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THE CANADIAN CRAFTSMAN,

AND
MASONIC RECORD.

J. B. TRAYNE, P.D.D.G.M.,
Editor & Proprietor.

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TURNING SQUARE AROUND.

(Continued from July.)

"Tom," said Lawyer Lee, on the Saturday morning of that week," you have now devoted five days to your office duties and studies, and performed your part well. But the practice of law, as the word indicates, is a practical matter, and has much to do with the weak side of human nature. It is a melancholy fact, but our money is mostly derived from the weak or the villazious. Now, in order to fit the mind for the reception and retention of great principles and the underlying facts, the body must be cared for, as well as the mind, and to that end, relaxation from study and exercise are essential. I suggest, therefore, that you make it a steady reletc levote each Saturday to mixing with the people, studying their peculiarities, their idiosyncrasies, and becoming acquainted with their separate and several lines of thought. You have been reared here from birth, and know by sight nearly every man in the county. Go and mingle with men from the town and country. Regard each man you meet as a possible client, and you will find that you will become readily interested, in what most interests him; the mechanic in his work, the farmer in his flocks and

herds, his wheat and corn. Go among them as you are to-day, sober, intelligent, and make them your study. The Almighty writes men's lives on their faces; and he who can learn to read these biographies best has a vantage ground that will be of incalculable use to him in the profession you have chosen. Study men and their surroundings one day in the week. Have you any money?"

"Eighty cents, sir," replied Tom. "Well, here are a few dollars. A man always feels more independent with money in his pocket, even if he has no immediate use for it. It carries with it a consciousness of power. The poor preacher who borrowed twenty dollars to carry in his pocket while he preached a sermon, understood the wants of his own being."

And with these droppings of worldly wisdom sounding in his ears; Tom Stapleford went forth to mingle with his fellow men. Generally acquainted, as already intimated, his reform had been widely known, and was a source of rejoicing among those who had known his father and mother. The village papers had also mentioned the fact that Thomas Stapleford, Esq., had been offered and had

accepted a situation as clerk and law student in the office of Townsend Lee, Esq., and Tom's experience that day was very gratifying. As if to add to the honors of the occasion, while he was conversing with a group of solid farmers, Lawyer Lee approached, mingled pleasantly for a few minutes in the conversation, and then said :

"Well, Mr. Stapleford, I guess the wife will have dinner ready by the time we can get there."

And as they walked along the business street, observed by all, Tom was thinking to himself.

He calls me Mr. Stapleford in company; quite a contrast this with reeling along these same streets with Dick Travers, and as Tom thought of this, there was a commendable pride in his step, and added dignity to his manner. Innocent Tom! The lawyer read his very thought as if it were an open page!

And when two years had rolled around, neither had any reason to regret that they had come together. A close student, an attentive observer in the office, in public, in attendance at courts, Tom subordinated even his hours of relaxation to the one object of fitting himself for an honorable position in his profession. And in the meantime that spark of honor had grown to a steady flame!

Tom had not as yet mingled in what we term society. He had been too busy to give the matter thought. But, Rose Lee was on the verge of her eighteenth birthday, and the event was to be celebrated by a grand party. and Mr. Lee, with his usual freedom, advised Tom that in order to do justice to so important an occasion, as

one of the family, it would be necessary for him to order a new suit, and handed him one hundred dollars.

"You have been very liberal with me, Mr. Lee," said Tom, "and I have enough to purchase a suit without this."

"All the better, Tom, all the better! You will have the hundred dollars left," and this ended the matter. Lawyer Lee was very set in his ways, but in the right direction.

And no handsomer face or more manly form graced the spacious parlors on Rose Lee's birthday than those of Tom Stapleford. And the village belles and beaux were agreeably surprised to find that he was full of unexpected resources of enjoyment, proposing and carrying into execution novel and exciting games and charades, and the party, which commenced in the afternoon and lasted until within an hour of midnight, had Tom for its ruling spirit and leader. He was rated at once an indispensable acquisition to society, and all wondered where he had picked up those new and delightful games. Shrewd Tom! He had found a cheap book of Parlor Sports advertised, obtained it, and devoted a few leisure hours to culling its good things for future use, and on this simple foundation he had built up a reputation that made him welcome on all similar occasions.

And still another year rolled away, and Tom was admitted to the bar, and had a right to write attorney-at-law at the end of his name. More than this, he was a partner in the firm of Lee & Stapleford, and receiving a fair share of the income of the office. He had applied, and had been

admitted to the Lodge, and was honored and respected by all who knew him. One might think that Tom was strangely exempt from trouble. No! A man never gets altogether beyond the shadow of a bad life, and Tom felt it now. He had yielded to the invariable law of his being. He was in love with Rose Lee.

"It is too bad," said he to himself. "But three years ago reeling along these streets, drunk and in rags, and now I dare to love this pure and beautiful girl, the sweetest and best in the village, and, even from a worldly point of view, the richest prize in the county. My only excuse is, I can not help it. I believe she is partial to me. But if so, what then? It is more than folly for me to aspire to her hand," and Tom turned to his books, only to find that Rose *would* come between his eyes and the printed page. And as the summer passed and fall came on, Tom had unmistakable evidence that Rose was returning his love, and he resolved, from a sense of duty, to find some excuse for boarding elsewhere, or leaving the state. But two events drove this from his mind.

Tom had been a careful reader of the daily paper and the county journals, and had kept abreast of the politics of the day, and was already regarded as an oracle in that direction. But he had made an especial study of county interests, and when the nominating convention of his party met, and rival candidates could not reconcile their differences, Tom's name was proposed for the legislature, and amid enthusiastic cheers, he was triumphantly nominated. He entered

heartily, and with Mr. Lee's full cooperation, into the canvass, stumped the district, and was triumphantly elected by a flattering majority. Hon. Tom Stapleford, he could write now!

As already intimated, Rose was the only child of her parents. They were not unobservant of her predilection for Tom, and it was the subject of their frequent thought and counsels. Mr. Lee, aside from being the possessor of a handsome property by inheritance, had amassed quite a large fortune, and was regarded as the wealthiest man in the county. No consideration of a "good match," pecuniarily, would be allowed to stand between them and their only child's happiness. Tom Stapleford, the wild, dissolute young man of three or four years before, and Hon. Thos. Stapleford, member elect of the legislature, sober, intelligent, popular, and possessing in an eminent degree all the elements of business success, were two distinct persons; and had Tom come to them in an honest, manly way and asked for Rose, they would not have refused him. But Tom did not know this, and Tom did not come, and they could not know how he regarded Rose.

"I will find out," said the shrewd lawyer. And he watched Tom closely; saw him linger for a whole hour over a single page of the book he pretended to read; then watched him in Rose's presence; saw his stealthy glances, his eye following where she went, and from all these and other minutia he "made up his case."

"It will come in time," he said to his wife.

On one afternoon in November, after the election, Tom was sitting in the office alone. Mr. Lee had been absent for several days managing an important suit in the adjoining county. The door opened and Mr. Sanborn entered.

"Good morning, Mr. Stapleford. Is Mr. Lee at home?"

"No, sir. He has been absent for several days, and will probably be away for the rest of the week. Is there anything I can do for you?"

"Well, hardly. The insurance of ten thousand on his house, furniture and barn expired at noon to-day, and I presumed he had forgotten it. The season of fires is at hand, and Mr. Lee has decided views regarding insurance."

"I am aware of that," said Tom, "and I am so well convinced that he would not let it lapse if he were here that I will draw you a check on my own deposit in the bank for the amount necessary."

This was done, and Mr. Sanborn departed. Two nights after, or rather at three o'clock in the morning, Tom was aroused from his sleep by the fierce barking of Bruno, the Newfoundland watch-dog. At the same time he saw that the office was illuminated with a glare of light. He sprang at once to his feet, and, brushing aside the curtain, he saw flames bursting from the roof and windows of the almost palatial home of the Lees. To cry fire at the top of his lungs, hurry on a single garment, and rush forth in his bare feet were but the work of a few moments. The cry of fire, fire, now came from the village, and by the time Tom had succeeded

in arousing Mrs. Lee and the servants several persons had reached the grounds; while the shouts of the firemen and the rumble of the carriages were heard in the distance.

Mrs. Lee appeared wrapped in a cloak, and inquired if all the servants had been aroused.

"And Rose?" asked Tom.

"She went last evening to spend the night with Emma Stanley," replied Mrs. Lee.

"Oh, my God, no!" exclaimed one of the servants. "The Stanleys had company come, and Miss Lee came home after you had gone to bed. She is in her room."

Mrs. Lee was a woman, and she turned leadly pale, but she was a mother, and did not faint. From Rose's room a tongue of flame was already darting, and the mother rushed frantically to the front door, the only one by which access could now be had to the stairs leading to her daughter's room. But the door was locked, and resisted Tom's stalwart blows. A pile of bowlders in the front yard, for creeping vines, caught his eye, and, seizing one of these, he hurled it with unwonted strength at the door just over the latch, and it gave way. Dipping a handkerchief in one of the puddles of water from the engine, Tom hastily said:

"If I do not come back, remember I die blessing you and your husband, and to save Rose," and even as he spoke he spread the handkerchief over his face and darted into the building, up the stairway, through the dense clouds of smoke, into the hall. The firemen were now directing all their efforts to keep the flames in

check in the vicinity of Rose's room. The excitement was intense, and the few moments that passed while Tom disappeared were full of terrible anguish to the mother, and only less to many present, among whom Rose was a general favorite. Suddenly a window that opened on a balcony came crashing down, and through the opening Tom stepped, bearing in his arms a bundle of bed clothes, and wrapped in them the unconscious Rose.

"Men! the stairway is in flames. Three or four of you stand below, and break Rose's fall, now," and, as he spoke, he leaned forward with his precious burden, and dropped it over the balcony safely into the brawny arms of the waiting firemen. Tom now prepared to swing himself from the balcony, when a cry escaped from the crowd, and at the same moment a portion of the heavy cornice, all aflame, became detached, and, striking Tom, hurled him to the ground below. Strong hands soon snatched him from the fiery embrace, and drew him to a place of safety. But he was painfully burned, and his left arm broken.

Rose had slept on as the young and pure will sleep, and had become suffocated by the smoke, and knew nothing of her danger until she recovered consciousness a half hour after her rescue.

The elegant house was a complete ruin, and most of the furniture shared its fate. The neighbors found food and shelter for the family, and the early train carried a messenger bringing to Lawyer Lee news of the fire, and the noon train brought him in return. Mrs. Lee was suffering now

from nervous excitement, but Rose, young and in perfect health, had already recovered, and divided her attention between her mother and Tom. Mr. Lee did not use many words in expressing his gratitude to Tom, but there were tears in his eyes as he clasped his young friend's hand, and murmured "God bless you, Tom!"

A week after, he one day remarked to Tom: "It is strange that I should have gone away from home without re-insuring the property. The policy expired three days before the fire."

"And I renewed it," said Tom, and he told the story of Mr. Sanborn's call at the office.

The lawyer was silent for a moment, and then said:

"Cast your bread upon the waters, and it shall be returned to you after many days!"

Two weeks passed away. The family were occupying a rented house. Tom's broken arm was in a sling, and he was at the office superintending the packing of his trunk, preparatory to going to the capital. The last two weeks had been paradoxically speaking, full of blissful torture. The constant presence of Rose, her devoted attention to his wants, her manifest love for him, his anxiety to conceal his own from her—all this crowded on his mind, and he determined on his course. He was ready for his journey, and the train would start in an hour. Mr. Lee was in the front office.

"Mr. Lee," began Tom, "I have been looking over the ground, and have concluded to take a trip to the far west on my return from the capi-

tal, with the view of settling in some of the newer states."

"It is coming," thought the lawyer, but he said: "I regret to hear this, Tom; I was in hopes you would find the situation here both pleasant and profitable. If your share in the profits is not large enough, I will double it cheerfully, Tom. Want of money shall not separate us."

Tom sighed, and the lawyer acted on the hint at once. He knew what was in Tom's heart, and he wanted it out.

"See here, Tom, we are friends, brothers. There is a motive prompting you that you are trying to conceal. You have a secret. Let me know it!"

Tom faltered a moment, and said:

"Mr. Lee, I came here to this office three and a half years ago, ragged, and drunken. You would have turned me away but for a spark of honor that you thought you had discovered in me. What will you say to my sense of honor when I tell you that for six months I have known Miss Rose loves me, and that for one year I have loved her. Yes, I, the once drunken and dissolute Tom, reared by your hand and by your noble wife into a respectable manhood, even I have dared to worship the idol of your household. I have never mentioned my love, nor asked for hers. Now you know why I wish to go."

