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THE CRAFTSMAN;

AND

CANADIAN MASONIC RECORD.

Bros. T. & R. WHITE, }
Publishers. }

'The Queen and the Craft.'

} \$1.50 Per Annum,
in advance.

VOL. IV.

HAMILTON, ONT., MAY, 1870.

No. 8.

MASONS AND MASONS.

—
FOR THE CRAFTSMAN, BY G. S.

CHAPTER VII.—LIGHT.

So the name was given boldly enough under all the circumstances. The bushranger heard it thoughtfully, and then repeated it slowly.

“Henry Haywood! I thought so. Sir, you are safe. We have no demand on you.”

Where was it that voice had once struck upon my ear before? How was it that that figure seemed familiar as the recollection of a dream?

These two questions I pondered meditatively as their subject walked up the line. It is unnecessary here to recite the terms he made in doing so for the future ransom of his victims. Unnecessary, because these terms were never to be exacted, and thus came the reason why.

Their negotiation had occupied a full hour or more. Till there came a curiously strange rustle down the west-wind, and the brigand had paused to turn his head and listen. His band were gathered idly round, smoking short black pipes for the most part, and chatting idly over their recent outrage-reminiscences, and present prospects of plunder. At a wave from their leader's hand, they had sprung to their feet, on the alert once again, and making nimbly for their horses picketed within the cover. No light cavalry corps ever answered more promptly to the call of Boot and Saddle.

And then—then there flashed a gleam of white and blue, of shining pistol-barrel, and of glancing sword-blade, and there was a fight roaring and clanging among the Acacias, such as those who looked upon it never wish to see the like of once again.

How long it lasted, I do not believe that there was one of us could tell. The troopers had come down in force, attracted by the maddened run-away horse of their comrade, broken away from our party at the first brush in which he had been shot down. They gave no quarter and got none. But they had all the advantage of their enemies' surprise, and of their own preparation, and the issue was never for one moment doubtful. Only when the field had been fairly won, there were other wounded men lying there, and Death itself had paid a second ghastly visit to the scene of the ambushade.

By and bye came the lull of complete victory, and we were unbound to render thanks for our liberation. The captain had, with the majority of his followers, saved his neck for the nonce, but not without a sharp struggle. He had been badly cut over the head with a sabre, and his bridle arm hung limp and useless, as he managed to gallop free into the open. There was, of course, a hot pursuit, but an ineffectual one; for the horses of our friends were jaded, and incapable of pressing the fugitives, who rode, as they well knew, for life and death,—the freedom of the bush or the Bathurst gaol.

With some men, at least, the perceptive faculties become confused in the presence of strong excitement and imminent peril. In my case it was not until I came, the last of all the prisoners, to be unbound, that I recognized the hand that cut the cords.

It was Fred Lockyer's!

Through the whole memorable day, this had been the incident most amazing of all. And those who read this feeble and imperfect narration of the adventure, will not wonder if he who essays to write it had no words in which to greet the startling rescue presented in such startling fashion.

Lockyer, looking gravely into my fascinated eyes, was the first to break the bewildering silence. "I am glad, Mr. Haywood," he said, "to have been of the party who have saved you. It was the merest chance that I and my friends"—two other civilians who had accompanied him, and were then busily attending to the wounded, and covering those for whom all other ministry was unavailing—"happened to fall in with the troopers just before we met the horse, that brought us down in time. His own blood and his empty saddle let us know that there was something wrong close by, and he fell of his own accord into line, and made the guide to where we found you, just in time. I owe you a return for much kindness, and I am glad to have begun to pay it back, even by instalments."

Still I could not answer intelligibly. There was something that choked utterance, beyond a few incoherent murmurs; and then I was standing alone, and still stupefied, while the line of march was being

formed, and the coach being roughly rigged, as an ambulance waggon and a hearse.

I, who write this, was not required to remain at Bathurst for the inquest, there being plenty other equally competent witnesses, and the several verdicts of Wilful Murder or Justifiable Homicide being reasonably assumed as matters of course, and merely formal. So what little time I could spare in my anxiety to return to Nelly's reassurances could be made available to search out Fred, or at least to gather tidings of his doings and position. In his latter there was no difficulty. Lockyer was well known in the West, it seemed, and well liked, too. Settling there almost immediately after my losing sight of him, and patiently applying himself to faithfully work out a certain small station interest he had somehow managed to purchase, it took but brief acquaintance to establish him as a general favourite among all the squatters round. Dashing, winning, accomplished and high-bred; an expert in almost every manly pastime that Englishmen are wont to love; able, on occasions, to shoe his own horse, as well as to bleed or groom him, and still keeping the light, half-ladylike, snaffle hand, that distinguished him long ago in the Shires,—it was little wonder that Sir James' disinherited heir should have fairly stolen the hearts of these haughty equestrian Shepherd Kings. Little wonder, indeed, for he had been trained in a school valuing muscular power and endurance only second to sheer pluck, and moreover knew the ways of bird and fish, and all game creatures living, pretty nearly as well as Mr. Frank Buckland. And then, of course, the simple country gentlemen could know nothing of how he had stolen my money!

That grating recollection it was that checked effectively the grateful impulse to find and thank him for his seasonable act of gallantry. There was no need to regret his prosperity or his popularity, much less to interfere with either; but, with equal certainty, was there no need, because he had shown some grit in the skirmish, to forgive him inconspicuously for his treason to common honesty, his infidelity to every principle of friendship, his outrage of every canon of the Craft he had so hypocritically claimed to love.

The affair made some little stir in the papers; all the more so from the fact of one of the party of captives, the present narrator, being just then in journalistic capacity. But, after all, "sticking-up" was too common a pastime in those days to create any abiding excitement in isolated instances; and, with the exception of poor Sir Frederick Pottinger, who has since gone to his own account, and whatever other officers made it their duty to hunt down the outlaws, of whom there were many bands in the baronet's district, our little brush, with its own incident of cruel murder, and its own sequel of dashing rescue, was

soon enough remembered only by those who shared its excitements and its peril.

And by Nelly of course. She was jubilant over the honorable mention of Lockyer in the *Sydney Morning Herald*, for I felt that at least I owed him so much, and gave him all the thanks and all the fame that newspaper recital is capable of affording. And with that particular issue if Miss Fenchurch could not easily paper her bed-room it was no fault of either her friend who addressed the package, nor her friend's husband who paid the postage thereon.

There was some satisfaction after all in this communication, for it appeared in some mysterious connection to make itself the herald of a better state of things, and unaccountably the first advance towards at least the prospect of reconciliation. Poor old Sir James was growing old and feeble and was very lonely besides, and his heart yearned once again for the pet of his bluffer years. And, making no secret of his changed and softened mood, and there being no other favorite to interfere, Mr. Leadenhall quite naturally began to view his niece's forbidden engagement in a different light, and to hint graciously that he should not be sorry to see Miss Charley's *fiance* home again. But then nobody had known where he was until now, and though I could hold my tongue about his treason to myself, and could bring myself to hope that a solitary instance of having yielded to strong temptation might, under happier circumstances, be honestly atoned for, and although I was indisposed to keep up past rancour forever or to lose all faith in the possibility of repentance even for so shameful and so cowardly a crime—yet, not for all, could I open, or allow Nelly to open, negotiation with the criminal whose false face, whoever else might choose to greet it, could never be welcomed beneath roof of ours. And a course of post took four months if not five, all which delay was necessarily further involved.

It was during this interval that the very wickedest bushranging gang of all was broken up, and its leader, the notorious Captain Gilbert, captured after hard fighting and the receipt of some ugly wounds. The excitement was intense through the country, where there was much misdirected sympathy for the youth, the generosity, and the defiant, fearless bearing of all those road gentry. And this sympathy expressed itself pretty plainly too on the day when the prisoner was led into the Bathurst dock, hobbling painfully on crutches and listening listlessly and wearily, and with never a show of resentment nor even of interest, to the curt but comprehensive evidence of his capital crimes, to the fruitless effort of the counsel assigned to defend him, to the unhesitating verdict of the jury who doomed him to die, and to the stern, inexorable words of the sentence from which the judge gave solemn warning that there could be no appeal. Once only had he seemed inclined

to speak a word in his own exculpation or explanation. But those who were there said that, when he had painfully risen to his feet to do so, his handsome aristocratic face flushed from its deathly paleness into rosy red as the first faint words were uttered, and that he sat down choking before even a reporter could gather what he would mean. Even down among ourselves there could not but be some weak, sentimental, maudlin, if you will, compassion for so winsome a scoundrel, and much sincerely expressed and earnestly felt sorrow for the miserable misuse of gifts so brilliant and so highly prized.

So that on reaching the office on Hunter street, one memorable afternoon, it was with anything but pleasurable emotion that I read the following note handed me by the chief clerk of the business department. It was, as may be seen, curt, imperative, and mater-of-fact, and had been purposely written on one of our ordinary "detail" forms.

S. M. H., 19th April, 186—.

SM,—You are detailed to report Gilbert's execution at Bathurst, on Monday morning. You will leave at once to be there early on Saturday, and will at once seek an interview with the condemned man. A synopsis of any statement he may voluntarily make you will send on by wire. Also a brief report of the execution, say a column in all. The details by mail, at length, according to your own discretion.

Yours faithfully,

JOHN FAIRFAX, General Manager.

Mr. H. Haywood

I went straight up to the chief editor's room and found him in and busy. "Where's Mr. Fairfax?" I questioned sharply.

"Gone down this morning to Melbourne. Left a note for you, he told me, down stairs."

"Read it. What does he mean by shoving this on to me?"

West took the paper and read. "It's unpleasant duty," he assented, "but you must go. We talked it over early and there's no one else to send. And the government, strictly between ourselves, have good reason to fear a rescue, or at least a row, and the matter becomes, therefore, important. I am sorry for you, and so is the governor, but unless I went myself there is no help for it."

The idea of the doctor, sworn enemy to capital punishment in any case, standing on the drop beside a death-doomed criminal was too absurd to be entertained. So, after some little consultation as to style and amplitude, I went grumblingly home to prepare, and that same evening was suffering the torments of sea-sickness, as a stiff northeaster forced down a lively head sea against the track of the Clarence River steamboat.

The worst of the whole duty was the interview so unceremoniously commanded. It is hateful to see a man hanged certainly, but it is ten times more hateful to be compelled to worry his last poor hours of life with impertinent newspaper questions. But, there was no help, and

so, after about the meanest breakfast upon record, I proceeded desperately to the gaol, and presented my formal credentials there.

"Gilbert is very low, and won't see you nor anybody," was the grateful reply to my application. "He won't even see a clergyman, or say what church he ever belonged to, and the Sheriff has given strict orders that no one is to disturb him."

To make sure of a faithful, though ineffectual discharge of my duty, I resolved to gain permission from the last-named official for one attempt more. He accompanied me back to the gaoler, and my professional card was taken in, as a matter of routine, and with no expectation by anyone of shaking the prisoner's resolve.

The gaoler came back irresolutely. "He wants to know, sir, if you are the Mr. Haywood who was in the party stuck up last October with the Eastern mail."

Till then it had not been known, to me that it was Gilbert himself who had questioned me that day. There were so many of these bandit leaders, and my mind had not been fixed upon him particularly. But, when the interrogation was thus strangely and expectedly put, it was easy to wonder at the want of previous identification.

"Yes, I was there, and he spoke to me—respectfully, almost kindly. But I never saw him before, to my knowledge."

"Then, sir, he bade me say that if you was to call to-morrow forenoon he'll receive you; but not till then."

Which of the three standing there in the gaoler's little parlor was the most amazed, it would be difficult to say; but there is no doubt as to which was the most annoyed and disgusted, or as to which accepted reprieve, even till the morning, just as the convict himself might have accepted a delay in his execution.

Implacable rose the sun behind the mountains. Implacable tolled the church-bells for the morning service. Implacable moved the hands upon the dial towards high twelve. And most reluctantly presented himself, the writer, in the little parlor once again, upon the most distasteful errand peculiar to his exacting profession.

As the key turned heavily in the lock, I wondered if it grated more upon the ears inside than upon those without. Apparently not so, for he was quietly asleep on his stretcher, his head resting peacefully on his arm, and his face turned to the wall—as men turn their faces to the wall who expect but one Visitor!

"I don't like to wake him now," I stammered. "Better go without what I want than rob him of a sleep that takes him out of suffering. It would be too cruel," and I was moving back into the corridor.

But the gaoler had already touched him lightly on the arm, and spoken to him by the familiar title,

“Captain!”

He never moved. “Captain Gilbert! here’s Mr. Hayward to see you, as you wished. It’s close on twelve.” Then, bending lower to rouse him up in earnest—“My God, sir, he’s dead! Dead!” in a stifled sort of shriek, “~~dead!~~ and escaped them after all.”

And if ever I heard with pleasure that one word spoken of anybody, I heard it then; for I was myself of Dr. West’s, school and loathed hanging. Besides, there was the unutterable relief of having escaped the necessity of tormenting him.

“Dead,” whispered the man reverently and trembling. “Dead, and left Jack Ketch behind, waiting for nothing! Dead, without as much as the surgeon to do a thing to help him! Dead, and not a minister to say a prayer for his sinful soul!”

Not as much as a minister. He had refused them admittance of every creed; and the Visitor, for whom he had turned round to wait, was one with no words of comfort, but one whom it is impossible to deny—

“The Shadow, cloaked from head to foot,
Who keeps the keys of all the creeds.”

