. Stepping to the door, I silently opened it, and discovered the sentinels screening themselves from the severity of the storm; returning, I found the window on the windward side of the building open and Chester free. Closing the window, I waited until the storm had somewhat abated, and then returned to my quarters.

The next morning an attack from the enemy drove all thoughts of the prisoner from the mind of the General, and when the fight was over the sentinels who were on guard the previous night were either prisoners or slain, and although the escape of the spy was soon after reported, and as no one could be found to be punished for his flight the matter dropped.

In 1870, I had the pleasure of visiting Earl Chester, at his manor house at Clifftondale. Having succeeded to his father's estate he resigned his commission, and while he continues his archeological studies he abates not one jot or tittle of his interest in Freemasonry, but if possible is more zealous than ever, and as Master of Chester Lodge is active and earnest in all its Masonic charities, having been fully converted to the utility of the institution. On taking leave of him at the close of my very

pleasant visit he slipped this upon my finger and begged my acceptance of it, not only as a souvenir of friendship, but also as a slight testimonial of his appreciation of the more than brotherly assistance rendered him in the darkest and dreariest hour of his life.

Dedication of a New Lodge in Montreal.

On the evening of Wednesday, the 7th of November, one of the ceremonies at all times peculiarly interesting to every member of the Fraternity took place in the Masonic Chambers, Place D'Armes, in the City of Montreal. This was the consecration, dedication, and constitution of Corinthian Lodge, No. 62, under the registry of the Grand Lodge of Quebec, A. F. and A. M., a warrant of constitution for which was granted by the M. W. the Grand Lodge of Quebec, at its last communication in the City of Montreal in September last.

The announcement that our newly elected and highly esteemed Grand Master, M. W. Bro. Melbourne M. Tait, Esq., would preside on the occasion, and thus perform the first public official act of his Grand Mastership, largely increased the interest of the brethren in the solemn and impressive ceremony.

A numerous and influential assemblage of the W. brethren and brethren of Montreal were assembled to welcome the M. W. Grand Master and the Grand Lodge officers. Everything being in readiness to receive them, they entered the lodge room, and were received and saluted with the customary grand honors.

The M. W. the Grand Master was accompanied by R. W. Bro. J. T. McMinn, D. D. G. M. for Montreal District; R. W. Bro. Isaac H. Stearns, P. D. D. G. M. for Montreal District; R. W. Bro. Alexander Murray, as Grand Senior Warden; R. W. Bro. H. M. Alexander, as Grand

Junior Warden; R. W. Bro. Richard Bull as Grand Chaplain; R. W. Bro. J. H. Isaacson, Grand Secretary; V. W. Bro. W. S. Walker, as Senior Deacon; R. W. Bro. John Urquhart, as Junior Deacon; V. W. Bro. W. D. B. Janes, as Grand Pursuivant.

The installation and investiture of the W. M. and other officers of the lodge was presided over by the M. W. the Grand Master, and at his request the concluding addresses to the W. M., to the Wardens, and to the brethren generally, were delivered by R. W. Bro. J. T. McMinn, D. D. G. M.

The names of the officers thus installed and invested are as follows:—

W. Bro. Henry Dunne, Worshipful Master.
W. Bro. Richard Handsley, Senior Warden.
Bro. H. W. Bachlaw, Junior Warden.
Bro. Louis Kellert, Chaplain.
Bro. T. I. J. Howard, Treasurer.
Bro. Robert Miller, Secretary.
Bro. Geo. E. Weldon, Senior Deacon.
Bro. James Martin, Junior Deacon.
Bro. James Virtue, D. of Ceremonies.
Bro. Wm. Lane, Organist.
Bro. E. Cochenabaler, Steward.
Bro. Jos. J. Usherwood, Inner Guard.

Thus, in due accordance with all the ancient and established usages and customs of our order, was the Corinthian Lodge, No. 62, one of the youngest of the daughters of the Grand Lodge of Quebec, ushered into existence, and we hope and trust that she may be spared to enjoy many happy returns of her auspicious birthday. We say advisedly, "one of the youngest," as we understand a twin sister came into existence in the town of Sherbrooke the same evening under the more ambitious title of "Prince of Wales Lodge." May these lodges prosper, and may the aim and object of each of them be to excel in the zeal and fidelity with which their officers and members promulgate the pure and genuine tenets and principles of our Order.

Among the brethren present we noticed W. Bro. H. J. Boswell, W. M. of Antiquity Lodge; W. Bro. Goodwin, W. M. of Zetland Lodge; V. W. Bro. Cleghorn, P. M. of Zetland Lodge; W. Bro. Wright, W. M. of Kilwinning Lodge; W. Bro.

Ion, W. M. of Victoria Lodge; W. Bro. Newton, W. M. of St. Andrew's Lodge; R. W. Bro. Cohen, P. M. of Elgin Lodge.

The Lodge being properly prepared, the solemn ceremony of consecration was then proceeded with, in due and strict accordance with the established usages, forms, and regulations of our ancient and honorable fraternity. The elements of consecration usual on all such occasions were presented to the M. W. the Grand Master, by the proper officers, and by him dispensed with much impressiveness, which enhanced the solemnity of the imposing ceremony. Nor can we omit to mention the R. W. Bro. who officiated as Grand Chaplain, R. W. Bro. Richard Bull. The name of this distinguished brother is a household word in all Masonic circles in our fair Dominion, and the manner in which the sublime invocations to the Deity at the several portions of the ceremony of consecration were offered by this worthy brother will not soon be effaced from the memory of those privileged to listen to him.

The M. W. the Grand Master then dedicated and constituted Corinthian Lodge, No. 62, on the registry of the Grand Lodge of Quebec of A. F. and A. M., with all due and proper formalities necessary to be observed on such occasions.

The ceremony of the installation and investiture of the W. M. elect and other officers was then proceeded with, R. W. Bro. Isaac H. Stearns, P. D. D. G. M., acting as presiding officer and performing his duties with that easy grace and manner of expression which characterises all his official work.

At the close of the proceedings in the lodge room, the W. M., Bro. Henry Dunne, in his own name and that of the officers and members of the new lodge, invited the M. W. the Grand Master, the Grand Officers, and all the visiting brethren to partake of a slight refreshment after the

labors of the evening. On reaching the Terrapin, the slight refreshment was found to have somehow converted itself into the appearance of a most sumptuous banquet. This being private we can only mention that by the display of his well-known social abilities, his tact, and his unfailing good humor and thorough enjoyment of all the innocent pleasures of the board, the M. W. the Grand Master deepened and strengthened the very favorable impression already made on the brethren by his official conduct in the lodge. All the R. W., V. W., and W. Brethren present made appropriate speeches, sung first-rate songs (all that could sing), and at last departed in peace and harmony, congratulating each other on the happy and successful accomplishment of the constitution and dedication of Corinthian Lodge.

Grand Lodge Proceedings.

Recently, we addressed a letter to the Grand Secretaries of the several Grand Lodges in the United States, asking the great favor of being supplied with copies of their proceedings for the present and past years as complete as possible, to enable us to bind them. That our appeal has not been in vain will be seen from the following, some of the R. W. Brothers having been exceedingly liberal in their contributions, and, whether small or large, we tender our warmest thanks to the brethren who have been thus kind to us, and will treasure up their generosity in our memory in the hope that perhaps some day it may be in our power to be of service to them. We assure them, one and all, that where our aid in the slightest degree can be beneficial to them they have but to command it. We hope yet to hear from several other distinguished brethren to whom we have written, and trust they will be as kind as those we have already heard from. Here is the roll of honor:—

R. W. Bro. Daniel Sayre sends us the proceedings of the Grand Lodge of Alabama for 1876, 1875, 1874, 1873, 1872, 1871, 1870, 1869, 1868, 1867, and 1866.

From R. W. Bro. James M. Austin, Grand Secretary of the Grand Lodge of New York, for 1877, 1876, 1875, 1874, 1873, and also a copy of the Constitution and Statutes, Rules of Order, and Code of Procedure of that Grand Body.

R. W. Bro. John F. Burrill, Grand Secre-

tary of the Grand Lodge of Illinois, Proceedings for 1876, 1875, 1874, 1873, 1872, 1871, and 1870.

R. W. Bro. John W. Woodhull, Grand Secretary of the Grand Lodge of Wisconsin, Proceedings for 1877, 1876, 1875, 1874, 1873, 1872, 1871, 1870.

R. W. Bro. J. K. Wheeler, Grand Secretary of the Grand Lodge of Connecticut, Proceedings for 1877, 1876, 1875, 1874, 1873, 1872, 1871, 1870, 1869, 1868, 1867. Also Proceedings of the Grand Royal Arch Chapter of Connecticut for 1877, 1876, 1875, 1874, 1873, 1872, 1871, 1870, 1869, 1868, 1867.

R. W. Bro. T. S. Parvin, Grand Secretary of the Grand Lodge of Iowa, Proceedings for 1877, 1876, 1875, 1874, 1873, 1872, 1871, 1870, 1869, 1868, 1867, 1866.

R. W. Bro. Joseph H. Hough, Grand Secretary of the Grand Lodge of New Jersey, Proceedings for 1877, 1876, 1875, 1874, 1873, 1872, 1866, 1864, 1863, 1862, 1861, 1859, 1858, 1857.

R. W. Bro. J. C. Batchelor, M. D., Grand Secretary of the Grand Lodge of Louisiana, Proceedings for 1877, 1876, Constitution of the Grand Lodge, Constitution of the Grand R. A. Chapter, Proceedings of the Grand Chapter for 1877; Proceedings of the Grand Council R. & S. Masters; Proceedings of the Grand Commandery; also, "Outline of the Rise and Progress of Freemasonry in Louisiana, from its introduction to the reorganization of the Grand Lodge in 1850."

R. W. Bro. Wm. R. Howell, Grand Secretary of the Grand Lodge of Nebraska, Proceedings for 1876, 1875, 1874, 1873, 1872, 1871, 1870, 1869, 1868, 1867; Proceedings of Grand Chapter for 1876, 1873, 1872, 1870, 1869, 1868, 1867; Proceedings of Grand Council R. & S. Masters, for January, 1875, November, 1875 and 1873. Also Grand Commandery 1876, 1875, 1871-3.

R. W. Bro. David Goodfellow, Grand Secretary of the Grand Lodge of Missouri, Proceedings for 1876, and a copy of a "Reprint of Official Records of the G. L. from 1821 to 1840 inclusive.

R. W. Bro. Ed. C. Parmelee, Grand Secretary of the Grand Lodge of Colorado, Proceedings for 1876.

From R. W. Bro. Alex. G. Abell, Grand Secretary of the Grand Lodge of California, Proceedings of that Grand body for 1876, a splendidly printed volume of about 400 pages. The address of the M. W. the Grand Master is a most able one, and the foreign correspondence is evidently the work of a brother who wields a master pen. We shall give quotations from both in a future issue.

From R. W. Bro. L. E. Barker, Grand Secretary of the Grand Lodge of Arkansas, Proceedings for 1876. Only brief space is given in the Foreign Correspondence to the Grand Lodge of Canada, but one paragraph

is of no doubtful import. It is this: "A few of the craft became dissatisfied with the Grand Lodge of Canada, and thought they would put up one to their notion, without authority of anybody else; and without any respect for Masonic law or usage, they announced themselves 'the Grand Lodge of Ontario.' About fifty of the instigators and aiders of the monstrosity were expelled from all the rights and privileges of Masonry.

From R. W. Bro. John Frizzell, Grand Secretary of the Grand Lodge of Tennessee, Proceedings for the years 1876, 1875, 1874, 1873, 1872, 1871.

