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AND

CANADIAN MASONIC RECORD.

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A MASONIC GHOST STORY.

For the first time, we have read a story about a Masonic Ghost. It is written by a friend of ours, and taken from the *Masonic Journal* of Kentucky. If any mason should doubt the truth of the story, we shall refer him to the author.

It would be well to secure the services of some Masonic Ghost to visit the Lodges that need more discipline, better material, and more intelligence. Let a contract be made with the ghosts to improve such Lodges, or break them up.

We hope our good friend and brother, of *The Advocate*, New York, will not take us to task for heresy in publishing the following.—[ED. JEWEL.

THE SHADOW IN THE EAST, BY ONE WHO KNOWS.

There is a story which, although I heard it ten years ago, has remained thus far unused in my portfolio. It is one of a sort that chilled my blood to hear, and, if I can tell it properly, will probably chill yours, too.

The Lodge called Forgon Lodge, No. —, was presided over by Gen. Standish, familiarly known to his co-members as Father Standish. This gentleman was a Virginian of the old school, who wore his hair in a bag, walked uprightly before God and man, and governed his Lodge with the same dignity and decision that had characterized him as Speaker of the House of Assembly in his native State. Father Standish was a devout believer in religion, and used to enlarge upon the doctrine of the Resurrection as taught by St. Paul and the Master Mason's Degree whenever he had a "Raising" in his Lodge. And it was good to see the General preside over a Lodge. He leaned so stiffly back in his upright chair, held his gavel so firmly, listened so patiently to every speaker, rose to put the question with so much dignity, and finally announced the result with so much gravity, that it was a better lesson in the graces than Chesterfield's letters, to spend an evening observing his movements. I did it once and twice, and it was from him that I acquired my unexcelled method of handling the gavel.

Bro. Standish withal was superstitious. He believed in ghosts the worst way! that is, he believed he had seen ghosts himself and that, if he should die, his ghost would appear to others. And he was not backward in telling his belief whenever it was convenient or he had good listeners. On the very last night he presided over the Forgon Lodge, he wound up his lecture in the Third (he had just finished a "Raising") by remarking in a peculiarly thrilling tone: "Yes, brethren, this poor, feeble frame, soon to fall to pieces, will

be refitted in that day, for I shall rise again! And my spirit shall not be condemned to inaction while my body is waiting the coming of the Redeemer, but it will be busy in the work God may give it. Nor is it at all unlikely that I may be permitted to revisit scenes and persons that I now love so dearly, or even hover once more over this delightful spot." And, as the brethren rode home together, he enlarged so elaborately upon the thought, that the candidate, who lived a mile off by himself, was afraid to go home alone, and got one of the brethren to accompany him and stay all night at his house.

The words of the old Virginian, in one sense at least, were prophetic. Before another month his gray, old head was resting beneath the clods of the valley and the worm was seeking admission into his narrow chamber. He was missed as none others of Forgon Lodge could be, and mourned for on account of a thousand virtues, of which few possess even a moiety. He was missed chiefly because he had none left behind him who could take his place. During his Masonic administration he had committed the too common and often fatal error of neglecting to instruct persons to succeed him, and never was there a Lodge so put to it to find a man who would allow himself to be installed Master. They elected three in succession, who in succession declined, and the fourth only consented to serve provided they would take a strong dose of instruction from the Grand Lecturer before he should be called upon to confer degrees. This was Bro. Lehman, Deputy Sheriff, a man of ability, but of little self-confidence, and who had served as Junior Warden a term or two under General Standish.

Shortly after his inauguration there began to be rumors, whispers at first, but afterwards open-mouthed reports, that old Father Standish was showing himself again, as he had predicted, and that his ghost was really getting troublesome. The first who reported it was the candidate before alluded to, a Bro. Lemins, a good man with but little education, who averred positively that he had twice met Bro. Standish waiting for him on horseback at the junction of the main road and the path that led to his (Bro. Lemins') house; and that the last time it occurred the old man rode up to him, offering a Masonic grip, from which he (Bro. L.) recoiled and fainted "clean away, without ceremony." The result was Bro. Lemins quit attending Lodge, and several others who lived remote from Lodge demitted at once, afraid to go home at night, lest the old Virginian might offer to accompany them.

A few months afterwards, Bro. Santain, an Entered Apprentice, saw the same apparition standing in the school-room below the Lodge, to which he had been sent while the Lodge took the ballot for his passing, and he was so terrified thereby that he too fainted, after a single scream of appalling power; and when by the aid of much manipulation and cold water he was brought to, he utterly refused to proceed, rode home with his two brothers, and remains an Entered Apprentice to this day. So many others averred that they too had seen the ghost, that it became a neighborhood tradition, and fell considerable in consequence.

About ten months after the death of Gen. Standish, the awful shadow exhibited itself to the very man and under the very circumstances calculated to make the profoundest impression. The story is thus related: Bro. Lehman, the successor of Bro. Standish, as above narrated, was called upon one day to perform the duty of presiding at a burial. It was one Saturday morning on the day of Magistrate's Court. He summoned his Lodge and when they were ready to form the funeral procession, he laid under the Secretary's table for safe keeping, his saddle-bags, in which were various important papers, intending to take them at the close of the exercises. But, on his return with the procession, he was stopped to perform some official duty, and entrusting

the closing of the Lodge to his Senior Warden, did not go back to the Lodge-room until after night. It so happened at the moment that he could not procure a lantern, but, having a bunch of matches in his pocket, and being very familiar with the locality, he doubted not his ability to find his way. This was the easier as a storm of lightning was in progress, and the flashes made everything plain at alternate moments. He, therefore, hastened through the enclosure, and through the narrow entrance, and up the tortuous stair-case, that creaked woefully under his tread, and into the Tyler's room. Aided by a timely flash of lightning, followed by a startling peal of thunder, he found the keyhole, unlocked the door, and entered the Lodge room. Until this moment he declares he had thought of nothing but his errand. Being of an un-superstitious turn of mind, and a man whose head was full of official cares, he had perhaps never given five minutes' attention to the reports that had alarmed so many others; and it was, therefore, more singular that just as he entered the Lodge room the thought suggested itself to him (how, or whence, or why, who could tell), "I am hovering once more over this spot."

Greatly terrified, he knew not why, he hesitated, stopped, and moved backwards to the door, while the perspiration poured from his face in large drops. But then arousing himself by the reflection of the weakness and cowardice of the act, he dashed forward, knowing so well the way to the Secretary's table, found his saddle bags where he had left them, and started to return. But, at that instant another and prolonged flash of lightning illuminated the room, clearly exhibiting every object, showing the Bible carelessly left open upon the altar, the aprons slovenly thrown about the chairs, even the emblems upon the large chart suspended in the northeast. And plainest of all, most startling to the view, the lightning's gleam exhibited, not six feet from his hand, a shadow in the East.

Bro. Lehman fell prone. He lay for a little while in that fearful companionship, then recovering himself, arose, passed out of the haunted apartment, down the tortuous stairs, through the enclosure, and back to the hotel. Nay, more, he mounted his horse and rode home that very night, thus proving that he did not lack for moral courage, however his heart had given way for the moment. But nothing did or could ever tempt him to go back to that Lodge-room. To all invitations he returned a brief no, and the Lodge has never had a meeting since.

His description of the shadow was given once, and that to a committee of the brethren; nor would he ever afterwards converse upon the subject. He told them that the appearance of Gen. Standish was threatening; that he shook his head fiercely, and pointed with a menace at the door of entrance, which movements Bro. Lehman took to imply his wish that he (Bro. L.) should never come there again, and he never would.

THE ABDUCTION OF WILLIAM MORGAN.

To the Editor of THE FREEMASON:

DEAR SIR AND BROTHER,—Your correspondent, Bro. W. Fieldson, in *THE FREEMASON* for Dec. 23rd, ult., said that "rumor has it that William Morgan was murdered by Freemasons," and, while questioning the statement himself, he quoted a circumstantial account, asserting it to be taken from "Cassell's History of the United States," by E. Ollier, and asked for authentic information on the subject. You were pleased to refer the question to me for reply, which I give, as well as I am able, below:—

A brief sketch of the whole affair will probably best satisfy your correspondent and readers generally.

William Morgan was born in Virginia in 1776. He was a stonemason by trade, but afterwards became a brewer, and for a time, about 1812, he was one of Lafitte's piratical band, in Louisiana and the Gulf of Mexico. He afterwards lived in Virginia and New York.

There is no evidence whatever that he was ever made a Mason. At Rochester, N. Y., he craftily persuaded his employer that he was a Freemason, and through his influence, without any certificate or demit, succeeded in being admitted as a member of a lodge in that city. He afterwards, emboldened by his success in Rochester, at the town of Le Roy again deceived the fraternity, and pretending that he had received the Masonic degrees up to and including that of "Most Excellent Master Mason," was admitted in the chapter there, and received regularly the Royal Arch Degree. That was the only degree he ever lawfully received. He was thus a perjured man throughout his brief Masonic career. In intellectual character he was naturally bright, but illiterate, and learned only in the dark ways of the world. Added to this, he brutalized himself with drink. Outside of his house, in taverns, he was a bar-room oracle; in his house he was an intoxicated tyrant, and treated his wife shamefully, seizing her by the hair of the head and dashing her against the walls and furniture. He soon came, as a result, to want, and was the recipient of both common and Masonic charity. Such was the man who conceived the scheme of bettering his fortunes by publishing a pretended expose of Masonry. An idea of the sum he expected to gain may be learned from the fact that his confreres who were with him in the scheme bound themselves to him in a bond with the penalty of \$500,000, to pay him one-fourth part of all sums that should be received from sales of the book. He owed numerous debts, which were pressed for payment, and led to his imprisonment several times in gaol. On the last occasion, Sept. 12, 1826, he was released, upon two persons paying his debt, and accompanied by them he entered a carriage, after some high words and persuasion, and was driven first to Rochester and then to old Fort Niagara, near Lewiston, on the Niagara River, that being the boundary line between the United States and Canada. There he was kept under lock and key for two or three days. From that time until a comparatively recent period there was no authentic information as to his whereabouts. The enemies of Freemasonry asserted that he was drowned by its brethren in the Niagara River, while dispassionate persons believed that he had been taken to Canada and liberated. There was certainly no evidence of death. His body was never found, nor any one that saw him killed. Had he possessed any estate no court of probate would have granted letters testamentary upon the evidence of his disappearance.

Now as to the sequel. One account, purporting to have come from Morgan's son, is that, instead of having been mysteriously murdered, he lived nearly thirty years after his disappearance from New York, and finally died in corpulence and contentment at Van Dieman's Land, where he was editor of a newspaper called the *Advertiser*, which still survives him, and in which he used to refer in a pleasant way to the stories told of his murder in the United States. According to the statement of young Morgan, his father was released upon condition that he should leave the country forever. He accepted the offer, and was accompanied by Masons as far as Quebec, where he entered the British navy and sailed for England. He afterwards was discharged from that service, and sailed for Van Dieman's land, where he settled. His son was a resident of San Francisco at the time when he communicated this information relating to his father, whom he visited during his lifetime once every two years.

Another account, given August 17, 1851, by A. P. Rogers, of Anoka,

Minnesota, is, that the elder Rogers, his father, who died in 1857, knew Wm. Morgan well prior to 1826, and met him many years after in the backwoods of Maine. He said that Morgan escaped from those who had charge of him at Fort Niagara, and fearing for his life, if caught, he fled to the boundless forest of Northern Maine, where he built a cabin and lived a wild hunter and hermit's life. When he was accidentally discovered by Mr. Rogers, and recognized, he decamped, seeking a new and more secluded home, and was never heard of afterwards.

The astute reader may take his choice of these stories, or, rejecting both, frame one for himself. Probably the Morgan mystery will never be cleared up. Certainly interest in it has ceased in the United States, among anti-masons as well as the brethren. It was a "good enough Morgan" before the elections; it gave a class of political tricksters a pretence for elevating themselves into power for a time; but their rule was of short duration, and will never be repeated. There is no home American historian that has had the assurance to gravely charge upon Freemasons the murder of Morgan—that thankless and proofless assertion seems to have been reserved for one who writes three thousand miles away from the scene of the history; and distance in this instance does not appear to have lent either impartiality or enchantment to his view.

I am, dear Sir and Brother, courteously and fraternally yours,

CLIFFORD P. MACCALLA,

P. M. of Concordia Lodge, No. 67,

Philadelphia, U. S.

January 17, 1877.

FREEMASONRY IN NEW ZEALAND.

A movement is now on foot in the North Island of New Zealand for the formation of a Provincial Grand Lodge under the S.C. Very recently Bro. the Hon. F. Whittaker, one of the founders of Freemasonry in New Zealand, was affiliated into Lodge Sir Walter Scott, to enable him to assume the position of P.G.M. From Bro. Whittaker's abilities and social position we have no doubt of his being able to fill the office with credit to himself and profit to the lodges under his jurisdiction. Bro. M. Niccol, who filled the chair of Lodge St. Andrew, No. 418, S.C., for two successive years, and, has now entered his second year as R.W.M. of Lodge Manukau, will be the Deputy Provincial Grand Master.

Some dozen years ago a Masonic lodge under the Irish Constitution existed in the town of Onehunga, Auckland, New Zealand. A considerable number of the members migrated to the gold fields, and the lodge practically ceased to exist. In the middle of 1875 a few brethren met and discussed the advisability of re-opening the old, or forming a new lodge. After due enquiry, and several preliminary meetings, it was agreed that a new lodge under the Scotch Constitution should be opened, and advantage was taken of Bro. Niccol's visit to Dundedin to apply to the P.G.L., there for a dispensation, pending the receipt of the charter from Edinburgh. The dispensation was received in time to open the lodge on the first Wednesday of January, 1876, Bro. Anderson, P.M. of Lodge St. Andrew, 418, S.C., acting as S.P. G.M.; Bro. Doull, P.M. 411, I.C., as Dir. of Cer.; Bro. S. M. Leers, 686, E.C., as Installing Master, &c. The customary banquet followed, Bro. Malcolm Niccol, the R.W.M., in the chair.