No words of comfort, did I say. Ah! which of us two could dare to tell, or which pretend to search into the infinite experience of him, so calm and still down there before us, to whom the Grand Secret had been already made plain?

He was past help of all, priest or physician; and when we turned round his face, and thus made sure, the face was the face of Ernest Vane.

Strangely altered from what he looked, in his bright young joyousness, on board the *Ashburton*, and won Nelly’s friendship and gentle kindly recollection for many a year later by his pleasant, light-hearted, cheery, off-hand, yet absolutely well-bred manner. Strangely altered, too, from what it must have been that morning in the Pass of the Ambush, when the crape covered it from my recognition, but when I wondered vaguely where I could have heard its voice before. Strangely altered, not the face only, but the whole well-knit muscular form, by wounds and suffering and privation and imprisonment—by remorse for what was past, and by, perhaps, apprehension of what was to come.

In the dead man’s hand was a packet, addressed to me. I took it mechanically, walked down to the telegraph office mechanically, wired off my half-column mechanically, and then walked a mile into the bush mechanically, before I could compel my mind to wonder why Ernest Vane should have chosen such a messenger for what I presumed to be his final commands.

Here is the letter, word for word :

Sunday morning.

MR. HAYWOOD.—If I don't see you to-day, and I may not, there is something I wish to say. You were kind to me that little voyage together, and I should have been grateful, but your money tempted my reckless poverty, and I took it. From the hotel, you remember, the day before I went away. Since then I have gone to the devil every way. There is no use going over that now, though,—I don't want you to forgive me; but I do want you to do something else. You know my father, and you know old Sir James. Tell them both—gently if you can—but tell them, that all the evil stories they ever heard of Fred belonged rightly to me, and were, by my wickedness and jealousy, diverted to his discredit. For my name is not Vane any more than it is Gilbert; but it is, I am ashamed to say,

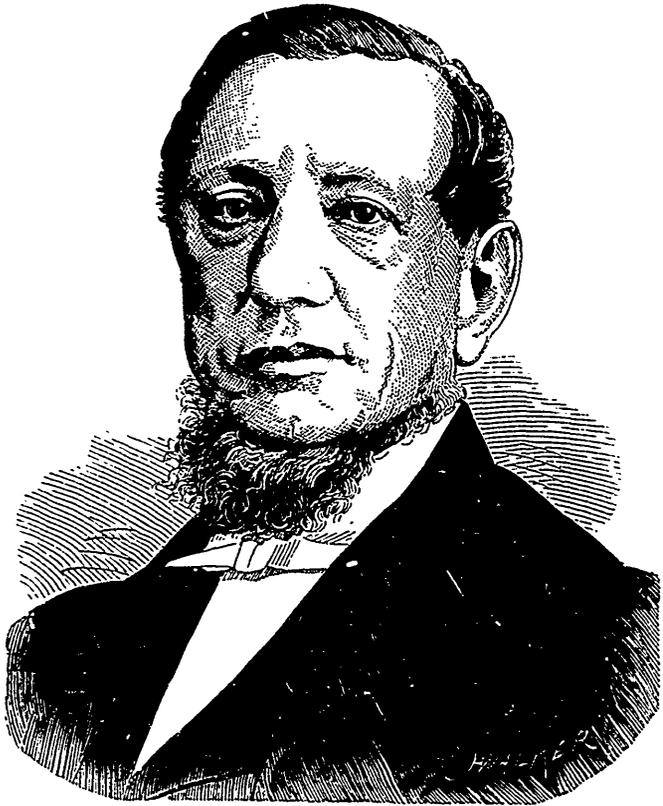
FREDERICK LOCKYER.

Frederick Lockyer! So the explanation of our mystery had come at last, itself more mysterious and terrible than the tangle it had unravelled. Not Gilbert, as they called him; not Vane, as I had known him; not even Lockyer, as he called himself—for, as we all learned later, his father had died weeks before, and the man who was to have been hanged next morning was actually, at the moment of his escape, the Right Honorable Frederick, eighth Baron Mortlock, of the peerage of the United Kingdom.

This story is now told. For, it were tedious to recount, what every reader will anticipate, the *eclaircissement* that took place between myself and Fred, and the subdued triumph of Nelly and joy of all three in the last visit of the man whom her womanhood had intuitively vindicated, and the brother whom my Masonry had failed to hold above suspicion, to the quiet, pretty cottage *ornee* on Lane Cove, that had replaced Burrane. Nor need I tell how we kept the wretched peer's incognito preserved, and how we managed, after all, to obtain him decent burial, although already dead in law when the Visitor before spoken of so mercifully came. How or why it did come, that is upon what scientific principles could the visit be explained—not even the doctors could decide. There is a higher law above any that physicians know or surgeons can expound, and there is a Higher Power above all justice of ours that can interfere to stay the blind motion of its bungling hand.

When Nell next embraced Charley, a cockatoo looked gravely on just as I had seen him looking on in dear old Sydenham. This time the perch stood, however, on the steps of Kennington Grange, and the bird was a direct importation of the Grange's master, as a souvenir for the Grange's mistress of long, weary days of doubt and misconstruction and hardship and exile forever happily gone by. Misconstruction and doubt and misery to which until this present CRAFTSMAN reaches her Charley will have had no key, nor yet fancies to what sin her rejection of her husband's cousin and namesake drove the latter in his mad despair. As it is, I don't know whether Fred will show it her.

But I do know that he will accept from his old friend whatever mora



WILLIAM MERCER WILSON, LL.D.,

FIRST GRAND MASTER

OF THE

GRAND LODGE OF A. F. & A. M. OF CANADA.

of fraternal confidence and affection this story has been made to convey, as an earnest protest of repentance for old injustice, and that he still retains enough of the Junior Deacon enthusiasm to welcome it more heartily because the protest is thus made public—so that it may speak, not merely personally but to the whole Craft of our common love and honor, pointing out to each brother within hail how slow should we be towards suspecting the fair fame of one another, and, by its contrast of his firmness and another's levity, teaching that through the world and through the lodge there are indeed Masons and Masons, and that only within the shelter of the Supreme Grand Lodge of the Infinite can the most steadfast brother now working below be assured of protection against involuntary wrong or of security from the remorse of frailty.

[THE END].

COLONEL WILLIAM MERCER WILSON.

With this number of the *CRAFTSMAN* we present a portrait of the first Grand Master of Canada, whose masonic fame needs no herald either in the Dominion or the United States. At the same time we have pleasure in supplying some slight details of his career, necessarily brief through our own contraction of space, and necessarily inadequate as regards his valuable services.

Dealing first with his Grand Lodge connection, we have then to record that, on the establishment of the supreme Canadian body in October, 1855, Col. Wilson was elected its first Grand Master. He continued to occupy the chair for nearly five years, but was permitted to retire in 1860, only to be again chosen six years later with great unanimity, and occupying the Grand East until July, 1868, when, in consequence of his appointment to important judicial office, the Colonel declined to offer himself for re-election.

Ever indefatigable in the discharge of his important duties, the Grand Master, during the early years of the Grand Lodge, spent much time, toil, and money, in visiting the sister Grand Lodges of the United States, in all of which he was received with true masonic kindness and courtesy, and with the respect due to his exalted position and fraternal worth.

He also personally visited a majority of our Lodges, both in Upper and Lower Canada, and did good service to the Craft in awakening the then dormant interest in matters of masonic moment, laying many corner-stones and getting many trowels, delivering addresses and lectures almost ubiquitously, and receiving marks of regard and appreciation innumerable, in the shape of presentations of the most varied character.

Among these latter we instance the following, as an acknowledgment of peculiar pride:—

Presented by the Grand Lodge of Canada, in virtue of a resolution passed at its eighth Annual Communication, held at the city of Montreal, July 8th, A. L. 5863, "an elegant, carved oak case, containing complete silver sets for breakfast, dinner, and tea, valued with the engraving, &c., at about \$1,000, and bearing the following inscription: 'Presented to the Most Worshipful Brother William Mercer Wilson, Esq., LL.D., by the Grand Lodge, subordinate Lodges, and his brethren of Canada, as a testimonial of their sincere regard and respect, their appreciation of his high qualities as a man and a Freemason, and an acknowledgment of his valuable services at the formation of the Grand Lodge of Canada, and as its first Grand Master, which high office he held for five consecutive years, viz., from 1855 to 1859 inclusive.'"

Referring to his earlier masonic progress, we find that he was initiated at Simcoe, in St. John's Lodge (now called Norfolk Lodge), on the 11th June, 1840. Was passed and raised 9th July of same year; elected Junior Warden in December following, and called to the chair in December, 1842, filling the office worshipful for ten years with brief intermissions. He had been exalted to the sublime degree of a R. A. M. in The Hiram Chapter, Hamilton, and, at the revival of the Prov. Grand Lodge on the 15th June, 1848, under patent issued by the G. L. of England to R. W. Bro. Sir Allan Napier Macnabb, was appointed G. Pursuivant, officiating as Grand Orator at the ceremony of laying the foundation stone of the Town Hall at St. Catharines, on the 30th October of same year, one of the most splendid and numerous-attended masonic displays which had ever taken place in Canada.

During a visit to Europe in 1851 (as delegate from the Provincial Agricultural Society to the Great Exhibition) he availed himself of the opportunity of searching the archives of the G. L. of England, for information as to the early history of St. John's Lodge, of which he was then master. He also visited many Lodges in France, and there acquired that intimate acquaintance with home and foreign masonry which, in a higher station, he turned subsequently to such useful purpose.

The wide-spread reputation throughout the continent deservedly enjoyed by the subject of our memoir, is evidenced in the fact that a masonic district and several lodges of Canada bear his name, and that his addresses have been extensively quoted throughout the United States, of many of which lodges he is honorary member; while the subjoined enumeration of some of his masonic dignities will show that his estimation has not been confined altogether even to our own and the neighboring commonwealth:—

On organization of the Grand Chapter of Canada, in 1857, elected First Grand Principal.

On the 18th February, 1862, installed as Knight Companion of the Order of Masonic Knights Templar, in the *Richard Cœur de Lion* Encampment, at London, Ont., and presented on same occasion with a full suit of the clothing of that degree.

On 21st Oct., 1864, enregistered as a Knight of Malta, and subsequently installed as Eminent Commander of the *Godfrey de Bouillon* Encampment of Hamilton.

On the 21st June, 1865, Col. Wilson, having proceeded to Halifax for the purpose, installed the First Grand Master of the Grand Lodge of Nova Scotia there.

On the 9th May, 1866, appointed Grand Constable or Mareschal of Grand Conclave of England and Wales.

On the 28th August, 1866, appointed to the honorary rank of a Past Deputy Provincial Grand Commander of Knights Templar, in Canada.

Is an honorary member of many subordinate Lodges, both in Canada and the States, and Grand Representative of the Grand Lodges of Illinois, San Domingo, and Cuba.

Is also an honorary member, with full privilege, of Ezra Chapter, No. 23.

Degree of LL. D., conferred by the University of Kentucky.

Turning to the story of his secular life, we have but to relate that Colonel Wilson was born in Scotland on the 24th August, 1813, and emigrated to this country in April, 1832, receiving, next year, the appointment of Commissioner of the Court of Requests. For three years, during the Mackenzie rebellion, he actively commanded a troop of cavalry, and did dashing service on more than one occasion. In 1839 he was appointed Clerk of the Peace and Clerk of the County Court of Norfolk; in 1842, Registrar of the Surrogate Court; in 1848, gazetted as Lieut.-Colonel of Militia; in 1853, called to the Bar of Upper Canada; in 1858, appointed County Crown Attorney; from 1862 to 1865 served as Warden of Norfolk County; in 1869, tendered his resignation as commanding officer of the 3rd Battalion, Norfolk Militia, and was allowed to retire retaining his rank—a special Gazette in which his past services were noticed in most complimentary terms, being issued, and an engrossed copy forwarded to himself by order of His Excellency the Governor General.

Such is a brief outline of the biography of the distinguished brother, a presentment of whose well-known lineaments makes the frontispiece of our present number. For those by whom he is personally known, there is no need to speak here of his private worth or social qualities. For those outside his immediate circle of acquaintanceship, we are content to permit even the above condensed record of his services and honors to tell their own unvarnished tale.

OUR QUEBEC BRETHREN.

As promised in our last number, we now proceed to consider some of the grave questions raised by the premature action of certain brethren in the Province of Quebec, in attempting the formation of a Grand Lodge within the territorial jurisdiction of the Grand Lodge of Canada; and while expressing our honest convictions upon the various points at issue, we would, at the same time, state that we claim no higher authority for our utterances, neither do we assume any right, arbitrarily, to dispose of them, further than the right which belongs to every member of the Canadian craft,—to express his peculiar views from his own stand-point.