From R. W. Bro. John M. Bramwell, Grand Secretary of the Grand Lodge of Indiana, Proceedings for the years 1877, 1876, 1875, 1874, 1873, 1872, 1871, 1870, 1869, 1868, 1867, and also a copy of Constitution, By-Laws, and Installation Ceremonies of the M. W. Grand Lodge of Indiana.

R. W. Bro. John Thompson, Grand Secretary of the Grand Lodge of Pennsylvania, handed our request for copies of Proceedings of that Grand body to the Library Committee. R. W. Bro. Charles E. Meyer, on their behalf sends us Proceedings for 1876, 1875, 1873, 1872, 1871, 1870, 1869, 1867, 1866, 1865, 1864, 1863, 1862, 1861, 1860, 1859, 1858, 1857, 1856, 1855, 1854, 1852. Also a copy of a very useful work compiled by the Library Committee, entitled, "The Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons, according to the old Institution in Pennsylvania, and the adjacent Districts of America therewith united in Masonic Jurisdiction, its early history and Constitutions from A. L. 5730, A. D. 1730, its Minutes and Proceedings," to which we will refer more and more fully hereafter.

From R. W. Bro. John D. Caldwell, Grand Secretary of the Grand Lodge of Ohio, Proceedings for 1876, 1875, 1874, 1873, 1872, 1871, 1870, 1869, 1867, 1866, 1865, 1864, 1861. Also two bound volumes giving a history of the Grand Lodge from 1808 to 1847, and from 1848 to 1857, inclusive.

We are under great obligation to R. W. Bro. J. H. Isaacson, the highly esteemed Grand Secretary of the Grand Lodge of Quebec, for a copy of the Constitution of that Grand Body, and Proceedings from the formation of the Grand Lodge to 1876, except for the years 1870 and 1871. Any brother having a copy to spare of the two years mentioned will confer a great favor on us by sending them to the CRAFTSMAN. R. W. Bro. Isaacson will please accept our warmest thanks.

From R. W. Bro. the Grand Secretary of the Grand Lodge of Idaho, Grand Lodge Proceedings, 1 vol., 1867 to 1875 inclusive, also for 1876.

From R. W. Bro. Chas. Inglesby, Grand secretary Grand Lodge of South Carolina,

Proceedings for 1876, 1875, 1874, 1873, 1872, 1871, 1870, 1869.

R. W. Bro. Lansing Burrows, Proceedings of Grand Chapter of New Jersey for 1877.

From Sir Knight Thos. J. Carson, Grand Recorder, Proceedings of the Grand Commandery of New Jersey for 1877-8.

From Sir Knight John A. Harris, Grand Recorder Grand Commandery Knights Templar of New Hampshire proceedings for 1876.

From R. Ex. Comp. Ira Berry, Grand Secretary, Proceedings of the Grand Chapter of Maine for 1877.

From R. W. Bro. Ed. C. Parmelle, Grand Secretary, the Proceedings of the Grand Lodge of Colorado for 1875, 1874, 1873, 1872, 1871, 1870, and a reprint of proceedings from 1861 to 1869.

From R. W. Bro. Donald W. Bain, Grand Secretary Grand Lodge of North Carolina, Proceedings for 1875, 1874, 1873, 1872, 1871, 1870, 1869, 1868, 1866, 1865, 1864, 1863, 1862, 1859, 1855. Grand Chapter Proceedings, 1875, 1876, 1877, 1870, 1868; also Proceedings of Grand Council of Royal and Select Masters for 1877, 1876, 1875, 1874, 1872. Will our R. W. Bro. be good enough to send us copy of Grand Lodge proceedings for 1876.

From R. W. Bro. R. P. Earhart, Grand Secretary of the Grand Lodge of Oregon, the Proceedings of that Grand body and Grand Chapter of that State, together with a copy of the Constitution, &c., for which he will please accept our thanks.

From R. W. Bro. Thos. M. Reed, Grand Secretary Grand Lodge of Washington Territory, Proceedings of that Grand Lodge for 1876, 1875, 1874, 1873, 1872.

From R. W. Bro. Chas. H. Titus, Grand Secretary of the Grand Lodge of Massachusetts, Proceedings for 1877, 1876, 1875, 1874, 1873, 1872, 1871, 1870, 1869, 1866, 1865, 1864, and a handsomely bound copy of the Constitution.

From R. W. Bro. Wm. B. Isaacs, Grand Secretary Grand Lodge of Virginia, Proceedings of that Grand body, Grand Chapter, and Grand Commandery, for 1877.

Grand Lodge of New Brunswick.

The following is the address delivered by the Grand Master of the Grand Lodge of New Brunswick, at the Annual Communication, held in the City of St. John, on the 26th and 27th days of September last (a synopsis of its proceedings having appeared

in the November number of THE CRAFTSMAN):—

To the Officers and Members of Grand Lodge:

BROTHERS,—We assemble at the tenth annual communication of the Grand Lodge of New Brunswick with sorrowful hearts in the presence of the great calamity that has recently visited our city. Last year we rejoiced with thankfulness as we acknowledged the goodness of the Great Architect of the Universe in the prosperity with which we were surrounded. To-day we bow our heads in submission to the Divine Will under the storm that has swept over us.

On the 20th day of June last, the scourge of fire laid in ashes three-fourths of our city, and we stood appalled at the greatness of the disaster which, for a time, seemed to overwhelm every hope. But the very magnitude of the calamity gave the first incentive to exertion, as from all directions were borne in upon us help for the present and encouragement for the future. Our deep distress awoke the kindest sympathy, and former rivalries were forgotten and sectional differences disappeared, as from every part of the Dominion, from sister provinces, from the United States, and from the Mother country, substantial help and cordial sympathy awoke us to effort, and the few months that have elapsed witness exertion happily made to restore our trade and rebuild our desolated homes.

In this great distress our beloved Fraternity had its full share, the city lodges having, with their place of meeting, lost all their regalia and Masonic property. Through the forethought of the V. W. the Grand Secretary, the regalia of Grand Lodge was saved from destruction, but the valuable library and other property of Grand Lodge were destroyed. Among the individual sufferers, in a few hours rendered homeless and destitute, were many members of the Fraternity. A General Masonic Board of Relief was immediately organized; liberal contributions were received from sister Grand Lodges and other Masonic bodies, and from sympathizing brethren, and thus we were enabled to afford some present assistance to those most in need of help. The full particulars of this organization and of the various contributions will be laid before you, and Grand Lodge will make suitable record of the generous assistance and fraternal sympathy which in this time of our deep distress have gladdened our hearts and enabled us to afford substantial relief to our suffering brethren.

In accordance with resolution of Grand Lodge, the subject of the fund of benevolence was brought under the consideration of the craft in this jurisdiction by the R. W. the Grand Secretary, whose report thereon will be laid before you. I refer to this subject especially to bring to the notice of Grand Lodge, that soon after the last an-

nual meeting I received a communication from V. W. the Rev. Francis Partridge, Grand Chaplain, suggesting that a special service for public worship should be held on the Festival of St. John the Evangelist, at which he kindly offered to address the Fraternity, a collection being made in aid of the fund. To this suggestion I cordially and thankfully assented.

By the courteous permission of the Rev. Canon De Veber, rector, St. Paul's Church, Portland, was opened to the Fraternity, and a choral service of public worship held on the evening of the festival. The Craft assembled in large numbers with Masonic regalia, and an eloquent and instructive sermon was preached by the V. W. the Grand Chaplain.

By special request I installed the Worshipful Master of Albion Lodge, No. 1; St. John's Lodge, No. 2; Solomon's Lodge, No. 6; Leinster Lodge, No. 19; and New Brunswick Lodge, No. 22. I also made official visitation and inspection of the work of the following lodges: Hibernia No. 3; Sussex, No. 7; Union (of Portland), No. 10; Alley, No. 14; Northumberland, No. 17; Miramachi, No. 18; and Campbellton, No. 32, all of which lodges I found in a most satisfactory and prosperous condition. I had arranged to visit officially the other lodges in the jurisdiction during the months of July and August, but unhappily, to my very great regret, I was prevented by illness from carrying out my intention.

I had made appointment personally to constitute, during the month of June, the new lodges at Andover and Campbellton under warrant from the Grand Lodge, but the disastrous fire of the 20th of June prevented my leaving the city.

I deputed Past Master Fairweather to consecrate Benjamin Lodge at Andover, and submit herewith his report to me.

"To the Most Worshipful Robert T. Clinch, Grand Master:

"M. W. SIR AND BROTHER,—I beg to report that under your authority conveyed to me by Right Worshipful Brother Edwin J. Wetmore, D. G. M., I proceeded on Tuesday morning last to Andover, and on Wednesday evening, the 19th inst., constituted Benjamin Lodge, No. 31, in due and ample form, and installed the Worshipful Master elect, W. Bro. Thomas T. Beveridge, M. D. I was ably assisted by W. Bros. A. J. Stewart and George Kilnapp, who accompanied me from St. John. I have also to report that our esteemed Bro. R. W. Benjamin B. Stevenson, P. S. G. W., met us at Woodstock Junction and offered to render us any assistance, and kindly arranged his business so as to attend on Wednesday evening, when he took the position of S. G. W., W. Bro. Kilnapp acting as J. G. W., and W.

Bro. Stewart as Grand Secretary and G. D. of O.

We had the pleasure of meeting the W. M. of Fort Fairfield Lodge, who travelled a distance of ten miles to be present, and kindly assisted in the work. A number of the P. M.'s of his lodge accompanied him. R. W. Bro. Dibblee, P. D. G. M., with a number of the brethren, left Woodstock on Wednesday by train, but did not arrive until after the completion of the ceremonies.

We received every attention from the brethren of Benjamin Lodge, and the W. M. did all in his power to make our visit pleasant.

I handed the dispensation to the Grand Secretary, as also a copy of the By-laws of the Lodge, and instructed the Secretary to transmit a copy of the minutes to the Grand Secretary.

Respectfully submitted,
[Signed] GEO. E. FAIRWEATHER,
Sept. 21, 1877. Past Master.

Campbellton Lodge was duly constituted by the V. W. the Grand Treasurer, and his report I submit for the information of the Grand Lodge.

To the Most Worshipful the Grand Master:

SIR AND BROTHER,—In accordance with your directions I proceeded, in company with Worshipful Brother T. Nisbet Robertson, to Campbellton, and on the evening of the 21st inst. duly consecrated, constituted and dedicated Campbellton Lodge, No. 32, and installed Worshipful Brothers

W. M.—Malcolm Paterson.
S. W.—John Jardine.
J. W.—Thomas Ritchie.
T.—George Duncan.
S.—Dr. George A. Balcom.
S. D.—Dugald C. Firth.
J. D.—John Mair.
S. S. William Doherty.
J. S.—John McKendrick.
Tyler.—James D. Murray.

Campbellton Lodge is well equipped, has an excellent membership, and gives promise of being a prosperous lodge.

The brethren did all in their power to make our trip a pleasant one, and they were quite successful.

To Worshipful Brother Paterson (W. M. of the lodge), we are indebted for private courtesies, and the hospitality extended to us by the lodge will long be kindly remembered.

Fraternally yours,
JAMES MCNICHOL, JR.,
D. G. M. *pro tem.*

St. John, N. B., Sept. 22, 1877.
A number of brethren residing at St. Mary's, York County, having applied by petition for a warrant to hold a new lodge

I issued a dispensation authorizing the brethren to meet as a lodge, and on the 14th of April R. W. Bro. Bunting, Grand Secretary, accompanied by the Grand Treasurer, visited St. Mary's and organized the lodge called Alexandria Lodge under dispensation. I submit for your consideration the satisfactory report of the Grand Secretary, and recommend that a warrant be granted to constitute the brethren at St. Mary's into a regular lodge.