"Yes," said the lawyer, "Tom, once drunken Tom, now sober, intelligent, upright, a man of honor, whose courage has given me back my daughter, whose wise forethought has saved me thousands of dollars—this

Tom has dared to love my daughter! Come with me, Tom!"

And Tom wonderingly followed the lawyer to their temporary home, a square away. Entering the house, they found Mrs. Lee engaged with her needle.

"Norah," said the lawyer, "you and I were young once and loved, and that love has brought us much happiness. Tom has saved our daughter's life to us. As his wife she will still be our daughter. Shall we give them our blessing?"

"Yes, husband, if such be their wish. You will find Rose in the parlor, Tom."

And Tom sought the parlor, and as it was near train time, and he had a great deal to say, and much to listen to, he talked very rapidly, and when he came back he kissed the mother reverently, and then he returned to the office, and the lawyer accompanied him to the depot, and saw him off for the capital.

And when the Merry Christmas came, the young legislator took advantage of the holiday vacation to return from the capital; and while the bridal gifts that fell to Rose's share were numerous and costly, Tom prided himself most on a magnificent gold watch presented to him by his brothers of the Craft, on which were engraved the simple words, "He Turned Square Around.—*Masonic Advocate.*"

COBOURG.—The Brethern of Cobourg have had a pic-nic to Rice Lake. The excursionists went by rail to Harwood, where they took the steamer *Isaac Butts*, which conveyed them to the picnicking place. Quite a number of Masons from Peterborough joined the party, and R.W. Bro. Judge Dartnell, D.D.G.M., was also present. A very pleasant time was spent.

Special Communication of the Grand Lodge of Manitoba.

A Special Communication of the Grand Lodge of Manitoba, for the purpose of laying with Masonic ceremonies the corner stone of All Saint's Church, at Morris, Man., was held on Wednesday, the 7th ult. The M. W. the Grand Master, J. H. Bell, opened Grand Lodge in ample form, and a procession being formed, marched to the site of the new Church. On arriving at the place, Bro. Rev. Geo. Gardener, incumbent, offered up prayer, followed by the reading of a portion of Scripture, and the singing of an appropriate hymn, and then, after a few remarks called upon the Grand Master to lay the stone of the Temple, about to be erected to the honor and glory of God, with Masonic ceremonies. These having been duly performed according to ancient usage, the Grand Master delivered the following able and interesting address :

BROTHERS,—Beneath the vaulted canopy of Heaven, on the bosom of the broad prairie and the rising town of Morris, and with the impressive rites of our fraternity, and to the exultant swell of solemn music, we have laid the corner stone of a church designed for the worship of the ever-living God. We have poured the corn, wine and oil—our ancient emblems of plenty, joy, gladness and peace—on that stone, and placed within it the casket containing the memorial of the event and ceremonies of the day. The hour, the place and the services in which we have been engaged, carry the reflective mind across the abyss of centuries to scenes and actors in far distant lands. In the morning of time, and long before civilization had visited the world, before the races of men had emerged from their tribal relations, the sound of the Mason's labor was heard—with such implements as the forest, the spoils of the chase and the quarry afforded, they performed their allotted tasks. The earliest attempts at monumental architecture consisted of mounds of earth, solitary upright stones, tablets of rock, and circles of the same material, sometimes encircling a

large area. These rude monuments, erected at a time and by a people over whose history rests the pall of everlasting silence, are found on the plains and mountains of Europe, amid the deserts of the Orient, and in the shades of the primeval forests of America. They bear no design, device or inscription to explain their origin or purpose. We can only conjecture that they were intended to commemorate some important event, and to aid in transmitting the tradition of it to future generations. Long after the commencement of historic times such a custom prevailed, for we read in the Holy Writings that a leader of Israel placed a stone near the sanctuary where the Most High had spoken to His people and said, "Behold this stone shall be a witness unto us, for it hath heard all the words of the Lord." At last the creative genius of a mortal whose name and birth-place is now unknown, with an inspiration almost divine, discovered a mode of transmitting the dull ores of the earth into lustrous metals, and fashioned them into tools and implements of labor. The light that shone from the first forge of pre-historic ages was one of the grandest illuminations this world has ever witnessed. With the Iron Age architecture assumed the exactness of a science, while it retained all the graces of an art. In the valley of the Nile we find the earliest achievements of architectural genius—efforts, which in grandeur and massiveness, stand unrivalled, and which may endure till time shall be no more. What mechanical agencies were employed in their construction, or what tools were used in tracing inscriptions which are carved on their walls, are mysteries which the researches of science have failed to solve. The great pyramid of Ghizeh, far higher and vaster than any edifice which modern art has built, carries the imagination beyond the period of authentic history into the twilight of tradition, when the place whereon we stand was probably an inland sea, when our continent was peopled by nations that have vanished like shadows from the earth, before the Israelites had placed the oracles of God near the waters of Silou. Ages before civilization had dawned on the banks of the Tiber, or the shores of Greece, this pyramid and other tombs and Temples of the Nile had witnessed the silent march of the centuries as they sped onward to the eternity of the past—hundreds of generations of men have toiled and passed away; empires have arisen, flourished and died; creeds, systems and dynasties have disappeared, leaving no trace on the sands of time; islands have emerged from the depth of the ocean, and sank beneath its wave; flaming worlds have shone in the firmament and wandered from their orbits into night and chaos, and yet, amid all changes and revolutions, these

monuments of a hoary past have stood in their unchangeable majesty on the confines of the mighty desert. At a much later period of the world's history, amid the isles of Greece, we behold architectural effects in style and design as divergent from the sombre monuments in the valley of the Nile, as the versatile genius of Greek differed from the gloomy mind of the Oriental builder. The happy temperament of the Greek and his brilliant fancy revelled in the adoration of the beautiful—he delighted in every form of art, and in every manifestation of nature that pleased the senses or charmed the imagination; he heard the glad voice of his deities in the rush of the waves, the rustle of the leaves, the murmur of the waterfall, and embodied his poetic conceptions in sculpture, architecture and verse, that live when the works of his plastic hands are in mouldering ruin. The Grecian temples in their freedom, grace and variety, reflected alike the ideal character of the religion of the time and the intellect of the people. The glory of Greece has departed; the sun that girded the gardens of Attica and the plains of Marathon shines now on the ruined walls and desecrated shrine of her temples, and man's hands have ravaged her fields and robbed her of her treasures of art, but none can tear from her brow the amarathine wreath of fame, or pale the glorious memories of her past. Rome, in the style of her temples, imitated with very slight differences Grecian architecture, and gave to the world the Tuscan and Composite orders, but the attempt was vain to rival in marble the Doric, Ionic and Corinthian pillars—the conception of the Greek. To Rome, however, the world is indebted for the arch which that nation employed, not only to embellish and improve their cities, but carried it into distant provinces, and by its aid constructed bridges. In their forums, with splendid architectural portals; in their theatres and amphitheatres, which could seat armies; in their mighty aqueducts, through which the waters of rivers were conducted to their cities, the genius of the Roman people asserted its superiority, and left models for the nations of the present day to admire, praise and imitate. With the fall of the Roman Empire, in the west arose another order of architecture. It indicated a new era in the world's history. In the fourth and fifth centuries the Goths and other races poured from their northern homes upon the doomed provinces of Rome—no human power availed against their restless march. From the shores of the German Ocean their camp fires extended to the walls of the Imperial City. Among these warlike people what is known as the Gothic order of architecture had its origin. It was introduced by them into the north of Italy in the fourth century,

and remained unchanged until the Crusaders, at a later period, engraved upon it the designs of buildings which they had viewed in the Mohammedan and Saradinitic land of the east. In the tall spires, pointed arches, and delicate traceries of the Gothic architecture, we see the influence of fancies that had been moulded by the lights and shadows of the forest—by the overarching branches of the grand old trees, the caves with their sparry columns, and by the mountains with their dark gorges and betting crags. The Greeks dedicated their temples to their protecting deities of a city or state, and displayed in their adornment a poetic character and speculative tendency. The Gothic races, on the contrary, designed their religious edifices for the worship of a personal and ever-present God. This idea predominates in the plan of the cathedrals of the mediæval ages, and is perhaps to-day the distinguishing trait which renders the Gothic architecture for devotional purposes more suitable than any model from antiquity. In former times the brotherhood operating in lodges of labor, and extending through all lands, built many of the noblest structures of the middle ages. Freemasonry was in those days of violence the ally of religion, assisting the church to represent, in forms of enduring beauty and grandeur, the sublime hopes of the soul, aspiring to God and immortal life. Operative Freemasonry, however, achieved its grandest triumph when, organized and directed by the wisdom of Israel's King, it erected the first temple on the sacred mount. No discordant sound of metal was heard as its walls, towers and pinnacles arose into the air like an embodied dream of loveliness. During seven years the work continued beneath the cloudless skies of Palestine, and at last the purple glories of departing day were reflected from its completed dome. Our Fraternity has ceased to be an operative institution; the implements of the Craft are no longer employed in actual labor—they have become symbols of grand and sublime truths, and speak to the mind of the Fatherhood of God, the brotherhood of man, of the immortality of the soul, of laws and duties—the observance of which will render our lives pure and harmonious, and our character firm and symmetrical. We may not regret the change—it was a modification demanded by the progress of civilization and the improved conditions of society. Throughout the world Masonry is to-day doing a nobler work than when its ancient Craftsmen built their statliest columns. The Masonic institution itself is more wonderful than any edifice which it ever constructed from the perishable materials of earth; it has an unspoken language older than any living language of Christendom; it has survived

wars and revolutions, and is now silently ascending to loftier plans of usefulness; it looks to the heavens for its models, and in its work imitates the divine plan of nature. The sun draws in vapory tributes the moisture from the ocean; the invisible winds carry it in clouds over the globe, and distributes, in refreshing showers, the liquid treasures of the skies. In like manner Masonry draws its strength and resources from the deep sea of human sympathies, and relieves the sorrows of humanity. And now, before we return to our several walks of life, let the holiest aspirations of our hearts unite and cluster around the edifice which will arise above this stone; may the lightning and tempest spare its walls; may the music of happy voices, and the anthems of praise resound beneath its arch; may the voice of truth, faith and peace, like ministering angels, illumine its altars and shed their benign influence within its portals, and may the shadow of ages pass over this prairie land ere the eyes of man shall behold again the memorial of our work.

At the conclusion of the address, the National Anthem was sung, and the proceedings terminated with the Benediction by the Grand Chaplain.

A lunch was afterwards given by the ladies of the congregation, in Russell's Hall, to which about 150 sat down. Speeches were made by the Grand Master, M.W. Bro. W. N. Kennedy, P.G.M., and others. After the lunch the party embarked on the steamer *Victoria*, and enjoyed a pleasant sail on the Red River. The proceedings of the day were much enjoyed by all who took part therein.

London, Ont.