We do not propose at present to discuss, in extenso, the *legality* of the recent movement; for to us, as faithful adherents of our Grand Lodge, the decision of that Most Worshipful Body is binding and conclusive. In connection, however, with this branch of the subject, we may briefly refer to one or two points, which those who sustain the movement appear to consider as conclusive of its legality. The first of these which we notice is one which is brought forward very frequently, and which is regarded as incontrovertible: "It is alleged that it is a well-established law of Masonry that masonic and political boundaries are co-terminous." We at once admit that this principle has been adopted, and generally acted upon in the neighboring republic, and also that it has been found convenient in practice; but we would ask where was this *law* to be found fifty years since? But were we to grant, for the sake of argument, that it is a *well-understood law of Masonry*, we must still contend that it does not apply to the case now under consideration; for our boundaries are precisely the same to-day as they were in 1855, when the Grand Lodge of Canada was formed, and we most distinctly deny the right of any legislative or executive power either to increase or diminish the territorial jurisdiction of a Grand Lodge of Freemasons.

It is also asserted that the Grand Lodge of Canada never exercised *supreme*, but only *concurrent* authority, in Lower Canada, because, forsooth, certain foreign Lodges, after the formation of the Grand Lodge of Canada continued to work under their original warrants; and a writer on the subject sneeringly professes to enlighten us on this point, by informing us how fearfully mistaken we are when we assume that these Lodges were only working by permission of our Grand Lodge, while in fact we were never consulted on the subject. This same luminous writer triumphantly proclaims his recollection of how the Grand Lodge of Canada *begged* and *prayed* for a recognition, and how

glad they were to obtain it on *any terms*! The address presented to the Grand Lodge of England, which was but a copy (*mutatis mutandis*) of those presented to every other existing Grand Lodge, has been long considered as one of the ablest and most dignified documents which ever emanated from a new Grand Lodge, the sneers of this new Solon to the contrary notwithstanding; and to those, if any such there be, who still require information as to the arrangement by which these Lodges were permitted to continue their work under their foreign warrants, we would refer them to that portion of the very interesting and important correspondence which took place between our first Grand Master and the Earl of Zetland, which will be found in our printed proceedings. On referring to these documents, it will be found that in Lord Zetland's letter of the 23rd March, 1859, he claims that those Lodges hailing from England, which preferred continuing under their English warrants, should be *permitted* to do so. This point was willingly conceded by our Grand Master in his letter of the 23rd April, 1859, in which letter we also find the following unmistakeable declaration of the rights of the Grand Lodge of Canada:—"I hold (says Grand Master Wilson), that from the establishment of this Grand Lodge, in 1855, the *supreme* authority in all matters masonic, relating to this Province (Canada), became and was vested in that body, and that, consequently, the power of Grand Masters of other jurisdictions to appoint, or even to continue, such a class as Provincial officers, then ceased and determined forever. I have no hesitation in stating that, were any Grand Lodge now to grant a warrant for the opening and working of a masonic Lodge in this Province, I would feel it to be my duty promptly to pronounce the members of that Lodge as an irregular and clandestine body, and, by special edict, forbid all communication or intercourse with them; and in this course I feel satisfied that I would be sustained, not only by every well-informed Mason, but also by every well-regulated Grand Lodge in the world." The reply from Lord Zetland to this letter, written by him on the morning succeeding the June meeting of the Grand Lodge of England, proves how frankly and fully the noble Lord and his Grand Lodge accepted the conditions, and admitted the sovereignty of the Grand Lodge of Canada. His Lordship, with that courtesy and fraternal kindness for which he is so eminently distinguished, says that, "In advance of the official notification of his Grand Secretary, I will not suffer a post to elapse without informing you that the Grand Lodge of England participates with me in the gratification I feel at the termination of all difficulties, &c." We feel satisfied that our readers will agree with us that neither in the address, nor in the letters quoted from, does there appear any *begging* or *praying*; but, on the contrary, they will readily allow that the Canadian "trump masonic" gave no

uncertain sound in thus asserting our claim to supreme authority over both Upper and Lower Canada.

We shall now proceed to consider some of the other points raised by this controversy, although perhaps it may be supposed that in thus summarily disposing of the question as to the legality of the recent movement, we leave but little to discuss, but, as *we* regard the matter, there still remains much of importance which will require the careful and prudent consideration of Grand Lodge in July. Thus far, our seceding brethren appear determined to maintain the position they have assumed as an independent grand body, and in this course they have been encouraged by a recognition from one of our sister Grand Lodges, the Grand Lodge of the District of Columbia. We have no hesitation in asserting it as our belief that if our Quebec brethren had only taken the proper means to satisfy the members of Grand Lodge that a separation was desired by them, no opposition would have been offered; the masons of Ontario could have no motive, either financial or otherwise, to retain them against their inclinations, and even now, as was publicly stated at the emergent meeting in December last, if our brethren would withdraw from the position they have prematurely assumed, and satisfy Grand Lodge that the desire for separation is unanimous or nearly so, that some means would be promptly devised by which their wishes could be constitutionally and amicably carried out.

In dealing with this matter, the rulers of the craft must not forget the grave responsibility which rests upon them, and that, however desirous we may all feel to see fraternal relations restored, we must not overlook the duty we owe to the craft at large, and this duty and this responsibility has been clearly defined by a talented brother, R. P. Stephens, Esq., in a recent letter, which appeared in the columns of a contemporary. For the benefit of our readers we shall here quote from the very able letter referred to:

“If we were to accede to the demands of our Quebec brethren, recognize their proceedings, and give our countenance and support to the doctrines they have enunciated, we should belie our conscientious convictions of what are the universal principles of Masonic law—discourage and virtually cast off the many lodges and brethren in Quebec who, in face of many temptations and difficulties, still stand true to their allegiance, and have a right to demand our sympathy and support,—lend our sanction to the doctrine that Ontario is unoccupied territory, and encourage subordinate lodges under our jurisdiction to withdraw their allegiance whenever moved by anger or caprice, and form themselves into a separate Grand Lodge, and command obedience—we should proclaim to our brethren throughout the world that the Lodges in any section of a country may legally separate from their parent Grand Lodge, and form themselves into an independent body, and that

for the last three years our whole legislation had been illegal. We may well pause before committing ourselves to an act which would involve consequences such as these, and we must remember also that we are under a solemn obligation to the craft at large to do nothing which will have a tendency to undermine our institution, or be subversive of its ancient and universally recognized principles.”

Another communication on this subject but written in a very different spirit, appears in the same journal. In this the writer professes to quote from a letter said to have been written by Dr. Mackey, to Grand Master Wilson, in which he makes this distinguished brother say,—“you are no longer the Grand Lodge of Canada, you will have to organize a Grand Lodge of Ontario!” We would ask why does the writer not publish the whole letter? perhaps it would not have answered his purposes to have done so. All that we feel inclined to say upon the point at present is, that if Dr. Mackey ever did express such an opinion, he must have done so in utter ignorance of our past history, both as a Grand Lodge and as Canadians. The same writer winds up with the following oracular and *fraternal* advice: “Let the Masons of Quebec but be true to themselves, and they will find no one more ready to cry *peccavi* than the Grand Lodge of Canada, and the loudest and most *contrite* among the whole to be the Grand Master himself!” Our seceding brethren may well exclaim “save us from our friends.” Articles written in this spirit may, for a time, “tickle the ears of the groundlings, but must make the judicious grieve,” and if the supporters of the aspiring Grand Lodge imagine that by such reasoning or by such writing they will secure the end they aim at, they will soon discover how much they have mistaken the Masons of Ontario. It has been asserted that the majority of the Lodges now forming the Grand Lodge of Quebec had never been formally summoned as Lodges to discuss the question, but that a majority vote was considered as sufficient authority to change the allegiance of the Lodge. We are disposed to receive this assertion *cum grano salis*, but at the same time the principle involved is one of the greatest importance, and this matter must be thoroughly investigated before arriving at any conclusion, for it is well understood and accepted that the majority of the members of a Lodge have no power, by any act of their own, to resign the Warrant, and that the assembling and working under it remains with the minority remaining faithful to their allegiance. It is also argued by some writers that in cases of this kind, masonic law and usage must not be applied too strictly, that, in fact, masonic law is all bosh!—that Masonry was made for man, and not man for Masonry!—therefore, that Masons have a right to choose their own paths—that Masonry is progressive, and the more rapidly Masons are made so much the better for Masonry. Now, we are not yet prepared to admit the entire correctness of these doctrines, for we firmly

believe that were it not for the law, both written and unwritten, accumulated and compiled during past ages, the result of the wisdom and experience of many years, the order could never have attained its present proud position in the minds and affections of an intelligent and enlightened community. It is true that Masonry is progressive, in as much as it leads man, when found worthy and qualified, from the darkness of ignorance, step by step, up to the full blaze of the perfect day! but that it is progressive in the sense these writers would imply, we most implicitly deny. They would fain have us believe that the old latin maxim, "*tempora mutantur et nos mutamur in illis*," applies with equal force to Masonry, and that we are justified in cutting and carving the work, laws and customs, handed down to us from our Masonic forefathers, to suit our own modern notions; when this belief has become general, and it is conceded that Lodges and individuals may do in Masonry what seems right in their own eyes, then we may indeed write "Ichabod" upon the portals of our temples, for our glory will have departed for ever.

Want of space prevents a farther consideration of this subject at present. We will therefore only say in addition that if our Quebec brethren are really actuated by true Masonic principles, if they honestly believe and can prove that the establishment of an independent Grand Lodge for the Province of Quebec is essential to the interests of Masonry, or even that the great body of the craft desire it, then they will without hesitation accept the olive branch held out to them by Grand Lodge,—abandon the position they have prematurely assumed,—meet us again on the old familiar footing, in our Grand Lodge in July next,—submit their case and their vouchers to the rulers of the craft, (and a more friendly or favorable tribunal they could not desire) and we pledge ourselves that they will be most warmly welcomed and masonically dealt with; armed with the sanction and best wishes of their brethren, they will at once receive a cordial recognition from all our sister Grand Lodges. In acting in this manner, our Quebec brethren will lose neither dignity, nor honor, but, on the contrary, they will command the admiration and respect of the masonic world.

Should a feeling of false pride, however, prevent our brethren from adopting the course suggested, then the responsibility must rest upon them, and history will record the result.

Our editorial was in the hands of the printer before the communications of Bro. Klotz and Bro. Murray, which both appear in this number, had reached us. There are several points raised by our correspondents to which we have already referred, and the space at our disposal will now only enable us very briefly to allude to some of the arguments and statements contained in them.

We feel satisfied that Bro. Murray has been misinformed, both as to

the composition of the committee appointed on the Grand Master's address at the December meeting, and as to the feeling which prompted that selection, and in proof of this we refer to the published list; his insinuation of "*the ring*" we regard as peculiarly injudicious, and not warranted by facts. With this comment, which we feel it our duty to make, we leave Bro. Murray's letter to the judgment of our readers.

There are many points in the letter of Bro. Klotz which require remark, but, for the reason already assigned, we must be very brief. We would desire, however, to dispute the correctness of the deduction which he draws from the quotation from Grand Master Simpson's address. The *right* of the Grand Lodge of Canada to constitute lodges both in Nova Scotia and New Brunswick, at any time prior to the formation of their Grand Lodges, has never been disputed; therefore, Confederation *per se* could not in any way affect that right. We must also say that we consider Bro. Klotz equally unfortunate in his interpretation of G. M. Wilson's remarks on the possible effects which might follow Confederation; these were well understood at the time, and to us his meaning is plain and simple. He merely says that Confederation must, to some extent, affect our Grand Lodge, because we are now politically united with other Provinces, in one of which there is already a Grand Lodge, which is quite as much a Grand Lodge of Canada as we are. He does not by any means admit that the G. L. of Nova Scotia is as much *the* G. L. of Canada as we are. How this argument of Bro. Klotz's strengthens his case, we entirely fail to discover. He then states that the Committee to whom this part of the address was referred reported in favor of a Dominion Grand Lodge. Now what is the fact? The Committee reported that *the interest of masonry required that, the present position, standing, and name of this Grand Lodge be maintained*, and expressed a hope that, *eventually*, the other provinces might unite with us in securing a harmonious and supreme masonic government in Canada! We at once join issue also in his assertion that it was ever admitted that Confederation extended the jurisdiction of our Grand Lodge, or that G. M. Wilson ever conceded the right of *any* Grand Lodge to establish lodges within our jurisdiction. The remainder of this voluminous letter is devoted to a review of the address of our M. W. G. M., which requires no special comment from us. Bro. Klotz, however could not allow the opportunity of mounting his old hobby, "the right of appeal from the chair," to pass unnoticed, and he favors us with his views on this question; we are a little surprised that so ardent an admirer of Dr. Mackey should venture to dispute his high authority on this point. Here is what is said in his book on masonic law:—"An appeal from the decision of the Grand Master is an anomaly at war with every principle of Freemasonry, and, as such, not for a moment to be tolerated or countenanced, &c.," but *quantum sufficit*.

A REVIEW OF THE SCHISM.

[Communicated.]

The first official remarks made in regard to probable changes in the territory and jurisdiction of the Grand Lodge of Canada, may be said to be contained in the address of Grand Master Simpson, in July 1866, at Montreal. The eminent brother, while referring to the Confederation of the B. N. A. Provinces, approved of the idea of a General Grand Lodge, having Provincial Grand Lodges in each Province, and concludes his remarks on this subject with the following:—

“ Before closing this part of my address, I would draw your attention to the important fact that so soon as the Confederation of these Provinces takes place, the Grand Lodge of Canada is necessarily placed in precisely the same position in regard to the Sister Provinces as the Grand Lodge of England, Ireland and Scotland, and may, at any time, erect Lodges in either of them.”