To M. W. Robert T. Clinch, Esquire, Grand Master of Masons:

M. W. SIR AND BROTHER.—Acting under your authority, and accompanied by V. W. Bro. James McNichol, J., Grand Treasurer, I visited St. Mary's, York County, April 4th instant, and instituted Alexandria Lodge under a dispensation granted by you March 27th ultimo, W. Bro. James Boone being the Worshipful Master, Bro. Benjamin Close, Senior Warden, and Bro. John V. C. Wetmore, Junior Warden.

The lodge starts under favorable circumstances, and the brethren appear to be influenced by the true principles of the Fraternity.

They have a very good hall to meet in, and have provided themselves with suitable paraphernalia to conduct the work and business of the lodge.

I am very hopeful of the future success and prosperity of this lodge, and have no doubt it will prove a valuable addition to the roll of lodges in the jurisdiction.

(Signed) WM. F. BUNTING,
Grand Secretary.

April 11th. 1877.

I have appointed the following named representatives of this Grand Lodge at Sister Grand Lodges: R. W. Bro. Coote M. Chambers, of Victoria, near the Grand Lodge of British Columbia; R. W. Bro. Edgar P. Snow, of Cheyenne, near the Grand Lodge of Wyoming; W. Bro. Thomas H. Lynch, of Indianapolis, near the Grand Lodge of Indiana.

The Grand Secretary will submit to you the papers connected with the organization of a Grand Lodge for the Island of Cuba, with an application for recognition, which I commend to your careful consideration.

Upon the invitation of the M. W. the Grand Master of the Grand Lodge of Nova Scotia, I visited Halifax at the meeting of the Grand Lodge of Nova Scotia on the 6th June last, accompanied by R. W. Past Grand Master Peters, and was present at the dedication of the new Masonic Hall in that city, and installed the grand officers for the year.

We mourn the death of one brother who has been a constant attendant at all our sessions, and who possessed many qualities to attract men towards him. I allude to Bro. Henry Card, the Grand Organist, whose death occurred suddenly. Brother Card

was an Englishman by birth, and received a special musical education, which long maintained him in the front rank of musicians in this city. To some eccentricities of nature and disposition, he added a keen sense of the humorous, and he loved the companionship of sunny natures and minds sparkling with brilliant thoughts. The warm companionship which grew out of close masonic association was very dear to him, and in all his connection with his Masonic brethren, he exhibited the gentleness and tenderness of a child. We cannot allow his place to become vacant in this Grand Lodge without marking in some way our sense of the loss we have sustained by his death, and without an expression of our tender sympathy for his family.

About the time of our last annual session there died a brother with whose reputation the older Masons of every jurisdiction on this continent was intimately acquainted. I allude to the venerable Brother John Dove, who for fifty years was Grand Secretary of the Grand Lodge of Virginia, a position he held when the pen dropped from his fingers, and he answered the summons which all of us must obey—a sage and teacher in the craft, the nestor of his Grand Lodge—never missing in his fifty years of service one annual meeting. Acquainted with the love of Freemasonry, and in his daily life exemplifying its teachings, we can scarcely mourn that in the fulness of time such a brother readily answers the demand made of him and lays down his well-rounded life, which has been glorified by unflinching devotion to the cause of mankind.

The whole world was startled by the calamity which, in the early part of the year, destroyed the Southern Hotel at St. Louis, causing a loss of many lives. Among those who fell victims to that calamity was one of the best known Masons in America—George F. Gouley, the Grand Secretary of the State of Missouri. As a writer on Masonic principles, a teacher of Masonic law, Bro. Gouley had no superior. As a warm-hearted man, a devoted Mason, his fame was everywhere, and the words of his own Grand Master over his remains fully express his character—"On many a hard fought field he has contended for the purity and the perpetuity of the great principles of Masonry, and high over all the tumults of human passion he has borne the white banner of peace with faith, hope and charity, and has at last fallen at his post with it firm in his grasp, with not a single blot upon its folds." To our sorrowing brethren in Missouri we can at least extend assurances of our appreciation of our deceased brother's work, and of respect for his memory.

In England the fraternity mourn the loss of an eminent brother, the late Earl of Shrewsbury, the Provincial Grand Master of Staffordshire, who died suddenly at his Lon-

don residence on the 11th May. Deeply interested in Freemasonry, under his fostering care the local charities of the Fraternity rapidly increased, while his splendid residence at Alton Towers was thrown open with liberal hospitality for brethren from many parts of the globe. Presiding at the annual festival of the Boys' Masonic School in 1872, the proceeds of the grand feast realized £5,510 sterling for that splendid charity. In 1875 he occupied the chair at the festival for the Asylum for Aged Masons, when £7,020 sterling were collected, and in February of the present year, at the same festival, he again presided, when the sum of £12,656 was realized. We honor brethren who are eminent, as Masonic writers, jurists, and who reach high position. Let us drop a kindly tear as well for the illustrious dead who amid many pressing cares work fervently and earnestly to advance the splendid charities of our ancient Fraternity.

The report of the Board of General Purposes and the reports of the Grand Treasurer and Grand Secretary will be laid before you, and will afford you the fullest information relating to the material progress of the craft during the past year, and the work accomplished in the chief Executive Departments of Grand Lodge.

The limited accommodation in this small room where we to-day assemble, brings to our attention the urgent necessity that exists for the erection, at an early day, of a Masonic Hall in this city. The destruction by fire of the rooms occupied for many years by the craft in this city, on the eastern side of the harbor, renders immediate action imperative. You will be glad to know that the New Brunswick Masonic Hall Company are taking prompt action in the matter, and I cannot too strongly urge upon Grand Lodge the importance of giving every assistance to the Company in furtherance of the work to secure at an early day the erection of a building suitable to the requirements of the Fraternity, and worthy of our ancient Craft.

Masonry Abroad.

AUSTRALIA.—The *Australian Freemason* reaches us at regular intervals. We are pleased to learn from its pages that the Craft is lengthening its stakes, and gathering strength in that distant part of the British Empire. We see, by the way, that they have on their Register a Lodge rejoicing in the name of "Woolloomooloo."

ILLINOIS.—At the thirty-eighth annual Communication of the Grand Lodge of Illinois, held in the City of Chicago, on the 2nd, 3rd and 4th days of October, A. L. 5877, amongst the elected officers for the ensuing year were: M. W. Joseph Robbins, Quincey, Grand Master; R. W. W. J. A. DeLaney, Centralia, D. G. M.; R. W. Archibald Glenn,

Mt. Sterling, Grand Treasurer; R. W. John F. Barrill, Springfield, Grand Secretary.

DELAWARE.—The 71st annual Communication of the Grand Lodge of the State of Delaware was held in the Masonic Hall at the City of Wilmington on the 3d and 4th of October. M. W. Bro. Thomas N. Williams was elected Grand Master, and R. W. Bro. William S. Hayes, Grand Secretary, for the ensuing year.

NEW MEXICO.—We have received from R. W. Bro. David J. Miller, Grand Secretary, copy of the proceedings of a Masonic Convention held at Santa Fe, in August last, for the purpose of organizing a Grand Lodge for New Mexico. The proceedings seem to have been regularly conducted, and the business transacted of a constitutional character. M. W. Bro. William W. Griffin, of Santa Fe, was chosen Grand Master; R. W. Bro. Wm. L. Ryerson, Deputy Grand Master, and R. W. Bro. D. J. Miller, Grand Secretary. We wish the new Grand Lodge a long and prosperous career.

Too many think they are good Masons if they are able to work their way into a lodge. Ask them any questions about the principles of the institution and they exhibit inexcusable ignorance. Many of our members never read a Masonic book or paper, and while they thus continue we must expect them to be ignorant. When candidates are prepared for advancement nothing but ritual is explained to them, and generally only just enough of that to enable them to pass a tolerable examination. We permit them to grow up without proper instruction in the principles and tenets of the Order, and they become drones in the hives of Masonry.—*Grand Master Idaho.*

AN INFIDEL FREEMASON.—The *Keystone* (Philadelphia) thus expresses itself in regard to the "Bro. Jacob Norton," to whom we had occasion to refer in our October Number as a heretical Mason, who ventures to give his opinion that the denial of the Divine authenticity of the Scriptures and the immortality of the soul were the "progress of common sense." It appears that this Bro. Norton is troubled with a *cacoethes scribendi*, and has been making himself ridiculous in other respects. This is the opinion of the *Keystone*: "Bro. Jacob Norton has grown weary of attacking the Mother City of Masonry in America—Philadelphia, and he is now attacking the First Great Light in Masonry, the Holy Bible. He intimates that he does not believe in the existence of the Devil, nor in the inspiration of the Old Testament Scriptures. We do not know that it makes any difference to any Mason as to what a non-affiliate of over twenty years' standing believes. Besides, if the whole truth were told, we doubt if Bro. Norton believes in anything except himself."

The Canadian Craftsman.

Port Hope, December 15, 1877.

God in Masonry.

"Freemasonry is based on the belief in the existence of God and the immortality of the soul," formed, until recently, a part of the Constitution of the Grand Orient of France and no one could, of course, be admitted into the Order in that country who did not profess or believe in these truths. But now that these words have been expunged from the Constitution, a professed infidel may, in France, be made a Mason.

How antagonistic to the first principles of Masonry is the action of the Grand Orient of France may be seen by reference to the Ancient Charges, where it is written: "Article I. Concerning God and Religion. A Mason is obliged, by his tenure, to obey the moral law, and if he rightly understand the art, he will never be a stupid *Atheist* nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A Mason is therefore particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he *believe* in the glorious Architect of heaven and earth, and practice the sacred duties of morality." Belief in God, the Great Architect of the Universe, is, then, the foundation principle of Masonry. And throughout the whole

ritual the same great truth is constantly and prominently presented. The lodge is not duly opened until a blessing from the Great Architect of the Universe is invoked on all our undertakings; nor closed until gratitude is reverently and humbly expressed to Him for favors received, and a prayer for His preservation and protection offered up. The candidate for initiation is required solemnly to affirm that he "believes in the existence of a Supreme Being." On his entrance into the lodge "the blessing of Heaven" is invoked upon him, that he may be "the better able to display the beauties of true godliness" to the honor and glory of His holy name. And the candidate is commended for his trust in God. The furniture of the lodge, in its dumb way, declares the same truth. God's Revealed Word occupies a central position, and above it is suspended a sacred symbol, alluding to God, the G. G. O. T. U.

And so we might go on producing proofs almost *ad infinitum* to show that a belief in the Fatherhood of God, as well as the Brotherhood of Man, is an organic principle in Masonry.

The recent action of the Grand Orient of France has very naturally and very properly caused a sensation amongst Masons throughout the world. Every true and faithful son of Hiram must deplore its results. The Freemasons of France have thereby done violence to Masonic truth, have ignored the "Ancient Charges," have cut themselves off from intercommunion, at all events, with Anglo-Saxon Freemasons, and

have thereby destroyed, so far as they are able, the cosmopolitan character of our Order.

For, *Freemasonry is cosmopolitan*; it is universally diffused over the whole habitable surface of the earth, and a Brother should be recognized as such wherever he goes. But this can be so no longer, so far as France is concerned, unless from the ruins of the Masonic edifice so rudely thrown down, there arise a *Grand Lodge* founded on true Masonic principles,—a contingency to be devoutly wished for.