The following brief history of Freemasonry in London, Ont., taken from the *Free Press*, should have appeared in our last issue, with the account of the laying of the corner stone of the new Masonic Temple in that city:—

The history of Masonic progress in London is as interesting as the history of the city itself, and represents a long ladder with many rounds marked by the feet of the climbers. Under present circum-

stances a retrospective glance at the various places of meeting will be more appropriate than a resume of Masonic doings, as applied to influence and numerical growth. In looking up the facts hereinunder given, it was not an easy task to find more than two or three who had met together under mystic auspices in the primitive days, when the great portion of the city was as it had been left by the Hand of Nature. But at least two were found whose memory of what had been told them served to supply what was beyond their personal experiences, and it is but necessary to mention in this connection the names of Chamberlain John Brown and the venerable City Clerk, Mr. A. S. Abbott. Away back in 1832 the scene opens. A few of the pioneers of that year had banded together, and under a warrant from the Grand Lodge of England opened the old Mount Moria Lodge, in John O'Neil's "Boyle Traver's Mansion House," opposite the Robinson Hall, corner of Dundas and Ridout streets. The membership was limited to a mere handful, but associations were dearly prized, and every month saw fresh men at the altar. The meetings continued to be held in an upper room of this rude inn until the political events of the fretful '37 called most of the members into the ranks of the Militia. Communications were occasionally held, but for three or four years there seems to have been no thorough resuscitation from the devastation of the Rebellion. In 1842 a dispensation was granted from the Grand Lodge of Ireland, and Lodge No. 209 was formed, when the old Mount Moria handed over its charter and affiliated with the new organization. About this time the Masons thought a change of lodge room would do no harm, and for no particular reason beyond an invitation from the host, they moved eastward to William Balkwill's Hotel, on the lot now covered by the City Hotel. If Masonry is yet looked upon with grave misgivings by a certain class, what must have been the feeling towards the youthful 209 and its predecessors in those early days? But there is no time to guess out the conundrum. Business at the regular meetings did not overtax the Secretary, and the applications were not numerous. When the conflagration of 1845 wiped out the hotel, the paraphernalia of the Lodge was removed to Mr. Balkwill's residence, on what is now the corner of Talbot and Kent streets. The garret did not afford sufficient room for the brethren to assemble in comfort, and after about a year of crampings and preparations, they turned their steps towards John McDowell's hotel, Ridout street, on the hill leading to Blackfriar's Bridge. John was a most devoted Mason, and with the Lodge furniture in his house, he felt as though he were living in a church. The Lodge room was the best

which 209 had yet occupied, albeit it was used as a dining-room on all other occasions but the night of meeting. One year later (1847) the upper portion of the new Robinson Hall was rented, and a part of it fitted up as a place of meeting. It wasn't an elegant place; it was simply an attic with a floor laid on the loose rafters of the lower rooms. This floor is remembered by every one who ever met in the old hall, as the most rickety, squeaky and uncertain of the day, and Mr. H. A. Baxter asserts that it would sometimes wave up and down like a sheet of water. "There were some interesting old raisings there," said Chamberlain Brown, reflectively; "Yes, and some hot ones too," chimed in Mr. Abbott. However inadequate the apartment may have been, it was retained until the erection of the Victoria Buildings in 1855, opposite the site of the new Temple, when the now growing body of Masons made another move. On the 15th of May, 1856, Kilwinning Lodge, No. 64, was instituted, with Bro. William Muir as the first Master. The new Lodge remained in the Victoria Buildings, but after two or three meetings 209 went over to the Albion Block. The number of Brethren increased rapidly, there was a boom in Masonry, and on Nov. 6, 1855, nearly a year before the advent of Kilwinning, St. John's, No. 20, was formed and took rooms next to 209 in Mr. Carling's new row of buildings on Richmond street. The luxury of carpets and other articles of furniture were now indulged in, and each Lodge was thought to be a perfect palace. On July the 14th, 1858, St. George's Lodge, No. 42, branched off from the other bodies, and held its first meeting in the Revere House block. In the course of time, however, it immigrated northward, and occupied the St. John's rooms in the Albion block. In this shape time whirled on, and ten years has passed without witnessing any noticeable event in Masonic circles, so far as Lodge rooms were concerned. Then Tuscan Lodge, No. 195, was instituted, and accepted the offer of the other Lodges to meet in their rooms. In 1870, 209 ceased to work under the Irish Constitution, and received a charter from the Grand Lodge of Canada, under its present appellation of "209(a)." In this united form, in 1872, all the Lodges moved to the apartment fitted up for them in the Huron & Erie Bank Building, on Richmond street. The total membership was now large and constantly increasing, and an agitation was set afoot several years later for the erection of a building similar to the Temple now in course of construction, the ceremony of laying the corner stone of which was celebrated on the 5th ult. The Brethren of the city entered heartily into the project, and subscribed very liberally at first to the enterprise. Then the "hard times" came,

lethargy took the place of energy, and for a time the movement was at a complete standstill. A few of the leading Brethren of London, desirous of seeing the building completed, entered boldly into the work, and secured an eligible site for the contemplated edifice. From this time forward greater activity was displayed in the matter of paying up stock, and, finally, at the earnest solicitation of the Brethren, instructions were given for the preparation of plans. Messrs. Tracy & Durand were entrusted with the work, and the junior member of that firm, in company with three of the Directors, visited New York, Boston, Philadelphia and other cities this spring with the view of acquiring information relative to the construction of halls used for similar purposes as the one projected here. The plans were approved by the Board of Directors, the stockholders authorized their representatives to negotiate for a loan sufficiently large to cover the entire expenses, tenders were called for, the contracts awarded, and a couple of weeks since work upon the foundation was commenced. The reader has been brought step by step to the interesting ceremony of laying the corner stone, which has just been completed."

Eli Harrison, Esq., Grand Master of British Columbia.

The following sketch of the Masonic career of M. W. Bro. Eli Harrison, Grand Master of the Grand Lodge of British Columbia, is taken from the June number of the *Voice of Masonry*:

"Eli Harrison was admitted into the mysteries of Freemasonry, January 17th, 1861, as a member of Victoria Lodge No. 1085, on the English Register, afterwards called No. 783 on said Register, but now called Victoria Columbia Lodge No. 1, on the Register of the Grand Lodge of British Columbia.

"In 1867 he accepted the office of Senior Deacon, in a Lodge then being formed called British Columbia Lodge No. 1187, on the English Register, and faithfully discharged the duties of that office for eighteen months. He then was appointed Senior Warden, and in the following year (1869) was unanimously elected Worshipful Master of the Lodge. On retiring

from the chair the members of the Lodge presented him a beautiful Past Master's Jewel as a token of their affection and esteem.

"In 1868 he was appointed Grand Sword-Bearer of the District Grand Lodge of British Columbia, under the Jurisdiction of the Grand Lodge of England, and in the following year District Grand Junior Deacon.

"In 1867 he was admitted into the Victoria Columbia Royal Arch Chapter, No. 120, on the Scotch Register. Soon after his exaltation he was elected Junior Overseer, and continued to fill the various offices until the year 1871, when he was elected First Principal of the said Chapter.

"In 1870, at the Communication of the District Grand Lodge, by request of several of the Brethren, he expressed his views on the necessity of a Grand Lodge for the Province; so that the members of different Jurisdictions residing in British Columbia might form a closer union for the better working of the Craft. The Right Worshipful District Grand Master Burnaby requested Brother Harrison to withdraw from his District Grand Lodge if he entertained such sentiments. Brother Harrison then withdrew from Victoria Lodge, No. 789, British Columbia Lodge, No. 1187, and the District Grand Lodge. Each of these Lodges he had contributed to since their organization; this closed his connection as a contributing member of the English Lodges in the Province; but not his happy connection with the kind and genial District Grand Master, nor his connections with the Brethren of those Lodges by whom he was so well known and esteemed, whose esteem and confidence he duly appreciated and endeavored to cultivate.

"Brother Harrison immediately affiliated with Quadra Lodge, then under the Provincial Grand Lodge of Scotland. He took an active part in the formation of the Grand Lodge of British Columbia, accepting the office of Grand Director of Ceremonies, at

its organization in 1871. Right Worshipful District Grand Master Burnaby had so changed his opinion that he rendered valuable services to the Craft on the occasion, and had the honor of performing the ceremonies of installing the first Grand Master in British Columbia and his officers.

"In 1872 Brother Harrison was elected a member of the Board of General Purposes; in 1873, Junior Grand Warden; in 1874, Senior Grand Warden; in 1876, Deputy Grand Master, and was re-elected in 1877. During 1877 he introduced a scheme to build a Masonic Temple in Victoria for the better accommodation of the Craft, and at a moderate rent, as the Order in Victoria for several years had paid ninety-five dollars rent per month, and was paying at that time fifty-five dollars per month, with every prospect of increasing. Every Grand Master since the formation of the Grand Lodge had called the attention of the Brethren to this subject, but up to that time no practical system had been adopted. Therefore, Brother Harrison presented his scheme to the Most Worshipful Grand Master and the Board of General Purposes. They approved it, and called a convention of the Lodges in Victoria. The Brethren in convention adopted the suggestions, and in September, 1877, the first hundred dollars was contributed towards the new Temple.

"February 16th, 1878, Brother Harrison was elected Grand Master. April 22nd, 1878, the corner stone of the new Masonic Temple in Victoria, British Columbia, was laid by Most Worshipful Brother Harrison, accompanied by the Grand Lodge and a large number of the Brethren. October 28th, 1878, the Temple was completed and dedicated, and all the contractors were paid without any incumbrance on the building or property.

"The Temple was occupied on the 1st of November, 1878. June 30th, 1879, there was a dividend of five per cent. declared for the eight months,

and one store not yet rented, and 124 feet front of land at the disposal of the shareholders.

"Most Worshipful Brother Harrison received valuable assistance from Most Worshipful Brother Williams, Past Grand Master; the Board of General Purposes; Brother Teague, the architect, and the Brethren generally took great interest in the work. Amongst the last named was his son, Eli Harrison, Junior, who at that time was the Very Worshipful Grand Secretary, and the Grand Lodge has duly recognized his services by electing him Junior Grand Warden.

"Most Worshipful Brother Harrison was the third person initiated in the Province of British Columbia, and has seen many changes amongst the Brethren of the Order in the Far North-west during the last nineteen years.

"In January, 1861, at the first annual banquet of Victoria Lodge, there were about forty-five of the Brethren present; Brother Harrison was present on that most interesting occasion and duly represented the Neophyte.

"Most Worshipful Brother Harrison, accompanied by several of his Grand Lodge Officers, had the pleasure of installing the officers of his mother Lodge in January, 1879. There were about sixty Brethren present at the banquet, and only one, except himself, who was at the banquet in 1861. Such have been the changes in the Province that few institutions have had the opportunity of becoming prosperous. It is only since the formation of the Grand Lodge in the Province that the Order has become united. Such measures have been adopted as prove beneficial to the Craft in general, and particularly to the Lodges under her jurisdiction at the organization of this Grand Lodge.

"They assumed a debt of several hundred dollars which was due by the District Grand Lodge on the English Register. It was duly paid, and at the present time the Grand Lodge

has over four thousand dollars out at interest, and the fund is steadily increasing. This interest they find very useful, in connection with the Fund of Benevolence, for the relief of the needy and distressed, and no worthy brother applying for relief has been sent from the Province without receiving such aid as his necessities required.

Masonic Lodge Charity.

BY BRO. J. F. BRENNAN.

I take it as somewhat strange that it does not occur to Bro. Robert Ramsay that the Masonic Lodge, as such, does not promise anything to the brother, in distress, or to bury him, if he dies, or to his widow or orphans if, dying, he leaves such behind him. This being so, and every Freemason must acknowledge that it is so, why upbraid Masonry for lack of Lodge charity?

I grant you the individual Mason obligates himself to do certain things looking charity-ward, but the Lodge, or congregation of Masons, does not. The Lodge is not an individual, nor does it take an obligation; hence it breaks no promise by refusing relief, because it makes none to relieve. Bro. Ramsay, than whom no man should be better acquainted with this fact, seems to completely overlook it in his excellent (otherwise) article on this subject, in a late number of the *New York Corner Stone*.

Let us begin at the beginning. First make the Lodge, as such, engage to do certain things, and then enforce the engagement. At present the matter of relief to be extended to any of its members is not, and so far as I am acquainted with the history of Freemasonry in America, never has been a Lodge engagement. Boston may be said to be the mother of Freemasonry on this continent. Well, let us examine its history in that city.

The first Grand Lodge was organ-

ized there in 1780; although Masonry had existed there since 1799. In other words, forty-seven years after its introduction into Boston, Masonry had there a Grand Lodge, and through which it undertook to govern the Craft in Massachusetts and Providence Plantations, otherwise Rhode Island, and did so until the latter organized a Grand Lodge for the Masons within its limits. From this time until 1840 this Grand Lodge for Massachusetts got along very well without possessing any real property. Then, however, having pulled itself together after the exhaustion of the Morgan excitement of the previous fourteen years had thoroughly subsided, it resolved on building a temple, or becoming possessed of real property. To do this it must, as the first thing, necessarily be incorporated by the General Court, as the Legislature is called in Massachusetts. But here arose a difficulty, and there were enough believers in John Quincy Adams, and his anti-masonic writings, in the General Court to make the most of it: As what should this organization be incorporated to do. It was not a religious nor manufacturing association. Called Masons, they erected no buildings, nor as such, conducted any business of any kind. It is true that as the representative body of its members it had accumulated considerable money in its treasury. The subject became more lucid. What was the object of collecting this money? Some one allowed that if there was any it must be a charitable object. Eureka! Incorporate it as a charitable organization, with a capital of—the amount of money in its treasury—to sue and be sued, to have a common seal, and the same to change, alter and amend, at its pleasure, &c., so and so, so and so, and so and so, to the number of a dozen or more, the then officers of the body, to be its corporators.

This, I believe, was the first public idea of charity, in connection with a body of Freemasons, known in

America. But how long did it last? This charity fund of \$50,000, or whatever the exact amount, was, within three years, sunk in the first Boston Masonic temple, built on the corner of Tremont street and Temple place, (and from which the latter took its name, although it is not a "place" at all, but a street, as much as West, or Winter, or Bromfield streets are.) That is the way the charity fund, that by the possession of which the first Grand Lodge that ever existed in America was enabled to be incorporated by the General Court of the State, was invested; and that is the way every other charity fund, so mis-called, that ever since has been accumulated by a Grand Lodge of Masons in America has gone, and will be going as long as the present organization of Freemasonry in America exists.