During the last twelve months Lodge Manukau (so named after the harbour on which Onehunga is situated) has steadily prospered, and although the balance at the banker's is small the lodge is out of debt, and has paid for the jewels, regalia, working tools, and furniture of the old lodge, and supplemented them where necessary, making the lodge fully equipped.

At the regular monthly communication in November, the following officers were duly elected: Bros. M. Niccol, P.M., re-elected as R.W.M.; W. C. Walker, P.M. 418, S.C., as W.D.M.; H. Hardington, as S.M.; Dunwoodie, as S.W.; J. R. Hendry,

J. W.; Eastwood, who retired from the S. W.'s chair on account of increasing age, as Treas.; J. W. Waller, unanimously re-elected Sec.; Codlin, as S. D.; Schofield, J. D.; Collins, as Bible Bearer; Clark, as I. G., for a second time; Neilson as Tyler.

Most of the office-bearers were installed on the regular lodge night, the first Wednesday in December, but the installation banquet was held in the Choral Hall, on Thursday, the 14th. The banquet was well attended, no less than nine P. M.'s being the guests of the lodge. After the toasts of "The Queen and Craft," "The Prince of Wales," &c., had been proposed by the R. W. M., "The Three Grand Lodges, S. C., E. C., and I. C.," by Bro. Dunwoodie, S. W.; "Provincial Grand Lodges, N. Z.," by Bro. Hendry, J. W., came the toast of the evening, "The R. W. M. of Lodge Manukau." After Bro. Eastwood proposed the toast he presented Bro. Niccol with a handsome salver and biscuit box, partly purchased from the lodge funds and supplemented by contributions from the lodge members. In his speech the brother recounted many services rendered to Masonry in general, and Lodge Manukau in particular, by the R. W. M. The toast was drunk with much enthusiasm, and all the honors. Bro. Niccol replied at some length. A number of other toasts followed. Bro. Wade, P. M., in proposing the officers and members of Lodge Manukau, gave some advice to the members on business matters—the result of his long experience. He complimented the officers generally, and one or two specially, the secretary for his business abilities and the J. W. for his readiness in being taught his duties in another lodge (Lodge Union, 154, Mark, E. C.) During the evening Bro. Reeves, P. M., presided at the harmonium and piano, and Bro. Saxton, Organist of 589, E. C., acted as conductor in the anthems, glees, &c. Solos were also sung by Bros. Schofield, Neilson, and others. Bro. O'Callaghan proposed "The Musicians of the evening," and his encomiums on the excellence of the music was cordially endorsed by those present. "Auld Lang Syne" and "God Save the Queen" brought the proceedings to a close, and the brethren separated, thoroughly satisfied with the whole arrangements.

The Union Lodge of Mark Masters (No. 154, E. C.) held its regular monthly meeting in the Masonic lodge room, Prince's Street, Auckland, on the 12th Dec., 1875. Bro. Niccol, W. M., in the chair; Bros. Burns, as S. W.; Robinson, J. W.; Brock, M. O.; Reeves, S. O.; Hendry, acting J. O. There being no successful candidates in attendance the night was devoted to business. Bro. Burns was unanimously elected as W. M., and Bro. Wade, P. M., as Treasurer.

SWEDENBORGIAN RITE.

A meeting of the Supreme Grand Lodge and Temple of the Swedenborgian Rite was held at the Freemasons' Hall, Manchester, on Saturday, January 13th, 1877. The warrant of constitution, signed by the Worshipful Bros., W. J. B. McLeod Moore, S. Grand Master; T. D. Harrington, S. S. G. W.; Geo. O. Longley, S. J. G. W., of the Supreme Grand Lodge and Temple for the Dominion of Canada, having been produced, the Supreme Grand Lodge and Temple for the United Kingdom of Great Britain and Ireland was declared and proclaimed, and its officers were appointed as follows until the next election:—Most Worshipful Bro. John Yacker, Sup. G. M., P. M. Emmanuel, 1, and Egyptian, 2; R. W. Bros. F. G. Irwin, Sup. S. G. W., W. M. Emmanuel, 1; C. Scott, Sup. J. G. W., J. W. Egyptian, 2; V. W. Bros. S. P. Leather, Sup. Grand Treas., S. W. Egyptian, 2; T. L. Shaw, Sup. Grand Reg., S. D. Egyptian 2; K. R. H. Mackenzie, Grand Sec., J. D. Egyptian, 2; Hubert Thos. Frank Irwin, G. Dir. of Cer., J. W. Immanuel, 1; W. Wynne Westcott, G. S. D., S. W. Emmanuel, 1; Thos. Wainman Holmes, G. J. D., W. M. St. John's, 3; Geo. Turner, G. Purst., W. M. Egyptian, 2; Benjamin Cox, Assist. G. Purst., S. D. Emmanuel, 1.

Some misapprehension having got afloat, it was considered desirable to state that although this rite had leading members in various rites, yet it was quite independent and interfered with no other rite whatever, but was a neutral ground to which all M. M.'s but especially P. M.'s, were eligible, and that such a Constitution was unchangeable in the very nature of its beautiful and learned ceremonies, which formed a key to the writings of Dr. Geo. Oliver. Communications and suggestions from several brethren unable to attend were received.

The members were directed to be divided, and warrants to be issued to the Em-

manuel Lodge and Temple, No. 1, Bristol; Egyptian, No. 2, Manchester; St. John's Baildon, 3 (with 5 members.)

The jewel and insignia (those used by the rite on the Continent of America) were adopted as follows:—A carbuncle set and radiated in gold, in the form of a sun, with the sacred name upon the face in Hebrew letters in gold, above it the square and compasses, the ribbon, suspended from a golden scroll, bearing the name and rank of the wearer, being as follows:—For Supreme Grand and Grand Officers, purple, bordered with gold; P. Masters, blue, bordered with gold; W. Masters, bordered with silver; Fraternity, plain blue. To the sun is suspended, in America, a porchway, formed of triangular stones, of red, blue and green, approached by three steps of gold. Apron of white lambskin with triangular flap; Supreme and Grand Officers, bordered with purple with deep fringe of gold; Past Masters, bordered with blue with a narrow fringe of gold; Masters, bordered with blue with a narrow fringe of silver; that of the Fraternity bordered with a narrow blue edging. In the centre, for all grades, the all-seeing eye, with a radiance, and over it the name and rank of the wearer and the body to which he belongs.

The following scale of fees were passed and ordered: To S. G. Lodge, warrants £3, certificates 7s 6d. each, (of which 2s. 6d. might be paid to a Grand Secretary for preparation and registration); one shilling each member annual subscription. The minimum fee for admission by each lodge to be £1, inclusive of the amount payable to S. G. L. for certificate and registration.

A form intended for certificate having been prepared, the same was submitted and ordered to be lithographed, it was ordered also that the seals of the S. Gd. Lodge be cut, and the Constitutions printed as the funds of the S. Gd. Lodge would allow.

This closed the business of the rite.

MASONIC ANECDOTE OF THE LATE KING OF PRUSSIA.

The late King of Prussia was one of the most illustrious members of the Society of Free and Accepted Masons. He was taught at an early period of life to think the institution had a great tendency to promote charity, good fellowship, harmony, and brotherly love; and he resolved to become a Freemason as soon as a favorable occasion should offer. But he was obliged to wait a long time for it, for his father had conceived so unconquerable an aversion to Freemasons that he would not have hesitated to put any one to death whom he should discover to have been instrumental in initiating the Prince Royal into the mysteries of the Craft. And such was the temper of the King, that he very probably would have been so enraged against his eldest son for entering into a society which he abhorred that he would have disinherited him. However, both the Prince and the Baron de Biefeldt resolved to run all risks, and it was determined by the latter, who was one of His Royal Highness's gentlemen of the bed-chamber, and some other officers of his household, that at all events they would make him a Mason. They thought the Fair of Brunswick would afford a favorable opportunity for putting their scheme into execution, as there was always a great concourse of people in that town during the fair, and that a lodge might therefore be easily held there without giving people a reason to suspect the nature of the meeting. The Baron and his friends accordingly provided themselves with all the apparatus necessary for holding a lodge, and, having put them up in trunks, placed them in a wagon, which they attended in disguise. But an unlucky affair had like to have brought on a discovery from which all the parties concerned might have apprehended the most fatal consequences. The officers of the customs, placed at the gates of Brunswick, examined the waggon as it was passing the town, and finding a number of large candlesticks and other things used in the lodges of Freemasons, could not conceive for what purpose they were intended, and were going to seize them and the drivers, when one of the latter, with some presence of mind, said they were poor harmless jugglers, who were going to exhibit numerous curious tricks at the fair, and that the contents of the trunks in the waggon were the ornaments of their little stage, and the implements necessary for displaying their dexterity. This tale had the desired effect; the pretended jugglers were suffered to pass, and the Prince Royal arriving soon after incog., was admitted in one night, speciali gratia, to all the degrees of Masonry. The secret was very well kept by all the parties during the life of the Prince's father, for His Highness had the chance

to lose a crown, and the other persons had lives to forfeit by the disclosure. They were, therefore, all deeply interested in observing a scrupulous silence on the subject. The Freemasons of the dominions of Prussia felt the benefit of having a brother in the person of a prince who, when he came to the crown, declared himself their protector, and ever after continued his favor to them during the whole course of his reign, while their brethren were persecuted by the King of Naples and the elector of Palatine, the former of whom imprisoned them, while the latter forbade them to hold lodges under the most severe penalties, and ordered all his officers, civil and military, who were Freemasons, under pain of being dismissed or cashiered, to deliver up to persons appointed to receive them the certificates of their admission into that society, and to give security that they would never attend any lodge in future.

REMARKABLE SUFFERINGS OF BRO. JOHN COUSTOS FOR FREEMASONRY.

FROM MACKAY'S ENCYCLOPÆDIA OF FREEMASONRY.

The sufferings inflicted in 1743, by the Inquisition at Lisbon, on John Coustos, a Freemason, and the Master of a lodge in that city, and the fortitude with which he endured the severest tortures, rather than betray his trusts and reveal the secrets that had been confided to him, constitute an interesting episode in the history of Freemasonry. Coustos, after returning to England, published, in 1746, a book detailing his sufferings, from which the reader is presented with the following abridged narrative:

John Coustos was born at Berne, in Switzerland, but emigrated, in 1716, with his father to England, where he became a naturalized citizen. In 1743, he removed to Lisbon, in Portugal, and began the practice of his profession, which was that of a lapidary, or dealer in precious stones.

In consequence of the bull or edict of Pope Clement XII, denouncing the Masonic institution, the Lodges of Lisbon were not held at public houses, as was the custom in England and other Protestant countries, but privately at the residences of the members. Of one of these Lodges, Coustos, who was a zealous Mason, was elected the Master. A female, who was cognizant of the existence of the Lodge over which Coustos presided, revealed the circumstance to her confessor, declaring that, in her opinion, the members were "monsters in nature, who perpetrated the most shocking crimes." In consequence of this information, it was resolved by the Inquisition that Coustos should be arrested and subjected to the tender mercies of the "Holy Office." He was accordingly seized, a few nights afterwards, in a coffee house—the public pretence of the arrest being that he was privy to the stealing of a diamond, of which they had falsely accused another jeweller, the friend and Warden of Coustos, whom also they had a short time previously arrested.

Coustos was then carried to the prison of the Inquisition, and after having been searched and deprived of all his money, papers, and other things that he had about him, he was led to a lonely dungeon, in which he was immured, being expressly forbidden to speak aloud or knock against the walls, but if he required anything to beat with a padlock that hung on the outward door, and which he could reach by thrusting his arm through the iron grate. "It was there," says he, "that, struck with the horrors of a place of which he had heard and read such baleful descriptions, I plunged at once into the blackest melancholy; especially when I reflected on the dire consequences with which my confinement might very possibly be attended."

On the next day he was led, bare-headed, before the President and four Inquisitors, who, having made him reply on oath to several questions respecting his name, his parentage, his place of birth, his religion, and the time he had resided at Lisbon, exhorted him to make a full confession of all the crimes he had ever committed in the whole course of his life; but as he refused to make any such confession, declaring that from his infancy he had been taught to confess not to man but to God, he was again remanded to his dungeon.

Three days afterwards he was again brought before the Inquisitors, and the examination was renewed. This was the first occasion on which the subject of Freemasonry was introduced, and then Coustos for the first time learned that he had

been arrested and imprisoned solely on account of his connection with the forbidden Institution.

The result of this conference was that Coustos was conveyed to a proper dungeon, and kept there in close confinement for several weeks, during which period he was taken three times before the Inquisitors. In the first of these examinations, they again introduced the subject of Freemasonry, and declared that if the Institution was as virtuous as their prisoner contended that it was, there was no occasion for concealing so industriously the secrets of it. Coustos did not reply to this objection to the Inquisitorial satisfaction, and he was remanded back to his dungeon, where a few days after he fell sick.

After his recovery he was again taken before the Inquisitors, who asked him several new questions with regard to the tenets of Freemasonry—among others, whether he, since his abode in Lisbon, had received any Portuguese into the society? He replied he had not.

When he was next brought before them, "they insisted," he says "upon my letting them into the secrets of Freemasonry; threatening me in case I did not comply." But Coustos firmly and fearlessly refused to violate his obligations.

After several other interviews, in which the effort was unavailingly made to extort from him a renunciation of Masonry, he was subjected to the torture of which he gives the following account:—

"I was instantly conveyed to the torture room, built in the form of a square tower, where no light appeared but what two candles gave, and to prevent the dreadful cries and shocking groans of the unhappy victims from reaching the ears of the other prisoners, the doors are lined with a sort of quilt.