The question then is: What shall we do? And we have no hesitation in saying that we Canadian Masons should take the same immediate action as has already been taken by *Grand Lodges* in different parts of the world. The *Grand Lodge* of Pennsylvania withdrew recognition of the *Grand Orient of France*, when it learned that, by its first vote, the clause in the Constitution requiring a belief in God had been struck out. The *Grand Lodge* of Ireland, at its meeting last month, unanimously passed the following resolution:—“Whereas, the *Grand Lodge* of Ireland has received official notification that the *Grand Orient of France* has altered the first article of its Constitution from its previous form, and omitted therefrom, as one of its fundamental principles, belief in the existence of God and the immortality of the soul, the *Grand Lodge* of Ireland hereby resolves that the *Grand Orient of France*, having by such alteration rendered admissible as members within its jurisdiction persons who do not believe in the existence of a personal Deity, has

thereby caused a breach in the foundation of Ancient Freemasonry, and acted in violation of the first great principle of the Order, and, therefore, the *Grand Lodge* of Ireland hereby declares that it cannot continue to recognize the *Grand Orient of France* as a Masonic body, and it thereby directs all *Lodges* working under the Irish Constitution to decline receiving as Masons all persons hailing from the *Grand Orient of France*, or from any subordinate lodge under its jurisdiction.” And the London *Freemason* in commenting upon this action of the *Grand Lodge* of Ireland says that, it does not see what other course the *Grand Lodges* in England, Scotland, Canada and the United States have to take, or can take—that it cannot conceive how, under the circumstances, any English or Irish, or Scotch, or American, or Canadian Masons can enter the French *Lodges* with safety to themselves, or with honor to the Craft. It therefore cordially hails the resolution of the Irish *Grand Lodge* which interdicts to all reverent and religious Irish Freemasons an entrance into *Lodges* in France, in which they are ashamed or afraid to acknowledge the name of T. G. A. O. T. U., and it trusts that the *Grand Lodges* of England and Scotland will follow this good example, and that all the *Grand Lodges* of Canada and the United States will initiate such needful proceedings.

The *Grand Orient of Egypt* has passed a similar resolution to that of the *Grand Lodge* of Ireland; and we see by the *Agence* paper that the subject was to be brought before the

Grand Lodge of England at its Quarterly Communication, on the 5th inst., by the M. W. the Grand Master, H. R. H. the Prince of Wales. A report of the proceedings thereon, has not yet reached us.

We are of the opinion that immediate action should be taken by the Grand Lodge of Canada. It will not do to allow the matter to lie over until the next regular Annual Communication, which by the change of the Constitution, will not be held until next September. It is probable that many of our Canadian brethren will be going to France next year, with a view of visiting Paris and the International Exhibition, and they should be interdicted from visiting French Lodges. We think, therefore, that the Grand Master would be justified in calling a Special Communication to be held as soon as possible. The Board of General Purposes meets at Kingston in February, and as there will be many brethren then assembled for the purpose of attending that Board, we think that it would be a good time and place for holding such Special Communication.

Notices of Motion.

Our readers are probably aware that, by the Constitution of Grand Lodge, no notice to alter or amend its laws, rules, or regulations, or for adding a new law, rule, or regulation, will be entertained, unless notice in writing, stating the amendment proposed, be given at the Communication previous to that at which it is to be brought before Grand Lodge. The wisdom of such a provision is apparent, and tends to prevent, to a great extent, trivial and unnecessary changes in the Constitution. An opportunity is thus afforded to every

Mason in the jurisdiction, as well as to members of Grand Lodge to consider and weigh well the effects of such contemplated change. We are of the opinion that no alteration in the Constitution should be seriously entertained, unless the *general* welfare of the Craft demands it. Too often some irrepressible brother, with some crotchet in his head, seeks to disturb the harmonious working of the Order by endeavoring to make changes in the laws and regulations which govern it, and by his irrepressibility and persistency succeeds in doing so, only to be altered again the following year.

In order, therefore, to allow our readers an opportunity of discussing publicly and in their lodges the various alterations and amendments to the Constitution which will be proposed to Grand Lodge at its next annual Communication, we publish the following notices of motion which were given at the last general meeting of Grand Lodge:

1. By R. W. Bro. James Moffat.—That Article 1 "of honorary members" in the Book of Constitution, be amended by striking out the words following, "and pay to the Grand Lodge similar dues for such honorary members as are payable for ordinary members."

2. By W. Bro. F. R. Armstrong.—That half the expenses of District Deputy Grand Masters be paid by this Grand Lodge, and the remaining half by the Subordinate Lodges, allowing an equal amount for each lodge.

3. By R. W. Bro. Henry Robertson.—That Article 6 "of the Board of General Purposes" in the Book of Constitution, be amended by striking out all before the word "at" in the second line and inserting therefor the words "The Board shall meet."

4. By V. W. Bro. Wm. Forbes.—That the Grand Secretary be and is hereby authorized to issue a certificate on parchment, under seal of this Grand Lodge, to each Past Master of this Grand Lodge requiring it, and that a fee of \$1 be charged therefor to cover the cost of the same.

5. By W. Bro. David Glass.—That he would move a resolution having in view the restoration of good will amongst the whole Masonic-brethren of the Province of Ontario.

6. By V. W. Bro. Wm. Forbes.—That the following article be added to the Book

of Constitution relating to District Deputy Grand Masters, as Section 12, viz.: "That he shall receive from the funds of Grand Lodge the sum of Five Dollars for every lodge visited in his District, for the year, which shall be payable on his report being received and adopted by Grand Lodge, under the cheque of the President of the Board of General Purposes.

7. By R. W. Bro. J. E. Harding,—That the Constitution be amended by changing the date of meeting of Grand Lodge, from the second Wednesday in September to the second Wednesday in July.

8. By R. W. Bro. J. B. Traves,—That no Brother be permitted to sit in a Master Mason's Lodge, until he has passed a satisfactory examination in the work of that degree.

9. By R. W. Bro. J. G. Burns,—That the Book of Constitution be so amended as to provide that all routine business in private lodges be transacted in the third degree instead of the first, as at present.

10. By M. W. Bro. J. K. Kerr,—Amendments to the Constitution, making provision for the re-distribution of Districts and their erection into Provinces.

Grand Lodge of Manitoba.

We are in receipt of the printed proceedings of the Grand Lodge of Manitoba at its second annual communication held at the city of Winnipeg, on the 13th to 16th days of June, 1877. The meeting seems to have been an interesting one, and much important business was transacted.

The Grand Lodge being opened in Ample Form, and the Committee on Credentials having presented their reports, the M. W. the Grand Master delivered his address, from which we extract the following, which is of general interest:—

"As required by resolution passed at the last Annual Communication, I have appointed two separate Committees to exemplify the work. As you are aware, all our Lodges do not use the same ritual. There is a diversity in their working. It was thought that, if possible, some one particular form of work should be prescribed and adopted as the work of the Grand Lodge. But there have been difficulties in the way. Other Grand Lodges have also met them. But I would recommend you, my brethren, as other Grand Lodges have done, to be very careful that whatever you do, nothing may be done to cause or occasion ill-feeling or discord, so that in grasping at the shadow we may lose

the substance. While I would be sorry to do or say anything that would be calculated in any way to lessen the necessity in your eyes of a proper and uniform ritual in the working of our Lodges, I would endeavor to impress upon your minds the vastly greater necessity of establishing and perpetuating by our lives and conduct, in Lodge and out of it, the great principles upon which Masonry is founded. Freemasonry deals more in realities than in rituals, be they ever so beautiful. Forms and symbols are only valuable, as they represent virtues deep-seated in the heart. Without this, they are worse than vanity."

Reference was made to the so-called Grand Lodge of Ontario in these words:—

"My attention has been called to the action of a few mistaken brethren in the Province of Ontario, under the jurisdiction of the Grand Lodge of Canada, forming themselves into what they call the Grand Lodge of Ontario. As no official application has been made, as far as I am aware, for recognition by this Grand Lodge, I did not think it necessary to issue an edict in regard to this matter, although I strongly felt the impropriety of the action of these brethren. I am glad to see that, almost universally, recognition has been withheld from this so-called Grand Lodge, and I would strongly recommend that you should so express your opinion of such unmasonic conduct. It is so manifestly illegal, and contrary to all the usages and regulations of the Craft, that one wonders how brethren of intelligence could have been so misguided.

"I am glad to see that during the year you have taken occasion to exercise the principles of benevolence and charity for which you have been in the past characterized. Besides private contributions, and as Lodges, you have raised by subscription from among the members, a sum exceeding four hundred dollars, which has been handed over to the Winnipeg General Hospital. This liberal exhibition of Freemasonry was made at the suggestion of our Worthy Bro. Symonds, who is always foremost in every good work, and to whom the credit in a great measure belongs. In this city, in consequence of the large influx of strangers, the kind word and the open hand are more often called into requisition than in most places, and I am glad to say, the response has always followed the call.

"And now, brethren, by way of conclusion, let us consider for a moment the position of Masonry in this Province. What can we do to elevate its tone? What can we do to bring honor on the cause we love so well? Barely two years have passed since the Grand Lodge was formed. I am glad to see that our action in so doing, and the manne-

of our formation, have been approved by the Grand Lodges of the world so far as heard from, including the Grand Lodge from which we sprang. Our numbers have been very much increased by initiations from amongst ourselves as well as by affiliation of brethren from abroad, who have been and still are coming in large numbers amongst us, so that since our organization we have more than doubled in numbers. Peace and harmony prevail, and as a rule the brethren are anxious to improve themselves in a knowledge of the work. The attendance at the Lodges, I believe, has generally been good. But is this all that is required? We must remember that numbers is not always strength—that, as I have already said, a knowledge of the work is not always a test of true Masonry.

"I would strongly impress upon you, brethren, the necessity of the greatest caution in the admission of candidates. Although I believe we have no more to reproach ourselves for in this matter than in other places, I fear that we are not altogether without fault. Be careful to guard the ballot box.

"And then, has our own conduct as Masons been above reproach? Have we lived up to the standard we admit we should aim at? It is not enough that a Mason should be as good as other men; he ought to be better. With the teaching we receive night after night in our Lodges, and the high examples before us, as well as in the study of those liberal arts and sciences which as Masons we ought to cultivate, we ought certainly to be better.

"As our Grand Lodge grows, let us grow in the true spirit of Masonry. On the foundation which has been so well laid, let us raise a superstructure perfect in all its parts and honorable to the builders.

"Into the consideration of the business which will be brought before us at this meeting let us enter with hearts inspired with our obligations, and minds illumined from above, setting aside all personal ambitions, and everything that would in the slightest degree militate against the harmony of our meeting, and the best interests of the Craft.

With humility and reverence let us render thanks to the G. A. O. T. U. for the many mercies vouchsafed to us personally, as well as a Grand Lodge, during the past year. Let us invoke His blessing and assistance at this our present communication, that whatever we may say or do may be said and done for the good of Masonry and the advancement of His Glory.

(Signed)

W. N. KENNEDY,
Grand Master.

The report of the Grand Secretary was presented. In it the Grand Secretary urges upon the Grand Lodge the propriety of organizing a Masonic Library for the benefit of the

Craft in the jurisdiction. He also refers to his action last year, in calling the attention of the brethren to the urgent necessity of subscribing for one or more Masonic magazines, but he is sorry to know that so few have done so. The *CRAFTSMAN*, and other Masonic publications, have been regularly received at his office, and the best thanks of the Grand Secretary are tendered to the proprietors and publishers for their courtesy.

"Thirty-four Grand Lodges have recognized the Grand Lodge of Manitoba, and there are good grounds for believing that ere long all the Grand Lodges of this continent, as well as those of the old world, will have extended the right hand of fellowship to this Grand Lodge, and welcomed her into the sisterhood of Grand Lodges."

The financial statement shows: Total receipts, \$608.40; payments, \$520.10; balance, \$88.30.