If Bro. Ramsay, or any other governmental Masonic iconoclast, does not like it, let him begin at the beginning, and by his advocacy bring about a revolution in the objects of Freemasonry as represented by the Lodge—not by the individual obligated brother. His duty is plain and clear enough, and he is quite sufficiently obligated. When the obligations of the individual brother are properly recognized, and in kind similarly by the Lodge, there will be a fund accumulated by the Lodge to make good its obligations; and no Grand Master's edict, to build a temple, or pay for the building of a temple, to cater to the grandeur and pride of the Brethren of some favored spot in a given Grand Lodge jurisdiction, will be competent to rob the Lodges, as has been done in Massachusetts, of their treasury recognized by that fund aggregated and segregated to meet the individual Lodges' obligations. As it is, nobody knows what a Lodge treasury is for, and the bigger it is the more easy it becomes a prey to "the city fellows" who hesitate not to divert it to their purpose.

**Presentation to M. W. Bro. Matheson.
P. G. M. of Manitoba.**

A large number of the Brethren, together with many ladies, assembled in the Masonic Hall, Winnipeg, on the evening of the 29th ult., the occasion being the presentation of a Past Grand Master's Apron to M. W. Bro. Rev. S. P. Matheson, P.G.M. Grand Lodge of Manitoba. The chair was occupied by M. W. Bro. J. H. Bell, Grand Master, who made the presentation, and who, after a few words of welcome, announced that he had a pleasing duty to perform, in accordance with the decision of the last Annual Communication of the Grand Lodge, and explained that the Apron was the gift of the Fraternity at large. He then proceeded to read the following address:—

Most Worshipful Bro. Rev. Samuel P. Matheson, Past Grand Master of the Grand Lodge of Manitoba, A. F. & A. M.

It is with no ordinary feelings that I this night perform the duty of presenting you this Past Grand Master's apron in behalf of the Grand Lodge, and in accordance with a motion unanimously passed at the last annual communication. It is to me a matter of unqualified pleasure that I as Grand Master have the honor of thus investing my predecessor with this mark and testimonial of the esteem and of the grateful feelings of the Craft in this Province for your success in healing the unfortunate differences amongst us, which existed here when you were elected to the office of Grand Master.

Your Masonic career has been a marked one, and from its beginning circumstances have allowed me to watch it with care, knowing you as I have for years, you having been Senior Warden of Hiram Lodge when I filled the office of Worshipful Master, my successor to that office, and then Grand Master during part of the time while I served Grand Lodge as its Grand Secretary; each period of time as it passed away has only increased my respect for you as a man and Mason, and bound me closer

to you by the ties of love. During the trying time of the Masonic difficulties before referred to, the Craft at large learned to know you; they appreciated the nobility of your nature; they understood the true inwardness of your loving, generous heart; and came to be well aware of your unselfish devotion, and the sacrifices you were always willing to make in the interests of Masonry.

In the olden time, Most Worshipful Sir, it was the custom to crown the hero of the festival with a chaplet of flowers or of laurel, and to strew palms before the conqueror; emblematically we would to-night lay before you the palms of victory, and weave for your honored brow a chaplet. A chaplet not formed with leaves or flowers, which fade and wither in a day, but one composed of the immortelles of love and affection, jemmied with the jewels of faith, hope and charity.

To yourself, yet in life's rosy morn, with a record which will bear the closest inspection, we trust that those days of your official connection with the Craft will afford some pleasant memories, and that you will treasure them in your heart, and ever deem them becoming to the dignity of your more mature manhood.

To us as Masons it is ever healthily to contemplate a pure life, and devoted to the peace and harmony of mankind generally, and to the Craft in particular; and it is more healthily to follow the precepts of its silent but persuasive influence, and I have no doubt the members of the Grand Lodge will find it healthy and wise to consider M. W. Bro. Matheson's Masonic career a good example for his successor in office for all time.

This Past Grand Master's apron now presented to you is the gift of the Fraternity at large, and we trust that it may long remain as a memento that you are united to that ancient mystic Order whose votaries are found in every clime, and who hail each other on every sea, that you are a part of that unseen cable reaching around the globe, each link a brother's love. In the Mother Land it is proudly worn as one of his brightest honors by the heir to England's throne, you have occupied the same relations to the Craft in this part of the British Empire that the Prince of Wales now does to the Craft of England. With this apron comes a benediction from every true Craftsman; while the Allseeing Eye is upon you, may you ever be reminded that He who watches the lonely sparrow's flight, will take notice of your life voyage. May that thought cheer you in the silent watches of the night, when danger faces you in your journeys over the bleak prairie in winter when you are attending to the duties of your sacred calling and the snow

drives in your face, may you remember that the Brethren here and everywhere wish you the best of blessings; may it serve as a talisman to cheer your heart and to hold you safe and secure amidst life's perils, until at last your faithful labor being ended here, and the Lodge closed, you will enter the Grand Lodge above with the welcome. Well done, good and faithful servant, enter ye into the joy of the Lord.

JOHN HEADLY BELL,
Grand Master G. L. of Manitoba, A. F. & A. M.

To which M. W. Bro. Matheson made the following reply:—

Most Worshipful Sir and Brethren:

When the mind is laden with thoughts and the heart overflows with feelings that struggle for utterance, it is often then that the tongue is most barren of fitting expression. It is in such a condition that I find myself at the present moment. I cannot find words to at all adequately express what I feel to-night. When one Brother is kind, generous and appreciative, loving hands may be clasped, eye can read eye, your heart can go out to him, and its story of gratitude can be told silently, but with felt pathos. But when a whole brotherhood unites in a loving act to one, it is different. A man then hardly knows what to do or say. The accumulated kindness unmans him for the moment. He would like to grasp the great hand of the Fraternity and express his thanks in pressure and in look. But this he cannot do. He knows, however, that there is a great common heart in true Masonry. Every pulse of that heart vibrates throughout the whole. He can only try, then, to touch a chord that will convey what he feels to the great centre. He can only endeavor to bind himself yet more closely to the mystic band, and show more affection to the members of it who are about him.

You have been pleased, Most Worshipful Sir, to refer to the personal pleasure it has afforded you to make this presentation. Let me say that the delight of receiving it is enhanced by the fact of my receiving it at your hands. Throughout my Masonic career we have been much thrown together. As fellow officers and colleagues our intercourse and association have been of the most pleasant character. Indeed, Most Worshipful Sir, while I look to Ancient Landmark Lodge as my Alma Mater, I look to you as my Masonic father. Your enthusiasm for Masonry, your keen appreciation and vivid exemplification of the beauties of our Order, have led me, as well as many other young Masons, to make Masonry a study and a pleasure. We caught the contagion of your earnestness, and have you to thank, in no small degree, for the interest

which Masonry possesses for us from your able presentation of it.

Brethren, I thank you sincerely for the valuable present you have made me this evening. Believe me, I shall treasure it with pride as a memento of my official connection with you as Grand Master. The sight of it will ever bring to mind my happy intercourse with such large hearted and true Brothers as you have proved to be. I thank you also as a Grand Lodge for this additional mark of your approval of my settlement of our Masonic difficulties. It is ever cheering to have the pathway of duty thus strewn with emblems of the good will of one's fellow workers. These troubles were bitter, but we have buried them in the past—we have sealed them in oblivion. To-night I accept this presentation as a pleasing endorsement from you of my action in the settlement. But perhaps the most substantial endorsement is to be seen in the prosperity, the harmony and success which prevails in the Jurisdiction. I think I may safely say that never in the history of Manitoba's Masonry has there been greater unanimity than there is at present.

I thank you, too, Brethren, for your very kind words and wishes. They are precious to me, for I know they are meant. Amid the duties of my sacred calling as a minister of the Gospel, it will be one of the choicest pleasures of my life to know that the good wishes of faithful and loving Brethren follow me. I appreciate them the more because I am persuaded that the good wishes of a true Mason are prayers. Often in the past has my ministerial work been brightened by the presence and co-operation of brother Masons. In this new country where the ambassador of Christ has to carry his message to new districts, and often among persons who are strangers to him, not seldom have I been cheered and made to feel at home by the friendly grip of a brother's hand. I am still a young Mason. If God spares me, there will be many opportunities offered me of advancing the interests of our institution, which I love. I trust I may avail myself of them more faithfully in the future than I have done in the past. I trust, too, Brethren, that my lot may be long cast among you. If we only seek to live in love and harmony here, live in the light of Him who is our true light, then life will have happiness and sweetness for us here, then this world will for us be girdled with a far richer and more glorious zone, and the world to come will have for us a Lodge of peace and rest, a mansion prepared for us by our Master.

The presentation of the address, &c., was followed by a choice programme of music and readings; after which

refreshments followed, to which, of course, full justice was done.

Acknowledgments.

Our thanks are due the Brethren named below for the following favors :

R. W. Bro. Theodore S. Purvin, Grand Secretary Grand Lodge A. F. & A. M. of Iowa, for copy of the Proceedings of that Grand Body for 1880.

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R. E. Sir Knight Charles R. Armstrong, Grand Recorder Grand Commandery

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R. W. Bro. Alex. G. Abell, Grand Secretary Grand Lodge A. F. & A. M. of California, for copy of the Proceedings of that Grand Body for 1876, containing notices, decisions, etc., in regard to the would-be "Grand Lodge of Ontario."

The Morgan mystery is constantly cropping up. Here is the latest story given on the authority of the *Rochester Democrat* :—"The celebrated Wm. Morgan, of Masonic fame, who, a great many years ago, became, it is said, a victim to the horrors of Masonic fury, has a second cousin now residing in Clyde, and from him it is learned that the said Morgan was not murdered (as believed by many), but that to this cousin's personal knowledge, he left the country of his own free will, going direct to Australia and receiving therefor his passage money and \$200. Morgan published a newspaper in Australia until his death. His son is now there and in the same business."

The Canadian Craftsman.

Port Hope, September 15th, 1880.

FREEMASONRY IN QUEBEC.

FREEMASONRY in the Ancient Capital of Canada has advanced but little during late years, until within the last twelve months. The Masonic Ball of the 29th December last in the Music Hall, and the visit at that time of the M. W. the Grand Master, M. W. Bro. J. H. Graham, stirred up some of the Brethren, however, to renewed exertions, and induced a laudable desire in the minds of a number of worthy young men, to participate in the mysteries and privileges of Freemasonry. A number of initiations have occurred since the month of January in all the city Lodges.

ST. ANDREW'S LODGE.—Under the auspices of this Lodge, several Lodges of Instruction have been held.

AMALGAMATION.—Some of the weaker Lodges in this city have considerably languished since the departure of the British troops from this garrison. In consequence, three of these, namely: Albion, St. George's and Harington, have now just amalgamated, and under the charter of old "Albion," (over 100 years old,) and No. 2 G. R. Q., have formed one good, strong Lodge. The removal of "B" Battery has also somewhat affected this Lodge, as about thirty of its members belonged to the Albion. Kingston will gain, however, by Quebec's loss. The members of the Craft here expect also to be largely reinforced by the Masons of "A" Battery, which is now stationed in the Citadel.

ROYAL ARCH.—Royal Arch Masonry is looking up in Quebec, much more encouragingly than it has for a long time past. The working of Stadacona Chapter is probably unsurpassed in Canada, and the number of exalta-

tions has been, of late, very large, a recent convocation witnessing no less than four. The recent opening of a Preceptory in this city, has, of course, influenced several Brethren to make application for the Arch Degrees.

The Secrecy of the Ballot.

BY R. W. BRO. OTTO KLOTZ.

To the Editor of THE CRAFTSMAN.

DEAR SIR AND R. W. BROTHER,—The prohibition against a revelation of the vote on the ballot of a candidate for initiation or membership, and the penalty imposed upon a violation of the same, is no doubt the strongest and most unqualified of any of the clauses in our Constitution, and it may therefore be not out of place to discuss this subject.

The words employed in the clause referred to are as follows: "Any brother who shall violate the secrecy of the ballot on candidates for initiation or membership, by stating how he voted or intended to vote, or by endeavoring to ascertain how a brother voted, or if he should be aware and mention it to another brother, shall render himself liable to severe Masonic censure, and for a second offence to expulsion."

Some brethren hold that under no circumstances or considerations whatever, has any brother a right to say how he voted, but that, if nevertheless he does say it, he ought to be punished as the law directs.

Let us therefore enquire whether a law thus interpreted and enforced will not interfere or clash with the duties and privileges of a Mason or with any of our Landmarks.

FIRST, AS TO DUTIES.