"The reader will naturally suppose that I must be seized with horror, when, at my entering this infernal place, I saw myself on a sudden surrounded by six wretches, who, after preparing the torture, stripped me naked (all to linen drawers), when, laying me on my back, they began to lay hold of every part of my body. First, they put round my neck an iron collar, which was fastened to the scaffold; they then fixed a ring to each foot; and this being done, they stretched my limbs with all their might. They next wound two ropes around each arm, and two around each thigh, which ropes passed under the scaffold, through holes made for that purpose, and were all drawn tight at the same time, by four men, upon a signal made for that purpose.

"The reader will believe that my pains must be intolerable, when I solemnly declare that these ropes, which were of the size of one's little finger, pierced through the flesh quite to the bone, making the blood gush out at eight different places that were thus bound. As I persisted in refusing to discover any more than what has been seen in the interrogatories above, the ropes were thus drawn together four different times. At my side stood a physician and surgeon, who often felt my temples, to judge of the danger I might be in—by which means my tortures were suspended at intervals, that I might have an opportunity of recovering myself a little.

"Whilst I was thus suffering, they were so barbarously unjust as to declare that, were I to die under the torture, I should be guilty, by my obstinacy, of self-murder. In fine, the last time the ropes were drawn tight, I grew so exceedingly weak, occasioned by the blood's circulation being stopped, and the pains I endured, that I fainted quite away; insomuch that I was carried back to my dungeon without perceiving it.

"These barbarians, finding that the tortures abovescribed could not extort any further discovery from me, but that, the more they made me suffer, the more fervently I addressed my supplications, for patience, to Heaven; they were so inhuman, six weeks after, as to expose me to another kind of torture, more grievous, if possible, than the former. They made me stretch my arms in such a manner that the palms of my hands were turned outward; then, by the help of a rope that fastened them together at the wrist, they drew them gently nearer to one another behind, in such a manner that the back of each hand touched, and stood exactly parallel one to another; whereby both my shoulders were dislocated, and a considerable quantity of blood issued from my mouth. This torture was repeated thrice, after which I was again taken to my dungeon, and put into the hands of physicians and surgeons, who, in setting my bones, put me to exquisite pain.

"Two months after, being a little recovered, I was again conveyed to the tor-

ture-room, and there made to undergo another kind of punishment twice. The reader may judge of its horror, from the following:—

“The torturers turned twice around my body a thick iron chain, which, crossing upon my stomach, terminated afterwards at my wrists. They next set my back against a thick board, at each extremity whereof was a pully, through which there ran a rope, that caught the ends of the chains at my wrists. The tormentors then stretched these ropes, by means of a roller, pressed or bruised my stomach, in proportion as the chains were drawn tighter. They tortured me on this occasion to such a degree, that my wrists and shoulders were put out of joint.

“The surgeons, however, set them presently after; but the barbarians not yet having satisfied their cruelty, made me undergo this torture a second time, which I did with fresh pains, though with equal constancy and resolution. I was then remanded back to my dungeon, attended by the surgeon, who dressed my bruises; and here I continued until their *autoda fe*, or gaol delivery.”

“On that occasion he was sentenced to work at the galleys for four years. Soon, however, after he had commenced the degrading occupation of a galley slave, the injuries which he had received during his inquisitorial tortures having so much impaired his health, that he was sent to the infirmary, where he remained until October, 1744, when he was released upon the demand of the British minister, as a subject to the King of England. He was, however, ordered to leave the country. This, it may be supposed, he gladly did, and repaired to London, where he published the account of his sufferings in a book entitled “The Sufferings of John Coustos for Freemasonry, and his refusing to turn Catholic, in the Inquisition at Lisbon,” &c., &c. London, 1746, 8vo, 400 pages. Such a narrative is well worthy of being read. John Coustos has not by his literary researches added anything to the learning or science of the Order; yet, by his fortitude and fidelity under the severest sufferings, inflicted to extort from him a knowledge he was bound to conceal, he has shown that Freemasonry makes no idle boast in declaring that its secrets “are locked up in the depository of faithful breasts.”

ROMANCE AND REALITY OF MASONRY.

The majority of brethren have little experience of the advantages derivable from a connection with the Craft, other than those which spring from their enjoyment of meeting stately with fellow-members and visiting brethren, in Lodges adjacent to their own homes. There is a deep and valuable reality in this, but ordinarily there is not much romance. Our everyday life, in the Craft as well as in the world, is so stereotyped, that it brings to us little that is new under the sun. But Freemasons that travel in distant lands have a wider and more varied experience. If in the army or navy, they are continually brought face to face with strange scenes and individuals, and not infrequently as well with great danger; and even if they be only ordinary travellers, their experience is new every day. Valuable as masonry is to them, at home, it proves doubly so abroad, and they are not slow to acknowledge it. Bro. General Sir Charles Napier, while Commander-in-Chief in India, once said, in response to a toast at a Masonic banquet: “Few Masons can say that they owe so much to Masonry as I do. I have been forty years a Royal Arch Mason, and I am glad of an opportunity of acknowledging it to the Craft.” He then went on to detail how he was once taken prisoner by the French, without a hope of being exchanged, when he remembered that he was a Mason, and soon found a brother in a strange land, and speaking a strange tongue, who had conveyed safely a letter from him to his family in England, (at that time a hazardous undertaking for a French officer,) and the result was his speedy and honorable return to his own land.

There is scarcely any country so remote from civilization as not to have some of its inhabitants initiated into the humane and self-sacrificing principles of Freemasonry. One would not naturally look for brethren among the wild Arabs of the Great Desert of Africa, and yet the tenets of the Craft have more than once been illustrated there, and will be again. For example: Some twenty years ago a member of Oxford University Lodge was travelling in Egypt, accompanied by his servant, and in proceeding across the desert was attacked by robbers. Finally they were overpowered, but not until they had slain two of the band, and naturally the travellers supposed that their own lives would pay the forfeit of their skillful bravery. But the robber chieftain

no sooner found that he had as a prisoner a Brother Mason, than he restored to him every article of property that had been taken from him, and bid him resume his journey in peace. The lessons of Freemasonry are thus the very last that are forgotten. There seems to be a magic force in them, that impresses them ineffaceably on the tablets of the heart.

Many are the romantic instances that are narrated of Freemasonry, on the battle-field. This one is characteristic, and was related by Bro. Sir Archibald Alison, at a meeting of the Provincial Grand Lodge of Glasgow. In the Crimean war an English officer led a small party of soldiers up to one of the guns placed in an embrasure of the Redan. The majority of the men fell, in the deadly fire to which they exposed themselves. The remaining were gallantly met by a body of Russian soldiers, and the English officer was about to be bayoneted, when he was Masonically recognized by a Russian officer, who struck up the bayonets of his soldiers, led his newly-found brother to the rear, and treated him with the kindness of a Mason.

The following incident of our Revolutionary war is worth detailing in this connection:—

On the plains of Camden, after the militia, which composed the principal part of the American forces, had left the field, the brave old German, Bro. Gen. De Kalb, was left to bear the brunt of the unequal conflict, with a few tried veterans. They fought valiantly, but could not win against superior numbers. Borne down in the red hurricane of battle, the brave De Kalb fell, covered with wounds, close to where the British General himself was commanding in person. Prostrate on the ground, though still living, a dozen British soldiers, with savage cruelty, would, in a moment more, have pierced his bosom with as many bayonets. His aid, who was within a few feet of him when he fell, seeing the terrible fate his general was about to meet, rushed toward him, and stretching his hand toward heaven, cried out:—

“Save the Baron De Kalb! Save the Baron De Kalb!”

Cornwallis, attracted by the cries, rode to the spot where the old hero was lying in his blood. Springing instantly from his horse, with his own sword he struck aside the bayonets of his soldiers, hailed the German General with a brother's welcome, staunch his wounds, took him from the cold bed of the battle-field to his own quarters, where every comfort that wealth, power or sympathy could suggest was afforded him; and if care, attention and relief could have preserved the life of De Kalb, it would have been done by Cornwallis. But death had fastened its fangs upon him, and although Cornwallis was unable to prolong his earthly existence, he consigned the body to the tomb with all the pageantry of a soldier's burial, and himself performed the honors of Masonry at the grave.

Even the possession of Masonic emblems by a brother has proved of signal service to him. Deputy Grand Master, Bro. Balquiere, the veteran Anglo-Indian Mason, had bequeathed to him a snuff-box, covered with the emblems of the Craft, that had a memorable history, and he prized it accordingly. It belonged originally to a medical gentleman, to whom it had been presented by his lodge, as a testimonial. He afterward went to Brazil, where he realized a fortune in diamonds and other precious stones. These he placed in a small box, in which he also enclosed his Masonic snuff-box, and returned across the ocean to England. Off the coast of Cornwall the vessel in which he sailed was wrecked, and he reached his native land poorer than when he left it. About a year afterward a stranger called at his lodgings, drew from under his cloak the identical box that contained his lost treasure, and delivered it to him, at the same time making himself known to him as a Mason. The Masonic snuff-box, with his name upon it, led the strange brother to find the owner, and his Masonic principles led him to restore to him his lost property.

And not only does the American Mason find brethren in the deserts of Africa and Arabia, but Chinese brethren are promptly recognized when they journey westward, and come to our shores. Some years ago, at a communication of the Grand Lodge of New Jersey, a card was sent in inscribed with the name of a visiting brother. The officers scanned it, up and down, down and up, crosswise and obliquely, but to no purpose. It looked more like a spider's caligraphy than anything else. It chanced, at last, that a brother learned in the Oriental languages detected “Celestial marks,” and suggested that a Chinese brother was knocking at the outer door. He

was examined, found to be a bright Master Mason, and promptly admitted to the circle of the Mystic Tie.

These are a few of the instances that illustrate at once the romance and reality of Masonry, and added to our own intimate knowledge of the advantages, intellectual, social and convivial, the craft forms at home, they intensify our admiration for the oldest, noblest and strongest tie ever devised by man for binding together good men and true, of every clime, nation and language.—*Keystone.*

BROTHERHOOD.

Speak kindly to thy erring brother; God pities him; Providence waits for him; Heaven's mercy yearns toward him, and the spirits of the just made perfect are ready to receive him back with joy. Why, then, should not your voice be in unison with all those powers that God is using for his recovery?

Pray for thy erring brother in every prayer
That thou offerest to the Great Architect's care;
When in the Lodge, 'midst happiness and joy,
When charitable thoughts thy heart employ,
When thy yearnings point to duty's call,
Then pray for thy brother—pray for all.
We are all erring, thou might'st well say,
We have all forgotten God's will to obey.
True, but there are those more guilty still,
True, they have erred more greatly against His will.
Pray that they may not be beyond mercy's call,
Pray for thy erring brother; oh! pray for all.
Yes, pray for the erring—day by day—
Yes, even when they wrong thee, brother, then pray—
That those now in darkness may see the light,
That their lives, henceforth, be pure and bright.
Pray, for we all are erring, and may soon fall,
Pray for thy erring brother; oh! pray for all.

—*C. Hosgood, in Freemason's Chronicle, London.*

SIR MICHAEL SHAW STEWART has been re-elected Grand Master of Masons of Scotland, and the Earl of Limerick Grand Master of the Grand Lodge of Mark Masons for England for the ensuing year.

The candidate is instructed by the W. M. in his duties as a Mason; the first and most impressive part of which, is the study of the Holy Bible, and to practice the three great moral duties to God, your neighbor and yourself. To God, by holding his name in awe and veneration; viewing him as the chief good, imploring his name in laudable pursuits, and supplicating his protection on well-meant endeavors. To your neighbor, by always acting on the square, and considering him equally entitled with yourself to share the blessings of providance, rendering unto him those favors and friendly offices, which, in a similar situation, you would expect from him. And to yourself, by not abusing the bounties of providence, impairing your faculties by irregularity, or debasing your profession by intemperance.—*Ex.*

OPINIONS.—Individuals have passed various opinions respecting the purity and usefulness of Freemasonry. One says it is a modern institution, and therefore of little value; another terms it frivolous and contemptible; a third calls it anti-Christ and warns the public to avoid it as a snare; others affirm it is behind the advancing spirit of the times, and therefore obsolete. But let any one candidly judge it by its fruits, which is the great Christian criterion by which all things ought to be tried, according to the divine fiat of its founder (Luke vi. 44). We feed the hungry, clothe the naked, comfort the sick, relieve the distressed, and provide for the fatherless and the widow. Is any one hungry?—we give him meat; is any one thirsty?—we give him drink; naked, we clothe him; sick, we visit him; in prison, we come unto him with the messenger of mercy. Whatever may be the opinions of our opponents of such deeds as these, we have the satisfaction of knowing that an approving sentence will be pronounced upon them at the last day.

WORTHY AND WELL QUALIFIED.

A man may be a good citizen and not worthy to be made a Mason. As our Ancient Brothers were educated builders that they might give form and proportion to their work, so a candidate who petitions for the mysteries of Masonry should be sufficiently educated to understand the laws, and jurisprudence of Masonry. His sympathies should be well developed, so as to stimulate him to help and assist all worthy Masons, their widows and orphans. He should be industrious, and not only provide for himself and family, but be ever ready to render assistance to a brother Mason—not a drone in the hive, but an active worker in the Lodge and out, whose work is to be done on committees or otherwise. He should be temperate in all things, possessing these qualifications, he is worthy and well qualified, sound in body and intellect, a good and true man. His morals must be good in every respect, honest in all his transactions. A candidate possessing the above qualifications is worthy to be made a Mason. When so made he will post himself up in the symbolism of Masonry, its literature and philosophy.

A well educated Mason takes a pride in attending his Lodge and its work, and is ever ready to assist a worthy Brother Mason. He is a good citizen and an ornament to the society in which he moves. You will find Masons of these qualifications in the sacred desk, and filling important offices within the gift of the people. The time is at hand when good men and true, honest and capable, will be in great demand, not only to perpetuate our time honored Order, but to steer our republic clear of the breakers that threaten her. *So mote it be.—Suspension Bridge Journal.*

THE MEETING PLACE.