The Committees appointed by the M. W. the Grand Master at the last meeting of Grand Lodge exemplified the work respectively in the three degrees. Considerable discussion took place as to which rite should be adopted, and after several amendments the following report of the Exemplification Committee was carried:

"Your Committee appointed by the Grand Master, in accordance with instructions passed at the last annual communication, beg leave to report that they have exemplified before the Grand Lodge the three degrees of the work known as the Ancient York Rite, and inasmuch as your Committee are of the opinion as expressed by the Board of General Purposes in their report on the Grand Master's address last evening regarding the advisability of adopting uniformity of work, and which report was unanimously adopted by the Grand Lodge, and inasmuch as it is the custom of Grand Lodges to require such uniformity, and inasmuch as your committee are of the opinion that this Grand Lodge and the best interests of the Craft in this Province would be conserved by the immediate settlement of this question, therefore your Committee would recommend the adoption of the following resolution:—

"That all Lodges which may be hereafter constituted under this Grand Lodge be required to conform, as near as possible, to the work as exemplified by your committee."

The Ancient York is therefore the Ritual for the Lodges under the jurisdiction of the Grand Lodge of Manitoba.

The following are the elected and appointed Grand Officers for the ensuing year.

- M. W. Bro. Geo. F. Newcomb, Grand Master.
 R. W. Bro. James Henderson, Dep. Grand Master.
 R. W. Bro. John W. Harris, Senior Grand Warden.
 R. W. Bro. E. George Conklin, Jun. Grand Warden.
 R. W. Bro. Rev. S. P. Matheson, Grand Chaplain.
 R. W. Bro. John J. Johnson, Grand Treasurer.
 R. W. Bro. Col. John Kennedy, Grand Registrar.
 R. W. Bro. John H. Bell, Grand Secretary.
 V. W. Bro. Dr. D. Young, Grand Senior Deacon.
 V. W. Bro. Archibald McNece, Grand Junior Deacon.
 V. W. Bro. Simon Duffin, Grand Lecturer.
 V. W. Bro. James Munroe, Grand Sword Bearer.
 V. W. Bro. John Villiers, Grand Organist.
 V. W. Bro. Hugh McCowan, Grand Pursuivant.
 V. W. Bros. Wm. G. Scott, A. W. Mee, James Taylor, James M. McGregor, A. J. Belch, D. B. Murray, H. J. Cameron, Grand Stewards.
 Bro. D. McArthur, Grand Tyler; and the following compose the Board of General Purposes:—M. W. Bro. Kennedy, P. G. M.; M. W. Bro. Geo. F. Newcomb, G. M.; R. W. Bro. J. Henderson, D. G. M.; R. W. Bro. J. W. Harris, S. G. W.; R. W. Bro. E. Geo. Conklin, J. G. W.; and R. W. Bro. Rev. S. P. Matheson, V. W. Bro. Dr. D. Young, R. W. Bro. Bell, V. W. Bros. McNece, Symonds and Johnston.

The following notices of motion were given:—

By R. W. Bro. J. H. Bell—That at

the next regular communication he will move that the time of holding Grand Lodge be changed from June to February or March.

By R. W. Bro. Col. J. Kennedy—That at the next annual communication he will move that the resolution recommended by a portion of the Committee to Exemplify the Work, and adopted by the Grand Lodge at its session held on the 16th day of June, A. L. 5877, be and is hereby rescinded.

[N. B.—R. W. Bro. Col. Kennedy, who is well and favorably known to the brethren in Peterborough, as a former resident in that town, favors the adoption of the "Canada Ritual" by the G. L. of Manitoba.—Ed. CANADIAN CRAFTSMAN.]

Jurisprudence.

QUERY.—Has not a member of a lodge the right to enquire of the W. M. or Wardens how many black balls a candidate has received, and if the W. M. or Wardens answer such questions in lodge or out, do they act unmasonically.

ANSWER.—It is most important that the secrecy of the ballot should be strictly preserved. Anything tending to violate that secrecy in any particular is severely discountenanced. No member has a right to ask the number of black balls cast in a ballot, and it would be highly improper for the W. M. or Wardens to state the number. The only statement that should be made is, that the ballot was "against" the candidate. We need hardly say that no statement whatever is to be made "out of the lodge," that is to persons who are not Masons. It is the duty of the Secretary (but no others) to inform the applicant, and him only, of his rejection.

Q. Is it absolutely necessary that the age of candidates for initiation should be placed in the summons, and if objection is taken on that ground would the omission be of sufficient importance for the W. M. to hold the candidate over until the next R. C., in order to give the constitutional notice.

A. We think that the age of a candidate is just as important in this connection as his residence or occupation. It forms a leading piece of information, which the members of the lodge are entitled to have before proceeding to ballot. It is one of the main elements to be considered by them in determining in their own minds the advisability of his admittance, and it may prove a safeguard against fraud or the admission of unqualified persons. It is necessary that the age should be placed on the summons along with the other particulars, as required by the Constitution, and its omission would justify the W. M., on objection being taken, in postponing the ballot until the proper notices should have been sent.

Q. Should the returns of lodges be made to the Grand Secretary semi-annually? Would it be a violation of the Constitution for a lodge to make it a habit to forward returns only once a year?

A. The returns of lodges should be made to the Grand Secretary semi-annually. It would be a direct violation of the Constitution for a lodge to make returns only once a year. See Section 29 of the article of the Constitution "of private lodges." This provides that the returns shall be made semi-annually, and a failure to make returns for more than *one year*, renders the lodge liable to be erased, and also disqualifies the representatives of the lodge from attending Grand Lodge. Besides the actual disqualification and liability to erasure above stated, in case of default for over a year, we are of opinion that a failure to make the returns for over six months, or semi-annually, would render the lodge *liable* to suspension, and its representatives liable to disqualification, on complaint being made to Grand Lodge. In the case of a first offence, the penalty would not be likely to be inflicted, but an habitual violation of the Constitution could hardly be overlooked.

Q. Can a Masonic lodge enact a by-law depriving a member who may be in arrears

for dues of the right to speak or vote upon any question?

A. No. Any such by-law would be illegal and void. No brother can be deprived of any of his Masonic rights or privileges, except by a formal conviction after due trial. And this principle is so dearly prized and highly esteemed as to be termed "the Magna Charta of Masonic liberty." Our Grand Master Simpson, in his address in 1865, after quoting a similar by-law, says:—"This is clearly unconstitutional, for no brother can be deprived of any of his rights or privileges without due trial; neither can a brother be suspended for non-payment of dues until he has been duly summoned to show cause why he should not be suspended. Should no attention be paid to the summons, then of course the case would go by default, but if the brother attend he has a right to a trial."

Q. An applicant is rejected in one lodge and is subsequently accepted in another, receiving the first and second degrees; the W. M. of the lodge which declined to admit him is requested to confer the third degree, but declines. Is the action of the W. M. justifiable or proper?

A. We think that the action of the W. M. in this case is both justifiable and proper. His own lodge, by its rejection of this particular candidate, plainly intimated either that he was not a proper person to be admitted, or that he was personally distasteful to some member or members. It then becomes a question of courtesy. The conferring of the degree would be an act of courtesy to the W. M. of the other lodge who requests it. On the other hand, it would be discourteous to the first lodge to introduce amongst its members for any purpose one whom they had rejected. It might cause some of those members to retire, and it might be very unpleasant to some others to be compelled to assist in conferring a degree upon one whom they deem unfit to receive it. On the whole, we think that the W. M. should act in deference to the expressed opinion of his lodge; that

his first duty is to his own lodge, and that he should be courteous to his own lodge, even at the risk of appearing discourteous to another.

Q. A brother takes his dimit from a lodge—subsequently applies again to be admitted, but is rejected two or three times. He then removes for three months to another place, and applies there for membership. Would the lodge be justified in admitting him without applying for information from the lodge in the place where he formerly resided, and to which he returned at the expiration of the period named?

A. This question appears to be based upon a mistaken conception of the constitutional provisions regarding proposing members. It must be borne in mind that there is a wide difference between candidates for initiation and members applying for affiliation; and the same strictness is by no means required for the admission of the latter that is necessary in the case of the former. Prior to 1871, the consent of the lodge within whose jurisdiction a candidate for initiation resided, was required to be had before he could be initiated in any other lodge. But this provision did not apply to members asking affiliation, and it has since been amended by substituting for such consent a dispensation from the Grand Master. The only other cause apparently justifying this question is the one providing for the case of a candidate who has not resided twelve months in the jurisdiction of the lodge to which he applies, in which case a certificate of character must be produced from the lodge nearest to his former residence. But this clause also applies only to candidates for initiation, and not to members applying for affiliation. One who is already a Mason may apply to join any lodge in this jurisdiction, regardless of residence or any former rejection; and the lodge to which he applies is not bound to apply for information unless it chooses to do so. Of course, three months is not sufficient time to acquire a knowledge of the applicant's character, and a lodge

having due regard to its own reputation would naturally make enquiries where he previously resided before admitting one who, although a member of the Craft, might not be altogether what he should be, or one likely to make trouble where none should exist.

Q. At the regular meeting of a Lodge a motion was made instructing the J. W. to provide, in addition to tea and coffee already provided for the members, ale and beer; an amendment was proposed referring the whole subject of refreshments to a committee; later an amendment was offered to the amendment to strike "ale and beer" out of the original motion, which was carried. After the amendment was declared carried, would it not have been the proper course for the W. M. to put the question "shall the motion, as amended, be adopted?"

A. Yes. We presume that Parliamentary usage is the only guide we have in matters of this kind, and we believe that the procedure in Parliament is as stated. When an amendment to an amendment is moved, the question is put "shall the amendment as amended carry?" If carried, and there is no further amendment proposed, the question is then put, "shall the original motion, as amended, carry?" Sometimes, however, this rule is not strictly adhered to. On the second or third reading of a bill, a motion might be carried declaring some principle adverse to the principle of a bill, and asserting the expediency of not proceeding with it any further. Upon such an amendment being carried, the House would simply proceed to the next order of business. But even in such a case as this, it would be proper for the Speaker of the House, upon his own authority, to put the question, "shall the original motion, as amended, carry?" As to this particular amendment to the amendment, we are inclined to think that it could have been ruled out of order, as, in general, a motion to refer has precedence over a motion to amend. It is also objectionable as being a direct negative to the original motion. If tea and coffee were already provided, the ob-

ject of the amendment to the amendment would be gained, by simply voting down both the amendment to refer and the original motion.

Dedication of Waterdown Lodge.

On Tuesday evening, 20th ultimo, about forty leading members of the Masonic Fraternity belonging to Hamilton proceeded to Waterdown, Ont., and took part in the consecration and dedication of the new Lodge ("Waterdown, No. 357," in that village. When the visiting brethren arrived at the hall, some of whom went out in carriages, and others by the afternoon train, they found there assembled a very large number of the fair sex belonging to the village and surrounding country, who took a deep interest in the proceedings.

The ceremony of consecration was conducted by R. W. Bro. Hugh Murray, D. D. G. M. of the Hamilton District, as Grand Master, and the dedication of the Hall also took place, the following brethren acting as Grand Lodge officers:—W. Bro. D. Atchison, G. S. W.; R. W. Bro. C. Stewart, G. J. W.; R. W. Bro. E. J. Mitchell, G. Treas.; Rev. Bro. Sutherland, G. Chap.; R. W. Bro. J. J. Mason, G. Sec.; V. W. Bro. C. R. Smith, G. D. of C.; Worshipful Bros. Henry and W. Gibson, Grand Stewards. During the consecration the following ode was sung, the ladies joining their sweet voices with those of the brotherhood:—

"Thou! who art God alone!
Accept before the Throne,
Our fervent prayer!
To fill with light and grace
This house, Thy dwelling place,
And bless Thy chosen race,
O Lord! draw near.