It is the solemn duty of every member of a Lodge to use his best endeavors to prevent bad material being brought into the Lodge. Grand Masters, in their addresses, and other eminent Masons, have repeatedly and earnestly advised the Craft to guard

well the portals of the Lodge, and urgently cautioned them against the admission of bad material. If a brother knows that the candidate proposed is not a fit and proper person to be made a Mason, it is that brother's duty to prevent that candidate's admission into the Lodge; he may, while performing that duty, acquaint the committee of enquiry of what he knows about the candidate's character, or he may expose the same in open Lodge, or only inform one or two more intimate friends and brethren thereof, and if notwithstanding a ballot be ordered, he will cast a black-ball. In either of those communications, whether to the committee, to the Lodge, or to a brother, he will give what to him seemed valid reasons why that candidate should not be admitted, and why he as a Mason could not conscientiously vote for him; the seriousness of his language, the earnestness of his reasoning cannot leave a shadow of doubt how he would vote were a ballot to be ordered for that candidate; and if he were to add: "For such a person I will never vote," or words to the like effect, it would be natural sequel to his reasoning, it would not reveal any sentiment not already conveyed, yet this very natural expression makes him liable to the penalties imposed by the clause above quoted.

SECOND, AS TO PRIVILEGES.

Our Constitution guarantees to every member of the Craft, the right of appeal to Grand Lodge, if he feels aggrieved by the decision of any other Masonic tribunal. That clause of our Constitution is in strict harmony with one of our Landmarks which declares: "Every Mason has the right of appeal from the decision of his Brethren in Lodge convening to the Grand Lodge or General Assembly of Masons."

Landmarks, as we know, can never be changed, altered or repealed; and this Masonic law is itself a Landmark. It is held by the best Masonic authorities, that neither a Grand

Lodge nor any number of Grand Lodges combined, can change or repeal a Landmark, hence, it would follow that if a Grand Lodge passes a law which conflicts with a Landmark, such a law is *ultra vires* and has no binding force.

In Freemasonry as in Governments of countries, we have two classes of laws, namely, the unwritten laws and the written laws; the former being those rules which are derived from long established customs, the latter, those which are derived from positive enactments of the Legislative authority. Our Masonic unwritten laws are our Landmarks, and we may add certain customs and usages that are universal and uniform in its practice, and have been in existence from a time so remote that no account of their origin can be found in the records of history. Our Masonic written laws are contained in our Constitution and By-laws.

Our Constitution provides that no candidate for initiation or membership can be admitted without a previous ballot having been taken; yet it is silent as to the mode of balloting, and since that process differs in the various Lodges under our Jurisdiction, we may say that we have neither a written nor an unwritten law to direct the mode of balloting.

After these preliminary remarks, let us now enquire how that prohibitory clause above quoted may conflict or clash with the rights and privileges of appeal, guaranteed to every Mason by our Constitution, and also by one of our Landmarks; in doing so it will, for obvious reasons, be necessary to adopt the hypothetical style of discussion, by supposing a case of grievance and appeal.

Supposing a person is proposed as a candidate for initiation, who by all outward appearance and social connections, is considered by the general public as a very respectable person, but who, nevertheless, is addicted to

certain sinful habits and possesses certain traits of character which disqualify him for admission into Freemasonry, he has, however, so carefully concealed these habits and traits of character, that the public never obtained any cognizance thereof, except two persons who by mere accident discover the true character of that individual, shortly before he is proposed as a candidate for initiation into the Lodge of which these two persons are members. They would have immediately informed the committee of enquiry, or the Lodge as to the bad character of the candidate, but prudence forbids them to do so, as by so doing the ends of justice might be frustrated, and there is nothing left to them in the solemn discharge of their duty than to black-ball him, in case a favorable report be brought in, and they both agree among themselves to do so. As was anticipated the report is favorable, a ballot is ordered, the two Brethren each cast a black-ball, but to their utter surprise the answer by the Warden is: "In favor of the candidate," and the W. Master declares the ballot in favor of the candidate. One of the two Brothers who has cast a black-ball rises and asserts that the W. Master has made that declaration contrary to the real fact, the other Brother who has cast a black-ball rises and makes the same assertion, words wax warm, the Senior Deacon, to whom the W. Master has just five minutes before handed the ballot-box to be placed away, lifts it up, opens the drawer, and there exposes to several Brethren who happen to be near him, the ballot, which distinctly shows two black-balls, confirming the assertion of the two complaining Brethren and exposing either gross negligence and oversight or downright fraud of the three principal officers of the Lodge. The W. Master refuses redress to the Brethren aggrieved, and they declare their determination to exercise their right of appeal.

They draw up a complaint, and appeal against the ruling of the W. Master, and forward it to the District Deputy Grand Master. It being necessary in a case of grievance and appeal to state the case fully and distinctly, they state that for good and valid reasons they have each cast a black-ball, and then give full particulars of what happened. The D. D. G. M., upon receipt of that appeal, orders the W. Master not in the meantime to initiate the candidate, until the subject of complaint has been investigated; and informs the W. M. that he, the D. D. G. M., will for that purpose visit that Lodge at the next regular meeting thereof.

On the day of the evening the meeting of the Lodge is to be held, the D. D. G. M. arrives, sees the W. M. and tells him he has come to investigate that complaint. The W. M. only replies: "You had better stayed away;" he then assembles a small number of brethren with the candidate, goes to the Lodge-room, bolts the door at the foot of the stairs that leads to the Lodge-room, bolts the doors of the ante-room and of the Lodge room, opens his Lodge, initiates the candidate, and at once closes his Lodge and all go down stairs.

The D. D. G. M. and a number of brethren who in vain had rapped at the door below, but could not get in, are there met by the W. M., who coolly tells the D. D. G. M., "You arrived too late, sir, the candidate has just been initiated, and the Lodge is closed.

The D. D. G. M. thereupon prefers a charge before the Grand Lodge against the W. M. for disregard of orders and improper conduct towards him, the D. D. G. M. The matter is investigated, and the W. M. is punished. The investigation, however, being confined to the second complaint, that of the D. D. G. M., while the first complaint, that of the two aggrieved Brethren, who each cast a black ball, is not investigated, but only incidentally mentioned in the

course of the trial, hence the punishment is only for the offence charged by the D. D. G. M. In the complaint laid by those two Brethren, the W. M. and his two Wardens are implicated, and will require a separate investigation; and if certain Brethren who hold that the two Brethren who thus stated *how they voted*, have violated the constitution, and ought therefore to be punished, as thereby provided, will press that matter a little further, there will be prospects of another charge being laid and of another investigation held in connection with that affair.

Here now we have a supposed case, yet not an impossible case; it is even possible that certain vital parts therein are analogous to one which some Brethren have actually experienced; but be that as it may, the anomaly between the prohibitory clause first above quoted, and the right and privilege of appeal guaranteed to every Mason by our Constitution, and by one of our Landmarks has been plainly shown; and it may therefore well be asked, Why have we this unqualified prohibitory clause? No person can deny the necessity of secrecy of the ballot in certain cases; the reasons for that necessity are too obvious to require illustration, but such cases are exceptional, not general. By far the larger number of ballots for candidates are favorable or clear, no black balls being cast, hence it is patent to every member in the Lodge that every one present did cast a white ball, and where is the harm here for a Brother saying that he did cast a white ball? Or for a Brother who happened to be absent, but heard the result of the ballot, to ask another Brother the question: "Were you in the Lodge when that ballot was taken?" There can be no wrong in that question, for the answer might be obtained without asking that question; it might be ascertained by referring to the Register. Still, in either case, the Brother did endeavor to ascertain how an-

other Brother voted, and made himself liable to prosecution under said prohibitory clause. And if any and every endeavor to ascertain how a Brother voted is to be treated as so serious an offence, that if done a second time it must be punished with expulsion, which is the Masonic death sentence, how much greater must be the offence if a Brother endeavors to ascertain how every Brother in the Lodge voted; and this he does after having learned that a clear ballot has been cast for a candidate, if he then examines the Register to ascertain who was present at the time that ballot was taken. The question here is not whether a Brother, against whom a complaint upon either of the cases stated is preferred, would be punished or acquitted, or whether any person at all would ever prefer such a charge; it is that fact which is here discussed, and by a harmless remark, or conversation, or investigation, he has, according to the language of that prohibitory clause, made himself liable to prosecution.

It may not be beyond the mark to suppose that if every Brother under the Jurisdiction of this Grand Lodge had been punished according to that clause for the first and second time he ever in any way violated the law as therein laid down, we would have an amazingly large number of Masonic death sentences recorded in the books of the Grand Lodge.

With these facts before us, it may, without impertinence, be asked, Would it not be wise for the Grand Lodge to re-construct that prohibitory clause in our Constitution in such a manner that it will in no instance interfere or clash with the duties and privileges of each and every Mason as imposed upon or guaranteed to him by other clauses in our Constitutions and by our Landmarks.

Believe me to be,

Fraternally yours,

Otto Klorz.

Preston, Aug. 11, 1880.

Ancient or Atholl Lodges in British America.

BY BRO. WILLIAM JAMES HUGHAN.

My good friend and Brother, Col. McLeod Moore, has more than once severely lectured me for not writing occasionally in *THE CANADIAN CRAFTSMAN*, and of late years I have sought to do my best to meet his wishes. The claims, however, are very many that draw one elsewhere, and, of course, my spare time is not so much as to be always at command. In *THE CANADIAN CRAFTSMAN* for June, 1880, is a communication on "Ancient Lodges in Canada," which appears to call for a few words from me, especially as it refers to one by me on the subject, from the *Voice of Masonry* for November, 1876, to which I refer my readers. The writer, who signs himself "Ancient York Mason," does well to mention the History of Freemasonry in British America, by the able author, Bro. J. Fletcher Brennan (circulated with the English Translation of Rebold's History of Freemasonry), as much valuable information is therein afforded as to the state of the country from the fourth decade of the last century, and great pains taken to supply needful links in the chain of evidence on the difficult question of how and when Freemasonry was introduced into British America. Unfortunately, Bro. Brennan, at the time, was not in possession of the laborious researches of Bro. R. F. Gould, which have been made public in his *Four Old Lodges*, and Atholl Lodges, nor of my *Masonic Register of Modern and Ancient Lodges*, but notwithstanding this lack he has accumulated a mass of facts, which render his work of great importance to all Canadian Freemasons, as well as to Masonic students generally.

* Bro. W. Spencer, Great Queen St., London, England, 10s and 5s each, respectively.

† Bro. C. E. Meyer, 722 Arch St., Philadelphia, U. S. A., \$1, post free.

1. There were many Lodges on the Rolls of the "Moderns" and "Ancients," but at the union of these two rivals in December, 1813, all those of the former Grand Lodge situated in the United States, Quebec, Montreal, Nova Scotia, New Brunswick, &c., were all erased. These included No. 82, really No. 1 of Halifax, Nova Scotia, dating from 1749; three Lodges in Quebec of A. D. 1762, and four in Montreal of the years 1762 (2) 1787, and 1793, respectively. Of these, one Lodge especially (the St. Paul's) claims to have existed over a century though its name does not appear on the Roll of the "Moderns" until 1787, and its present Warrant was issued by the United Grand Lodge of England in 1824. That the Lodge was working in 1770, long before the charter of 1787, there cannot be a doubt, for M. W. Bro. Dr. Graham has kindly sent me a copy of inscriptions in a Book of Constitutions of 1767, which was given to the Lodge in question A. D. 1770. Happily, this old Book has been returned to the St. Paul's Lodge through the kind offices of Brethren under the Grand Lodge of Quebec. Whilst on this subject I cannot but express the earnest hope that ere long the union of all Lodges in that Province will be consummated, and that, as with the United Grand Lodge of England, the prosperity of the Grand Lodge of Quebec will be much increased thereby.

2. The "Moderns" then were without any Representative from Canada, immediately after the union of December, 1813, those on the Roll previously, being all left out of the revised list. Some Lodges in the Dominion, however, may have still been working, and doubtless were, only the "dues" had not been sent to the Grand Lodge of England; hence the erasure. In England the rule has long been, "no pay, no privileges."

3. The Ancients were represented at the "union," from the Dominion of Canada, &c., and so continued on the

Roll, until the formation of new Grand Lodges led most of the members to join in consolidating the Craft in the various Provinces, with commendable discretion and good feeling. These Ancients apparently were 9 (17) Quebec, 56 (68) Quebec, 155 (118) Halifax, 211 (161) Halifax, 241 (182) St. John's, and 326 (415) Cape Breton. There were also 273 (343) Provincial Grand Lodge, Quebec, and 274 (345) Provincial Grand Lodge, Montreal, which, though on the "Union" Roll, soon disappeared, because useless under the new *regime*, there being no Provincial Grand Warrants issued since 1813, but only Patents to Provincial Grand Masters.

