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THE CRAFTSMAN, HAMILTON, 15th FEBRUARY, 1869

**SKETCH OF THE HISTORY OF ST. JOHN'S LODGE,**

No. 6, A. Y. M.

(Now No. 3 on the Registry of the Grand Lodge of Canada,) held at Kingston.

BY R. W. BRO. S. D. FOWLER.

(Continued)

Our predecessors do not appear to have forgotten the sacred cause of Charity. On the 5th Nov., 1795, it was resolved "that a subscription be made for Bro. Church, being a distressed brother with a large family; hoping the brethren of the Lodge will do their duty accordingly." There is no further mention of the brother, who was not a member of the Lodge.

It would seem from the following resolution, and several others of a like nature which are recorded, that it was customary for a brother who joined the Lodge, to deposit his certificate of withdrawal from his former Lodge; and this is corroborated by the fact that several old certificates are still remaining among the Lodge papers. "That if any admitted brother has certificates from any other Lodge, and do not deliver them up to this—cannot or will not obtain any certificate from this Lodge."

On the 7th Jan., 1796, "The Lodge opened in the 3rd degree at 7 o'clock, and proceeded to instal the following brothers:—McLeod, W. M.; Sparham, Jr., S. W.; and Beyman, J. W. Voted that the other officers should be nominated the next Lodge night. The minutes of last night confirmed." This is the whole of the record, there is no notice of any previous election, or of keeping the festival of St. John; although there is a record of Lodges having been held on the 21st Nov., and 3rd December. On the 4th Feb., the W. M. moved that Bro. Echford be appointed S. D.; and the S. W. moved that Bro. Gray be the J. D. This is in accordance with an old custom which prevailed in many Lodges, that the Master should have the appointment of the S. D., who was his special attendant; and that the S. W. should in like manner appoint the J. D. This usage has much to recommend it, and it would be perhaps an improvement to re-introduce it in our Lodges. The following is another example of depositing certificates in the Lodge when joining it; and we might in this also learn from our forefathers. "A move made by Bro. Sampson to withdraw his certificate from our Lodge." And on the 7th April, "Bro. Echford requested his certificate, as he is leaving the province." Again, "a motion made by the Secretary to certify on the back of Bro. Sampson's certificate the time he remained in our body, as he is about leaving the place. Bro. Sampson moved to let his certificate lie in the Lodge, and continues to be a member, having changed his intent."

On the 2nd June, "a move made by the W. M. to elect the officers for the ensuing six months, which was carried, and the following were elected:—Bro. Sparham, Jr., W. M.; Bro. Beyman, S. W.; Bro. McDonnell, J. W. and Secretary." "Bro. McKay brought from Newark our Warrant from the Grand Lodge, which was received in open Lodge, and our dispensation delivered to Bro. McKay to return to the Grand Lodge." At the end of the book we

find the following account for the Master's expenses attending the Prov. Grand Lodge,

To cash paid Capt. Richardson for passage to Niagara...	£2	6	8
Expenses attending Grand Lodge.....	3	10	0
Cash paid for returning from Grand Lodge.....	2	6	2
	<u>£8</u>	<u>3</u>	<u>4</u>

Well do we remember bluff old Capt. Richardson. Our first trip up the lake was made with him in 1830, when it took three days to make the run from Prescott to Toronto.

The Warrant above referred to, was with many others issued by R. Wor. Bro. Jervis in direct contravention to the patent appointing him Prov. Grand Master for Upper Canada, that document only gave him power to "grant dispensations for the holding of Lodges and making of Freemasons, to such brethren as shall be sufficiently qualified and duly recommended to receive the same, in order that such Lodges and Freemasons may be by us and our successors duly congregated, and formed into regular Warranted Lodges, according to the most ancient custom of the Craft in all ages and nations throughout the world, in order to which the said dispensations shall continue in force for the space of twelve calendar months from the time of issuing the same respectively, and no longer." This irregularity of the P. G. M., not only led to much heart-burning and dissension in the province; but also laid the foundation of a distrust of the Governing body in England, and was eventually the cause of the establishment of the Grand Convention, or as it may indeed be called, the Grand Lodge of 1817. And although these differences were partially healed by Prov. G. Master McGillivray, in 1822, they were never wholly removed until the present Grand Lodge of Canada was firmly established. Had Bro. Jervis only reported to his superiors that he had constituted certain Lodges, these Lodges might have been legalized, and proper warrants sent out to them from England; but this he did not do, and consequently, when, after his death, application was made that a new Prov. G. Master might be appointed for Upper Canada, the Grand Lodge of England did not recognize them as Lodges, there being no record of their existence to be found in the archives of the Grand Lodge; so that when Bro. McGillivray was appointed Prov. G. Master, and called a Prov. Grand Lodge before admitting the irregular Lodges, he first re-constituted such of the brethren as chose to submit to him into new Lodges, giving them dispensations to work until warrants should arrive from England. It must not be forgotten that at the time these irregularities were going on, there were no less than three Grand Lodges in England, viz:—the "Grand Lodge of all England," meeting at York, which, although the most ancient of all, never was a Grand Lodge in the modern acceptation of the term; but merely an annual assemblage of individual masons, not of Lodges, where all, even entered apprentices, had an equal voice. Next the "Grand Lodge of England," formed by four Lodges in 1717, and the oldest representative Grand Lodge in the world. And third, the "Grand Lodge of Ancient York Masons," which seceded from the former in 1738, in consequence of some real or fancied grievances. The seceders called themselves the "Ancients," in contradistinction to the others, whom by way of

derision they called the "Moderns." The "Ancients" existed without a Grand Master until 1772, when they chose the Duke of Athole to that office, he being at that time Grand Master elect of Scotland; he was succeeded in 1813 by the Duke of Kent, while his brother, the Duke of Sussex, was Grand Master of the "Moderns." Under the two royal brothers the Lodge of Reconciliation was held in London, and on the 27th December, 1813, the two bodies were consolidated into the "United Grand Lodge of England."