"As through the universe,
All nation's works diverse
Thy praise accord,
Let faith upon us shine,
And charity combine
With hope to make us Thine,
Jehovah, Lord!

At the ceremony of dedication the following ode was sung:

Genius of Masonry, descend,
And with Thee bring Thy spotless train;
Constant our sacred rites attend,
While we adore Thy peaceful reign.

Bring with Thee virtue, brightest maid;
Bring love, bring truth, and friendship here,
While kind relief will lend her aid,
To smooth the wrinkled brow of care.

To Heaven's high Architect all praise,
All praise, all gratitude be given,
Who deigned the human soul to raise,
By mystic secrets spring from Heaven.

In a gallant, neat and humorous speech the fair sex were then requested to retire, by the D. D. G. M., and R. W. Bro. Brier-

ly, at the request of R. W. Bro. Murray, proceeded with the installation of the officers, of the Waterdown Lodge as follows, viz:—

W.M.—David Hamilton Hunter.
S.W.—James McMonies.
J.W.—Thomas Attridge.
Treasurer.—John Baker.
Secretary.—W. H. Croker.
S.D.—Thomas Atkinson.
Chap.—Edward Pepper.
I.G.—Edward Brown.
D. of C.—William Macdonald.
Stewards—Ed. Housegrove, James Foster, and Samuel Flatt.
Auditors—Dr. McGregor and John Forbes.
Tyler—Samuel Greens.

After the installation of the Worshipful Master the following ode was given by the brethren:—

Behold! in the east our new Master appears,
Come brothers, we'll greet Him with hearts all sincere;
We'll serve Him with freedom, with fervor and zeal,
And aid Him his duties and trust to fulfil.

In the west, see the Warden, with level in hand,
The Master to aid, and obey his command,
We'll aid Him with freedom, with fervor of zeal,
And help Him his duties and trust to fulfil.

In the south see the Warden by plumb stand upright,
Who watches the sun, and takes note of His flight,
We'll aid Him with freedom, with fervor and zeal,
And help Him his duties and trust to fulfil.

The charges in the several degrees were given by W. Bros. Henry W. Gibson, and Gavin Stewart. The installation over, R. W. Bro. J. J. Mason delivered an eloquent and impressive address on Freemasonry, followed by R. W. Bro. Ed. Mitchell. When the interesting proceedings were terminated, the company repaired to Cooper's Hotel, where they were entertained in first-class style, the visitors being the guests of the Waterdown Lodge, who extended to them a right hearty welcome on the occasion. The chair was occupied by the Worshipful Master, and the vice-chair by the S. W.

After the usual loyal and patriotic toasts, the Grand Lodge of Canada, the D. D. G. M., and P. G. officers, were replied to by hearty speeches from R. W. Bros. J. J. Mason, Hugh Murray, Ed. Mitchell, and R. Brierly, and that of our visiting brethren and Hamilton Lodges by V. W. Bros. C. R. Smith, Gavin Stewart, and W. Bros. John Henry, Wm. Gibson and D. Atchison. The Waterdown Lodge by W. Bro. Hunter. Bros. McMonies and Attridge were very happy in their remarks, and each closed their interesting speeches with recitations very suitable to the occasion. Bro. McMonies read a piece written and composed by himself, which we give in full below, and Bro. Attridge that beautiful composition of Bro. J. Glasgow on the laying of the corner stone of our Court House in Hamilton, on the 17th of August last.

Every one present enjoyed themselves heartily. After some excellent songs from

Bro. Johnston and, expressions of success to No. 357, the company broke up.

Lines suggested on the No. 357 of Waterdown Lodge, A. F. & A. M., at the dedication of the Masonic Hall, Waterdown, and installation of officers.

Three welcome, all assembled here to-night!

All to the number that so well defines,

Expecting now our standing in Masonic Craft,

Easy to scan, it is the initials of these lines.

Ere it had been determined all was darkness then,

Happy and bright, its figures now show forth

No D. no longer. Upon our memory firmly fixed

Number and name, which we will prove of sterling worth.

Divide it into parts, you plainly may behold.

Regarding those who *Ride* the Lodge, the chosen three.

Each set proceeding to the place where they preside

Effusing *Light*, guiding and blending all in harmony.

And the next stage—singular that it should be

Noted by those who *Had* our loved retreat from harm.

Denoted by the noble orders architecture gives

Fellow Crafts join boldly here without alarm.

In order comes the last, but not the least,

For it embraces all and *Verbum* makes the mystic tie

That binds each brother Mason and the Craft,

Yes, teaches them to live, as well as how to die.

Surely, with name and number we will all agree

Each time we meet; or, when we go from hence.

Virtue, relief and truth and love our motto be.

Eager to show forgiveness, slow to take offence

Nor even mar the harmony, of *Seven, Five* and *Three*.

JAS. M. MONIES, JR.

Waterdown, Nov. 23.

Non-Attendance.

One of the queries propounded by a correspondent, and contained in our October No., was: What proceedings can be taken against a member of a Lodge who systematically refuses or neglects to attend Lodge meetings. We replied to the Query, and stated what proceedings could be taken against a delinquent member; but at the same time gave it as our opinion that it would be unwise to attempt to strictly enforce the rules requiring constant and regular attendance at the meetings of the Lodge. The following extract, from an article in the *Masonic Journal*, contains an expression of our sentiments on the subject:—

“Some of our most excellent contemporaries are exercised concerning the alarming prevalence of non attendance among the members. Various plans are suggested to arrest the evil, some of them practicable,

some of them not so much so. The general idea (and the best one) is to make the meetings interesting. Win the brethren to the Lodge, by offering them *wages* and they will come. Fellow-masons work for wages, and ought not to be suffered to go home from the Lodge dissatisfied. It is said (or at least we are going to say it was) that on one occasion a member of the first Lodge at Jerusalem, (Mikneiah Lodge, perhaps was the name of it), openly expressed his dissatisfaction at the wages he had received. King Hiram, who made it a point to keep the Tyler's door closed until he was sure every brother had received his wages, addressed the dissatisfied Craftsman in these thrilling words, *athando lillathhi fee issemevat*, or as all our readers are not familiar with the noble language of the Phoenicians we translate it. “Now Obed-edom Hashupa, what's the matter with you?” The brother replied that “his shekel had a hole in it; and it wasn't full weight, and the grocery keeper who sold him his corn, wine and oil wouldn't take pierced coins only at a discount.” Then the upright King of Tyre soundly rebuking the Grand Treasurer, whose name was Mattithiah, or words to that effect, commanded a shekel of *full weight* to be paid to O. H. “that he might not go away dissatisfied.” This was done and to his dying day O. H. was a satisfied Mason. We may probably have gotten the particulars of this thrilling incident slightly mixed; but there is the shekel with the hole in it yet, and there is the tomb where Hiram was buried and here is the very same society teaching the very same lesson to this day, “to pay the craft their wages if aught is due and see that none go away dissatisfied.” So that story has a good foundation if we (who made it out of whole cloth) do tell it!

“Various plans have been suggested to win the Brethren to attend the Lodge. Lectures and readings and concerts and side-degrees have all been tried with success. That man, Brother ———, that sweet singer whom they used to call “Chenabiah, Chief of the Levites who was for song, and instructed about the song, because he was skilful” used to give four concerts a year for several years for the purpose of winning the members to attend Lodge. Old Dr. ———, very old and very lame, used to have his day, “the second Saturday in every month” —how well we remember it—for instructing the brethren in the degrees. The great majority of the brethren made it a point to attend, and the regular meetings were fully attended. Brother the Rev. ——— always gave a new side-degree at every meeting. Where he got them, nobody knew. Very likely he made them himself. But they pleased and they instructed, and the records show that the attendance was full.

“Leaving out the infirm, and those who have invalids in their families, and the few

who live at too great a distance from the Lodge for punctual attendance; there should be in every Lodge an average attendance the year round, of one half.

Condition of Masonry.

Following is the report of the Board of General Purposes of the Grand Lodge of Canada on the Condition of Masonry.

"The Board of General Purposes have great pleasure in being able to report that the progress of Masonry in the various Masonic Districts is highly gratifying, and that the order is steadily and surely advancing in prosperity and usefulness. Every care appears to be taken by the District Deputy Grand Masters in recommending the formation of Lodges, and certainly from the few complaints referred to in their reports, the Lodges seem to have taken every reasonable precaution that good and true men only are admitted to the privileges of the Craft.

The various Lodges have been, on the whole, attentively visited, and when it is considered that the District Deputy Grand Masters have to supervise and visit, not only at some loss of time, but at considerable pecuniary expense, the Grand Lodge may congratulate itself that brethren are found who so well conduct the important business entrusted to them and give such general satisfaction. The District Deputy Grand Masters of the Ottawa and Wellington Districts have visited every warranted Lodge in their respective jurisdictions. The other District Deputy Grand Masters report having visited nearly every Lodge.

"No deaths among the present or past Grand Lodge Officers have been reported. Truly an all-wise Providence has dealt mercifully with us.

"Three instances have occurred where Lodges have suffered loss by fire and that loss was, unfortunately, not covered by any insurance. It is hoped that the District Deputy Grand Masters will strenuously urge on the Lodges under their jurisdiction, the great necessity of insuring and keeping insured all Lodge property, and so save the members from pecuniary loss; attention has been before called to this matter, and it would be well if it were at once ascertained whether the different Lodges are properly insured or not, and that those neglecting the precaution should be urged to take the necessary steps to insure.

"Dispensations have been granted by some of the District Deputy Grand Masters for brethren to appear in Masonic clothing at pic-nics. It is a question whether the power of granting Dispensations should be extended to such social gatherings. In the Ottawa District, the brethren have taken steps to purchase a parcel of land in the

public cemetery for the purpose of interring, not only Brethren members of the Lodges, but those worthy Brethren who, strangers in the locality, have died in indigent circumstances. The Board trust that similar praiseworthy efforts will be made in all the Masonic Districts.

"Reports have been received from all the District Deputy Grand Masters.

"The District Deputy Grand Masters report that the Ritual authorized by Grand Lodge is well observed, and the general workings of the Lodges are carried out systematically. The Board consider, on the whole, there is great cause of congratulation that in the reports no impediment to the successful working of our time-honored institution has arisen, but that it steadily advanced a step, too, with prudent and well-guarded steps.

"All of which is respectfully submitted,

"W. H. WELLER.

"President B. of G. P."

Ottawa Items.

Nothing of absorbing interest has occurred in the Masonic world here since our last issue. There has, however, been the election of officers for the incoming year in Chaudiere, Doric, and Civil Service Lodges, a full and correct list of which we hope to have for our next issue.

St. John's Day will be celebrated by an oyster supper on the second Tuesday in January.

PRESENTATION.—The members of Dalhousie Lodge presented an illuminated address to W. Bro. David Scott, P. M., on the 4th inst., in token of respect for his character as a man and a Mason and their appreciation of his many services rendered to his Lodge, (the Mother Lodge of Ottawa,) for a period of twenty-one years. W. Bro. H. Merrill, W. M., made the presentation.

THE MASONIC HALL.—The heavy rent charge and charge for the use of the furniture made to each Lodge, press heavily upon some of our Lodges in these hard times, when dues are somewhat difficult to collect, and eligible candidates for our mysteries are not forthcoming in sufficient numbers to cope with the necessary outlay; it has therefore been mooted that so soon as the present lease of the Hall expires, some less expensive arrangement should be made. What shape this will take is not yet known. A new hall, built by the fraternity, has been mentioned, whilst the amalgamation of two or more Lodges into one under the present arrangement has been spoken of, in which case, however, the Trustees and Furnishing Committee would be losers.