4. The foregoing is subject to the statement that Military Lodges' Warrants may have been exchanged for civil Charters, and been localized since 1813 in British America.

5. We omit a list of Ancient Lodges erased before the Union, once located in Canada, &c., and beg to caution Brethren from accepting the number of an Ancient Lodge, as evidence of the age of the present holder of the Warrant, as the number alone is not a sure guide at all.

6. Bro. Brennan speaks of No. 65 Ancients being received in Nova Scotia as Provincial Grand Lodge, A.D. 1756, and 66 and 67, for two Lodges in Halifax in the same years. That is quite correct. All are dated 27th December, 1757 in the Records of that Body, according to Bro. Gould. Bro. Brennan also says: "The Provincial Grand Warrant was probably the first of its kind ever written by Dermott, (page 3637) also *re*. Dermott as Secretary at London of the Grand Lodge, organized by Union but two years previously." This is all incorrect. (a.) The Warrant was the 65th in order issued by the Ancients, the previous 64 being given in the Atholl Lodges. (b.) The Grand Lodge was not organized by Dermott, being at work before

that Brother joined as a member from Ireland. (c.) The Grand Lodge was formed before the period stated, Dermott being really the second Grand Secretary of that Body. Dermott, it should be stated, numbered Warrants for Provincial Grand Lodges as well as private Lodges, hence there was 65 A.D. 1757 for Nova Scotia, (No. 1 in America,) and 69 A.D. 1758, for Philadelphia, (No. in the United States.) The Provincial Grand Warrant for Nova Scotia was renewed again in 1784, with the same number, hence, Bro. Brennan remarks: "It is believed there could be no propriety in numbering this Provincial Grand Warrant with as high a number as 65." My explanation removes any difficulty as to this matter, it being simply a re-issue of the same one granted originally in 1757, according to the custom of the Ancients, though, of course, it did not confer antiquity, whilst it preserved the same numerical position.

7. The Albion Lodge, Quebec, was claimed to be of A.D. 1721-2 by the late Bro. Tizall, of New York, to which I took exception, and can now—thanks to a member of that Lodge, and Dr. Graham, I can speak positively, having a copy of its Warrant before me. In point of actual age of the present Lodge, it is younger than the St. Andrew's Lodge, Nova Scotia, which dates from 1768, that of the Albion being a renewed Warrant, after its lapse of 1787; at least its existence continuously from 1761 to 1787 has not yet been proved.

8. Another Ancient Lodge was 56, (then 77 and 68) of Quebec, and again another at St. John's, Halifax, 211, (since numbered 265, 187, 161,) and finally St. John's, Quebec, No. 241, (since numbered 302, 214 and 182.)

To group them then, there were as follows, for the Ancients at the Union of December, 1813:—

Ancients.	Numbers from 1814, 1832, 1803.			Warrants.
9 Albion, Quebec....	17	17	17	1751 to 1787
56 Albion, Quebec....	77	68	or'd	1750, 1772, &c
155 St. Andrew's, N.S.	183	137	118	1768
211 St. John's, Halifax	265	187	161	1780
241 St. John's, Quebec	302	214	182	1787
326 Nl. Garrison, C. B.	416	or'd		1801

9. It will be seen by the foregoing that the first working Lodge in the Dominion of Canada, or rather at Nova Scotia, was 155, St. Andrew's, though, as a matter of fact, 66 and 67 of 1757, were retained on the Roll of the Ancients, published in 1804, 1807 and 1813. Bro. Brennan's assertion that they were not used is an interesting fact, and proves no harm was done by their disappearance from the Union Roll of 1814, (published 1815.) The facsimiles of the old Warrants which adorn the pages of the History of Freemasons in British North America, are certainly most serious and attractive, and add much to the value of the volume.

Masonic Correspondence.

We do not hold ourselves responsible for the opinions of our Correspondents.

Masonry in the Spirit Land.

To the Editor of THE CRAFTSMAN.

R. W. Bro. Patrick Tasker died 2nd November, 1860, and the following communication was received by a "circle" operating here on Sunday evening, 18th November, 1860:—

"My friends would know the cause of my death. I died of pure disgust of the selfishness and heartlessness that on every side met me, but mostly from those that by natural ties and past remembrances should befriend me. Now that I am gone, now that their kindness or their unkindness can no more affect me, they mourn and grieve my loss. It seemed hard, very hard, to die and leave the earth, the beautiful earth, and those we loved dearly. Death, now that the pang, the doubt, the agony is past, I do not regret the change. Those that I love will soon, very soon, be

with me; the longest life will not last long, and ere many years those that friended and those that abused friends and foes will all be wandering together in the vast spirit land. I forgive all. I hope all may be as kind to me. In my life, 'short as it was, I no doubt did much wrong—all men do, I also tried to do some good—my means were small. Fortune, or rather business, never of late years befriended me—perhaps 'twas my own fault. I thank God 'tis over now. Mines of gold and pits of ashes are of equal value to me now. My past life was as but a dream, now alone, reality commences. Mortals can conceive nothing of this state of our existence here. What fancies, what strange ideas all possess—how men fear death as an evil, as a thing to be avoided and shunned. Fools, they little know what a load of misery is cast from the eternal spirit when this carnal covering of ours is laid in the grave. What an ease, what a rest, succeeds to the miserable struggle of living men. The bright hopes of the future, no terrors, no horrors, but hope that each succeeding hour of spiritual life assimilates, and brings us nearer to the sight and comprehension of the greatness of perfection—the creator of us all and all things. I will not continue this communication much longer now. If you wish it, I will often speak with you again—'twill be a great comfort to me; yet, notwithstanding, if you do not desire it, I will forego the pleasure. The medium I feel conceived some harsh impressions regarding me; whether I deserved them or not, I most honestly ask his kind forgiveness. I offended many without meaning it; most men do. Take the assurance of my love and regard to Robert Alsop, and any that were kind to me. I greet the medium on the great compass and square, and I pray God, the God of all men, both good and bad, to bless you all till we meet again. God bless you. So mote it be."

In connection with the foregoing it

may be mentioned that Bro. Tasker was D.P.G.M. in Newfoundland (for the G. L. of England). So much was he beloved by the Craft here that in all human probability no man will ever occupy the same place in their affections that he did, but will serve as a standard to measure other men by. His death was sudden, after a short illness, and as the medical men did not seem to understand his case, there was a general anxiety among the people (not the Craft alone) to ascertain the cause of his death. In order to forever preserve the memory of this good man, the "Tasker Education Fund" and the "Tasker Lodge" were established, and both are to-day living monuments of his worth. Many of our people in Canada to-day still revere his name, and will continue to do so while they draw breath.

AVALON.

St. John's, Newfoundland, }
July 5th, 1880. }

"Free Born."

The Editor of THE CRAFTSMAN.

DEAR SIR AND BRO:—There being nothing aristocratic, or in the offensive and uncharitable sense of the word "exclusive" about Masonry, some of the Brethren, most deeply impressed and imbued with the catholic spirit of the Craft, have rather puzzled themselves over the *sine qua non* of free born. A few lines from an old poem on the Constitution of Masonry written in the nineteenth century, will explain "free born."

The shurl could not be apprenticed. He could make no agreement. As the great Lollard, poet of the nineteenth century, says: "May no cherl chartre make." Such was the law of vileinage then. Without the consent of his lord, a vilen could not be apprenticed. The lines to which I have referred above are:

"The fowr the artycul thys moste be,
That the mayster hym wel byse
That he no bondemon prentys make,
Ny for no covetyse do hym take;

For the lord that he is bonde to,
May fache the prentes whersever he go."

These lines redeem Freemasonry from all reproach in requiring its members to be "free born." Of course the phrase is obsolete now, and ought to be dropped, because it has no meaning, and is calculated to suggest a wrong idea. If a man born a slave in a slave-holding country were in every respect unobjectionable, what Lodge could refuse, on any principle, to admit him.

I am, Worshipful
and Dear Sir and Bro.,
Yours fraternally,
N. F. DAVIN.

August 3, 1880.

Charlottetown, P.E.I.,
6th June, 1880.

To the Editor of THE CRAFTSMAN,
Port Hope, Ont.

DEAR SIR AND R. W. BROTHER,—
In THE CRAFTSMAN of May there appears an article on "Ancient Lodges in Canada, and amongst the number of Lodges omitted in the Register of the "Ancients" of 1813 appears St. John's Lodge, No. 26, Charlottetown.

As you are desirous of learning what has become of the Lodges dropped from the Register of English Freemasons, I will, so far as St. John's Lodge is concerned, give you all the information possible.

The original Warrant of St. John's Lodge is dated Halifax, Nova Scotia, the 9th day of October, 1797, being issued by the Provincial Grand Lodge of England, holding in Nova Scotia, and known as number 26. Richard Bulkeley, a member of His Majesty's Executive Council in said Province, being Grand Master, Duncan Clark, Deputy Grand Master, James Clarke, Senior Grand Warden, John Premner, Junior Grand Warden, and John Selby, Grand Secretary. In the said Warrant the following are named as the first officers of St. John's Lodge, viz:—Ebenezer Nicholson, W. M.,

William Hillman, S. W., and Robert Lee, J. W.; by same they are empowered to meet as Masons, and hold a Lodge at the House of Alexander Richardson, or elsewhere in Charlottetown, in the Island St. John, on the second Tuesday in each calendar month.

The first minutes in our possession is the 9th January, 1827, the Lodge still bearing No. 26. At that communication the minutes of the *last night* were read.

13th February, 1827.—A communication was read from Adolphus Viehl, Grand Secretary, dated Halifax, 12th December, 1826, containing a copy of several resolutions passed by the Grand Lodge.

10th April, 1827.—The W.M. Brother Ewen Cameron's reply to the Grand Secretary's communication was submitted to the Lodge, and from the same I extract the following:— I also find your favor of the 20th November, 1826, is still unanswered, although enclosing a statement of accounts with the Grand Lodge up to December, 1825, and other matters materially affecting the interests of St. John's Lodge, No. 26. The statement appears to be correct, and I am requested to thank you most sincerely for the great trouble you must have taken in referring back for so many years for ascertaining the exact state of our accounts with the Grand Lodge.

16th July, 1827.—The Lodge was visited by Rt. W. Bro. D. G. M. Ward, who expressed his hearty satisfaction at the late proceedings of the Lodge, and assured them that he would use his best influence with the Grand Lodge to second as far as possible the praiseworthy object of this Lodge to be restored to the best friendship and confidence of the Grand Lodge, and recommended the officers to make an offer to the Grand Lodge of what they could really pay for the balance due the Grand Lodge.

4th August, 1827.—The Lodge met for the purpose of attending the funeral of their late Brother Samuel

May Williams, and amongst the number present appear the names of Brothers B. De St. Croix, Thomas Robinson and Ewen Cameron, all of whom were members of the Lodge in 1811, as the following will prove, the original of which is now in the Lodge's possession:—

THESE ARE TO CERTIFY,

That Brother Charles Wright was regularly an Entered Apprentice, passed as Fellow Craft, and raised to the degree of a Master Mason in this Lodge, No. 26, called the St. John's Lodge of Ancient York Masons on the Registry of Nova Scotia; and we do recommend him as such to all just Lodges throughout the Globe.

Given under our hands and seal at Charlottetown, Prince Edward Island, in the year of our Lord 1811, Masonry 5811.

{ Seal }

B. DE ST. CROIX, W.M.
THOMAS ROBINSON, S.W.
ROBERT JONES, J. W.

EWEN CAMERON, Secretary.

21st August, 1828.—A communication from the Grand Secretary was read; also one from the Grand Lodge of England, in reference to the reunion effected in 1813, and directing attention to the new constitution.

9th September, 1828.—The following letter was read and agreed to:

ST. JOHN'S LODGE, No. 26,

Charlottetown, Sept. 9, 1828.

RT. W. SIR AND BROTHER,—I have to acknowledge receipt of your letter of the 26th July last on the 19th August, enclosing a copy of a letter from His Royal Highness the Most Worshipful Grand Master of England, dated 31st March last past; also an extract of the Proceedings of the Grand Lodge of Nova Scotia, on the 23rd of July last relative thereto, both of which were submitted to the St. John's Lodge on the 21st August.