Thereby declaring it as a fact that the act of Confederation, which was a political change, did effect the status or position of the Grand Lodge of Canada, inasmuch that it allowed that body to erect lodges in Nova Scotia and in New Brunswick; which, before the Confederation, it could not do. The Board of General Purposes, to whom the subject of the Grand Master's address was referred, reported favorably upon the suggestion of a General Grand Lodge and Provincial Grand Lodges. The report of that Board being unanimously adopted by Grand Lodge, it follows, as a natural consequence, that the whole Grand Lodge concurred in that part of the Grand Master's address.

The following year, in July 1867, Grand Master Wilson, in his able address, says:—

“ The new state of political existence upon which we are now entering, necessarily brings up for our consideration the effect which it must, to some extent, have upon our position as a Grand Lodge. The name by which for many years we have been known and recognized in the Masonic world becomes now, it is claimed, a misnomer. The Grand Lodge of Nova Scotia, which has supreme authority in that section of the New Dominion, is as much a Grand Lodge of Canada as we ourselves are.”

This eminent brother also acknowledges that the political change brought about by Confederation affects the status and position of the Grand Lodge of Canada, thus endorsing the closing remarks of his esteemed predecessor. That part of G. M. Wilson's address having reference to a Grand Lodge for the Dominion was referred to a special Committee, consisting of M. W. Bros. Harington, Simpson, Bernard and himself, R. W. Bro. Stevenson, Graham and Moffat. This Committee, by the casting vote of the chairman, reported in favor of a Dominion Grand Lodge, while Bros. Bernard, Stevenson and Graham had voted in favor of a Grand Lodge for each of the four Provinces.

Grand Lodge adopted that report, and resolved that further discussion on that subject be postponed until the next Annual Communication. At the banquet in Hamilton, 10th October, 1867, Grand Master Wilson, in his speech, again acknowledges the change in the status and position of the Grand Lodge of Canada, by the political act of Confederation,

and suggests the propriety of a convention to discuss the subject. He says:—"The Grand Lodge of Nova Scotia, recently established, was, like themselves, now a Grand Lodge of Canada, and how the difficulty would be eventually settled no one could foretell. * * * * * The subject had occupied his attention day and night for a long time, and he believed that a convention of Masons from the different Provinces, to discuss the matter in a calm and dispassionate spirit, might result in such a solution of it, as would promote the interest of Masonry in British America, and he hoped that such a convention would soon be held."

At the same banquet, Deputy Grand Master A. A. Stevenson said that he was glad to be present for another reason, because he was afraid it was the last time they should all meet together. He feared that before another Anniversary there would be more than one Grand Lodge in Canada. He did not desire at this time to go into the argument on this subject, and he felt sure that if a separation came, the brethren of Lower Canada would part from those of this Province with the deepest sorrow; but the general feeling in the Province of Quebec and in Nova Scotia was that there should be an independent Grand Lodge in each Province. The Masons of Ontario would be able to get on very well should separation come, but those of Quebec would feel deeply the loss of their brethren in this Province.

Here we have the assurance of one of the most zealous Grand Lodge officers,—the then Deputy Grand Master, who so ably filled the office of President of the Board of General Purposes, for four years in succession, and whom the Grand Lodge rewarded for his zeal, talent and industry, by electing him Grand Master in July, 1868,—that what he, Bro. Bernard and Bro. Graham advocated in July, 1867, was endorsed generally not only by the brethren in Quebec but also by those in Nova Scotia, and had thus after a lapse of three months become his own firm convictions. And by this assurance the plan for a solution of the difficulty, just a few minutes before suggested by G. M. Wilson, was declared as not being in harmony with the views of two out of the four confederated Provinces, those two having already decided in the premises.

V. W. Bro. T. White, at said banquet, expressed the hope that his R. W. Bro. Stevenson had been somewhat precipitate in predicting so speedy a separation of the Grand Lodge. Proceeding further, we come to the letter of the celebrated Doctor Mcakey, who in reply to the letter addressed to him by G. M. Wilson and in answer to his questions, says that masonic and political territory is co-terminous; if a change be made in the political boundary there must be an equivalent change of masonic boundary. That the political union of the four provinces affects our Grand Lodge of Canada, to this extent, that we are no longer the Grand Lodge of Canada. Our locality being in the Province of Ontario, the Province of Quebec, which has been politically severed from us, now forms an occupied territory, and is open for the organization of a Grand Lodge of Quebec. That we ourselves will have to organize as a Grand Lodge of Ontario.

Now, this theory of "unoccupied territory" advanced by Dr. Mackey has been made the great stronghold of the Quebec brethren that advocate a separation; though the learned brother never gives any reason why the one-half of the territory originally comprised within the

jurisdiction of the Grand Lodge of Canada, should be and remain "occupied" by "unoccupied territory." Was it perhaps because the Grand Master happened to reside in Ontario? If so, the "occupancy" would be liable to change, and in the present instance, where the Grand Master resides in Quebec, that Province would be the "occupied" and Ontario the "unoccupied territory." This point was ably commented upon by R.P.S. in the *CRAFTSMAN* January 1868, and by "Cosmopolite" in the *Quebec Chronicle*. And the editors of the *CRAFTSMAN*, April 1869, regarding that theory, say, that the confederation scheme has made *no change* of political boundary as between Upper and Lower Canada, and that it can in *no way affect* the Masonic rights or territorial jurisdiction of the G.L. of Canada.

Here then we have at least *three* different views regarding the effect of the Confederation Act upon the status and position of the Grand Lodge of Canada. First, G. M. Simpson and G. M. Wilson assert that the Confederation Act *extends* the jurisdiction of the Grand Lodge of Canada, is as much that we may now establish lodges in Nova Scotia; while at the same time G. M. Wilson conceded to the Grand Lodge of Nova Scotia, the right to establish lodges in Ontario, Quebec, hence granting that G.L. concurrent jurisdiction. Second, Dr. Mackey declares that said Act *decreases* the limits of that jurisdiction, in as much that while formerly Upper Canada and Lower Canada were under that jurisdiction, the Confederation Act confines the same to Upper Canada (or, as it now is named, Ontario) alone; and he declares Lower Canada (or Quebec, as it now is named) unoccupied territory. And third, the *CRAFTSMAN* holding that the Confederation Act *in no way* affects the Masonic rights or territorial jurisdiction of the Grand Lodge of Canada; hence in a measure declaring Simpson, Wilson, and Mackey to be wrong; for if it in *no way* affects the rights or territorial jurisdiction, then the G.L. of Canada has no right to establish lodges in Nova Scotia, nor the G. L. of Nova Scotia any in Ontario or Quebec.

Matters thus remained in statu quo until July, 1868, when Grand Lodge assembled at London. At that communication, G. M. Wilson, in his carefully drawn address, says that the subject of a General Grand Lodge for our new Dominion has not been overlooked by him, although no special action has been taken in the matter; that the solution of this great question must be left to time, and to the calm consideration of the craft generally; that any exhibition, on our part, of too great a desire to secure this result, would, in all probability, only delay, if not entirely defeat, that union of the whole masonic body in the British dependencies here, which so many are so anxious to secure.

The further discussion on the subject of separation, as postponed by resolution of Grand Lodge in July, 1867, was anxiously looked for by a large number of brethren assembled at London in July, 1868; but, strange as it may appear, the very first attempt to open that discussion was interdicted or ruled out of order,—it was even held that any discussion relating to the dismemberment of the Grand Lodge was treason. By what process of reasoning it was held that a discussion on the subject of separation, which of course is dismemberment, would be treason in 1868, while in 1867 the R. W. Bro. Graham's powerful, if not even vehement, speech in favor of separation, by establishing a Grand Lodge for Quebec, was considered to be in order and never

interdicted, is perhaps beyond the comprehension of ordinary mortals.

For reasons, though not openly expressed yet nevertheless well understood, by at least a large number of the members of Grand Lodge, the subject of discussing the separation was not further agitated or pressed. G. M. Wilson, in the conclusion of his address, requested the brethren to relieve him from the cares and responsibilities of that office and position, and Grand Lodge thereupon deemed it wise to elect one of the Quebec brethren, our present M. W. Bro. A. A. Stevenson, their Grand Master.

The Board of General Purposes, in their report on G. M. Wilson's address, echoed his sentiments, and Grand Lodge, by adopting that report, concurred in the same.

It would be vain to conceal that at least one of the reasons for that election, was the hope that by placing one of the most eminent and influential of the Quebec brethren on the throne, further agitation for a separation would thereby be stayed, and that the Grand Lodge of Canada would be kept intact. Unfortunately, however, this proved to be an illusion. Reports from Quebec soon established that the agitation for a separation was carried on in that Province with undiminished vigor; and that Grand Master Stevenson apprehended danger from this agitation, is evident from his most urgent recommendation in his address to Grand Lodge in July, 1869, at Montreal, wherein he says:—"I am led to believe that there exists at present a very strong desire for *union* on the part of many of the officers and members of those Lodges still existing in Canada under the authority of other Grand Lodges, and I am given to understand that any pacific proposition which this Grand Lodge might see fit to make would receive their earnest and fraternal consideration. I would, therefore, warmly recommend the appointment of a special committee, to open negotiations with these brethren for the attainment of the object already indicated; and I urge this the more from the conviction I entertain that unless something is speedily done in this direction, the very existence of this Grand Lodge, as at present constituted, will be seriously imperilled. This vitally important question will not admit of delay, and therefore no time should be lost in adopting this or some other method for bringing about this most desirable object."

Here, then, G. M. Stevenson plainly informs Grand Lodge to the effect that the agitation is of such a magnitude that its effect threatens the very existence of Grand Lodge.

The Board of General Purposes, in its report on the G. M.'s address, recommended that the whole matter, in relation to the position of this Grand Lodge and its supreme jurisdiction, be left in the hands of the M. W. the Grand Master, to take such action as he may deem proper; and Grand Lodge confirmed the same.

In Grand Lodge at that session, no discussion on the subject of separation was brought up, it having been ascertained that it would not be permitted; but the more freely was it discussed outside.

Grand Lodge was closed, and many of the western brethren went home with the hope that ere long they would receive the glad tidings that the M. W. the Grand Master had been successful in bringing about *that union* of which he spoke in his address; but, alas! the very opposite was contained in the first news received from the east. Several

of the very Lodges supposed to be favourable to a *union* with the Grand Lodge of Canada, had openly declared themselves in favour of a Grand Lodge of Quebec, and joined the secession movement. Meetings had been held by a large number of the eastern or Quebec brethren, favourable to the formation of a Grand Lodge of Quebec. On the 25th September, a deputation waited on the Grand Master, requesting him to convene an emergent meeting of Grand Lodge, for the purpose of ascertaining whether the object of forming a Grand Lodge for the Province of Quebec can be carried out in a manner satisfactory to all concerned. A compliance with this request was refused: the reasons assigned by the Grand Master for such refusal being that the four deputies did not place before him any facts which would justify him in complying therewith; that the document itself, signed by four Past Masters, gave him no information whatever as to the reasons which actuated them in making such a request, nor did it furnish any particular relative to the meeting whose delegation they purported to be, except that it was "*large and influential.*"

The Grand Master, upon *learning* that a convention was to be held 26th October, for the purpose of forming a Grand Lodge for the Province of Quebec, and that it had been agreed that it mattered not what the nature of the reply received might be, it would not in any way alter their determination, conceived it his duty to summon those four brethren to appear before him on the 8th October, to give an explanation of their conduct; and they were summoned accordingly—three of whom fyled an appearance, the fourth disobeying the summons. Of these three, the Grand Master says, he received most unsatisfactory explanations; that they admitted that they had grievances to complain of; nor did they show any advantages which would result from a division of our Grand Lodge. He "*admonished with friendship and reprehended with mercy,*" and concluded his remonstrance by the assurance that *if it should turn out that there existed so strong a feeling on the subject as they pretended, the question might come up for discussion at the next annual communication of Grand Lodge.*

Here, then, the deputies were assured by the Grand Master that the discussion on the subject of separation, which in 1868 and 1869 had been treated as heterodox, if not even as treason, would be allowed by him as orthodox and in order. Unfortunately, however, the promise granting permission for that discussion was coupled with the condition that if it should turn out at any time that there existed so strong a feeling on the subject as the deputation then pretended: thus leaving the certainty of that discussion to subsequent and additional evidence, and giving the deputies ample room to infer that the evidence *then* before the Grand Master, on the strength of which he assured the Grand Lodge that its very existence was imperilled, and what the deputies told him regarding the subject, was not sufficient in itself to warrant him to grant that permission, nor to comply with their request regarding the emergent meeting. The deputies, after consultation with their friends, informed the Grand Master, on the 11th October, that they positively declined to withdraw themselves from the movement. On the following day the Grand Master received a circular, signed by seventeen brethren, calling a convention; to be held on the 20th October, to take into consideration the present state of Freemasonry in the

Province of Quebec, and to proceed, if so decided, to the foundation of a Grand Lodge for the Province of Quebec.

On the same day, 12th October, the Grand Master issued an edict prohibiting every brother under the jurisdiction of the Grand Lodge of Canada, from attending such convention, or taking any part whatever in any other meeting which might thereafter be called for a similar object. And he also, after an unsuccessful remonstrance with three of those seventeen signers to that circular, on the 15th October issued edicts of suspension against all the brethren whose names were appended thereto, excepting one who had recanted. On the same day of those suspensions, a counter circular was issued by three of the suspended brethren, speaking in a contemptuous and disrespectful manner of said edict.