Where the faded flowers shall freshen—
 Freshen never more to fade;
 Where the shady sky shall brighten—
 Brighten never more to shade;
 Where the sun-blaze never scorches;
 Where the star-beams cease to chill;
 Where no tempest stills the echos
 Of the wood or wave or hill;
 Where the morn shall wake in gladness,
 And the moon the joy prolong;
 Where the daylight dies in fragrance
 'Mid the burst of holy song.
 Brother, we shall meet and rest
 'Mid the holy and the Blest!

Where no shadows shall bewilder,
 Where life's vain parade is o'er;
 Where the sleep of sin is broken,
 And the dreamer dreams no more;
 Where the bond is never severed—
 Parting, clashing, sobs and moans,
 Midnight wakened, twilight weeping,
 Heavy noontide—all is done;
 Where the child has found its mother,
 Where the mother finds her child;
 Where dear families are gathered,
 That were scattered on the wild,—
 Brother, we shall meet and rest
 'Mid the holy and the blest!

ONE of the New York lodges have in their ante-room a handsome box labeled, "The Widows' Mites," and all members and visitors are solicited to contribute to it at every meeting some coin, however small, for the benefit of the distressed of the vicinity. The collections are now quite large.—*Louisville Ky. Journal.*

PRINCE HUMBERT AND PRINCE LOUIS NAPOLEON.

DEAR BRO. WOODFORD,—

I enclose a letter in Italian, together with the translation, which will answer your question of a few days ago, and which I shall be glad if you will give full prominence to in the *Freemason*.

I am, dear Bro. Woodford, yours truly and fraternally,

C. J. PARKINSON,

23, Great George Street, Westminster,
London, S.W.. 1st Feb. 1877.

ROMA, 29 Gen., 1877.

GENTILE SIGNORE J. PARKINSON,—

Tutto in che qui e ditto relativamente all' iniziatioui del Principe Imperiale nella Massoneria Italiana e assolutamente falso.

Vi prego di mettere in avvertenza la frattelanza Inglese.

Fraternamente, V.F.,

GIUSEPPE MAZZONI.

TRANSLATION.

ROME, Jan. 29th, 1877.

DEAR BROTHER PARKINSON,—

All that is said in the *Westminster Gazette* as to the initiation of the Prince Imperial by Prince Humbert in Italian Masonry is absolutely false.

I beg you kindly to convey this to the English brethren.

Fraternally yours,

GIUSEPPE MAZZONI.

CAUTIOUS IN CARRIAGE.—One of the “good boys” of — Lodge No. — during the meeting of the Lodge, December 27, fell out of his buggy and bruised himself considerably. He was astonished at the next regular meeting of the Lodge to hear the Junior Warden read charges against him “for violating the Constitution of the Grand Lodge of Kentucky.” Loudly he protested. Loudly he demanded the names of his accusers, and the nature of the charges. After keeping him in soak for half an hour, the Junior Warden read the following passage from Part II, Article I of the Constitution: “Every Freemason is enjoined to be cautious in his words and carriage.” Then the point became visible. The brother had not been cautious in his carriage, and, consequently, had upset it. Hence the disturbance. It cost him “the oysters all round” to rid himself of the “charges!”—*Masonic Journal, Kentucky*.

OLD MAN.—Bow low the head, boy; do reverence to the old man, as he passes slowly along. Once like you, the vicissitudes of life have silvered the hair and changed the round face to the worn visage before you. Once that heart beat with aspirations co-equal to any you have felt; aspirations crushed by disappointment, as yours are perhaps destined to be. Once that form stalked proudly through the gay scenes of pleasure the beau ideal of grace; now the hand of Time, that withers the flower of yesterday, has warped that figure and destroyed that noble carriage. Once, at your age, he had the thousand thoughts that pass through your brain—now wishing to accomplish something worthy of a nook in fame; anon imagining life a dream that the sooner he woke from the better. But he has lived the dream pretty near through. The time to awake is very near at hand; yet his eye ever kindles at old deeds of daring, and his hand takes a firmer grasp of the staff. Bow low the head, boy, as you would in your old age be revered.—*Masonic Jewel*.

MASONRY IN COURT.—A curious case has arisen in England, where a lodge has sued a candidate for his initiation fee and subscription. The magistrate very properly decided the lodge, inasmuch as it is not a body corporate, to be a legal nonentity, and therefore having no status in court; whereupon he dismissed the complaint with costs. The same thing would have happened here; but the curiosity of the matter is how the lodge, in the face of the Book of Constitutions, should have initiated a person on trust. We should imagine that a temporary suspension of the warrant, so as to give the membership an opportunity to read the law, would be a good thing to do.—*Masonic Jewel*.

BRIEFLETS.

Do not moralize to a man who is on his back. Help him up, set him firmly on his feet, and then give him advice and means.

WISDOM is a solid and entire building, of which every piece keeps its place and carries its mark.

ENGLAND.—York Lodge, No. 236, at the old Masonic city of York, England, completes the 100th year of its existence in June of the present year.

AN Indian Chief lately died in Greenville, Maine; he was known as a faithful Mason. The Masons have erected a memorial tablet over his grave.

IF all men were to bring their misfortunes together in one place, most would be glad to take his own home again rather than take a portion out of the common stock.

THE Corner Stone of Solomon's Temple, which has been discovered, lies ninety feet below the present surface of the ground. In a niche a Phœnician jar of clay was found.

TURKEY.—There is a Royal Arch Chapter at Constantinople, working under the Irish Constitution, which has been in existence for nine years, and is said to be in a very flourishing condition.

SINGULAR ACCIDENT.—A Knight Templar of Jersey City, New Jersey, in attendance upon a masonic funeral, slipped on the icy side-walk and cut his head with his own sword.

CRAFT.—The ordinary acceptance is a trade or mechanical art, and collectively the persons practising it. Hence the Craft in Speculative Masonry signifies the whole body of Freemasons wherever dispersed.

WHAT you attempt, do with all your strength. Determination is omnipotent. If the prospect be somewhat darkened, put the fire of resolution to your soul, and kindle a flame that nothing but death can extinguish.

CONSCIENCE has a thousand witnesses. A good conscience is to the soul what health is to the body. It preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions that can befall us.

LET any one adopt the practice of reflecting every morning what must necessarily be done during the day, and then begin by doing the most important things first, leaving the others to take their chance of being done or left undone.

THE Masonic Hall at North Attleboro, Mass., worth \$20,000, was destroyed by fire February the 28th, 1877. Many of the records were destroyed. Insurance \$14,000.

ANOTHER "oldest Mason" has been discovered in Castleton, Richmond County, New York, in the person of Bro. Elijah Pratt, aged 91 years. He has been a Mason 65 years.

LATE HOURS.—Grand Commander Gilbert, of Missouri, wants no man out after eleven o'clock p.m. He says that after that hour man's best asylum is his home. Right.

FREDERICK THE GREAT was made a Mason on August 14, 1738, in Absalom Lodge, Hamburg. The ceremonies began at midnight and lasted until four o'clock in the morning.

QUARRELLING.—As a Mason you are to cultivate brotherly love, the foundation and capstone, the cement and glory of this ancient fraternity, avoiding all wrangling and quarrelling, all slander and backbiting, or permitting others to slander an honest brother, but defending his character and doing him all good offices, as far as consistent with your honor and safety, and no farther.

REVELATION.—Masonry primarily inculcates morals and the religion of nature, but it has caught an additional spark from revelation and the Sun of Righteousness. And though masonry continues to burn with subordinate lustre, it lights the human traveller on the same road; it breathes a concordant spirit of universal benevolence and brotherly love; adds one more thread to the silken cord of evangelical charity which binds man to man, and crowns the cardinal virtues with Christian graces.

A GOLD coin, by fair usage, will wear two thousand years, before losing so much of its weight as to be greatly depreciated in value, or so much of its inscriptions as to be absolutely illegible. The analogy between this fact and the durability of Freemasonry is sufficiently exact.

THE occasion in life when we are called on to make substantial sacrifices for others and to perform acts of heroic kindness, are rare; but the occasions when we can show little attentions and do small human charities occur every day in the week, and almost every hour in the day.

FEELING maketh a lively man; thought maketh a strong man; action maketh a useful man; and all these put together make a perfect man—feeling, thought, action; but neither can abide without the others. Some men think much, feel little, and act less. They are universally unsafe and unlovely.

COURAGE, so far as it is a sign of race, is peculiarly the mark of a gentleman or lady; but it becomes vulgar if rude or insensitive, while timidity is not vulgar if it be characteristic of race or fineness of make. A fawn is not vulgar in being timid, nor a crocodile gentle because he is courageous.

SWEDEN.—The King of Sweden, the Crown Prince, and Prince John of Glucksburg have been initiated into Freemasonry. The ceremony was held in a newly built hall in the presence of sixteen hundred brethren, including deputations from England, Germany and France.

CIVILITY is to a man what beauty is to a woman. It creates an instantaneous impression in his behalf, while the opposite quality excites as quick a prejudice against him. It is a real ornament, the most beautiful dress that a man or woman can wear, and worth more as a means of winning favor than the finest clothes and jewels ever won.

READING.—Kane Lodge, New York City, now possesses a masonic library of over eight hundred bound volumes, procured at a cost of thirty-five hundred dollars. They are adding to it, and increasing their literary wealth every day. A noble example to the fraternity; "for," says Lord Bacon, "reading makes the full man." A man must always be a dwarf who is not a reading man.

GOOD NEWS.—We expect soon to see W. Bro. S. W. E. Beckner, editor of the *Corner Stone*, enlarging his weekly sheet. The adding to his corps of typos a bouncing boy of eleven-and-a-half pounds in these times certainly evinces more than an ordinary degree of courage. The event took place on St. Valentine's Day, and the mother and boy are doing well. Our best wishes for *Le jeune Editeur*.—N. Y. *Masonic Chronicle*. In all of which we cordially concur.

A VERY poor old man was busy in planting and grafting an apple tree, when some one rudely asked, "Why do you plant trees if you cannot hope to eat the fruit of them?" With great calmness he raised himself up, and, leaning on his spade, replied, "Some one planted trees before I was born, and I have eaten the fruit; I now plant for others, that the memorial of my gratitude may exist when I am dead and gone."

THE latest amusement is termed the "Printer's Delight," and is performed in the following manner: Take a sheet of note paper, fold it up carefully and enclose a bank-note sufficiently large to pay up all arrears and a year in advance. And what adds immensely to the feat is to send along the name of a new subscriber, with cash to balance. Keep your eye on the printer, and if you detect a smile the trick is a success. Try it.

SEVERAL of the lodges in New York city and elsewhere, at stated meetings, occupy the evenings, when no work is to be done, by reading short essays previously prepared, on various subjects, and also selections from the best authors. The best speakers and readers of the Lodge are previously notified to prepare themselves when wanted. In this way all receive wages, and none go away dissatisfied. We would wish the custom universal—ignorant masons would soon be less common.

ABOUT SUING A MASON.—Grand Master McDonald, of Indiana, was asked: Has a Mason a right, masonically, to sue a Brother of the same Lodge, without first bringing it before the grievance Committee or the Lodge? To which he well replied: Unless you have a provision in your by-laws (and you ought not to have), a Mason has a perfect right to collect his debt in a legal manner, the same as any other man.

EDITORIAL DEPARTMENT.

GRAND ROYAL ARCH CHAPTER OF QUEBEC.

The following Circular has been forwarded to the Grand Chapters of the World by M. E. Comp. J. H. Graham, Grand Z. of the lately formed Grand Chapter of the Province of Quebec, which we have no doubt will lead to the immediate recognition of that grand body:—

GRAND CHAPTER OF ROYAL ARCH MASONS OF QUEBEC.

OFFICE OF THE GRAND Z., RICHMOND, P. Q., DOMINION OF CANADA,

A. I. 27th Dec., 2406, and A. D. 27th Dec., 1876.

To the M. E. First Principal and other Officers and Companions of the Grand Chapter of Royal Arch Masons of.....

FRATERNAL SALUTATIONS.

M. E. SIR AND BELOVED COMPANIONS:

I have the honor officially to notify you, that, on the 12th instant, a regularly assembled convention of Royal Arch Masons, duly representing the seven Chapters then working under Warrants from the Grand Chapter of Canada, was held in the City of Montreal, and, having taken into careful consideration the condition of Capitular Masonry in their said Province, unanimously and in perfect harmony formed and established a Grand Chapter in and for the Province of Quebec, in accordance with the Ancient Customs, Constitutions, and Land-Marks of the Order

The Grand Chapter of Royal Arch Masons of Quebec, therefore, hereby sends hearty fraternal salutations to your M. E. Grand Chapter, praying that your Grand Body will be pleased to extend fraternal recognition to and establish fraternal communication and representation with us as a duly constituted Grand Chapter, holding and entitled to exercise supreme and exclusive Royal Arch Masonic jurisdiction within our said Province of Quebec.

It affords me extreme satisfaction further to inform you that the formation of the Grand Chapter of Quebec has the concurrence of the M. E. the Grand Chapter of Canada, by permissive resolution passed at its Annual Convocation, in 1874.

Heartily wishing your M. E. Grand Chapter ever continued peace and prosperity, and praying that the benediction of the Most High may rest upon all faithful Companions throughout the world, I have the honor, with profound regard, to be, yours fraternally,

J. H. GRAHAM,

GRAND Z. GR. C. OF QUEBEC.

J. T. McMINN,

GRAND SCRIBE E.

OFFICERS 1876-1877.