The officers and members of St. John's Lodge beg to tender their thanks to the Grand Lodge of Nova Scotia for its early communication on that subject, and also to express their gratitude to His Royal Highness the M. W. Grand Master of England, for his fraternal regard and affection for the Lodges under the Jurisdiction of the Grand Lodge of Nova Scotia, in recommending that such Lodges as had received Warrants from the Grand Lodge should have Warrants from the Grand Lodge of England free of expenses, and their members registered gratis, provided the Lodges did apply for it in writing within three

months after the receipt of your notification. I, therefore, beg leave to express the decided wish of this Lodge to be recommended by the Worshipful Grand Lodge of Nova Scotia to be admitted under the protection of the parent Grand Lodge, and beg leave to enclose herewith a copy of our Warrant, dated 9th October, A.D. 1797, and in alluding thereto, beg to request the W. Grand Lodge in its continued regard for St. John's Lodge, No. 26, would be pleased to recommend them to take seniority among the Lodges heretofore on the Registry of Nova Scotia, according to the date of their present warrants.

I am, Rt. W. Sir and Bro.,

Yours, &c.,

E. CAMERON,

Master St. John's Lodge, No. 26.

ADOLPHUS VIETH, Esq.,
Grand Sec. Nova Scotia.

P. S.—Our Warrant was granted for the Island of St. John. We beg to remark that it was previous to the Island being named after the late much lamented Prince Edward, Duke of Kent, and that our new Warrant will be made for Prince Edward Island.

E. C.

27th October, 1829.—The following letter was read:—

Halifax, 12th October, 1829.

W. MASTER,—I have the pleasure to inform you that the new Warrant for St. John's Lodge, No. 26, has arrived from England, being numbered 833, and will be delivered on returning the old Provincial Warrant.

I am, Worshipful Brother,

Faithfully yours,

ADOLPHUS VIETH,
P. G. Sec'y.

W. Master St. John's Lodge,
No. 26, now No. 833, on the
Registry of England,
Charlottetown, P. E. I.

8th June, 1847.—Communications were read from the Grand Lodge of England and Provincial Grand Secretary of Nova Scotia, informing St. John's Lodge, No. 833 that the Honorable Alexander Keith, Provincial Grand Master for Nova Scotia, had been appointed Provincial Grand Master for Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland.

29th September, 1847.—The Right Worshipful Provincial Grand Master, The Honorable Alexander Keith, paid St. John's Lodge an official visit, and

held a Provincial Grand Lodge, the members of St. John's Lodge acting as his officers. He informed the members of St. John's Lodge that hereafter the Lodge would be known as No. 562 in place of 833.

11th August, 1863.—The following communication from the Grand Lodge of England was read:—

UNITED GRAND LODGE OF ANCIENT FREE
AND ACCEPTED MASONS OF ENGLAND.

*The Right Honorable the Earl of Zetland, K.
T., M. W. G. Master.*

W. MASTER,—The Grand Lodge having resolved that the numbers of all the Lodges on the Register shall be brought forward in regular succession by filling up those numbers which have become vacant either by the voluntary surrender of Warrants, or by the erasure of Lodges, I have the honor to inform you that your Lodge, which has hitherto been known and distinguished as No. 562, will henceforth stand on the Register of the Grand Lodge as No. 397; and this latter number you are to refer to in all returns and communications addressed to the Grand Lodge.

By order,

WM. GRAY CLARKE,
Grand Secretary.

Freemasons' Hall, London,)
6th July, 1863.)

24th June, 1875.—The Representatives of eight Lodges in Prince Edward Island, on the Registers of England and Scotland, organized the Most Worshipful the Grand Lodge of Ancient Free and Accepted Masons of Prince Edward Island, and were numbered as follows:—

St. John's Lodge, No. 1, late 397,
R. E.

Victoria Lodge, No. 2, late 383, R.S.
King Hiram Lodge, No. 3, late

R. E.
St. George's Lodge, No. 4, late 866,

R. E.
Alexandra Lodge, No. 5, late 988,

R. E.
Mount Lebanon, No. 6, late 984,

R. E.
Zetland Lodge, No. 7, late 1200,

R. E.
True Brother's Lodge, No. 8, late

1251, R. E.
By the foregoing you will observe that St. John's Lodge was known as

No. 26 from the 9th October, 1797, to 1829, as No. 833 to 1847, as 367 to June 24th, 1875, and at the present time as No. 1, R. P.E.I.

The following are the names of some of our oldest Masons, now living, having been initiated in St. John's Lodge:—

- Bro. Hon. Joseph Wightman, initiated 9th September, 1828.
- Bro. Hon. Charles Young, initiated 19th April, 1842.
- Bro. Edward B. Love, initiated 8th March, 1842.
- Bro. John W. Morrisc. .initiated 16th June, 1842.
- Bro. Nathaniel W. McDonnell, initiated 12th January, 1849.
- Bro. Albert H. Yates, initiated 8th February, 1850.
- Bro. James D. Mason, initiated 19th April, 1852.
- Bro. Adam Murray, initiated 11th January, 1853.

Brother Morrison is a Past Deputy Grand Master of the Grand Lodge of Prince Edward Island, Brother Mason a Past Grand Treasurer. Brother Murray held the position of Provincial Grand Master for Prince Edward Island under the Grand Lodge of England, and has filled the office of Grand Lecturer and Deputy Grand Master in that of Prince Edward Island.

I have now given you all the information possible respecting one of the "Ancient Lodges in Canada," and doubt not but that you will agree with me in saying that the lost Lodge (No. 26) of 1813 is still living in that of No. 1, R. P.E.I.

I remain, R.W. Sir and Brother,
Yours Fraternally,
G. W. WAKEFORD,
Past Master, St. John's Lodge, No. 1.

Non-Payment of Dues.

DEAR SIR AND BRO,—I send you herewith some statistics taken from the returns of the G. L. of Quebec,

extracted from the annual reports of Proceedings for the past eight years, and I fancy the result will cause even the unthinking to pause and consider.

From these figures it would appear that the suspensions are 32.25 per cent. of the number of initiations (on the average), and adding the initiations and joinings together, the suspensions form an average of 26.65 per cent. on the eight years. It also appears that of the total number suspended, only some 12.36 per cent. are restored to the Order. Deducting the percentage of restorations (12.36) from the percentage of suspensions (32.25) it would appear that the permanent net loss to the Craft is about 20 per cent. If from the suspensions, 647, the restorations, 81, are deducted, it shows a loss of 566 on the aggregate to the Craft, or say a percentage of about 27 per cent. Will some kind-hearted Brother tell me what he would think of the parental love of the mother who deprived 2 out of 8 of her children of life because these children were each indebted to her for six dollars?

Year.	Initiations.	Joinings.	Restorations.	Sus for N.P.D.
1872	219	55	5	42
1873	260	33	15	71
1874	235	48	11	47
1875	324	83	6	64
1876	306	88	16	55
1877	262	67	11	96
1878	236	18	9	162
1879	158	29	8	110
	2006	421	81	647

I trust these figures will be the means of inducing our Grand Lodge, at its approaching meeting, to take some action tending to the relief of our worthy poor and distressed Brethren, or else that all the clap-trap about brotherly love and charity will be eliminated from our ritual.

Yours Fraternally,

ANTI-CANT.

Montreal, Aug., 1880.

A Revival Wanted.

I don't believe that Masonry in any part of the universe maintains such a sluggish existence as it does in the Province of Quebec. Take, first of all, the ancient Capital, and here you find a few struggling Lodges, in spite of the fact that (constitutional provision to the contrary notwithstanding) in one of them it requires no less than (3) three black balls to keep out a candidate for initiation. The best regulated Lodges in the city take the full benefit of the Constitution, and require (2) two black balls to exclude. Then come to Montreal, where the status of candidates has not been reduced to so low a scale, and here we find a couple of dozen of lifeless Lodges, each vieing with the other for the few candidates that appear on the scene. The rosters of these two dozen Lodges, if examined, would show about enough members to run say four or five decent Lodges in such a way as to carry out the teachings of the Order. Many of them are in such financial straits that they have hard scratching to pay their rents, and some of them are considerably in arrears on this account. For the past (4) four or (5) five years it was by hard strifes that they managed to keep the semblance of a Board of Relief by means of which was doled out to the unfortunate Brother from abroad, who was under the necessity of availing himself of their good offices the princely sum of perhaps one dollar when fifty was needed. Verily, to-day Montreal would not be a good sight for the Masonic tramp, and he will, if he is wise, accept this caution, and in his wanderings give Montreal the go-by. It is a field it will not pay to work. So vigorous are some Montreal Lodges that in some instances as many as (9) nine ballots have been cast for the election of a Master. If a visitor finds a dozen members in any Lodge he may enter, he will probably be informed that there is a pretty good attendance to-night. One of the worst features in the matter is that the tone of feeling that seems to pervade the organization in both cities is just about as warm as the atmosphere of an ice house. Under such circumstances, is it any wonder that our own poor and distressed Brethren who have claims upon us are all but ignored, and the visitor receives a cold and cheerless welcome. In Montreal there are some (7) seven Lodge rooms, two of which are frescoed and a little ventilation in the whole of them would materially add to the comfort of the few Brethren who occasionally make use of them. If the members of the Craft would only put their wits to work and reduce the number of

Lodges from 24 to 6, about \$1,800 per annum now uselessly squandered in the item of rent alone could be saved. This in say 5 years with interest would produce about \$10,000, which would be a very nice amount as a nucleus for beginning a decent Board of Relief—one that would be competent to do something to relieve distress, or it might be set aside as an earnest of a fund to build a Masonic Temple, a thing that to the disgrace of the Craft in Montreal, has no existence, not even in their sleepy craniums. Should this amalgamation idea be entertained, it would much redound to the credit of the Craft, which it would tend to consolidate, and the work now done could then be done much more effectively, besides which it would remove the temptation to accept such candidates for our mysteries, as in many instances to-day poverty-stricken Lodges are in a measure compelled to accept to eke out their miserable existence. No doubt it would have a depressing effect on the ambition of some of our aspirants for the oriental chair of K. S. Our Past Masters would not likely be so numerous, but would likely be of much better calibre than they are at present, as the weak ones would likely be passed over, and a "selection of the fittest" only made, which would obviate the anomaly now seen in some weak Lodges of the number of Past Masters being about equal to the rank and file. It can scarcely be reasonably expected that in a Lodge of 40 members that 20 really efficient Masters can be found; either the ability, inclination to study or time requisite to make the model Master is wanting. We can put up with a noodle on the floor, but from a noodle in the east may the fates forefend us. Of the Montreal Board of Relief we can sing, "Benny, poor Benny, is dead." During his life he did no harm, but truth constrains me to add, he did little good; in fact he was too poor to be of much account. Something like the dead sea apples—golden to look at, but nothing but ashes in the mouth. Neither is it worth while to endeavor to resuscitate his miserable existence, unless he can arise from the tomb of transgression (or perhaps rather omission) in a much improved and much more vigorous form. How Masonry can be said to be doing her mission, though under such untoward circumstances, is "something that no fellow can understand." I don't pretend to solve such a

MYSTERY.

P.S.—Now, old fellow, if you are anything of a sport, I'll take you a bet of a Tanner cock-tail that not more than ten per cent. of the Masons in both sections subscribe to THE CRAFTSMAN, and not half the number of subscribers are thoughtful readers of it. This may help to solve the causes of so much coma.

For the CRAFTSMAN.

The Knight of the Red Cross.

To a Knight in armour standing,
Ready for the foe,
Thee we greet, beloved companion,
Thee we know.

Keep thine oath, oh new made Brother
Pledged in Heaven's sight;
Nor forget the vows thou'st spoken,
Red Cross Knight.

By the banner o'er us waving,
By thy lance at rest,
Chiefly by that Cross emblazoned
On thy breast.

In the hour of danger's trial
Dare the wildest strife;
No desertion; no denial;
Right or life.

See thou turn not from the conflict
On the battle field,
Though men bear a dying victor
On thy shield.

Let thy strong arms fold the helpless
And the feeble save;
Mercy's voice the true Knight knoweth,
And the brave.

Welcome, dear Sir Knight, thrice welcome,
To our tented field;
God will aid us till the final
Foe shall yield.

We are pledged unto His kingdom,
Who for us hath borne
Cross and spear, for us did suffer,
Crown of thorn.

Then for Him who rose triumphant
To the Heavenly Camp,
Gird thy sword, though night is round thee
Wild and damp.

When at last, in mortal weakness,
Sword and spear must fall
Christ, unto Thy Grand Encampment,
Take us all.

Hamilton.

HARRIET ANNIE.

Jurisprudence Department.

EDITED BY R. W. BRO. HENRY ROBERTSON,
P. D. D. G. M.

Q^{ts}.—Please answer in THE CRAFTSMAN. A candidate applies for initiation. A committee is appointed by the W. M. to make the necessary enquiries into the character of the applicant, to report at the next regular meeting. The committee bring in their report, that they recommend the ballot to be passed for the candidate. Is it constitutional to ballot for the candidate on that report?