On the 14th October, the R. W. Bro. Gutman, D.D.G.M. for the Montreal District, attended the lodge room for the regular meeting of Zetland Lodge, and assumed the chair for the purpose of opening that lodge, the W. M. being absent, but the immediate Past Master, who is also a P.D.D.G.M., being present. That I.P.M. objected to the D.D.G.M. opening the lodge, claiming it as his, the I.P.M.'s, prerogative in the absence of the W. M., to take the chair and to open the lodge. The D.D.G.M. insisting that he had the right to open the lodge, holds on to the chair and finally succeeds to open the lodge; he reads the Grand Master's edict, which then is ridiculed and declared worthless by the I.P.M.; the brethren assembled, or at least many of them applauded the remarks of the I.P.M., which brooks the endurance of the D.D.G.M., and who therefore suspends said lodge, takes hold of the warrant and carries it off. He then complains to the G.M. that a series of indignities were offered to his office, and his right to preside questioned; that a dreadful scene of uproar and confusion followed his attempt to carry off the Warrant, and that actual violence was only averted by interposition of the M.W. Bro. Bernard and one or two others.

Here then is a singular illustration of the duties of a craftsman, who shall judge with candor, admonish with friendship, and reprehend with mercy. The D.D.G.M. has no doubt a right to preside in every lodge within his District, but he must wait until the brethren assembled are formed *into a lodge*; the opening of the lodge is an indisputable right of the W.M., or in his absence of the I.P.M. For the D.D.G.M. to take the chair *before* the lodge is opened, and refusing to give up the chair to the I.P.M., as was done in the above quoted instance, is an usurpation of power, and it is not surprising that expressions of indignation were uttered by the offended brethren. The very commencement of that lodge meeting being constitutional, all the further acts of that functionary on that evening appear very problematical.—However, he deems it his duty to suspend the whole lodge, because one brother had spoken rebellious and unmasonic sentiments, and because some others had applauded—the punishment for *hissing* in Grand Lodge is even not half so severe.

This suspension, of course, induced the absent brethren, among whom was the W. M., and it also included the M.W.P.G.M. Bernard, who, probably in anticipation of resistance, had policemen stationed outside of the lodge, and by his timely and prompt interposition averted violence; for this act of violence he was rewarded with suspension. This is followed by the abstraction of the Warrant of the Lodge of Antiquity,

by the hands of a party unknown, but, by an anonymous letter, shown to be an act of retaliation. On the 19th October, the Grand Master, on evidence that Montreal Kilwinning Lodge had appointed delegates to the proposed Convention, suspended that lodge, and issued his edict accordingly.

On the 20th October the announced convention was held, and the brethren assembled, representing twenty-one lodges, constituted themselves into a Grand Lodge for the Province of Quebec. This caused the Grand Master to have circulars sent to our sister Grand Lodges, desiring them not to recognize the irregular and clandestine organization of the seceding Quebec Brethren. On the 10th November, the Grand Lodge caused to be issued summons for an Emergent Commissioner of Grand Lodge at Montreal, for the 1st December. On the 15th November, fifteen brethren, members of the suspended Zetland Lodge, petitioned the Grand Master to remove from them the suspension inflicted by the D. D.G.M., 14th October. Among these petitioners is M.W.P.G.M. Bernard. On the 18th November, the Grand Master was pleased to grant the prayer of the petition by removing said suspensions, and by appointing three brethren for the offices of W.M., S.W. and J.W., respectively, until their successors shall have been regularly elected and installed in their stead.

Unfortunately, we have never been informed for what breach of Masonic Law the Worshipful Master of Zetland Lodge, who, at the time his lodge was suspended was in the south to recruit his health, was deprived of his office and title as W.M., and another brother put in his stead, until his successor shall have been regularly elected and installed in his stead.

On that same 18th November several of the seceding brethren issued a circular to the brethren of Ontario, purporting to correct erroneous impressions, and to vindicate the action of the secessionists. In this circular the brethren make a most singular assertion, viz: that it is acknowledged by the best Masonic authorities, that the act of confederation places Ontario and Quebec in the position of unoccupied territory in reference to Freemasonry, that this is in accordance with Masonic Law, and in strict accordance with the precedents established in the United States. Now this assertion is *not* in accordance with Dr. Mackey's view, who distinctly says that by the Act of Confederation, the locality of the Grand Lodge is in the Province of Ontario, and that the Province of Quebec now forms unoccupied territory. The assertion may therefore be set down as the *fourth* view regarding the effect of the Confederation Act. That circular also informs us that as early as July, 1868, and prior to the meeting of Grand Lodge, a meeting was held at Montreal, by representatives from a large number of lodges, who resolved that immediate action should be taken to unite all different jurisdictions in the Provinces of Quebec and Ontario, under two separate Grand Lodges, and that the representatives to Grand Lodge were instructed to bring this matter before Grand Lodge in London, and to take immediate action thereon. Now if this statement is really founded on actual facts, then it appears that it had already "turned out" that there existed a very strong feeling on the subject of separation. The circular further says that the edict of the G.M. read at Zetland Lodge, threatened with suspension any mason attending the Convention 20th October. This is rather a stretch of imagination; the Grand Master only "prohibited" such

attendance without naming the penalty he would inflict upon the disobedient; though it might be naturally inferred that some kind of punishment was contemplated. The circular contains a complaint that contrary to well-founded expectations, no attempt even was made by either the Grand Master or the Grand Lodge for an amicable separation, and that even discussion on that subject was forbidden. In this complaint, unfortunately, there seems to be more truth than poetry. We are also informed that lodges in the Province of Quebec, holding under other jurisdictions than the G. L. of Canada, contemplated to immediately form themselves into a Grand Lodge of Quebec, and that this caused the new seceded brethren to take immediate action in the premises; that they issued circulars for holding meetings; that they requested Grand Master Stevenson to convene a special communication of Grand Lodge with a view to an amicable arrangement; that he had refused to comply; and that finally a Grand Lodge for Quebec had been actually formed. The circular winds up by declaring the suspension of Lodges and Masons, for the action they had taken in that matter, as unwarranted, illegal, and unmasonic, and expresses a conviction that the Masons of Ontario will do justice in the premises.

On the 1st December, Grand Lodge, in accordance with summons, met at Montreal. Here the Grand Master delivered his most elaborate address, and thereby gave his account of what had transpired in connection with the secession movement, of which nearly all the features have been mentioned above. He assures Grand Lodge that a re-action is setting in strongly; that scarcely a day passes without some application being made by brethren for information on the subject; and that whilst large numbers disapprove *in toto* of the idea of a separate Grand Lodge, a still greater number condemn the mode by which it has been attempted to be carried out. He explains that the reason why he voted at the Kingston committee meeting in 1867 in favor of a Grand Lodge for each of the four Provinces, was that the question discussed in committee was simply this: a Dominion Grand Lodge or a Grand Lodge for each of the Provinces? and he assigns to his temporary and sudden illness, the reason why an understood alteration in the amendment moved by him was not made. He doubts that G. M. Wilson ever gave a promise that he would summon Grand Lodge, and arrange an amicable separation. He discredits the statement that his election was influenced by the hope that it would cause a delay of the separation. Regarding his refusal to allow a discussion on separation, the Grand Master explains that his opinion then was as it is now—that it was not competent for any delegate to Grand Lodge, of his own mere motion, to bring forward a resolution either to dismember the Grand Lodge or to extend its jurisdiction. This opinion, pure and simple, the Quebec brethren in favor of a separation had no reason to question, as they did not claim to move in the matter on their own mere motion, but in accordance with instructions from their respective Lodges; and as they never obtained a chance in Grand Lodge to prove their instructions, we have no other evidence than their own assertions. The Grand Master also doubts that the Lodges under R. E. were decided to take immediate action in the matter; he contradicts the statement that the action of the delegates in forming a Grand Lodge for Quebec has been confirmed by their respective Lodges; he informs Grand Lodge that, to his knowledge, some brethren of eminence, who formerly entertained the

view that the Confederation Act affected the position and standing of the Grand Lodge of Canada, have been led to the conclusion that that political change did not affect the status or position of the same. He then ably argues that point, and he forcibly shows why he considers a separation is expedient.

No doubt it is greatly to be regretted that those eminent brethren, referred to by the Grand Master, did not deem it necessary to remove erroneous impressions by publishing the change of their views, and the reasons which led them to arrive at a different conclusion.

That elaborate address was submitted to a large committee to report thereon. The committee, in their report, declare the Province of Quebec masonically occupied territory, and still under the jurisdiction of the Grand Lodge of Canada; they condemn the action of those brethren who have presumed to form a Grand Lodge for Quebec; they recommend a prohibition of masonic communication with those brethren, and that those who fail to return to their former allegiance be summoned before Grand Lodge in July, 1870, to show cause why they should not be expelled. The committee confirms the acts of the Grand Master, and expresses a hope that the seceding brethren will return.

Grand Lodge adopts that report, clause by clause: partly unanimously, partly by a majority of votes. Several protests, and an appeal against the suspensions inflicted by the Grand Master, were read; but the Grand Master ruled that no appeal against any of his acts could be made to Grand Lodge. This startling and autocrat ruling has been fully commented upon in *THE CRAFTSMAN*, page 140, and *Gavel*, page 51. The brethren, immediately affected by that ruling which deprived them of what they considered their inherent and individual rights, felt so deeply offended that they, together with many of the Quebec brethren, who deeply sympathize with them, appear to be irretrievably lost to the cause of the Grand Lodge of Canada—thus widening the gulph that already had grown to such magnitude; while, on the other hand, that ruling did not fail to diminish the Grand Master's popularity among his Ontario brethren.

Grand Lodge was closed, and many of the Ontario brethren expressed their disappointment and regret that so important a meeting had terminated without having heard both sides of the question. Suspensions were continued over the heads of many of the most able, zealous and distinguished Masons that ever occupied a position in the Grand Lodge of Canada, and that for a cause on which, to say the least, a difference of opinion exists, for an act—*i. e.*, signing their names to a circular convening a meeting for taking into consideration the then state of Freemasonry in Quebec, and to proceed, if so directed, to the formation of a Grand Lodge for Quebec—which act by many was considered rebellious, while others, equally eminent, declared that act perfectly legitimate. Would any impartial observer conclude that such a treatment will tend to heal the break that had taken place, to smoothe the way for an amicable settlement, to allay the wounded feelings? Never!

The masonic press in Britain, in the United States, and in Canada, soon was heard on this subject, and many unequivocal opinions were given. One Grand Lodge at once acknowledged the new Grand Lodge of Quebec; several Lodges in the Province of Quebec gained the

original number that had seceded; bitter feelings, instead of being alloyed by time, as was prognosticated they would, became intensified; irritating, personal, and offensive articles, appeared in the public papers; Masonry was, by the profane, held up to scorn and derision, and it soon became evident that one of the greatest blunders ever committed in Grand Lodge, was to prevent a free discussion on the subject of separation, the worst result of which could hardly have been as bad as that caused by a refusal, as it is now presented to the world.

The time for acting upon abstract principles has passed, and the chance for so doing is irretrievably lost. No matter how logical our reasoning may be as regards the exploded and erroneous idea of unoccupied territory, the Grand Lodge of Quebec is now an established fact. They have taken possession of that territory; we cannot drive them out of it, nor can they drive us out of it by force; one party has to yield; they are determined to hold what they acquired, as they and others say, by right,—as we say by usurpation; they are the younger, the weaker,—we the other, the stronger body; they have erred in judgment,—we have been harsh in treatment; they are the offspring,—we the parent; they are Masons and we are Masons; we each and all claim to be the children of light, the advocates of peace and goodwill to mankind,—then let us, by example, show what we advocate by precept; let eminent brethren, who in private conversation have candidly expressed their opinion on the subject, come out at once openly and free, take the lead, and propose that by-gones shall be by-gones, that we will one and all accord a fraternal greeting to the Grand Lodge of Quebec, leave the arrangement of minor affairs to a joint committee; and we may then once more have the pleasure of witnessing the grand triumph of the principles of Masonry over the passions of frail human nature, as we, or at least many of us, witnessed at Toronto in July, 1858. So mote it me!

OTTO KLOTZ.

PRESTON, 15th April, 1870.

THE GRAND LODGE OF QUEBEC.

TO THE EDITOR OF THE CRAFTSMAN.