JOHN HAMILTON GRAHAM, of Richmond, P.Q.	- - - - -	M. E. First Principal Z.
GEORGE H. BORLASE, of Montreal,	- - - - -	R. E. Second " H.
JAMES DUNBAR, of Quebec,	- - - - -	" Third " J.
JAMES T. McMINN, of Montreal,	- - - - -	" Grand Scribe E.
JOHN McLEAN, of Montreal,	- - - - -	" " N.
JAMES GIBSON,	- - - - -	" " Principal Sojourner.
ISAAC HENRY STEARNS, of Montreal,	- - - - -	" " Treasurer.
CHARLES W. WOODFORD,	- - - - -	" " Registrar.
JOHN PORTEOUS, of Montreal,	- - - - -	" " Janitor.

AND AS GRAND SUPERINTENDENTS OF DISTRICTS:

THOMAS MILTON, of Montreal,	-	R. E. Grand Superintendent	Montreal District.
W. H. WOOD, of Knowlton,	-	" " "	Eastern Townships D'st.
CHRISTOPHER STAVELY, of Quebec,	"	" " "	Quebec District.

We wish the new Grand Chapter all success.

MEETING OF THE GRAND LODGE OF ENGLAND.

The March Quarterly Communication of the Grand Lodge of England, was held at Freemasons' Hall, London, on Wednesday, 7th instant. The Earl of Carnarvon, Pro. Grand Master, presided; Lord Skelmersdale, Deputy Grand Master; the Earl of Donoughmore, Senior Grand Warden, Bros. F. Pattison, as J. G. W.; Sir Albert Woods (Garter), G. Dir. of Cers.; Æ. J. McIntyre, Q. C., Grand Registrar; J. B. Monckton, President of the Board of General Purposes; Hervey, Grand Secretary; S. Tomkins, Grand Treasurer; Dr. W. Rhys Williams, Assistant Grand Dir. of Cer.; and the Grand Deacons and Pursuivants were in their places. There were present altogether some 600 or 700 brethren, among whom were Lord de Tabley, W. W. B. Beach, M. P., Sir Michael Costa, Colonel Burdett, General Brownrig, Richard Giddy, Rev. Sir J. Warren Hayes, Thos. Fenn, Hyde Pullen, Rev. C. W. Arnold, Rev. Spencer R. Wigram, S. Rawson, Rev. C. J. Martyn, Rev. R. J. Simpson, J. M. Clabon, Benj. Head, Dr. Woodman, Dr. Jabez Hogg, F. Davidson, J. E. Middleton, Wilhelm Ganz, Wilhelm Kuhe, A. H. Tattershall, Thomas Cubitt, Alderman Hadley, J. Wright, John Coutts, J. C. Parkinson, J. A. Rucker, James Glaisher, R. J. Spiers, James Mason, Joshua Nunn, H. J. P. Dumas, Capt. Platt, and Capt. H. J. Homfray.

The report of the meeting published in the *Freemason* of the 10th is so interesting that we are tempted to give our readers a lengthy synopsis from it, the work and Constitution of this jurisdiction being so similar to the English that we believe the proceedings will be read by Canadian Masons with great interest.

Grand Lodge having been formally opened, Sir Albert Woods, G.D.C., announced that the Grand Master of Nova Scotia was present, and called upon the brethren to give him the customary salute. This having been done, business was proceeded with. The minutes of Grand Lodge of December, and of the Especial Grand Lodge of 3rd January were read by Grand Secretary and confirmed.

The following resolution, moved by the Earl of Carnarvon, seconded by Lord Skelmersdale, was put to the meeting and carried unanimously, viz:—"That the sum of £4000 be voted to the National Lifeboat Institution, for the purpose of founding and furnishing two lifeboat stations, in perpetuity, in such localities on the English coast as the Sub-Committee, hereafter mentioned, shall decide."

On motion a Committee was then appointed to confer with the Royal National Lifeboat Institution, and to arrange all matters as to locality, &c., to carry the above resolution into effect.

A handsome painting was presented to Grand Lodge by the Lodge of Friendship, which on motion was accepted, and a vote of thanks passed to the generous donors.

Bro. R. F. Gould, P. M. 92, then rose to propose the election of H. R. H. the Prince of Wales as Most Worshipful Grand Master for the year ensuing, and in doing so said:—"Having had the honor to nominate the Grand Master, it now becomes my privilege to follow up the nomination by proposing in due form, and in accordance with ancient custom, the re-election of H. R. H. the Prince of Wales to the high office which for two years he has filled with so much grace and dignity. As I am conscious that the brethren must be awaiting with a very natural impatience, the moment when they can, by acclamation, give expression to the feelings, which are dominant in our hearts, I shall trespass upon their attention for a few seconds only, but however inadequate I may feel myself to the duty I am attempting to discharge, I believe myself to be, though but a humble member of the rank and file, yet for the time being, the spokesman both of Grand Lodge and the Craft, and I think it would be considered unbefitting, if the occasion were allowed to pass by without there being manifested the most sincere appreciation of the vast and unprecedented stride which Masonry has made within the two past years, during which it has been the happiness and th^t

pride of the Craft to be under the genial sway of his Royal Highness. I may be permitted to assure our Royal Grand Master, that by graciously consenting to remain at our head, a further incentive will be supplied to us all, to maintain and uphold the dignity and high importance of Masonry, so as in all respects to merit a continuance of that illustrious patronage, which we one and all so heartily welcome and appreciate."

The motion having been seconded, His Royal Highness was unanimously elected, and Sir Albert Woods then declared the fact, announcing the Prince of Wales by all his titles. The customary salute was thereupon given.

Bro. Samuel Tomkins was re-elected Grand Treasurer, amid loud applause. A number of grants made by the Lodge of Benevolence was confirmed, when the following Report of the Board of General Purposes was read, received, and ordered to be placed on the minutes. We give the report entire for the purpose of calling attention to the firm discipline maintained by the Grand Lodge over its subordinates:—

"The Board of General Purposes beg to Report that it having come to their knowledge that the Tyndall Lodge, No. 1363, Chipping Sodbury, had been guilty of Masonic irregularity by passing and raising brethren at shorter intervals than the period prescribed by the Book of Constitutions, the Board investigated the circumstances, and, in result, ordered that the brethren in question be duly re-obligated and their certificates withheld until that be done; and, further, that the lodge be fined one guinea for the offence.

"The Board further report the investigation by them of a similar Masonic irregularity on the part of the Royal Alfred Lodge, 1028, Alfreton, a brother having been raised in such lodge at a shorter interval than prescribed by the Book of Constitutions, and that in result they have ordered the brother in question to be re-obligated and his certificate to be withheld until that be done; and further that the lodge be fined one guinea for the offence. Signed,

"JOHN B. MONCKTON, President."

To the report is subjoined a statement of the Grand Lodge Accounts at the last meeting of the Finance Committee, held on Friday, the 16th day of February, 1877, showing balance in the hands of the Grand Treasurer of £6997 19s. 2d.; and in the hands of the Grand Secretary, for petty cash, £75; and for servants' wages, £96 15s.

Bro. Monckton said that some of the brethren might be disposed to think that the fines inflicted in the above cases were, as had been suggested, rather lenient than otherwise, but he hoped Grand Lodge would think that the Board had erred on the right side. They had received explanations in the cases, and they found that the mistakes made by the brethren arose more from ignorance of the Masonic law than from wilful Masonic irregularity. Grand Secretary had been instructed to warn the brethren very strongly as to their conduct in future, and he hoped it would have a beneficial effect.

The balance of the proceedings we give in full from the *Freemason*:—

The report of Bro. R. P. Harding having been adopted, Grand Lodge proceeded with the appeals. The first was an appeal of Bro. Edmund Waller, M.D., the then W. Master of St. Peter's Lodge, 442, Peterborough, against the judgment of Bro. Butler Wilkins, Deputy Provincial Grand Master of Northamptonshire and Huntingdonshire, relative to dissensions which have arisen in the lodge, arising chiefly on the subject of the powers and privileges of the W. Master.

Bro. McIntyre, G. Registrar, in stating the case to Grand Lodge, said that this appeal arose out of occurrences that took place at two meetings of the lodge of which Dr. Waller was W. M. at the time, and it was a case which required some consideration; but he thought upon the whole Grand Lodge would come to the conclusion that the decision of the Deputy Provincial Grand Master in this instance should be upheld. He did not say that the reason given by the Deputy P. G. M. for arriving at his conclusion was exactly that which he (G.R.) would have arrived at; but he thought when Grand Lodge had heard what really took place, it would say the D.P.G.M.'s judgment should not be overruled. The first complaint arose with regard to a meeting of a lodge when the ceremony of raising had to be performed. Dr. Waller, before the lodge met, asked a P.M. of the lodge to perform the ceremony for him. The D.P.G.M. seemed to have thought that Dr. Waller, in making that re-

quest before the lodge was held, erred, and was not acting within the scope of his authority. So far the D.P.G.M. was wrong, and in this opinion which he (G. R.) held, no doubt brethren who had been used to the working of the Craft would concur; because if a brother was to be asked to perform a ceremony, which should be performed efficiently and well, timely notice should be given to him to get the ceremony up. In his opinion Dr. Waller did that which was right. Dr. Waller mentioned in the ante-room what he had done, and Bro. Buckle, who was the Senior P.M., stated, when Dr. Waller asked him to take the S.W. chair, that he would do the raising. Bro. Buckle claimed the right. They referred to the Book of Constitutions, which certainly on this point was as clear as possible. The part they referred to was, "That should the Master die, or resign, or be incapable of performing his duties," the S.W. should summon the lodge, and the Senior P.M. should take the chair, and in the absence of P.M.'s of the lodge the S.W. should rule it. He thought there was a misapprehension on the part of a great many brethren as to what was the meaning of that law. If the W.M. should die there was no question that the I.P.M. should take the chair; but the great question turned on the words "be incapable of performing his duties." His (G.R.'s) idea of it was, that it meant physical incapacity; it did not mean that the W.M. was not able with accuracy and precision to perform the whole of the ceremonies. If that were to be the case he was afraid a great many brethren who had passed the chair might not go through with verbal accuracy. (Laughter.) It must mean incapacity, through being insane, or placed under some duress, or physical incapacity, through illness, which prevented his being present in the lodge. But if the Master could be present in the lodge, and could occupy the chair, this law did not apply to him. He had a right to preside over the lodge, and to call upon any brother he chose, who was a member of the lodge to perform the ceremonies. (Hear, hear.) The brethren in this instance seemed to think that it was absolutely necessary that the words should be spoken by the brother who occupied the chair. This was a mistake. If the W.M. occupied the chair he might call any brother to stand at his pedestal, or place him anywhere he liked in the lodge, and commission him to repeat his ceremonies, and the words spoken by that brother were the words of the W.M. But Bro. Buckle having said that if the W.M. did not perform his duties he should seem to have thought that this ceremony was to be performed from the chair. The W.M. left the chair, Bro. Buckle occupied it, and performed the ceremony, and the W.M. protested against what was done. The minutes were entered by the Secretary in the usual way, but after the minutes were entered, it appeared that the W.M. made an interlineation in them. As the words originally stood, Bro. Buckle objected to any brother performing the ceremony unless it was performed by the W.M. The words interlined were that he insisted on performing that duty. The minutes were put for confirmation at the next meeting, and the W.M. did not state that he had caused the interlineation to be made; and afterwards when it was discovered that it had been made there was a very angry discussion, and very strong language was used on both sides, some brethren threatening to make a complaint against them. A question arose about a brother of another lodge, and that led to an angry discussion also. Then came a proposition that a testimonial should be given to the Secretary. The W.M. rose and objected to it, and stated as his reasons that the Secretary was inefficient and inattentive, and he refused to put the resolution. The D.P.G.M. did not seem to have found that the W.M. did leave the chair. He refused to leave the chair, and when the time came for closing the lodge there was no answer to his gavel and he had to close the lodge down proprio vigore. Then he made a complaint to the D.P.G.M. who examined witnesses on one side and the other. There was a complete conflict of testimony between the W.M. and one or two of the brethren. Ultimately the D.P.G.M. having the brethren before him, heard their testimony, and seeing their demeanor was more likely to come to a just and proper conclusion than this Grand Lodge could come to. Grand Registrar then read the D.P.G.M.'s finding, and concluded by saying he did not think Grand Lodge should disturb it. The W.M. in some of the things he did was amenable to censure. Bro. Buckle did behave in a very insubordinate way to the Master, and when censuring the W.M. of the lodge, the D.P.G.M. should have extended his censure to Bro. Buckle, who seemed to have stood too rigidly on his privileges, and to have thought more of them than of assisting the W.M. in the duties of his office.

There had been a departure from the principles of Freemasonry. Members of lodges, officers, or past officers, ought to consider this; they were not to stand upon their strict rights; strict rights were the most arrant injustice. Let every brother see that by giving way a little he would be doing his duty in carrying out the principles of Freemasonry. He felt compelled to move that the decision of the D.P.G.M. should be confirmed; but at the same time he thought that the D.P.G.M. should have censured some others who deserved it. (Hear, hear.)

Dr. Waller said there was an error in one point of this matter—as to his making an alteration in the minutes. He did not make it after the minutes were entered in the minute book. The Secretary called on him with an abstract or outline of the minutes. The alteration was made in what he thought was the draft.

The Earl of Carnarvon said: Brethren,—The question that I put to you is, that the decision of the D.P.G.M. shall be affirmed. It is unnecessary for me in any way to add remarks of my own. The Grand Registrar has explained with such extreme clearness, and taken so much pains and trouble in mastering the case in all its details, that I have no doubt Grand Lodge will be satisfied with the conclusion which he has so satisfactorily and painstakingly arrived at. You have heard a few words from Dr. Waller; and I would merely remind you that the point discussed is a question of fact which it is impossible for this Grand Lodge of course to go into. They must be content to accept the facts in the formal and official way in which they come before them, viz., as presented by the statement of the Deputy Prov. Grand Master and checked by the statement of the Grand Registrar. I think that Grand Lodge may feel that they acted justly and fairly in this case, in agreeing to the motion of our Grand Registrar; and at the same time Dr. Waller may feel that he is not incurring any very heavy censure; it is a censure lightened and divided among others; and I trust the mere moral of this appeal will not be lost sight of, as has been put by the Grand Registrar that in questions such as these, which will from time to time arise, as every Provincial Grand Master, and as every member of provincial lodges must know, constantly arise, that there should be a feeling of fraternal co-operation and good will among the brethren, and that they should not, as Grand Registrar says, stand upon their extreme rights, but help each other, and even to accept with Masonic forbearance any little inequalities or irregularities which they may conceive they are subjected to. The motion, therefore, which I shall put to you is, "That the decision of the Deputy Provincial Grand Master for Northamptonshire be upheld."