ILL.—W. Bro. Dewry, P. M. of Prince Consort Lodge, No. 52, Q. R., who is engag-

ed here during the winter months, lies in a precarious condition with little hope of recovery. R. W. Bro. Kerr, D. D. G. M., and W. Bro. John Orr, W. M. of Builders' Lodge, have visited him and extended brotherly sympathy to him in his unfortunate sufferings. His Mother Lodge has also practically lent a helping hand.

BURIAL PLOT.—The Committee having purchased the plot in Beechwood Cemetery and had it prepared for use, will dissolve itself during the present month. Hitherto, there has been three representatives on the committee from each Lodge, but in future there will only be one. The new committee enter on their duties on the 1st January and are elected annually. Bro. H. J. Bronskill, is the present Secretary, and will gladly give information on the subject to lodges in other places wishing to follow such an excellent example. The total cost to the present has been about \$400, all of which is paid. The Royal Arch Chapter generously donated \$50 to the fund at its meeting on the 10th inst. Such a gratifying success is largely due to the excellent and esteemed D. D. G. M., who has exerted himself beyond all praise in the furtherance of the good work, ably supported by the entire committee.

Canadian Masonic News.

Ionic Lodge, Montreal, is to have a meeting hall in a new building now in process of erection on Chatham Street.

Myrtle Lodge, No. 337, Port Robinson, Ont., was recently the recipient of a handsome Masonic chart from W. Bro. John W. Coy, of St. Catharines.

The new Hall belonging to Morpeth Lodge, Ridgetown, Ont., was dedicated with appropriate ceremonies last month. We are pleased to learn the Lodge is in a prosperous condition, and that it is well and efficiently worked.

THE APRON.—We are sorry often to see how careless Masters and Officers are of the quality and cleanliness of this badge. It must be a lambskin, and its color white. It is a symbol of purity, and constantly admonishes us of a blameless life.

The members of Tuscan Lodge, No. 195, London, Ont., intend holding their annual ball, at the Tecumseh House, on the evening of Friday, 4th January next, when, as usual, a brilliant gathering and an exceedingly pleasant time is looked for.

V. E. Sir Knight Daniel Spry, Grand Chancellor, Toronto, has again placed us under deep obligation to him, this time by supplying us with complete copies of the Proceedings of the Grand Priory of Canada from its formation to 1876, for which he will please accept our warmest thanks.

Stanbridge Lodge, No. 12, Q. R., will hold its Annual Festival in Bro. Earl's Hall, Stanbridge, on the 28th inst. Bros. H. C. Hall, A. H. Gilmore, O. R. Anderson, A. M. Stone, and M. V. Eryan are the committee. A good time is looked for.

Our late Bro. T. Smith of Norwood, a brother highly esteemed by the Craft and the public generally, was buried on the 12th inst., with Masonic honors by Norwood Lodge, No. 223, G. R. C., of which he was a member. The funeral was a very large and imposing one.

We are pleased to learn that R. W. Bro. Fred. J. Menet, D. D. G. M. Toronto District, has received his credentials as the Representative of the Grand Lodge of Colorado near the Grand Lodge of Canada. This appointment, we are sure, will be pleasing to the many friends of the R. W. Bro. in this jurisdiction.

The funeral of our late Bro. G. A. Monro, who died of consumption at his residence in the village of Tweed on Monday, the 19th of November last, was largely attended by his Masonic brethren, and also by the inhabitants in general, on the 22d. He was the first Mason initiated in Tweed Lodge No. 239 on the 6th of January, 1871.

We are sure the deepest sympathy will be felt throughout the Craft of Canada for M. W. Bro. T. D. Harrington, Past Grand Master, in the bereavement he has lately sustained by the death of his most estimable wife, who died at Ottawa on the 28th ult., after a long and painful illness, which she bore with true Christian fortitude and resignation.

We are pleased to announce that V. Em. Sir Knight Samuel Bickerton Harman, of Toronto, Grand Sub-Priory, has been appointed Representative of the Great Priory of Ireland near the Great Priory of Canada, and have much pleasure in congratulating our distinguished Frater on the honor conferred upon him, as we feel assured that the appointment will be universally acceptable to the Knights Templar of Canada.

On Friday evening, 23rd ult., R. E. Comp. R. Lewis, of London, G. S. of the London District, dedicated a new Royal Arch Chapter at Aylmer. The Grand Superintendent was assisted by E. Comp's H. A. Baxter and J. Overell, of London; Dr. Corlis, R. McKay and J. Morrison, of St. Thomas; and J. S. McColl, of Port Stanley. The following are the new officers of Aylmer Chapter:—E. Comp. S. S. Clutton, Z; E. Comp. Dr. Clarke, H; E. Comp. J. Hamby, J; E. Comp. J. C. Wisbrod, S. E; E. Comp. R. Newman, S. N; E. Comp. C. W. Clarke, Treasurer; E. Comp. Rev. D. Stainsbury, P. Sjr. The Companions adjourned to Comp. R. C. Wright's, where a very fine supper was laid out.

Oxford Chapter, R. A. M., Woodstock, Ont., was visited on the evening of the 16th ult., by one of the oldest, if not the oldest, Chapter members in the Province, Comp. John Ralar. The old gentleman is comparatively healthy and vigorous, although a little hard of hearing. He was exalted at Ancaster, Ont., in 1815, thus making sixty-two years a Royal Arch Mason.

The members of St. Alban's Lodge, No. 200, Mount Forest, Ont., intend celebrating the Festival of St. John the Evangelist by a social assembly in the Town Hall on the evening of Thursday, Dec. 27. A committee has the necessary arrangements well under way, and they have every hope that an entertainment will be provided fully as pleasing as that held on the same occasion last year.

ROYAL ARCH MASONRY.—M. E. Comp. F. J. Menet, Grand Z., has granted a Dispensation for a new Chapter, to be opened at Orangeville, County Wellington, which has been named "Ionic Chapter," with V. Ex. Comp. James Wilson, as 1st Prin. Z.; Ex. Comp. W. Watson, as 2nd Prin. H.; Samuel H. McKittrick, as 3rd Prin. J.; Comp. P. M. Barker, Scribe E.; and R. Ex. Comp. Thos. Sargant, as Prin. Soj. With such a staff of officers, this new Chapter must be a success.

The remains of the late John Davidson, postmaster of Galt, were interred on the 3d inst., with Masonic honors, and were accompanied to the grave by a large concourse of citizens and members of the Masonic order. The procession formed was headed by the pupils and teachers of the Galt Collegiate Institute, the deceased having been one of the trustees of that institution. The ceremony at the grave was conducted by the W. M. of Galt Lodge, of which deceased was a member.

We have to commend St. John's Lodge, No. 75, Toronto, for the thorough business manner they have of presenting their affairs to the brethren. We are in receipt of tabular statements from the treasurer, Bro. John Erskine, showing in a comprehensive manner the yearly transactions of the Lodge, duly audited. On one side are the receipts showing moneys received for initiations, affiliations, monthly dues, &c., with interest on money invested by the lodge; and on the other is contained a concise statement of expenditures, every cent which has been disbursed by the Lodge being accounted for, and giving the balance on hand at the end of the Lodge year. Below is another set of figures showing the assets and liabilities. The assets show St. John's Lodge in a very flourishing financial condition, especially as their liabilities are "nil." We congratulate St. John's Lodge for this thorough business way of placing their affairs before the brethren, and commend the example set them to the other lodges in the Dominion.

We are indebted to E. Sir Knight T. B. Whytehead, E. P. of the Ancient Ebor Preceptory, York, England, for a copy of a very interesting paper read by him before the members of the above-named Preceptory on "The Connection between the Templars and the Freemasons of the City of York." The author has put his facts together in very good shape, rendering the paper extremely interesting to members of the Templar Order in other jurisdictions besides Great Britain.

The Regular Communication of Lake Lodge, No. 215, was held in Masouic Hall, Ameliasburg, Monday evening, Nov. 19th, at which there was a large attendance, to receive Right Worshipful Brother James Smith, D. D. G. M. of Prince Edward District, who was accompanied by W. Bro. Geo. H. Pope, W. M. of Belleville Lodge. The R. W. Bro. congratulated the brethren upon their suitable Lodge as well as their work. After the labors of the evening had ended, the D. D. G. M. and visiting brethren were entertained at an Oyster Supper, at Bro. Johnston's Temperance Hotel, which did great credit to mine host. R. W. Bro. Smith made a very interesting speech, and was followed by Bros. Pope and Thornton, when the usual loyal and patriotic toasts were proposed and responded to. A most enjoyable evening was spent, and wound up by all singing "God Save the Queen."

The work of the amalgamation of Dorchester and Burland Lodges, located at St. John's, Que., has been effected in a very simple and effective manner. Burland Lodge, on the 12th ult., confirmed a resolution previously passed to surrender its charter to the Grand Lodge of Quebec, and for the members to go over to Dorchester Lodge. It has also donated its jewels, regalia and furniture. Hereafter there will be only one Lodge in St. Johns, and that will be worked under the good old name of Dorchester—a name around which clusters many associations precious to the heart of every loyal craftsman. The amalgamation as effected has the entire support of the officers of the Grand Lodge, and was brought about very materially through the assistance rendered by Rt. W. Bro. H. Horskin.

We had the pleasure of attending the installation of R. W. Bro. Daniel Spry, P. D. D. G. M., as W. M. of Rehobam Lodge, No. 65, G. R. C., at Toronto, on the evening of the 6th inst., when the ceremony was most ably performed by V. W. Bro. N. G. Bigelow, assisted by V. W. Bros. J. D. Henderson and Jas. Nixon. We congratulate the lodge on its choice of a Master, as R. W. Bro. Spry has few equals as a worker, and we are confident he will be ably seconded by the intelligent brethren filling the other offices. At the conclusion of the installation ceremony, the brethren adjourned to

the Refreshment Room, where an excellent supper had been provided, with milk and hot coffee to drink the toasts in, instead of liquor. We commend the example of this lodge to the brethren throughout the Dominion—liquor being entirely excluded at its social board. The list of officers will appear in our next issue.

We regret to learn of the death of Bro. J. T. Young, a member of St. Lawrence Lodge, No. 640, E. R., Montreal, which took place at his late residence in that city on the 17th ultimo. The funeral was attended by a large number of the members of St. Lawrence and sister lodges, and the burial service was ably and impressively read by our esteemed young friend W. Bro. Wm. Young, W. M. Deceased had been a Sergeant in the 78th Highlanders, and belonged at the time of his death to the Highland Company of the 5th Royal Fusiliers, which corps, with its band and a firing party, also accompanied the remains of their deceased comrade to their last resting place in the beautiful cemetery of Mount Royal. Our late Brother had been ill for a long time with a peculiar affection of the brain, and had undergone an operation under Bro. Dr. Fuller. For some days after, hopes were entertained of his recovery, but he finally passed peacefully away, and his remains were followed to the grave by a large concourse of sorrowing relatives and friends. His case excited a great deal of interest among the members of the medical profession.

FATAL RAILWAY ACCIDENT TO A BROTHER MASON.—On Saturday morning, the 17th ult., Bro. David Williams, switchman in the G. T. R. yard, Toronto, whilst in the discharge of his duty, got his foot caught in one of the frogs, used for the purpose of keeping rails in their places, and before he could release himself was knocked down by a coming train, and instantly killed. Deceased had been for several years in the service of the Company and borne an excellent character, and at the time of the melancholy accident was in the 28th year of his age. He leaves a young widow almost distracted at her irreparable loss, only having been married four months. Deceased was a member of Humber Lodge, No. 365, Weston, the brethren of which conferred upon his remains the honor of Masonic burial, about two hundred Masons following them to their last resting place. The G. T. R. placed a special train at the disposal of the Toronto brethren, a large number of whom went to Weston to pay the last tribute of respect to our departed brother. The Masonic ceremony was conducted by the W. M. of the Lodge of which deceased was a member. The funeral was the largest ever seen in the village, an evidence of the esteem in which deceased was held by the community.