SIR,—Availing myself of your kindness in offering still further the use of your columns for anything we may have to say on this subject, I desire to supplement my former communication with a few remarks more general in their scope. Permit me, however, first to observe that you altogether misjudge my motives in writing as I did. My desire was—as I think I clearly enough indicated—not to discuss the constitutionality of the question, but simply to place before our Ontario Brethren the incontrovertible evidence that we had not—as we had been almost universally, outside of our own circle, accused of—rashly and precipitately formed the G. L. of Quebec. So far as your comments go on the subject matter of my letter, I cannot but express myself well satisfied therewith. I might join issue with you as to your plea of “not guilty” to my “charge” of being one-sided, but I shall allow your readers to decide that point for themselves. In replying to my remarks, however, you have raised one or two important points which seem to me worthy of discussion. You assert that the “main question,” viz., “the right of our Quebec Brethren to erect a Grand Lodge,” has been already fully and carefully considered and decided by Grand Lodge,” viz., in December last. Now if this were true, there would be some excuse for the continued determined opposition on the part of Grand Lodge of Canada officials and their sympathizers, to an approach to an amicable settlement of our differences, and if the fact of our lacking such “right” was so easily and so clearly demonstrated in December last, then there must be on the part of those numerous Masonic Jurists

who have pronounced in favor of our right to so form a Grand Lodge, a strange lack of knowledge as to "the Comity of the Masonic World in regard to Grand Lodge jurisdictions." But I fearlessly assert that the Grand Lodge of Canada in December last *did not* "fully and carefully consider" this question of "right." A purely *ex parte* Statement by the Grand Master, of what had taken place in the Province of Quebec, resulting in the formation of an Independent Grand Lodge for said Province, —a statement, which as I have already shewn, did not contain all the truth, and in which also facts were so stated as to convey an erroneous impression; a statement also unsupported by any arguments worthy of the name as to the correctness of the position assumed,—is hurriedly read before Grand Lodge, and immediately referred to a Special Committee, the majority of whom were conveniently selected for their well known determination to support the Grand Master *comme qui coule*. This Committee immediately sets to work, and, although a series of resolutions are framed, yet the first undertakes to settle all the trouble, "That the Province of Quebec has been fully occupied, Masonically, since 1855, and is still so occupied by the Grand Lodge of Canada." An innocent Brother,—not in the "Ring,"—and who anticipated that at least some show of discussion would take place on such an important resolution, but who was astonished to find it declared carried almost as soon as announced, attempted very pertinently to elicit the authority for such an assumption, but was pooh-poohed down, and the Committee persistently refused to hear his arguments on a resolution which had been *carried*. (My information comes direct from this Brother—for of course I need hardly remind you I was not there.)

But I find that the foregoing resolution and the balance of the series forming the Committee's Report, was read in Grand Lodge, and the following motion (which, however, was not carried) was introduced by R. W. Bro. Wilson, seconded by M. W. Bro. Harington, viz., "That the report of the Committee on the M. W. Grand Master's Address, just read, be received and adopted." Now, either M. W. Bro. Harington was carried away by his desire to support the Grand Master at any cost, and so ignore all Masonic law and precedent, or he forgot that he had himself, while Grand Master, very clearly and forcibly enunciated the law on this very point, viz., in his Address at the Ninth Annual Communication, held in Hamilton in 1864, where, speaking of the differences existing between the Grand Lodge of England and the Grand Lodge of Canada, he says: "It was a great mistake we made in not determining a fixed date, where there must be *exclusive jurisdiction* throughout Canada." * * * "It was the natural sequence to the events occurring in and since 1855, and no compromise should have been entered into by us except as to time." * * * * "We are not absolutely the Grand Lodge of Canada, though declared and acknowledged so to be while these few cometary fragments revolve in one system." * * * "It is a delicate subject, but a matter of real grievance, and *certainly opposed to Masonic jurisprudence*, and causes an important defect in our otherwise perfect structure." (The italics are mine). The Resolutions framed and adopted in Committee were, however, carried seriatim in Grand Lodge, but it is within my knowledge that many Brethren of rank and influence had become so impressed with the utter unfairness shown not only the Brethren who had joined the Quebec movement, but even those who attempted to advocate their cause in any shape or form, that they studiously avoided being present when the discussion was going on. On these grounds I assert that the Grand Lodge of Canada has not yet fully and carefully considered this question of "right."

Your assertion that "any Grand Lodge admitting the correctness of the step taken by our Quebec Brethren admits also the right of three or more Lodges within *their own territory* to create a rival Grand Lodge," is surely not what you intended to write. We have surely *some show of reason* for what we have done. Let alone Confederation and the severance of the Province of Canada altogether, does not the arguments of M. W. Bro. Harington, quoted above, allow us a certain plea for the erection of an Independent and *Supreme* Grand Lodge? But *you* have irrevocably settled the question of "right," and therefore we are encroaching on your territory. I make bold to declare, that the Grand Lodge of Canada having failed to assert her absolute supremacy over the Craft in Canada, it was competent, in strict Masonic Law, for any three Lodges in the Province at any time subsequent to her concessions to England, Scotland, (and I think also Ireland), to erect an Independent, Supreme Grand Lodge of Canada. I do not say it would have been advisable so to do, nor do I question the legality of her acts so long as all were mutually satisfied; but the *right* so to do was just as unquestionably inherent in any three Lodges, as will finally be found the right of the Lodges in Quebec to form their Grand Lodge.

As to your reference to Nova Scotia and New Brunswick, as forming our guide or rule of action, I can only state that prior to the formation of these Grand Lodges the Grand Lodge of Quebec scheme was freely discussed amongst the Brethren in this Province, but we have no objection to take these Grand Lodges as collateral evidence of our "right" to have a Grand Lodge of our own, notwithstanding the want of analogy in our respective positions prior to the formation of each Grand Lodge. The presence of "an actual Grand Master" in our midst, either means that he carries the Grand Lodge with him where he goes, or resides, or else that the Quebec Brethren have only been a little late in asserting their right to a Grand Lodge, which should have been done when the Grand Master lived in Ontario. This "*ideu*" "is too absurd to require refutation."

Having thus noticed your comments on my last communication, I intended to have replied to some of the so-called arguments against our position quoted by you from "*The Trowel*." But I fear I am trespassing too far on your generosity at present. I will, therefore, content myself with remarking that if you will not quote from your exchanges those articles *professedly* in our favor, give your readers the benefit of as many such articles as that from "*The Trowel*" as you possibly can, for I at least am humble enough to think that it is as much for as against us, and, *a little more so*. The "logical conclusions" of "*The Trowel*" as to the rights of Ontario cannot be gainsayed. A pity 'tis he did not carry his "logical conclusions" to the end of his essay. Referring you to his second paragraph under the heading of "the comity of the Masonic World as to Grand Lodge jurisdictions" for another argument in favor of Grand Lodge Supremacy—or nothing,

I am, yours fraternally,

ALEX. MURRAY,

P. D. D. G. M., M. D.

CRAFT MASONRY.

PRESENTATION.

At the regular meeting of St. John's Lodge, No. 40, A. F. & A. M., held on Thursday evening, the 21st ultimo, there was a very large gathering of the Brethren at their Lodge room, it having been arranged by the Committee appointed at a previous meeting, with full power to prepare some suitable token of esteem and regard to be presented to R. W. Bro. T. B. Harris, for his many and valuable services rendered to the Lodge, that the presentation should take place on this regular meeting.

R. W. Bro. Isaac P. Wilson, the D. D. G. M. for the Hamilton District, being present, paying an official visit to the Lodge. There were likewise present in addition to the D. D. G. M., a great many distinguished Brethren from a distance, amongst whom were: R. W. Bros. Richard Bull, P. D. D. G. M.; Dr. Browse, of Prescott, (President of the Medical Council); Dr. Mostyn, P. D. D. G. M., of Almonte; Dr. W. H. Day, P. D. D. G. M., of Trenton; W. Bro. Dr. Adam, of Toronto; V. W. Bros. E. Mitchell, W. W. Pringle, and W. T. Munday; Worshipful Masters of the other City Lodges; W. Bros. Wm. Reid, C. W. Smith, Richard White, A. G. Jones, Stoney Creek; H. G. Vanstadden, Strathroy; Bros. Dr. Lavell, of Kingston; Dr. Allan, of Brantford; Dr. Agnew, of Toronto, and Dr. Carson, of Whitby, and about 100 other Brethren.

The R. W. Brother Harris having, by request of the D. D. G. M., proceeded with the regular business of the Lodge, amongst which was the introduction of two candidates, and the ceremony of initiation having been completed, the R. W. D. D. G. M. was pleased to address the Brethren present, and complimented the Lodge on the correctness of the work and the efficiency of its officers, and then intimated to the

Presentation Committee that the Lodge was ready for their report.

Bros. C. R. Smith, S. W.; Thos. Hill, J. W.; A. Rutherford, Sec'y; William Bell, I. G.; and D. McKillop, members of the Committee, approached the Dais, and presented R. W. Bro. T. B. Harris with a very complimentary address, expressive of the esteem in which he is held by the fraternity, and the very great obligations the Craft are under to that R. W. Brother for his labours in their behalf for the past twenty-two years, seventeen of which he has continued to hold official position as a ruler in the Craft.

The address was very elegantly engrossed on vellum, the work being most artistically performed by Mr. Wm. Bruce. It was accompanied by a very valuable and elegant Past 1st Principal's Jewel, of solid gold, set with rubies and diamonds, manufactured by Bro. J. Belling, and had the following inscription engraved on it: "PRESENTED BY ST. JOHN'S LODGE, No. 40, A. F. & A. M., TO R. W. BRO. THOMAS BIRD HARRIS, as a mark of affection, esteem, and appreciation of his many valuable services to the Lodge. Hamilton, Ont., 21st April, 1870."

R. W. Bro. Harris gracefully acknowledged the compliment, referring to another souvenir about fifteen years previous, when he had been the recipient of a similar favor at their hands. He assured the Brethren that his efforts on behalf of Masonry had been to him a labor of love; that in the future, as in the past, they might rely on any effort in his power for the good of the Craft, and the extension and diffusion of its noble principles.

We very sincerely congratulate our R. W. Brother on this token of the deserved appreciation of his masonic labors by the fraternity in this city. The compliment is well deserved; and the fact that the Masters of all the City Lodges, and so many others of the fraternity assembled, with the members of the Lodge over which he presides, to do him honor, is evidence that the kindly feeling expressed in the address is confined to no one Lodge, but is joined in by the fraternity generally. After the Lodge was closed, the Brethren adjourned to Bro. Lee's restaurant, where a capital supper had been prepared by the Committee, and its being the expressed wish that R. W. Bro. Harris should be their guest, the honors of the chair were ably discharged by V. W. Bro. E. Mitchell. Altogether, it was a red-letter day with the Masons, whose enthusiastic admiration for their R. W. Brother they always delight to give expression to.

NEW LODGES.

Since our last number, dispensations for the following new Lodges have been authorized by the M. W. Grand Master, of the Grand Lodge of Canada, viz:—

"PRINCE ARTHUR" LODGE—At the Village of Odessa, Ont.; W. Bro. A. J. O. Loughlin, W. Master; Bro. A. Benj. Booth, S. Warden, and Bro. Joseph Woodruff, J. Warden. The regular meetings of this Lodge are held on the First Monday after full moon of every month.

"UNION" LODGE—At the Village of Bell Ewart, Ont., of which V. W. Bro. John W. H. Wilson is the W. Master; Bros. Charles H. Kermott, S. Warden, and Robert Burns, J. Warden. The regular meetings of this Lodge are held on the Tuesday on or after full moon of every month.

"IONIC" LODGE—At the Village of Brampton, Ont.; W. Bro. Joseph A. Fife being W. M.; Bro. Geo. Green, S. Warden, and Andrew Brown Scott, J. Warden. The

regular meetings are held on Wednesday on or before full moon of every month.

"**LODGE OF FIDELITY**,"—At the City of Ottawa; W. Bro. Daniel S. Eastwood being the first W. Master; Bro. A. H. Mathewman, S. Warden, and Bro. Henry Michaels, J. W. The regular meetings of this Lodge are held on the Second Wednesday of every month

"**CAMERON**" LODGE—At the Village of Wallacetown, Ont.; W. Bro. John Edgcombe is nominated the first W. Master; Bro. Geo. W. Bing, S. Warden, and Bro. D. G. McKellar, J. Warden. The regular meetings of this Lodge are held on Wednesday on or before full moon of every month.

It further affords us gratification to place on record that the "Goderich Union" Lodge, of Goderich, Ont., No. 720, on the Registry of England, has lately, by an unanimous vote of its members, surrendered its English charter, and memorialize the M. W. Grand Master of Canada for a warrant of affiliation, which has been granted. The Lodge will in future be known as—

"**GODERICH**" LODGE, No. 33, Goderich—Bro. Harry Reed, W. Master; Bro. Alex. M. Johnston, S. Warden, and Bro. David Fergusson, J. Warden. The regular meetings are held on the First Wednesday of every month.

We wish these new Lodges every prosperity.

LODGE OF STRICT OBSERVANCE, No. 27.—The D. D. G. M. for the Hamilton District has signified his intention of paying an official visit to this Lodge on Tuesday evening, the 17th inst., and we understand that it is the intention of the members of that Lodge, on that occasion, to present the V. W. Master with an appropriate token of regard and respect. The M. W. Grand Master has signified his intention of being in Hamilton on that evening, and the Lodge expect to be honored by his presence.

THE M. W. Grand Master will hold a Special Communication of the Grand Lodge of Canada at Odessa, Ont., on Monday, 16th May, for the purpose of laying the corner stone of a new church, about to be erected in that village.

WE learn, by private letters from London, that the annual banquet of the Grand Lodge, to have been held this month, has been postponed, on account of the dreadful calamity which has befallen the family of the Grand Master, in the recent atrocious murder by Greek brigands of Mr. Frederick Vyner, brother of the Countess de Grey and Ripon.

ON the 8th June next, the Grand Lodge of New York will meet to lay the corner stone of the Grand Masonic Temple, proposed to be erected in the Empire City.