The motion was carried nem. dis.

The next appeal was exceptionally peculiar, being none other than an appeal of Bro. the Rev. William D. Hobson, of the Tynwald Lodge, No 1242, Douglas, Isle of Man, against a resolution of the Board of General Purposes, declining to interfere between himself and Bro. John A. Brown, in a complaint submitted to them in a matter not relating to the Craft. The Board being the inculpated parties, their President, Bro. John B. Monckton, brought the matter up, not to move the resolutions, but to state the facts. In laying them before the Grand Lodge, Bro. Monckton said that Bro. Hobson, although absent, would no doubt read what was going to be said, and when he did so he would most likely feel that he had not been dealt with other than Masonically. The appeal in this case differed from other appeals. It was not an appeal between two Masons on Masonic affairs, nor was it a complaint against a decision on a matter in dispute; it was simply an appeal from the Board, who having a complaint before them, felt that they had not jurisdiction to deal with it. To this Bro. Hobson demurred, and he denied the opinion of Grand Lodge on the point. If Grand Lodge thought the Board ought to entertain the complaint, they would have to take up the papers again. He should not conclude by moving anything, but leave the matter in the hands of Grand Lodge. The circumstances are simply these: Bro. Hobson and Bro. Brown were both members of the Tynwald Lodge, Bro. Hobson being Chaplain of the lodge, Bro. Brown, though not the proprietor, was the responsible publisher of a newspaper called *The Isle of Man Times*, in which, last year, an article appeared reflecting very strongly on Bro. Hobson, not as a Mason, but rather as a clergyman having something to do with some schools in the Isle of Man. He opposed the steps taken by the School Board, and the article in the newspaper charged Bro. Hobson with twisting figures. Bro. Hobson did not take an unwise course, but brought an action against the publisher. On the case coming on for hearing, Bro.

Brown instructed his counsel to apologise, explain and retract, and the action was withdrawn, and there, as Bro. Hobson said, the matter would have ended, if Bro. Brown had taken no further step. Bro. Brown thought it right for the honor of his paper to put in an article afterwards, in which he explained away his former explanation, in other words he seemed to say that want of legal proof induced him to withdraw and apologise. He (Bro. Monckton) did not know what the laws of the Isle of Man were, but Bro. Hobson did not again seek the redress of the law, but laid the matter before his lodge, who by a majority declined to interfere. He then brought it to the Board of General Purposes, and the Board having considered very carefully the prima facie statement, were of opinion that in accordance with the Book of Constitutions they had no right to interfere. From this opinion Bro. Hobson now brought his appeal to Grand Lodge, and it was only right to say that he gave three reasons in support of his appeal. The Book of Constitutions in three places touched such a subject. Bro. Hobson had quoted his authority correctly when he said that all differences and complaints that could not be accommodated in a regular lodge were to be taken to the Board of General Purposes. That was repeated in p. 6, but it was qualified in 108. Brethren on the Board well knew that any private matters, like money questions and domestic questions, were brought before them, but brethren were told that unless it was Masonic the Board could do nothing with them; they could not restore money, or a wife, or anything else. He thought, in all fairness to Bro. Hobson, the substance of his complaint, according to p. 18 of the Book of Constitutions, being that a complaint by one brother against another brother of a lodge could be brought before the Board, it was right to express his own opinion that if they entertained matters which had nothing to do with Masonry the Board would have more than enough to do.

Bro. Raynham W. Stewart rose to move the confirmation of the resolution of the Board, but he was superseded by Bro. James Mason, who moved that the appeal be dismissed. He said the matter raised a question of considerable importance, and therefore was not lightly to be dealt with. The ancient charges enjoined upon Masons a very excellent principle, that they should, as far as possible, abstain from legal proceedings one against the other, and that they should endeavor to bring all their differences to a happy end. The quotation from the Book of Constitutions made by the worthy President showed one grand thing, that if complaints were brought before the Board of General Purposes, the Board had authority to deal with them. But it was not compulsory upon them to deal with these matters; and very rightly they exercised their jurisdiction and treated trivial matters in the way they ought to be treated when they were not outside Masonry. (Cries of "Vote, vote.") But there might be things that were not strictly within the laws of Masonry. (Renewed cheers, and cries of "Vote, vote.") There were very many questions of very great importance to Masons, which might be adjudicated upon. ("Vote, vote.") There were many questions—"Vote, vote." allow him to say, brethren, and he had the right of free speech, and it was un-Masonic to interfere with a brother when speaking—it was the G.M. in the chair alone who could stop him. ("Vote, vote.") This practice of interrupting a brother was not consistent with Masonry. There was a great principle involved in this question. (Vote, vote.) A Mason might have a right to bring before his lodge a matter, he might have a right to appeal to individual brethren outside Freemasonry, and he might have a right to appeal to the Board of General Purposes, and it was the right of the individual member, and it was the right of the Board of General Purposes to discuss those matters. Here was an affair which ought to be dealt with outside Freemasonry, the Board of General Purposes declined to interfere. He moved that the appeal be dismissed.

Bro. Raynham W. Stewart seconded the resolution, which was put and carried unanimously.

Bro. the Rev. Henry John Hatch, W.M. 160, then moved

"That a committee consisting of the Present and Past Grand Officers, the Provincial Grand Masters, and such other members of the Craft as the said committee shall, in their discretion, deem fit from time to time to add to their numbers, be appointed to consider what steps should be taken to promote the building, either on the Thames Embankment, or in some other conspicuous part of London, of a Masonic Temple, which, while offering more extended accommodation for the present require-

ments of Grand Lodge, shall be at once worthy of the rank, wealth, and increasing importance of Freemasonry; an ornament to the chief city of the world, and a lasting memorial of gratitude to the G. A. O. T. U., not only for the safe return from India of our M. W. Grand Master His Royal Highness the Prince of Wales, but for the success of his visit in eliciting and confirming throughout that vast territory a feeling of universal loyalty and attachment to the Imperial rule of England.

"That such committee shall be invested with full powers to procure plans and estimates for such a building; shall consider the best means of raising the necessary funds; and shall continue to act and report to every succeeding Grand Lodge, until the Grand Lodge shall think proper to discontinue the said committee."

He compared the condition of Masonry now with what it was 100 years ago, and argued that the present Grand Lodge was not large enough to meet the growing demands of the Craft, which now required greater accommodation. There were only 200 lodges and about 6000 Masons in existence 100 years ago; now there were 1660 lodges and probably 400,000 or 500,000 Masons. Means were adopted then for erecting the present building, and care was taken to provide sufficient room for the brethren. He submitted that the same thing should be done now.

The motion not being seconded fell to the ground.

Bro. Benjamin Mallam, P. M. 108, withdrew his motion

"That a sum of money be given out of the funds towards the funds of the Alexandra Orphanage, sufficiently large in amount to allow of the committee to place one of the blocks of the building apart for the use of infant orphans of Freemasons."

Grand Lodge was then closed in due form.

LONDON MASONIC MUTUAL BENEFIT ASSOCIATION.

As many of our readers doubtless feel an interest in the progress of this Association, we give an interesting synopsis of the proceedings of the fifth annual meeting held at London, on the 24th of January last, for which we had not room in our February number:—

In accordance with the 6th Clause of the Constitution the Annual Meeting was held as above, due notice of the same having been given in the Toronto and London newspapers, as well as by Circular to each member.

The meeting which comprised 115 Delegates holding 893 proxies, was called to order by the President, R. W. Rev. Bro. G. M. Innes, taking the chair at 2.30 o'clock p. m. And in a short and pointed address he dwelt upon what he considered to be of vital importance to the welfare of the Association, viz.: the adoption of some scheme having for its object the establishing a Permanent Reserve Fund. The several proposals having this end in view had been mailed to each member with his proxy paper on the 15th of December, 1875. Care had also been taken to furnish to each member the opinion of W. R. Meredith, Esq., in reply to queries put to him by the Directors for their guidance (a copy of which is attached to this Report). The Secretary, W. Bro. H. A. Baxter, was called upon to read the minutes of the last Annual Report.

Moved by W. Bro. M. D. Dawson, seconded by R. W. Bro. G. S. Birrell, and Resolved,—That the reading of the minutes of last annual meeting be dispensed with, and that they be confirmed as printed. Carried.

The Fifth Annual Report was read in full, and on motion of the Secretary the same was received. It was then taken up clause by clause.

Clauses Nos. 1, 2, 3 and 4 were adopted.

Clause No. 5, embracing Nos. 1 and 2 Tables.—It was asked how it happened that 15 names appeared upon the face of this clause of the report as having each received the exact sum of \$2,000. The Secretary endeavored to explain that it was impossible for him to be bound to the exact letter of the By-Laws, not from any fault of his own, but from laxity on the part of the members themselves in remitting the amount of their dues, which rendered it absolutely impossible for him to arrive at anything more than an approximation of what sum each was entitled to. According to Clause 4, of pages 11 and 12, it was evidently assumed that no such delay as

that above referred to would take place, and that the limit for remittances would be one month. From that clause we are to gather the interpretation of the expression "each member good on the books." Clause 18, Constitution. Therefore, according to the strict letter, the representatives of a deceased member are entitled to nothing beyond the payments made within a month of the call upon such death. The Directors, however, in actual practice found that great difficulties would arise, and injustice would be done by adhering to the clause in the By-Law as it stood. The Secretary was therefore authorized by them to extend the period to three months, paying to each claimant a sum in advance, and at the end dividing the balance equally between those representatives who have become entitled to a call upon the members. Such sums as were afterwards received, viz., after three months, were placed to the credit of the Reserve Fund. For any further information upon this point reference was requested to be made to the Directors, as he (the Secretary) acts under them and by their directions. Moreover, it is not the Secretary who is responsible for the sums paid upon each death claim but the Auditors who are appointed by the Annual Meeting.

Clause No. 6, comprising Table No. 3, passed.

Clause No. 7 (end of Secretary's Statement) passed.

Clause No. 8—The Financial or Auditor's Statement—An explanation was demanded as to the right of the Directors to appoint Special Agents or a Medical Referee. This was clearly explained by R. W. Bro. O. Klotz by referring querist to Section 10 of the Constitution and fully answered by Mr. Meredith's answer thereunto and attached to this Report. Clause No. 8 passed.

Clause No. 9, the concluding one, was also read and passed.

It was then moved by R. W. Bro. O. Klotz, and seconded by W. Bro. M. D. Dawson, that the Fifth Annual Report as re-read be adopted. Carried.

The Committee on Credentials reported that 115 Delegates, representing 893 Proxies, had been passed by them.

At this stage of the proceedings it was moved by R. W. Bro. G. S. Birrell, and seconded by V. W. Bro. R. Lewis, that the President appoint a Committee of twelve members present, the Vice President to be Chairman, to receive all papers, circulars, &c., of or relating to the proposed schemes for augmenting the Reserve Fund, and to bring in a written report to this meeting. Carried.

The President, fully concurring in this resolution, appointed the following, to-wit:—V. Wor. Bro. R. Lewis, V. P., Chairman, London; Bro. J. K. Otiver, Kingston; Rt. Wor. Bro. Otto Klotz, Preston; Rt. Wor. Bro. D. McLellan, Hamilton; Wor. Bro. W. L. Wilkinson, Toronto; Bro. Ed. Hosker, Goderich; V. W. Bro. W. Carey, London; Bro. Chas. King, Whitby; Bro. Thos. Borrowman, Owen Sound; Bro. Judge Hughes, St. Thomas; W. Bro. Jno. Eastwood, Port Elgin; W. Bro. F. J. Smith, Bothwell; Bro. Jas. Campbell, Strathroy.

The Secretary was requested to supply all papers, circulars, &c., called for.

A motion to adjourn the meeting to 7.30 p.m., to enable the Committee to do their work, was then put to the meeting and carried unanimously.

The meeting was brought to order at 8.25 p.m. by V. Wor. Bro. R. Lewis, Vice President, taking the Chair in the absence of the President, who was called away on special and important business, when he called upon Bro. Judge Hughes to read the Report of the Committee appointed by the president. This Judge Hughes introduced by a few pointed remarks as to the care and thought given to the different schemes laid before the Committee. Their unanimous report he would now read to them.

To the President of the London Masonic Mutual Benefit Association:—Annual Meeting, 1877.

The Committee appointed to consider and report upon the several schemes propounded, of which notices have been given, for the purpose of establishing and maintaining a Permanent Reserve Fund for the Association, beg leave to report as follows:—

1st.—They have amended all the various proposals set forth in the notices laid before the Directors, pursuant to the 20th Article of the Constitution, and they here-

by beg leave, unanimously, to recommend that Articles 4 and 16 of the Constitution be repealed and the following substituted therefor:—

2nd.—The membership shall consist of those affiliated Masons who join the Association in pursuance of this Constitution, without limit as to number.

3rd.—That each member shall pay the sum of One Dollar on the call of the Secretary, made in accordance with the By-Law, on the death of any member of the Association, and the sum of Fifty Cents on the call of the Secretary, to meet the claims of disabled members of the Association, in like accordance with the By-Laws.

4th.—That all sums received by the secretary, over \$2,000, on any such calls on death of members, or \$1,000 on calls on disability, shall be placed to the credit of the Reserve Fund, to be used for the purpose of keeping down and reducing the calls for deaths and disability.