Golden Rule Lodge, No. 126, Campbellford, Ont., presented the family of the late Bro. Wm. Clark, lately deceased, with appropriate resolutions of sympathy and condolence.

The funeral of the late John Kirkpatrick, Esq., ex-Treasurer of the County of Wentworth, took place on the 3d inst., at Hamilton, Ont., and the remains were followed to the grave by a large concourse of citizens, who had known and respected the deceased gentleman in life. The County Council and county officials attended in a body, as well as the members of Barton Lodge, A. F. & A. M., of which the deceased was a respected member. Besides the brethren of this lodge, other members of the Fraternity took part in the rites of burial. At the house the Rev. D. H. Fletcher offered up prayer, and the beautiful ceremony of the Masons was conducted at the grave by R. W. Bros. Mason, Murray, and the Worshipful Master of Barton Lodge. The funeral arrangements were admirably carried out. The casket in which the remains were encased was made of black walnut, covered with black silk velvet and broadcloth. On the sides were massive silver handles of the Masonic design, representing the square and compass; on the cover, with appropriate Masonic emblems, was a beautiful silver plate, on which was engraved, "James Kirkpatrick, died Nov. 30th, 1877, in the 93d year of his age.

A valued correspondent sends us the following:—Our late lamented W. Bro. David Denoon, a prominent member of Prince Edward Lodge, No. 18, Picton, Ont., on the 29th of October, peacefully and calmly passed away, supported to the end by an unwavering faith in his Redeemer. In his death a loving wife has lost a loving husband; Picton has lost one of its best and most respected citizens; society has lost one of its most worthy members; every bad cause has lost an unflinching enemy, and every good cause is bereft of a true friend. Bro. Denoon was born in the parish of Fearn, Rosshire, Scotland, in 1837. At the age of 20 years he emigrated to Canada, arriving in Picton on the 2d day of June, 1857. He at once engaged as salesman with Messrs. Walter Ross & Co., in whose employ he remained, with two short intermissions, to the day of his death. In 1862 he went to British Columbia, where he remained about two years, and once since his return he spent a few months in Hamilton. For many years he has been an active, worthy member of the Presbyterian Church, and the choir of his congregation will never fully recover their loss; but nowhere outside of his own family circle will his early death be more deeply deplored than amongst the Fraternity of Freemasons. W. Bro. Denoon was an ardent lover of Masonry, and no man adhered

more strictly to the precepts of that institution. In his own lodge he was a general favorite. He has served as W. M. in Prince Edward Lodge, while in Royal Arch Masonry he enjoyed the well-earned titles of Past First Principal and Past Grand Superintendent. Deceased leaves behind an aged, widowed mother, four brothers, and three sisters, all residing in Scotland. His funeral obsequies were solemn and imposing. The Masonic Brotherhood paid him the last respect by interring his body with the usual ceremonies. But few tearless eyes surrounded the grave as the traditional evergreen was dropped upon the coffin, with the sorrowful words audible uttered, "Alas, my brother." The ritual was given with deep emotion by R. W. Bro. Donald Ross, P. D. D. G. M., the only schoolmate and playmate of his boyhood whom deceased knew in Canada.

Miscellaneous Masonic News.

Freemasonry means brotherly love as well as relief. The former comes from the heart and the latter from the pocket.

There are 2,103 Chapters of R. A. Masons in the United States and Canada, and 130,554 companions.

Of Lodges working under Berlin Grand Lodges there are six Lodges in Frankfort-on-the-Main, and one each in Hanau and Wiesbaden.

"Nonsense, Jack, the Freemasons don't have any gridiron to initiate with. Can't fool me. Didn't I hear the janitor of their lodge ordering three base burners at the hardware store the other day."

The Kingdom of Prussia contains 220 Lodges, or two-thirds of all German Lodges. Of which Three Globes has 103; Grand L. L., 63; Royal York, 46; Hamburg, 1; Eclectic Circle, 6; and Union 1.

German Lodges are in activity in 269 cities, and one is in a village, of which Berlin has 17; Hamburg, 13; Frankfort-on-the-Main, 6 Lodges; Six Cities each 3 Lodges; sixteen cities each 2 Lodges, and the balance of cities each 1 Lodge.

TO SECRETARIES OF LODGES.—Within the past few days we have sent out blanks to the Secretaries of all the Lodges, asking them to send us immediately after installation, the new list of officers. As the names only require to be written in, little trouble will devolve on the Secretaries, and we would feel extremely obliged if they would return the lists at the earliest possible moment, as we would like to have the names of all the officers of the lodges for our next issue. The lists can be sent to us in an open envelope for one cent by writing "printer's copy" in the corner.

An interesting trial to the Masonic fraternity came off in an Illinois court. A Bro. named Robinson was expelled from Yates City Lodge, No. 446, for un-Masonic conduct, and the Grand Lodge refused to reinstate him. He then sued the Lodge for \$25, the amount of his initiation fees. Judge Smith decided that Robinson had no ground for a suit, and threw the case out of court.

During the recent Assembly of Knights at Cleveland, much attention was drawn to a number of Knights whose peculiar attire differed strangely from those of the American Knights who had assembled from all parts of the United States. Inquiry elicited the fact that these persons were visitors from the Canadian Province of Ontario.—*Advocate.*

There are no "bad Masons" just as there are no "bad Christians." Such a designation is a contradiction in terms. There are bad members of lodges, but that is a different matter. Some members of lodges have never become, in truth, Masons, because of their "badness," just as some members of churches never become Christians. There are good, bad, and indifferent members of lodges, but there are only good Masons.

This laughable squib appeared in a rare old Almanac, *George's Almanac*, issued from Newburyport, Massachusetts, in 1781, and it gives apparently plausible reasons for the origin of the signs of Masonry, and of the custom of excluding the fair sex from the Lodge. It is as follows:—

"AN ACCOUNT OF FREEMASONS.—The Great Builder of the Earth was the first Mason, and Cain, who built a city in the land of Uz, was the second; in which case there was a great falling off, and one may justly remark that in those days the Lodge had degenerated. We are not told with any certainty that Methuselah was a Mason. It rather appears that he was not.

"The flood was a great drawback upon Masonry, and we hear little more of it until the building of Babel, at which place the language of the young Masons was confounded, and not understanding one another, they could not go on with their work, for which reason they invented signs, to prevent a like non-plus in the future.

"We read of Masons in the land of Egypt, known by the name of magicians, who wrought several pranks almost equal to Moses. But after this time we do not read much more about them until the building of the Temple at Jerusalem, where Solomon, who, according to Josephus, understood the art magic, and set up a Lodge, into which the Queen of Sheba was admitted, but happening to blab something when she got home to her own country, it gave rise to a universal rule, observed ever since, never to admit a woman to a knowledge of the mystery."—*Keystone.*

The editor of *The London Freemason*, expresses a hope "that the generation which will succeed us will be as famous for their love of Masonic literature as their punctual attendance at a good dinner, and that while they do not neglect the wants of the body, they will also bear in mind the important needs of the mind."

GERMANY.—In the German Empire, there are at present in existence eight Grand Lodges, with 326 subordinate Lodges and five independent Lodges. Their classification is as follows: In Berlin the Grand Lodge of the Three Globes, with 111 subordinate Lodges; Grand Landes Lodge with 82 Lodges; Royal York with 49 Lodges; Grand Lodge of Hamburg with 23 Lodges; Grand Lodge of the Sun, Beyruth, with 22 Lodges; Grand Lodge of Saxony with 18 Lodges; Eclectic Circle with 12 Lodges; Grand Lodge of the Union at Darmstadt with 9 Lodges, and five independent Lodges, altogether 331 Lodges.

FREEMASONRY IN GERMANY.—The Grand Lodge of Darmstadt recently held a memorial lodge in honor of the late Grand Duke of Hesse Darmstadt, the Protector of Masons. The Lodge was draped in black and white, and beautifully decorated with evergreens and flowers, and a most impressive ceremony was presided over by the Grand Master, who delivered a fitting address on the occasion, which was followed by another from the Speaker, eulogizing the character and kindly disposition of the late Grand Duke. The music, instrumental and vocal, was composed expressly for the occasion, and ably executed by the musical professors of the lodge. Amongst the visitors was Bro. Hollon, a Past Officer of the Grand Lodge of England.

DEDICATION.—A recent number of the *Civilian*, the accredited organ of the English Civil Service, has the following note anent the new book about to be published by Mr. Emra Holmes, Collector of Customs at Fowey:—"We understand that H. R. H. Prince Leopold, K. G., President of the Royal Society of Literature, has been graciously pleased to accept a copy of Mr. Emra Holmes's 'Tales, Poems, and Masonic Papers.' The Prince, through his courteous secretary, Mr. Collins, also informs Mr. Homes that 'although it is not strictly according to precedent for members of the Royal Family to accept dedications of books, His Royal Highness will, having regard to the charitable purpose you have in view, be glad to accept the dedication of your new volume.'" Mr. Holmes proposes to give the proceeds of his second series to the aged Masonic Friend, for whose benefit his first book was published, and no doubt Prince Leopold's patronage will greatly add to the success of the new literary venture.

NEW HAMPSHIRE.—R. W. Bro. George P. Cleaves, of Concord, has been appointed Grand Secretary in place of R. W. Bro. John A. Harris, lately deceased.

FRANCE.—We learn from *Le Monde Maconique* that, according to the recently published Calendar of the Grand Orient of France for the current year, there are 307 bodies which owe allegiance to the Grand Orient, namely—258 Lodges, 33 Chapters, 14 Councils, 1 Consistory, and 1 Grand Lodge of Rites. These are distributed in manner following: In Paris, 46 Lodges, 5 Chapters, 2 Councils, and the Grand College of Rites, in the department of the Seine—8 Lodges; in the other departments—164 Lodges, 16 Chapters, 7 Councils; in Algeria—10 Lodges, 2 Chapters, 1 Council; in the French Colonies—8 Lodges, 3 Chapters, 1 Council; in foreign countries—22 Lodges, 7 Chapters, 3 Councils, 1 Consistory. These differ but slightly from the returns issued in 1875.

Among the ruins of the Chapel Royal, at Holyrood, in the pavement of the north aisle, is, or was thirty years ago, an ancient tombstone containing some curious Masonic emblems, and we think that all the relics of this description should be carefully noticed and recorded. The inscription is in Gothic character, resembling the "black letter." The words "Hic jacet honestus Vir Johannes," as well as the date "Anno. Dni. 1543," are very distinct; but the surname of the Worthy Brother, whose sterling character is here unostentatiously recorded, by the simple but expressive term "honest," is unfortunately so much defaced as to be rendered totally illegible. In the centre of the stone is a cross, having on one side the compass and ashlar, and on the other the square and the maul. It would be interesting to Masonic antiquarian students to pay a visit to this old relic. We have not seen it ourselves, but we have before us a drawing made by that zealous Brother and antiquarian, Thomas Fryce, of Oak Lodge, E. C., in the year 1845.—*Scottish Freemason*.

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OUR General Agent, R. E. Comp., P. Begg, is at the present time in the West canvassing for subscriptions to the CRAFTSMAN, and doing well. We trust the Brethren with whom he comes in contact will aid him as much as in their power, as we hope before the end of this volume to see the magazine self-sustaining.