THE Masonic Board of Relief, Toledo, O., warn the fraternity against a masonic swindler, passing under the name of Augustus Lotterbeck, and have published a card with his personal description and photograph. He is by birth a Prussian, aged 39, and about 5 ft. 9 in. in height, and claims membership in Pierce Lodge, No. 144, Calvert, Texas. He is stated to have, by his own confession, been engaged in swindling the Craft all over the United States since his arrival on this side of the Atlantic, early in 1868.

MASONIC JURISPRUDENCE.

QUESTION.—At the regular meeting of a Lodge an application for affiliation is received, and the usual committee is appointed. At the following regular meeting, after the said committee has reported unfavorable, is it within the power, or is it the duty of the W. M. to order the ballot to be passed on the said application?

ANSWER.—The committee having "reported unfavorable," the Constitution declares at Art. 2, "of proposing members," "he shall be considered a rejected candidate." This clause plainly states that a ballot is unnecessary, but it does not prevent the W. M. from ordering the ballot to be passed. We cannot conceive that any Master would desire to do so, with the result so clearly indicated, except it would be to compel the Committee to declare by the ballot that which had already been stated in their report.

QUESTION.—A person came from abroad to reside in a town in Canada, say a year ago. After residing here one month, he made application to be initiated into the privileges of the Order. On application being made to the place of his last residence, the reports were most unfavorable, and the necessary consequence was that the committee of enquiry reported unfavorably, and the candidate was declared rejected, and so recorded in the minute book. Query:—Can this candidate be balloted for again twelve months from the time he came or twelve months from the time of his rejection?

ANSWER.—A rejected candidate for initiation cannot, constitutionally, be balloted for in the same or any other Lodge within twelve months of the date of his rejection. See clause 6, "of proposing members."

QUESTION.—A member of a Lodge a short time since applied for his dimit which, although it was granted by the Lodge, *has not yet been given to him*. He is an old member and a P. M. The members of the Lodge are very desirous of retaining him if it can be done constitutionally and, therefore, desire to have his application withdrawn and the resolution granting his dimit rescinded.

ANSWER.—As soon as the application for withdrawal from membership has been acted upon by the Lodge, and the permission granted, the brother ceases to be a member, and the only constitutional manner of his being again restored to membership is by a fresh proposition and ballot, the same as with any ordinary joining brother. The issuing of the withdrawal certificate is no part of the resignation, for in point of fact it might never be required and, consequently, never issued.

CAPITULAR MASONRY.

The M. E. Grand First Principal, of the Grand Chapter of Canada, has been pleased to authorize the issuing of a Dispensation for a new Chapter at the town of Ingersoll, Ont., to be named "Harris" Chapter, to the following-named Ex-Companions: Ralph A. Wookcock, 1st Principal Z.; Peter J. Brown, 2nd Principal H.; Wm. J. Allison, 3rd Principal J.; Comps. Abel Bristol, James Ralph Walker, Matthew Bixel, Hugh Kerr, Chas. Henry Sorley, James Canfield and Thomas Bird Harris. The regular convocations of this Chapter are held on the First Tuesday after full moon of every month. We cordially wish this new Chapter every prosperity.

ROME AND CONSTANTINE.

On Tuesday, the 12th of last month, the Very Eminent, the Grand Prior of the Orders of the Temple and Hospital, as likewise Inspector General of the Order of the Knights of the Red Cross of Rome and Constantine, for the Dominion of Canada, Colonel † McLeod Moore, accompanied by several Fratres from Kingston and Port Hope, arrived in Peterborough for the purpose of opening and consecrating an Encampment and Priory and a Conclave of those Masonic Orders there. After the Installation Ceremonies the Fratres repaired to Caisses' Hotel, where a splendid banquet awaited them. The cloth having been removed, the following Toasts were given and duly responded to:—

"The Queen and the Craft."

"The Most Eminent and Supreme Grand Master Sir Knight, † William Stuart, and his representative in the Dominion—Col. † Moore."

"Our absent Fratres, coupled with the names of † Harrington, † Harris and † Wilson, (W. M.)"

"Our visiting Fratres."

"The Eminent Commander of "Moore" Encampment and Priory, † Charles D. Macdonald."

The Fratres separated about 12 o'clock, after having spent a happy and agreeable evening.

The following are the officers of the "Moore" Encampment and Priory:

† Charles D. Macdonald, E. C. and P.; † Rev. V. Clementi, B. A., Prelate; † R. Kincaid, M. D., 1st Cap.; † Robert Taylor, 2nd Cap.; † J. F. Dennistoun, Expert; † Wm. Wood, Treasurer; † Walter Beal, Registrar; † James Might, M. D., Cop. L.; † S. H. Walsh, Almoner; † W. N. Kennedy, † Jno. W. Wallace, Heralds; † Wm. H. Greene, Hospitaller; † John Turver, Standard Bearer; † John Kennedy, Equerry.

On Wednesday the conclave of the Knights of the Red Cross of Rome and Constantine was opened, and the following officers installed:

† C. D. Macdonald, Sovereign; † J. F. Dennistoun, Viceroy; † Robt. Taylor, S. G'n'l; † J. R. Ormond, J. G'n'l; † Rev. V. Clementi, B. A., H. Prelate; † James Campbell, Treasurer; † Geo. Burnham, Jr., M. D., Recorder; † R. Kincaid, M. D., Prefect; † Alex. Smith, Standard Bearer; † James Might, M. D., † A. T. Williams, Heralds; † H. T. Champion, Sentinel.

Rev. V. Clementi, B. A., and Dr. Kincaid had the rank of Past Sovereign conferred on them, and Dr. Might the rank of Past Viceroy.

On Thursday the beautiful ceremony of Consecrating an Encampment was ably performed by the Grand Prior, assisted by Rev. V. Clementi, as Prelate, and the rest of the members of the Encampment.

PRESENTATION.—At the regular conclave of the Union De Molay Encampment and Priory, held in Masonic Hall, at St. John, N. B., 6th April, 1870, Past Eminent † Robert Marshall, at "*Head Quarters in the East*," presented to Frater Besant, then on the eve of departure for England, where he holds the rank of Past E. C. of All-Souls Encampment, Weyworth, Dorsetshire, a beautiful Past Eminent Commander's Jewel, bearing the following inscription:—"Presented to Past E. C. Christopher Besant, 18°, by The Union de Molay Encampment and Priory, as a memento of the organization of the first Encampment and Priory under English rule within the Province of New Brunswick, Dominion of Canada, A. D. 1868, A. O. 750,"—together with a highly

complimentary address, in which Sir Knight Besant's valuable assistance in the organization of the de Molay Encampment and Priory was gratefully and gracefully recited. The address bore the signatures of the following officers and fratres of the Encampment, acting as a committee of presentation:—† Robert Marshall, 32°, P. E. C.; † J. A. P. Forster, 18°, E. C.; † R. W. Crookshank, Prelate; † C. Upham Hanford, Registrar; † William D. Forster, 18°; † G. Fred. Ring. Frater Besant replied happily, thanking the Sir Knights for the valuable jewel and kind address, and said that it would be his pride to hand them down to his children as an heirloom. He also referred to the great pleasure it would afford him to report the present prosperous state of "The Union de Molay Encampment," and remarked that the "*work of installation*," that evening, had given him the highest gratification. A number of short and appropriate addresses followed, when the Encampment was called by Eminent Commander † T. A. D. Forster, 18°. We understand that Sir Knight C. Besant and family sailed from St. John, by steamship, on the morning of the 14th April, for London, England.

FOREIGN RELATIONS.

IRELAND.

The Grand Lodge of Ireland, at its last quarterly communication, passed the following resolution in reference to the formation of the "so-called Grand Lodge of Quebec:"—"That as the Province of Quebec is in the territorial jurisdiction of the Grand Lodge of Canada, which Grand Lodge is recognized by the Grand Lodge of Ireland, the Grand Lodge of Ireland cannot recognize the so-called Grand Lodge of Quebec."

MAINE.

It would appear from a telegram report in the public press, that the Grand Lodge of Maine, at its Annual Communication, held on the 3rd and 4th inst., adopted a resolution extending fraternal correspondence with the "so-called Grand Lodge of Quebec." Such a course of action on the part of the Grand Lodge of Maine would be most unfortunate, and could scarcely be deplored too strongly. Any exterior intervention in our present domestic difficulties, pending the formal announcement of our own Grand Lodge determination in July, while sincerely to be regretted as imperilling existing good accord with the Sister Grand Lodge intervening, could but tend at best to further complicate the very question it was intended to help in settling. Into the question of the legality of the proposed recognition we need not now enter, further than to recommend to those who counsel it a careful consideration of the address of M. W. Bro. Richard Vaux, delivered at the last Annual Communication of the Grand Lodge of Pennsylvania, in which the whole subject is reviewed with masterly perspicuity, and in which the principle for which we have consistently contended is thus tersely laid down: "*The consent of the original jurisdiction must be first obtained before recognition is Masonically lawful.*" But, apart from such considerations, the ill-considered step said to be contemplated by our Maine brethren is one against which we feel it necessary to protest, if only in the interests of prudence, good will, and reconciliation. It is well known that the decision to be arrived at in the Grand Lodge of Canada will be announced within two months, and, until this announcement is

officially made, it is both discourteous and inexpedient that any of our friends outside should, necessarily without accurate information as to the position, adopt a line that can effect no good object, although it may carry with it embarrassment to all parties. And now we trust we have said enough to induce Sister Grand Lodges in the United States to withhold a hasty resolve or, at least, to defer its execution until after the next Annual Communication of Canada.

NEVADA.

It affords us pleasure to record the appointment of V. W. Bro. Thos. White, Jr., as the representative of the Grand Lodge of Nevada, in the Grand Lodge of Canada.

The M. W. Grand Master has been pleased to nominate and appoint the following R. W. Brethren to be representatives of the Grand Lodge of Canada in the following Grand Lodges, viz:—M. W. Bro. Henry R. Cannon, P. G. M., in the Grand Lodge of New Jersey; R. W. Bro. Samuel B. Fleming, in the Grand Lodge of Vermont; V. W. Bro. Samuel S. Fish, in the Grand Lodge of Connecticut; R. W. Bro. Samuel W. Chubbeck, in the Grand Lodge of Nevada.

THE FREEMASONS AND THE GREEK MASSACREE.

(*London Times*, 28th April.)

Last evening the Grand Lodge of English Freemasons, originally called for the purpose of installing the Earl de Grey and Ripon in the position of Grand Master, to which he was elected some short time since—a ceremony which, as already announced, has been postponed in consequence of the mournful loss sustained by his Lordship's family in the massacre by the Greek brigands—assembled at the Freemason's Hall, in accordance with the Masonic laws. The Earl of Zetland, the Grand Master occupied the throne, and among those present were Sir Albert Woods, Mr. Llewellyn Evans, Colonel Burdett, Mr. John Havers, the Rev. R. F. Thomas, Mr. T. H. Hall, Mr. R. J. Bagshaw, Mr. John Savage, Mr. Benjamin Head, Mr. John Udall, and many other members of the craft.

After the minutes had been read by Mr. John Hervey, the Grand Secretary,

The Earl of Zetland rose and said,—Brethren, I believe it is hardly necessary for me to state that, in consequence of the most horrifying and barbarous murders which have been committed in the East, through which the Most Worshipful the Grand Master-elect and the Deputy Grand Master-designate, the Earl of Carnarvon, have each lost a near relative, it is found impossible to hold a Grand Festival on this day. As, however, the day is fixed by our laws, we are obliged to hold this Grand Lodge in order to get through the necessary business of confirming the minutes of the last meeting and making them binding. It is intended to hold the festival on a future day; but that day cannot yet be named, as the funeral of one of the unfortunate gentleman, Mr. Vyner, has yet to be celebrated in England, and our meeting cannot be held until after that mournful ceremony. I have now to inform you that Brother Havers has my sanction to propose to you a resolution

expressive of our sympathy with the noble Grand Master elect, and I will at once call upon that brother to address you.

Brother Havers then said that, after the sympathetic remarks of the Grand Master, no words were required in moving the resolution which had been intrusted to him, and which would meet with the ready acceptance of every brother, and, indeed, of every Englishman. The resolution was:—

“That this Grand Lodge has received with the deepest grief intelligence of the dreadful calamity which has befallen the Grand Master-elect, the Earl de Grey and Ripon, and his family, by the massacre of their relative at the hands of brigands in Greece, and desires to express its heartfelt sympathy and commiseration with his Lordship in his sad affliction.”

The motion was seconded by Brother Victor Williamson, and carried unanimously. It was also agreed that the Grand Master presiding should be requested to sign the resolution on behalf of the Grand Lodge, and transmit it to Earl de Grey and Ripon.

The Grand Master said that he should be most happy to comply with the desire of the Lodge, in which he concurred very heartily. He assured the Lodge that he felt very deeply for the Lord de Grey in his affliction, as he had personally known the unfortunate gentleman.

The Grand Lodge was then closed, and the meeting adjourned.

ANSWER TO CORRESPONDENCE,

IN CRAFTSMAN, PAGE 229, APRIL, 1870.

MY DEAR BROTHER,

I agree with you, as well as the Editor of THE CRAFTSMAN, that business advertising should not be done under the cloak of Masonry.