5th.—That when in any one year the said calls exceed one and-a-half per cent. of the membership, such excess shall be supplied by and taken out of the Reserve Fund.

6th.—That all surplus of the Reserve Fund, not required for the use aforesaid, shall be invested and kept invested in advantageous and safe securities to answer the objects of the Association.

7th.—That the amount to be paid out of moneys received from calls on members, shall be at the rate of four-fifths or eighty per cent. on such receipts; but the sum of \$2,000 only shall be paid on the death of any member, and the sum of \$1,000 only shall be paid on the disability of any member.

8th.—That any member of this Association, who has been a member thereof for a period of 10 years and over, and who shall prove to the entire satisfaction of the Board of Directors that he is not in a position to pay *further calls*, shall receive a compensation that may be decided on by said Board; such amount of compensation to be held by the Board of Directors in trust for him till the date of his death, together with the interest (at the same rates as received by the Association for moneys invested by them), that may have accumulated on said sum or sums during the time it may have been held by this Association, and in no case exceed the amount paid by him to the Association. This clause to apply to all members in good standing at this date, and to date from January 24th, 1877; and further, said proofs of inability to pay said call must be confirmed by the W. Master and Secretary of the Lodge to which such member belongs and bear the seal of said Lodge, so that the Board of Directors may arrive at proper and satisfactory proofs to said inability.

9th.—That all Articles of the Constitution and any By-Law inconsistent with the foregoing shall be, and they are hereby repealed from this date.
All of which is respectfully submitted.

R. LEWIS, Chairman.

After which Rt. Wor. Bro. O. Klotz moved, and seconded by V. Wor. Bro. W. Carey, that the Report just read be received. Carried.

It was moved by Bro. Jas. Rippon, and seconded by Bro. R. Goulding, that No. 3 plan or scheme be substituted for No. 5 scheme. Lost.

The members present formed themselves into a Committee of the Whole and appointed Bro. J. K. Oliver as Chairman to consider the Committee's report clause by clause.

No. 1, 2, 3 and 4 Clauses were passed.
No. 5 Clause was amended by Bro. Collomore moving, and Wor. Bro. Banghart seconding, that up to the number of 2,500 membership, death calls shall not exceed 1½ per cent., and that over 2,500 members only 1 per cent. rate be made. Carried.

Moved in amendment to the amendment by Bro. J. Campbell, and seconded by Wor. Bro. Atkinson, that the death calls shall not exceed 30 in any year. Lost.

No. 6 and 7 Clauses were passed.
No. 8 Clause was amended by Bro. Collomore moving, and Wor. Bro. Banghart seconding, that when it is found that any member is unable to pay his calls, the monies paid him shall be refunded to such member with proper interest thereon and to date from that of his policy. Carried.

No. 9 Clause passed.
The Vice-President, V. Wor. Bro. R. Lewis, assumed the chair, when Dr. J. K.

Oliver reported the scheme as amended. The amended report was not adopted—182 years, and 710 nays.

It was moved in amendment to the amended report by R. W. Bro. O. Klotz, and seconded by Bro. C. King,—That the Committee's report as read by Judge Hughes, be adopted. Carried, by 98 members voting 762 yeas, and 17 members voting 130 nays.

The report of the scheme brought in by the Committee appointed by the President was then declared carried in its entirety.

The election of officers was then proceeded with, when the following were elected:

V. W. Bro. Rev. G. M. Innes, *President*; and V. W. Bro. R. Lewis, *Vice-President*, by acclamation.

Directors—R. W. Bro. G. S. Birrell, 701; Bro. Judge Hughes, 687; I. Waterman, 491; J. Campbell, 320; Wm. Skinner, 49; C. F. Goodhue, 8.

The first three named were declared elected for two years.

Bro. A. Smyth and John Burnett were elected Auditors.

Moved by R. W. Bro. D. McLellan, seconded by V. W. Bro. Carey, that the proceedings of this meeting be printed, and that each member be supplied with a copy of the amended Constitution and By-laws. Carried.

Moved by Bro. Chas. King, seconded by Bro. Judge Hughes, that the thanks of this meeting is hereby given to the President, Vice-President, Directors, Auditors and Secretary for their very efficient services during the past year. Carried.

Three cheers were called for by R. W. Bro. O. Klotz for the "Queen," after which the meeting was declared closed at 1.30 o'clock a. m.

H. A. BAXTER,
Secretary.

Mechanics' Institute, 24th January, 1877.

QUERIES SUBMITTED TO W. R. MEREDITH, ESQ., Q. C., ON BEHALF AND FOR THE GUIDANCE OF THE DIRECTORS OF THE LONDON MASONIC MUTUAL BENEFIT ASSOCIATION.

OFFICE—418 Talbot Street, November, 1876.

W. R. MEREDITH:—*Sir*—I am directed by the Board of this Association to lay the following queries for your consideration and opinion.

H. A. BAXTER.

A 1st—To tax the heirs or representatives of each member.

A 2nd—To tax the members on each death or disability.

A 3rd—A "Medium Plan" to pay a definite sum at each death or disability; surplus accruing to be placed at the credit of the Reserve Fund. In this scheme the membership to be unlimited, whilst in Nos. 1 and 2, membership limited to 2,500 each.

QUERIES.

1st—As to raising a permanent "Reserve Fund." The interest accruing thereon shall be applied from time to time on payment of calls when said calls exceed above an average ratio say $1\frac{1}{2}$ per cent per annum of the membership. See Clause 20, page 10, Constitution; Clause 6, page 20, By-laws.

2nd—As to disability. Can this clause be more clearly defined as to "Spinal Affection?" Could a sub-clause be submitted for paying parties so affected a certain monthly allowance until such time or times as said complaint takes a more defined shape, as the Directors have much trouble in dealing with it? Or could that portion be done away with, leaving only those of a total loss and by accident of hand, arm or leg, or loss of sight? Is severance a loss? See page 5, Clause 2; page 8, Clause 17; page —, Clause 2.

3rd—In sending out "Proxies" to members as pointed—page 13, Clause 5—is it necessary to send with them the contemplated changes to the Constitution and By-laws, and as pointed out in the marked Circular of the 15th May, '76, or can such a change as there mentioned be legally done?

4th—Can the Directors appoint a "Medical Referee" and a Travelling Inspector—both paid—under clause? Page 22, Clause 3; page 23, Clause 4; page 6, Clause 10.

(Signed by Order)

H. A. BAXTER,
Secretary.

LONDON, ONT., December 5, 1876.

SIR,—With regard to the suggested changes in the Constitution and By-laws of the London Masonic Mutual Benefit Association referred to in your memorandum of November last, I may remark:—

1st—That no amendment of the Constitution can be proposed at your next annual meeting unless notice in writing of the intention to propose it has been addressed to the

Secretary and left with him at the office of the Association at least two months before the annual meeting, or unless the Secretary has sent a copy of the proposed amendment to each member at least thirty days before the meeting. Section 20.

With regard to the right of the Association (the proper notices having been given) by the requisite majority to make the amendments mentioned in your memorandum, I am inclined to think that numbers one and two would be within the authority of the meeting.

The only difficulty arises owing to the office bearers having when filling their declaration assumed in it to deal with matters as to which, according to the provisions of Act 34, Vict. Cap. 32, Act 5, they had nothing to do, they could not override the provisions of the Charter permitting amendments in it to be made in the way pointed out by Section 20.

I do not think the office-bearers had any such power, and that Section 20 is still in force.

I would recommend, however, that the annual meeting should, if it adopt either of the amendments proposed, by resolution authorize the Board, if necessary in its opinion, to apply to the Legislature to ratify the amendments so that if it be deemed safer to get the Legislature to intervene, that course can be taken without waiting for another year.

I am inclined to think that either Plan No. 2 or Plan No. 3, mentioned in the Committee's Report, would be more in accordance with the scheme contained in the Charter, and therefore better than Plan No. 1.

I do not think it would be desirable to make the change proposed by your memorandum as No. 3 (with regard to disability).

As your Constitution and By-laws read, I do not think they extend to the case of disability arising from disease, which I am told is most to be guarded against and most feared, and as the adoption of that amendment would make a fundamental change in the contract entered into between the members by the adoption of the Constitution and By-laws, I think it would be very doubtful if it would be operative without confirmation by the Legislature.

I understand, however, that notice has not been given as to this amendment; if so, it cannot properly come up at the annual meeting.

I think the proxies should be general in their terms, leaving to each member to instruct his Representative what to do, or not, as he pleases, and that it is not advisable to suggest to the members as the Board could by the form of proxy proposed—the tying of the proxy's hands.

I think Section 10 of the Constitution confers ample authority on the Board to do what is asked as to By-laws. Query No. 4

Yours truly,

W. R. MEREDITH.

To H. A. BAXTER, ESQ.

LOCAL BOARD FOR 1877.

R. W. Bro. G. M. Innes President | V. W. Bro. R. Lewis, 15th Vice-President.

DIRECTORS.

R. W. Bro. G. S. Birrell, 32 nd Tuscan, 195	W. Bro. M. D. Dawson..... St. John's, 20
V. W. Bro. I. Waterman, 16 th Tuscan, 195	V. W. Bro. W. M. Carey, 32 nd Kilwinning, 64
Bro. Judge Hughes..... St. Thomas	W. Bro. Thos. Winnett..... St. John's, 20

PROVINCIAL DIRECTORS.

NAMES.	DISTRICT	P.O. ADDRESS	NAMES.	DISTRICT	P.O. ADDRESS
R. W. Bro. T. C. McNabb.....	St. Clair.....	Chatham	W. Bro. John Kerr.....	St. Lawrence.....	Kingston
R. W. Bro. T. B. Burch, 15 th	London.....	Lambeth	W. Bro. J. Easton, 15 th M.D.....	St. Lawrence.....	Prescott
R. W. Bro. J. J. Mason, 32 nd	Hamilton.....	Hamilton	W. Bro. E. C. Barber.....	Ottawa.....	Ottawa
R. W. Bro. Daniel Spry 32 nd	Toronto.....	Toronto	W. Bro. J. H. Bell, G. Lodge.....	Manitoba.....	Winnipeg
R. W. Bro. J. B. Traves.....	Ontario.....	Port Hope	W. Bro. Wm. H. Mills.....	Wellington.....	Guelph
V. W. Bro. Wm. Forbes.....	Niagara.....	Grimsby	W. Bro. C. D. Hanson.....	Montreal.....	Montreal
W. Bro. J. E. Harding.....	Huron.....	St. Mary's	W. Bro. Chas. King.....	Ontario.....	Whitby
W. Bro. C. Bennett.....	Wilson.....	Port Rowan			

AUDITORS.

Bro. John Burnett, 18th..... St. John's, 269a | Bro. A. G. Smyth..... Tuscan, 195
 W. Bro. H. A. Baxter, 15th P.M. Kilwinning, 64, Sec-Treas | Bankers..... Molson's Bank

With 235 Local Agents and Examining Physicians.

Bro. George Mansfield, Special Agent..... Albion Lodge, No. 80
 Bro. V. A. Brown, Medical Referee..... Kilwinning Lodge No. 64, London

OUR illustrious Brother, the Emperor of Germany, when he submitted to his father his desire to enter the Masonic Fraternity, was told that "he might without fear embrace Freemasonry, for the Freemasons had always given him proofs of their fidelity, attachment and obedience." This was related by the Emperor himself, in reply to an address upon the occasion of the twenty-fifth anniversary of his initiation at Berlin, May 22, 1865.

LECTURE.

Delivered by Bro. the Rev. R. H. Starr, S. W., at a regular meeting of Doric Lodge, No. 121, Brantford.

BRETHREN,—As members of our Ancient and Honorable Order we believe in the Great Architect of the Universe. He has spoken to man in two voices. His revelation of Himself consists of two volumes, the volume of nature and the volume of the sacred law. On the former of these I propose to say a few words this evening. "God is a declaratory God, speaking in ten thousand voices, and the whole year is one Epiphany—one day of manifestation."

"Every bird that sings,
And every flower that stars the elastic sod,
And every breath the radiant summer brings,
To the pure spirit is a word of God."

"Flowers, the noblest and the loveliest; colors, the most gorgeous and most delicate; odors, the sweetest and the subtlest; harmonies, the most soothing and most stirring; the sunny glories of the day; the pale Elysian graces of the moonlight; silent, pinnacles of aged snow in one hemisphere; the marvels of tropical luxuriance in another; the serenity of sunsets; the sublimity of storms;" these are but features in the warp and woof of the wondrous garment in which the Invisible enrobes His mysterious loveliness, and through and from which He speaks to His listening children. Nature, myriad-tongued, proclaims a God.

There is one feature, however, which makes the manifestation most clear, the voice most distinct; it is the *design* which is everywhere impressed upon the works of the Great Architect. On this I propose to say a few words. All the animal creation teems with marks of purpose and contrivance. To illustrate take

1. "The fowls of the air." The warm covering of birds, in order to meet their peculiar wants, must be portable as well as warm. Hence we find this order of creation clad with a feathery garment weighing, at most, about an ounce and a half. To understand how admirably this covering has been designed, remove the feathers from a bird and give it to man to clothe. His failure will prove the necessity of a higher intelligence than his—that of the great Designer and Framer of all things. But this covering would be of little use were the wet absorbed by the plumage. Instead of being a blessing to its possessor it would prove a curse. Hence we find birds supplied with a small oil-vessel from which the required protection against the wet is furnished for their plumage. To understand the efficiency of this provision, it is only necessary to watch a bird emerge from his morning bath and see how completely a shake or two will remove every particle of moisture from his coat. But further. Birds thus wondrously clothed must fly. This motion through the air would be effectually prevented by a heavy skeleton such as that of man. (Thus far all attempts at flying on man's part have been but abortive efforts.) Hence they are provided with tubes of thin bone surrounding a cavity filled with air. Again. Their pinions must be light as well as strong. Hence the barbs of the feathers have roughened edges so that they form one strong, continuous surface, almost imperious to the air they beat. The speed and endurance of certain species on the wing are enormous,—"Every feather is a mechanical wonder." Turn now to the beak of the bird, and see how wonderfully it is adapted, in the several varieties, to their respective habits and food. The wood-pecker's bill is "a pointed tool tipped with the hardest

horn." With it the bird breaks open the bark of trees in search of insects. The tongue is equally adapted to its peculiar wants. It can be shot out three or four inches beyond the bill and being armed with a sharp point and dentated on both sides assists the bird in securing the prey which the beak has discovered beneath the bark. The duck's bill is flat, and in order that the water may be strained off and the food retained, is lined with plates of horn. The snipe and woodcock find their food in marshy or mellow ground, and hence are furnished with long, pointed, sensitive bills, for piercing the surface and reaching and detecting the worms and slugs on which they feed.