ANS.—Yes; The committee are supposed to know the provisions of the constitution; that after they have reported to the Lodge in favor of the candidate, he must be balloted for, but, if the report be unfavorable, he shall be considered a rejected candidate.

A report recommending that the ballot be passed for the candidate is not an unfavorable report, and we are of the opinion that it should be considered a favorable report. It is, however, for the Lodge to decide whether they will accept such a report, or refer it back to the committee, with instructions to report definitely, either in favor of or against the candidate.

Q.—If a Brother is suspended in a Craft Lodge for non-payment of dues, is his standing affected in the Chapter in Canada?

A.—According to the decision of M. E. Comp. F. J. Menet, P. G. Z., reported at a recent meeting of the Grand Chapter of Canada, suspension by a Craft Lodge has no force in the Chapter. This ruling was based on the present provisions of the Grand Chapter constitution, and is undoubtedly the law in this Jurisdiction.

In some of the United States a distinction is made between suspension for non-payment of dues and suspension for unmasonic conduct. In the former case the standing in the Chapter is not affected; in the latter it is.

The committee appointed to revise the constitution of the Grand Chapter of Canada have decided to recommend an amendment providing that when a member is suspended by his Lodge for unmasonic conduct, he shall also be suspended from the Chapter. This amendment, however, will not apply to suspensions for non-payment of dues, and the law as to these will remain as above stated.

Q.—1. Can a Brother, under any circumstances, even if he reveals his ballot, be compelled to give his reason for blackballing a candidate?

2. Can a Brother, under any circumstances, reveal his ballot even to a representative of the Grand Lodge?

A.—1. Under no circumstances whatever can a Brother be compelled to give his reasons for casting a black ball.

2. It is a Masonic offence for any Brother to state how he voted on the

ballot for a candidate, and for a second offence the Brother is liable to be expelled; but we are of opinion that there are circumstances under which a Brother would be permitted to reveal his ballot if he chooses to do so. If a ballot should be declared clear, when it was not clear, and an investigation should be held by the District Deputy Grand Master on a complaint being made to him regarding such ballot, we think that a Brother who cast a black ball would be justified in stating so (if he wished), in order that the misconduct of the officers of the Lodge should be exposed and punished.

Under these circumstances, the Brother would not be liable to censure for revealing his ballot. On the contrary, he should be commended for doing so, for the law as to the secrecy of the ballot was never intended to nor should it be allowed to be used as a cloak to conceal such a fraudulent and unmasonic act as falsifying the state of the ballot, and thereby admitting a member who was really rejected.

Q.—1. A Masonic Lodge opened U.D. 5th April, 1876. Are the year's dues in arrears when the Lodge meets 7th April, 1880, before the same closes?

A.—1. A Brother whose dues are paid up to April, 5th, 1879, is one year in arrears on April 6th, 1880.

Q.—2. Names of Brethren owing one year's dues to 1st April, 1880 (as per notice on summons) were read out, when the W. M. instructed the Secretary to receive only the full amount. Have such Brethren the privilege to make a payment on account?

A.—2. Yes.

Q.—3. At the regular Lodge in May Brethren whose names for one year's dues were read out in April tendered a payment on account, which, by order of the W. M., were refused. Is such ruling correct, and the Brethren held liable for full payment of one year's dues, otherwise subject to suspension in June?

A.—3. We would consider such ruling rather arbitrary. We think the suspension of Brethren under such circumstances would be set aside by the Grand Lodge.

Q.—At the last regular meeting of a Lodge, the election of Officers (according to the By-laws) was held. A Brother, who was initiated five months ago, since passed to the second degree, but who has not yet been raised to the third degree (owing, however, to no fault of his) was elected Secretary. Can he be installed into the office to which he has been elected, if, previous to the installation, he is made a Master Mason?

A.—No; a Fellow Craft is not eligible to be elected to the office of Secretary, and his election was void. His reception of the third degree prior to the installation would not cure the defect or make his election legal. The election being void, the position is just the same as if no election had been held. The old Secretary is still in office, and will remain so until the next regular election of officers, unless a dispensation be obtained from the Grand Master to hold a new election for that particular office.

Obituary Notices.

Bro. H. E. Connor, who died on the 29th June, was Past Senior Warden of Rising Sun Lodge, No. 129, Aurora. He was not only highly esteemed by his Masonic Brethren, but was universally respected in the neighborhood where he lived. The funeral, which took place on Dominion Day, was in charge of the Freemasons, and was very largely attended, several members of neighboring Lodges joining with the Rising Sun Lodge in paying respect to the remains of their deceased Brother. After leaving the residence of the father of the deceased, the body was taken to the Church, where the services of the Church, as also at the grave, were read by Bro. Rev. H. B. Owen, of Newmarket. The Masonic services were conducted by R. W. Bro. Rev. C. W. Paterson, W. M. of the Lodge; and many of those who had never before witnessed the solemn funeral rites of the Masons, were deeply impressed.

R. W. Bro. John Tarjand, M.D.,

who died on the 25th May, was one of the oldest Masons in western Ontario. He came to Canada while yet a youth, and was a pupil at the old District School in the then Town of York, under the late Dr. Strachan. He subsequently studied medicine with the late Dr. King, and, after passing a most successful examination at McGill College, commenced the practice of his profession in the county of Oxford; and when the Medical Association of Ontario was established, he was chosen President. He was one of the Charter members of Oxford Lodge, No. 76, Woodstock, and a Past Master of that Lodge; and his efforts in favor of Masonic progress and the extension of the great principles of the Order will constitute more than one page of the history of Oxford Lodge. The funeral obsequies were conducted by his Masonic Brethren, and the large attendance of the members, as well as of all classes of the community, and the general suspension of business, were a marked evidence of the affectionate esteem with which our late Brother was regarded. The body was first taken to the Church, where the impressive services of the Church of England were read, and at the grave the Masonic services were read by W. Bro. Fred. C. Martin, W. M. of Oxford Lodge, No. 76, assisted by R. W. Bro. J. J. Mason, Grand Secretary.

Bro. H. B. Wilson, who was an old and highly esteemed member of Barton Lodge, No. 6, Hamilton, died recently in New York. His remains were brought from that city to Grimsby, his old home, on the 23rd ult., for interment. A large number of the Brethren of Barton Lodge went to Grimsby to assist in the funeral ceremonies, and were accompanied by a number of members of the other Hamilton Lodges. The members of Ivy Lodge, Beamsville, Wentworth Lodge, Stoney Creek, and Union Lodge, Grimsby, were also present.

The remains were met at the station and were taken to the Church, which was draped in mourning, and the impressive services of the Church of England were read by the Rev. Canon Read; after which the funeral procession, which was very large, was reformed, and proceeded to the burying ground. The pall bearers were, W. Bros. Alex. McPherson, P. M. of Kemptville Lodge; Joseph Hancock, P. M. Acacia Lodge; R. Brierly, P. M. Barton Lodge; J. W. Kerr, P. M. Temple Lodge; Wm. Forbes, P. M. Union Lodge; Albert Pain, P. M. St. John's Lodge. The Masonic services at the grave were performed by W. Bro. Colin Munro, W. M. Barton Lodge, No. 6; W. Bro. E. Lusily, Union Lodge, No. 7; and V. W. Bro. C. R. Smith, P. M. St. John's Lodge, No. 10.

Canadian Masonic News.

We learn from the *Toronto Mail* that Bro. John Linton, the popular Tyler for the different Masonic Lodges in that city, has resigned his position. Several applicants are in the field for the office, which is worth about \$600 a year. We hope Bro. Linton has secured a better position, and that he will greatly improve his prospects by the change.

The late Bro. Gourlay, who was lost on the ill-fated steamer *Lera Cruz*, was a member of Tuscan Lodge, No. 185, A. F. & A. M., of London, and his life was insured in the London Masonic Mutual. A number of personal friends of the family held a meeting recently, and instructed W. Bro. Beattie to telegraph to the Master of Ancient Landmark Lodge, of St. Augustin, Florida, with the view of acquainting them with the loss, and in case of the recovery of the remains to have them sent home.

GREEN.—After the installation of the Officers of Guelph Lodge, No. 25E,

G.R.C., on St. John's Day, the members of the Lodge and visiting Brethren proceeded to the American Hotel, where supper had been prepared. The chair was occupied by W. Bro. H. Lockwood, W. M., and the vice-chair by Bro. J. H. Finlay, S. W. After the cloth had been removed the usual toasts were proposed and duly honored. After the Junior Warden's toast had been given, the company united in singing "Auld Lang Syne," and then dispersed.

The twenty-ninth Annual Communication of the Grand Lodges of New York was held recently. We regret to see that several propositions to reduce the remuneration to representatives were all rejected; and a proposition that the number of delegates be reduced; and that, instead of each Lodge being represented, each District should be represented by those delegates, was also rejected. M. W. Bro. Isaac B. Anthony, of Troy, was elected Grand Master, Horace S. Taylor, D. G. M., and Bro. James M. Austin, re-elected Grand Secretary. Next year Grand Lodge will celebrate its Centennial. In 1781 the Lodges then in the city of New York, numbering five, together with the Past Masters, met and formed a Grand Lodge. The Rev. William Walters was elected the first Grand Master.

KINGSTON.—An excursion party of the city Brethren paid a visit to Gananoque recently, the object being to attend a Convention held by Leeds Lodge, No. 201. The District Deputy Grand Master of the St. Lawrence District, R. W. Bro. R. T. Walkem, was among the party. On the arrival of the visitors on the wharf at Gananoque, they were met by the members of Leeds Lodge, who formed in procession, and, headed by the Band, escorted their guests to the drill shed, where the entertainment was given. Refreshments having been taken, a concert of vocal and instrumental music followed, and in the course of the evening Bro. Walkem delivered a short address on Masonry, in which

he explained the principal objects of Freemasonry, and alluded to several popular fallacies which existed among the uninitiated with reference to it. The Kingston visitors left for home at 10:30, where they arrived safe shortly after midnight, much pleased with the evening's entertainment.

ERNESTTOWN.—The corner stone of a new M. E. Church was laid in this village on Tuesday, the 22nd July, with Masonic ceremonies, by R. W. Bro. T. K. Ross, of Odessa, D.D.G.M. of Prince Edward District. The following Brethren acted as Officers of Grand Lodge:—

- R.W. Bro. T. K. Ross, Odessa, as G.M.
- " " E. J. B. Pense, Kingston, as D. G. M.
- R.W. Bro. D. H. Allison, Adolphust'n, as D. D. G. M.
- R.W. Bro. C. B. Huffman, Bath, as G. S. W.
- R.W. Bro. O. Hinch, Napanee, as G.J.W.
- Bro. J. F. Aylesworth, Odessa, as G.T.
- Bro. A. L. Morden, Napanee, as G. S.
- Bro. J. Allen, as G. S. Works.
- W. Bro. Johnson, Clark's Mills, as G.D.C.
- " P. A. Maybee, Odessa, as Asst. G. D. C.
- W. Bro. Geo. Daly, Bath, as G.S.D.
- " C. R. Allison, Adolphust'n, as G. J. D.
- Bro. N. Smith, Ernesttown, as G. Puir.
- Rev. Bro. Howard, Morven, as G. Chap.
- Bro. N. P. Wood, Ernesttown, as G. Reg.

The Acting Grand Stewards were W. Bro. Maybee, Aylesworth and Deacon; Bros. Amey, Jenkins; (Wilton), and Benjamin.

GUELPH.—At the regular Convocation of Guelph Chapter, No. 10, Royal Arch Masons, held in Masonic Hall, on Friday, the 9th of July, the following officers were duly installed and invested for the ensuing Masonic year: Installing officer Rt. Ex. Comp. H. K. Maitland, Grand Superintendent of the Wellington district, assisted by Ex. Comp. D. Kennedy, Past Z., Guelph chapter.—Ex. Comp. Hugh Walker, Z.; Ex. Comp. John Scoon, H.; Ex. Comp. Samuel R. Moffat, J.; Comp. J. Mimmack, S. E.; Comp. H. Lockwood, S. N.; Comp. D. Hunter, P. S.; Comp. A. Bruce, S. S.; Comp. J. A. Nelles, J. S.; Comp. George Smith, Janitor, Comp. J. Mackenzie, M. of 3rd V.; Comp. R. Mahoney, M. of 2nd V.; Comp. Jas. Philp, M. of 1st V.; Comps. Jas. Parker, and R. Hunter, Stewards; Comps. A. McBean, J. S. Speirs, W. H. Jacomb, Committee on finance and economy.