I am the issuer of the circular referred to; said circular is in accordance with my regular legitimate business. It was not got up for deception, as many are led to believe by reading your correspondence. I am a Mason, and consider it an honor to be one; and hope I never will be guilty of harrassing the feelings of an innocent brother Mason, or do any other act to degrade the fraternity. I commenced a plan of my circulars with “Dear Brother;” and ended them with “Yours Fraternally;” and if I have erred in doing so, I am sorry for it, and humbly beg pardon of every true brother Mason. You speak of great inducements in my anti-lottery scheme, such as watches, sewing machines, grape vines, etc., and peculiar privileges to agents, in the usual style of lottery swindles—(said circulars will be mailed free to all those that would like to know about the swindle.) All this, I admit, looks like a tremendous sacrifice when not fully understood; and, in explanation, I will state facts that will astonish many who are not aware of it. Grape vines are selling at 5 cents each by the 1,000, and 8 cents each by the 100; but some extensive vine-growers prefer to burn up their surplus stock of grape vines rather than to sell in small lots at less than \$3 per dozen, which would make a difference of over \$50,000 between the wholesale and retail price of my present stock of grape vines; and I am well satisfied to get the wholesale price for them, and leave the \$50,000 in the hands of people that only want a few vines, rather than compel them to pay it to agents. I sold vines by the 1,000 to an agent, who told me himself that he got 50 cents each for every vine that he bought of me for 5 cents each.

My plan is simply bringing them down so very low that every purchaser of one single ticket, at 25 cents, and one dollar more with the ticket, which he sends for the vines, will get one dozen good grape vines, worth \$3; and one time in every 100, will get a \$15 prize for the \$1.25; and one time in every 1,000, will get a \$30 prize for the \$1.25. You will, on examining said circulars, see that I am able to do all I agree to do, and at the same time realize the wholesale price for all of my productions.

Since commencing this good work, I find that the public opinion has changed, as they became acquainted with my plan, and saw that it was intended to benefit, and not to take advantage of the public.

Hoping that this may prove satisfactory, I remain, my Dear Brother, yours, &c.,

W. W. KITCHEN, Proprietor of Vineyards, GRIMSBY, ONT.

PRESENTATION.—Our St. John, N. B., correspondent writes us as follows:—"On the evening of the 6th instant, a number of brethren proceeded to the residence of Bro. Johnston, P. M., of Hibernia Lodge, and presented his wife with a very handsome silver tea set, accompanying a highly complimentary address to himself, handsomely engrossed on parchment. The address bears the following signatures:—Wm. J. Logan, W. M.; Thos. H. Merritt, S. W.; James Saunders, J. W.; D. S. Stuart, Secretary; David Martin, P. M., John Mullin, P. M., Frank G. Lansdowne—Committee. Bro. Johnston made a very appropriate reply and then invited the brethren to partake of some refreshments, and a very pleasant evening was spent. The set was composed of some very chaste pieces, and on it was beautifully engraved the following inscription: "Presented to Mrs. John Johnston, by the officers and members of Hibernia Lodge, No. 3, A. F. M., as an acknowledgement of esteem for her husband. St. John, New Brunswick, March 15, A. L. 5870 A. D. 1870." There was also a presentation on Tuesday, 10th instant, of a very fine watch chain, by the same Lodge, to its worthy Secretary, D. S. Stuart, but the particulars came too late for insertion.

At Rest.

DIED—On the 5th May, at Ingersoll, Bro. CHARLES McCUE, aged 112 years, 10 months, and 25 days.

Bro. Charles McCue was born on the 14th June, 1757, in the town of McGibbery, parish of Machremesk, in the County of Antrim, Ireland, and was baptized in the Church of England, in Sadgerstown, by the Rev. Philip Fletcher. He joined the Yeomanry Guard in 1793, and was called out on military duty in the rebellion of 1798. Between these dates he was married. He emigrated with his family to Canada in the year 1837, sailing from Belfast, Ireland, in the ship *Helen*, and settled in the County of Oxford, where, by thrift and industry, he became the owner of a large farm property the affairs of which he continued to conduct until about ten years ago, when, finding himself too old for labor, he relinquished the control to his sons, the youngest of whom is now in his fifty-ninth year.

Bro. McCue enjoyed excellent health until within a few days of his death, and is said never to have taken a dose of medicine in his life. He retained all his mental powers in full vigor to the last, retaining and repeating to those about him the incidents of his youth, and later times, before he left his native land, with a mind and memory apparently quite unimpaired and clear. His last words were, "Lord Jesus, receive my spirit."

During the last years of his life, his hearing became somewhat impaired; and more than one will remember for long the picture of that venerable figure, slightly bent forward, and grasping the hand rail of the large square pew in front of the reading-desk, in the old church of St. James, where he frequently stood during a great part of the service, in order not to lose a word.

His loyalty to the Queen and government was a distinguishing trait in his character. He has been known to resent with physical vigour,

since he was a century old, a disrespectful remark applied to his beloved Queen.

His wife, Margaret, died April 1st, 1867, aged ninety-nine years. She had been quite blind for a number of years, but still continued to conduct the affairs of her own household, until shortly before her death. They have left a large family of children, grandchildren, and great grandchildren, a number of whom followed the remains of their aged ancestor to the grave.

Bro. Charles McCue was initiated, passed and raised, to the sublime degree of a Master Mason, in Ballanderry Lodge, No. 404, County Antrim, Ireland, in the year 1775, at the age of eighteen years, his father having been a Freemason. He affiliated with St. John's Lodge, No. 68, Ingersoll, on the 7th August, 1862, the last time he visited the Lodge being on the 30th July, 1863. He was made an honorary member, with full privileges, in 1866. His expressed object in taking this step, many times expressed to different brethren, was in order to ensure to himself the right and privilege of Masonic burial. Before his affiliation, the W. M. of St. John's communicated with the Grand Lodge of Ireland, and procured a copy of his Grand Lodge certificate, giving his age and the date of his initiation, passing and raising.

The remains of our venerable brother were, in accordance with his own earnest desire above alluded to, interred with full masonic honours, on the afternoon of the 7th current. The following Lodges were represented on the occasion :

St. John's, No. 20, London ; King Hiram, No. 37, Ingersoll ; St. George's, No. 42, London ; King Solomon, No. 43, Woodstock ; Oxford, No. 76, Woodstock ; King Hiram, No. 78, Tillsonburg ; Ridout, No. 95, Otterville ; St. John's, No. 68, Ingersoll, of which last the deceased was a member. There were present—R. W. Bro. Westlake, P. D. D. G. M. London District, and R. W. Bro. P. J. Brown, G. S. W. The funeral service, according to the ancient custom, was read by V. W. Bro. A. McLean, W. M. St. John's Lodge, the Rev. J. P. Hincks, incumbent of St. James' Church, Ingersoll, having previously performed the burial service of the Church of England, of which the deceased was a member.

We have devoted an unusual amount of space in thus chronicling the incidents of our late brother's remarkable career, from a consciousness that any authenticated particulars—and ours are given on the highest and most competent authority—relative to the life of *the oldest Mason in the world*, who, *after ninety-five years of masonic toil*, has but the other day been raised to his reward in the Supreme Grand Lodge above, cannot but be received with interest, not only by his brethren in Canada, but by the whole fraternity, of which, till ten days ago, he was the eldest representative.

NEW PUBLICATIONS.

"SWEDENBORG AND PHREMASONRY," Swedenborg Rite and the Great Masonic Leaders of the 18th Century. By Samuel Beswick : Masonic Publishing Company, N. Y.

This tastefully got up work contains over 200 pages, small octavo, of a carefully written History of the Initiation of Emanuel Swedenborg into the mysteries of Masonry (Scottish Rite) at Lund, and his subsequent influence upon his followers. The author has evidently expended much time and research in the production of this little work, and we cordially recommend it a place in the library of every masonic student.

KORN KOBB BECOMES A MASON.

I flatter myself, I understand something about secret societies. I've had a passion for that sort of thing, ever since I was old enough to tell lies. I have scouted round pretty extensively among the different organizations. I've been an Orangeman, and a Fenian, and a Good Templar, and a Counterfeiter, and also a Knight of Malta. I have belonged to the Sons of Temperance, and the Odd Fellows, and the Young Men's Christian Association, and the Band of Hope, and a band of burglars. I've been into everything, and thought I knew everything almost, but I didn't. Three months ago, I became infatuated with Masonry, and since I joined that organization, I've discovered that there are several things connected therewith, that outsiders *don't* know just a pretty good deal about. Now, Mr. Editor, I propose making these secrets public, not out of compassion for my fellow men, who may be tending towards Masonry, and act as a warning, and so on, because I haven't got a spark of human kindness in my breast, and would rather see every mother's son put to the torture, than not, but because I have a spite against the fellows who initiated me, who made the irons too hot, and the goat too frisky, and treated me with a roughness, generally, that the occasion did not warrant.

Before fulminating my narrative I will just state, for the benefit of those who don't know, that Masonry is about six hundred thousand years old. It was old when the fraternity got into trouble at the tower of Babel, and it was old when Adam put on his apron first as Grand master in the Eden Lodge. As a more convincing proof of its antiquity, I would just mention that a party of miners the other day in one of their excavations, came upon the petrified remains of a Masonic Lodge with the Members in their places and all complete, and eminent geologists who have examined the fossils are of the opinion that these bodies have been imbedded in the rock for more than fifteen thousand years.

On the evening I was to be initiated I made my will and took a most affecting leave of my family. Thus prepared, I started for the lodge, accompanied by Brother John Smith, S. R. S. P. T., who was to 'see me through.' We had no difficulty in getting past the first entrance; but when we knocked at the second, a fat little fellow looked out through a round hole in the door, and put this startling insticator to Bro. Smith: Chetuxchronhighcockalarum, to which Bro. Smith replied cheerfully nix-my-dolly-whack-doo. The little fellow then said: Flod-zestcompbritidytumtum, and my conductor giving a satisfactory answer we were permitted to enter. Before I had time to look about me a long-legged scoundrel knocked me over with a club; he then stood me on my feet and another marauder made a rush at me and brought me down again. After I had undergone this exhilarating exercise for five minutes, they stretched me out on a bench and examined my teeth, and pinched muscles, and stuck pins into me all over, and shoved cayenne pepper up my nose, and poured moulten lead into my trousers pockets, and pulled hairs out of the back of my neck, with red hot pincers, with a view, I suppose, to make me feel unembarrassed and at home.

* * * * *

When I came to my senses I was all alone in the ante-room of the

lodgo. It was a lively and cheerful apartment. A couple of crocodiles were amusing themselves in a corner, and a few full grown rattle-snakes were practising the flying trapeze on the stove-pipe. The furniture consisted chiefly of half a dozen mummies, the skeletons of Captain Kidd, Lucretia Borgia, Guy Fawkes, Jack the Giant Killer, Oliver Cromwell, the Wandering Jew, William the Conqueror, Christopher Columbus, and Dick Turpin; a flying machine, three barrels of gunpowder, and a remarkably healthy and well developed wild cat. Just then half a dozen pirates, clad in aprons and sashes, rushed into the room with a whoop. One of them, the biggest and ugliest, who appeared to be the chief, ordered the attendants in a voice of thunder, to trot out the animal. The attendants disappeared but immediately re-appeared, leading an iron-clad goat, a regular double decker with sixteen horns, a pair of wings, and seven or eight tails stuck all over him. My eyes were bandaged and I was told to mount. I said, gentlemen if you'll excuse me I would rather not. I'm not accustomed to going up in a balloon; besides I've got an engagement down town. My wife wants to see me particularly. I'll be back in a few minutes; I rather think my house is on fire, but I'll be back in a few minutes, yes gentlemen in a few— Before I could finish my sentence, I was seized from behind and planted firmly astride of the infernal goat. Somebody then said let go, and away we went. I've been through a good many perilous scenes; I've taken part in an election fight; I've been down in a railway collision, and up in a steamboat explosion. I've fallen down three flights of stairs, and walked out of a fourth story window, but this goat excursion was a little ahead of them all. When I come to reflect on the matter in cold blood, I wonder that I ever came out alive. The furious beast kicked and screamed, and rolled over and over, and turned back somersaults, and front somersaults, and drove me against the ceiling and underneath the chairs, till the bandage fell from my eyes, and I had to let go. The goat vanished up the chimney in a blue flame, and I found myself in the centre of the Lodge Room; with about fifty Masons in aprons, and nothing else, dancing a war dance round me. The rest of the members were standing on their heads in the different corners, all but one cadaverous looking buccaneer, who seemed to be the head of the department. Soon they left off dancing and marched round the room chaunting an inspiring dirge. I was then hauled up in front of the Chief's desk, who thus addressed me: 'Brother Kobb, you are now one of us. You are a member of an institution that has lasted over three million years. You are impervious to mundane influences. You are water proof and fire proof, you are over proof. You can walk through the river, or sit down on a red hot stove with impunity. Mortal man cannot harm you, and the devil himself must curl up his tail and walk off at your approach. Be virtuous, Mr. Kobb, and you will be happy.

I then assumed a sash and apron, and stood hot whiskies all around, and I was a mason.

KORN KOB, JUN.

A GLASGOW paper says: St. John's Masonic Lodge, No. 3, of Glasgow, Scotland, lately celebrated the eight hundred and twelfth anniversary of its existence. It was founded by King Malcolm in the year 1059, nine years previous to the Norman conquest of England.