2. Take an illustration from the *Insect* world. The peculiar conformation of the cell of the honey-bee, is at once the wonder and the admiration of mankind. "The bottom of each cell is the shape of a flattened pyramid with three rhombic sides the shape of the diamonds on playing cards. This gives the greatest strength and greatest capacity with the least expenditure of material." A distinguished mathematician has determined that the two angles should be respectively 109 deg. 28 min. and 70 deg. 32 min., by mathematical calculation, and by actual measurement they are found to be 110 deg. and 70 deg. So wondrously has the Great Geometrician of the universe taught this tiny insect to frame its cell. But these cells are the store-houses for the honey and in order to preserve this from fermentation the bee needs wax. The two substances have an entirely different origin. The bee finds the honey but makes the wax. The one is gathered from the flowers, the other, which is necessary to its preservation, is provided for by the Great Designer who has so constructed the bee that the wax is formed by a digestive process in the body of the insect.

3. Look now at the *Animal* Kingdom, take as an illustration the stomach of the camel. This animal lives in the desert and makes long journeys where it is impossible to obtain water. How is this want met? We find that lying between the membranes of the second stomach, and opening into the stomach by small square apertures near the top, are a number of distinct sacks. After the stomach is full of water these annexed bags are filled through the orifices at the top. Thus the camel traverses the desert sands, armed with a supply of water which he carries in him, free from the action of the gastric juice, and ready for use whenever thirst becomes oppressive.

Turn to the human frame. The eye of man is most wonderfully adapted to his wants, and eminently calculated to lead the mind "from nature up to nature's God" as he looks abroad upon the works of the Great Architect of the Universe. His ear is delicately framed, and may be attuned to catch the highest harmonies of heaven. Both in their usefulness and marvellous contrivance are comparatively well-known. Hence, I have selected as an illustration in this department the structure of the larynx and the epiglottis. Down the human throat are two pipes, one leading to the stomach, the other to the lungs. The former is the passage for food, the latter for the breath and voice, and both open into the lower part of the mouth. Hence a difficulty occurs, viz: the passages being so contiguous, to prevent the food which should descend into the stomach from slipping into the wind-pipe, the road to the lungs. We all know the uncomfortable sensation produced when a crumb goes down the wrong way. Then how is this difficulty met? The food passage opens into the bottom of the mouth like the upper part of a funnel. Into this the wind-pipe enters by a slit. This slit is covered by a closely fitting valve. The food glides over this in its downward passage, and its weight, together with the action of the muscles in swallowing, close the valve.

tightly; but no sooner has the food passed than the valve raises by its own action, and allows a free inlet and outlet for the air to and from the lungs. When we remember how frequently we swallow, and how constantly we breathe, the mechanism of this contrivance in its wonderful adaptability to our wants, will be seen in all its beauty as designed and fashioned by the Great Architect.

But look further. There is one animal which has to swallow and use his breath at the same instant. The elephant drinks by sucking up water into his trunk and then blowing it into his throat. Hence the water is actually passing down the throat while the air-valve is open. Here again the wisdom of the Great Designer comes to his aid. In order to provide against interference, a channel has been furnished to the elephant, at either side the epiglottis, down which the drink quietly passes without running into the open wind-pipe.

There are many other instances of design and contrivance which might be adduced from the volume of nature, to show the intelligence and love displayed by the Great Architect of the Universe toward the creatures of His hand; but these few which I have selected from reliable sources, and for which I lay claim to no originality, must suffice this evening.

“The Lord of all Himself through all diffused,
Sustains and is the life of all that lives;
Nature is but the name for an effect
Whose cause is God. He feeds the secret fire
By which the mighty process is maintained;
Who sleeps not, is not weary; in whose sight
Slow circling ages are as transient days;
Whose work is without labor; whose designs
No flaw deforms, no difficulty thwarts,
And whose beneficence no charge exhausts.”

MASONIC RECORD.

AT HOME.

THE NEW MASONIC HALL, GUELPH.—The Masonic Celebration Committee met on Thursday evening, 22nd inst., and finally arranged for the opening of the new Hall, which will take place on the 20th of April, the interesting ceremonies being conducted by the M. W. the Grand Master of Canada and officers of Grand, Speed and Guelph Lodges, to be witnessed by a large concourse of the local and visiting brethren. The ceremonies will begin at 3.30 p. m. In the evening a grand ball and supper, parlor and other amusements will take place, under the patronage of the distinguished brethren above mentioned, in the Masonic Hall. Invitations will be sent to all lodges in the District, and to other prominent places in Ontario. The number of tickets to be issued to non-Masons is necessarily limited, and those desirous of attending will please signify their wishes to any of the local brethren who will see that invitations are sent them. The Craft of Guelph are deserving of great credit for the magnificent building they have erected, and it is to be hoped that the forthcoming festival will be a worthy success. The tickets admitting lady and gentleman have been placed at the low figure of \$3 each, extra lady 75c: supper to be provided by Bro. Little, and the music by Bros. Lawrence & Vale's Quadrille Band. W. M. Bro. John Inglis is Chairman, and Bro. J. C. McLagan, Secretary of the Joint Committee. Messrs. Scarlet & Johnston, of Brantford, have been given the contract to furnish the Hall, and the furniture is expected to arrive about the 13th of April.

We gladly welcome to our table *The Scottish Freemason*, the first number of which, dated Glasgow, March 2nd, has been received. The number contains a great deal of original and selected matter of interest to the Craft, and we earnestly trust that the enterprising proprietor, Bro. Geo. Kenning, will meet with generous support from the brethren throughout Scotland, of whose interests the *Scottish Freemason* will, we doubt not, be a worthy and capable champion. The subscription is 7s stg. per annum.

FREEMASON'S HALL.—The Halifax *Chronicle* thus refers to the new Masonic Hall recently erected in that city:—"The handsome building erected by the Masonic brotherhood in this Province is being decorated internally in a manner that reflects great credit on the artists engaged in the work. When the painting of the various rooms is finished the Masons of Nova Scotia will possess a Blue Lodge Room and a Knights' Templar Room far superior to similar rooms in others parts of Canada. The Blue Lodge Room has been painted by Messrs. Bottani & Rusca, of New York, under the superintendence of Mr. G. T. Smithers, who designed the general plan. The walls are panelled in stone color, in imitation of pillars and heavy cornice. On the eastern wall, directly behind the Master's seat, the panel represents the sun rising in the open sky; the corresponding panel on the western wall, behind the Senior Warden's chair, shows the setting sun. The sun at noon is painted on the centre panel of the south wall, behind the Junior Warden's chair. The ceiling is painted to represent the firmament with the crescent moon in the south. Masonic emblems, used in the ceremonies of the craft, are painted in similar panels, and are at once ornamental and useful. This room will not be occupied till after the consecration ceremonies in June next. The furnishing and ornamentation of the Knights' Templar room have been entirely designed by Mr. G. T. Smithers. The woodwork is by Messrs. William & Leverman. The stalls of the Knights are ranged round the sides of the room and are richly decorated. The work in this room is not yet finished, but when completed and lit up at night the effect will be striking. Mr. Smithers and Messrs. Bottani & Rusca deserve praise for the manner in which they have executed their task."

NEW LODGE.—M. W. Bro. J. K. Kerr, having granted a dispensation for a new Lodge at Streetsville, in the Toronto District, to be called "River Park" Lodge, a large number of brethren from Oakville, Brampton, Toronto, Eglinton and Cooksville, assembled at the Masonic Hall, on the 27th instant, when R. W. Bro. D. Spry, D.D.G.M., assisted by R. W. Bro. J. G. Burns, P.G.R., conducted the ceremonies of organizing the Lodge. The officers nominated in the Dispensation are: W. Bro. Jos Barber, W.M.; Bro. D. Moore, S.W.; Bro. J. G. Owen, J.W.; Bro. Beatty, Sec.; Bro. Robt. Barber, Treas. After the investiture of the officers, R. W. Bro. Burns, read an interesting essay entitled "Practical Suggestions for the Successful Management of a Masonic Lodge," for which the thanks of the lodge were tendered to the R. W. Brother. The brethren then adjourned to the banquetting hall, where they partook of a sumptuous repast provided by the Lodge. We cordially wish the new Lodge a long, useful and prosperous career.

At a special assembly of the Hugh de Payne's Preceptory of Knights Templar, held at the Masonic Hall, Kingston, on Thursday evening, 29th instant, V. E. Sir Knight † J. A. Henderson, Q.C., D.C.L., Provincial Prior, installed the following officers for the ensuing year:—

E. Sir Knight	† DONALD ROSS, E.P.
" "	† THOMAS GORDON, Constable.
Rev. " "	† J. GALLAGHER, Marshal.
" "	† T. A. PARNELL, Chaplain.
V.E. " "	† JOHN KERR, Treasurer.
" "	† W. D. GORDON, Registrar.
" "	† P. BAJUS, Sub-Marshal.
" "	† H. NUTTALL, Captain of the Guard.
" "	† JONH MUNROE, Almoner.
" "	† D. W. ALLISON, 1st Standard Bearer.
" "	† G. J. LAZIER, 2nd Standard Bearer.
" "	† THOMAS SEALE, 1st Herald.
" "	† W. H. ORCHARD, 2nd Herald.
" "	† E. BALL, Guard.

VERULAM LODGE.—On the evening of the 5th inst., the brethren of Verulam Lodge, No. 268, Bobcaygeon, received a fraternal visit from Corinthian Lodge, Peterboro'. W. Bro. Rogers, assisted by W. Bro. H. Winch, R. P. Boucher, Charles E. Stewart, performed the ceremony of installation, W. Bro. R. K. Connell, being installed W. M.; W. Bro. Chas. E. Stewart, I. P. M.; J. G. Edwards, S. W.; Wm.

Kennedy, J. W.; J. Kerr, Chaplain. W. B. Read, Treas.; J. H. Thompson, Secy. The third degree was exemplified by the W. Bros., and a very instructive and agreeable evening was spent.

Bro. Edward Moss, who died on Dec. 8th, last, whose will was proved on the 10th ult., bequeathed, amongst many other legacies, one to the Zetland Lodge of Freemasons of Montreal, of which deceased was for many years Treasurer.

DIED.—At New Hamburg, on 14th January, 1877, JOHN ERNST, JR., aged 46 years and 6 months. Deceased was a member of New Dominion Lodge, No. 205, and was buried with Masonic honors, over one hundred Masons turning out in Regalia, and about 2,000 people attending the Funeral. Our late Brother was well known in the vicinity and was highly esteemed by the Craft and his fellow citizens generally for his many virtues.

BAD BUTTER.—At the last session of the Grand Lodge of Tennessee, a case by appeal was presented for redress, in which a brother had been expelled from Masonry by his Lodge for selling "bad butter." From the evidence it did not appear that the butter was strong enough to appear as a witness against him, yet it was evidently strong enough to kick the owner out of the fraternity; although the sentence was modified by the Grand Lodge to suspension.

TWO TRIALS FOR ONE OFFENCE.

It is true that there is no Masonic law expressly touching the question, to be found in the Regulations or Ancient Constitutions. But the same may be said of very many principles that are adopted into Masonic law. All rules of right and justice, growing out of the relations of man to his brother man, though not found in the old constitutions, are universally accepted as binding upon Masons. The very design of these rules is to defend right against might—to protect the right of the individual against the might of the many. And Masonry, more than the civil law, more than any law save that of the New Testament, teaches that the rights of the individual must be sustained.

As under the civil law a prosecution for an offence is a contest between the government representing the whole people and an individual—so under the Masonic law a prosecution is a contest between the fraternity and the accused.

One of the early concessions, and, as it has ever been considered, one of the most important concessions won by the people from arbitrary power, was that no one should be twice put in jeopardy for the same offence. So jealous were our fathers in respect to this, that no constitution has ever been framed, in which this principle was not expressly embodied. It is the result of the wisdom of past ages, and is sustained by the support of nearly all the civilized world. If, as is universally admitted, it is a wise and just principle in the administration of civil law, it follows that it is a wise and just principle of Masonic law; for a man is no wiser as a Mason than as a citizen, and he should be at least as just as a Mason, as he is as a citizen.

But it is said that under this principle the guilty may escape just punishment; this is true, since men are not perfect, and no more so as Masons than as citizens; but the same would be true under any mere human system. The evils that would result from the opposite rule would be much greater than the occasional failure of justice. It would open the door to the accuser, to renew the charges and compel a trial thereon as often as he pleased. The result would be an interminable wrangle in every Lodge in the land. Innocent parties would be subjected to repeated accusations and trials, and harmony would never again be known among us. This would not necessarily be the result of malice; for it is almost the universal rule that the defeated party in such a trial firmly believes that the decision is wrong and unjust, and if he could have a new trial he could show it, this is human nature.

Let us not reject rules which the wisdom of ages and all nations have established for the protection of the one against the many—for the defence of right against might.—*Josiah H. Drummond.*

Most of the shadows that cross our path through life are caused by standing in our own light.