We have been thus explicit in respect to the different Grand Lodges, because very many in this province suppose that the Ancient York, or Athole Grand Lodge, was that which met at York from time immemorial. This is a mistake; but no doubt the name was adopted for the purpose of misleading. The Athole Grand Lodge never met except in London: while the York Assembly was never held out of York, and never claimed nor exercised the functions of a Grand Lodge, as now understood.

Returning to the minutes from this long digression. We notice under date 16th June, 1796, "A request made by Bro. Dawson to have certificate from the Lodge; the reason why demanded, is that he cannot live in peace with his wife if he attend the Craft, which the Lodge is to take into consideration."

On the 24th "The Lodge opened in first degree at half-past ten o'clock, and was called off to the third degree. Joined by Bros. Coffin and Brass of St John, then proceeded in procession to church in due form, and received the benefit of an excellent sermon from the Rev. M. Stuart. Returned from church, and it was resolved that the thanks of this body be wrote by the Secretary for his most excellent discourse." On the 4th Aug., "Bro. Darley informs the body that Bro. — has violated his obligation as a Master Mason." The brother was summoned to attend next meeting, he does not appear to have obeyed the summons, and no further mention is found in the minutes of the matter; but a foot note informs us that the brother referred to has "committed a robbery on Nathan Curtis." From the minutes of Prov. G. Lodge, it would seem that the offending brother was expelled from the Craft. On the 3rd Nov., "Received two lectures from the W. M. (Sparham) on the first degree." Frequent notices appear on the minutes of lectures having been given in the different degrees by the Master or some other brother. This is a custom much neglected in the present day. We well remember in our earlier days of Masonry, now a quarter of a century since, when the Master would commence with the Secretary, and go round the Lodge, asking questions at each brother in succession. Nothing conduces more to the prosperity of the Lodge than a good lecture; it need not be a long one, but should always be to the point. And the old method of question and answer in open lodge, was perhaps the best method possible of attaining to a correct knowledge of the ritual. How many members of our Lodges know next to nothing of our sublime symbology? And how many Masters are there who are content if they can get through the ritual by rote, and who never see or understand anything beyond the allegory or symbol?

It is amusing to witness in these minutes the

singular mixture of laxity, and strictness of discipline which prevailed among our predecessors. On the 1st Dec., "Move made by Bro. McLeod to call Bro. Smith to make an apology to the Lodge for leaving so abruptly. Bro. Gates declared that Bro. Smith had informed him he was going away; and Bro. Smith further says that he had wrote two letters to Bro. Fitch during the time he was absent, which Bro. Fitch says he never received. The body in consideration of this assertion admits him as a member once more." The very next sentence is, "Bro. George passed a move made by Bro. McLeod, that the officers now in office remain six months longer—carried by a shew of hands." This was in direct opposition both to the constitution and their own by-laws, which direct that they shall be chosen by ballot.

On the 4th Feb., 1797, "Bro. McLeod presented a petition from Bro. Robert Brown, who craves the Lodge to lend him twelve dollars, as a Mr. Mozier's oxen eat his wheat, he being an old residenter of the place, and did not make himself known to the Lodge or any member that he was a brother till he craved their assistance." To this modest request of Mr. Brown, who, like many of the drones of the present day, keeps himself aloof from his duties until he wants assistance, the Lodge very properly, but sarcastically, replied "that Bro. Darley should acquaint Bro. Brown that we cannot comply with his request, being an old residenter, and never informed the body he was a brother." At the next regular meeting, (March) "A few of the brothers met; but the key of the box not being brought, and no particular business to do, the Worshipful thought that it might be dispensed with till the next night." On the 6th May, "Bro. Darley proposed Charles McDonald, a candidate, and to be entered to-night, it being so high St. John's Day, which was confirmed by a shew of hands, was accordingly done and entered." "A motion made by Bro. McKay that Bro. Darley takes the chair for the ensuing six months." No less than two unconstitutional acts in one night. Such laxity of proceedings is always sure to lead to evil consequences; and as we proceed we will find this to be so. Bro. Darley was installed as Master on the 24th June; Sparham, G. S.; Fitch, S. D.; and Plummer, J. D. "The Senior and Junior Wardens to remain as they were for the next six months." On the 5th Oct., "Bro. Simpson repeats his charge, and the W. M. thanks Bro. J. McDonald for his attention to Bro. Simpson, who was passed to the second degree." Shewing that care was taken that a candidate should be properly instructed before advancement. "A motion made by Bro. McKay that a bolt should be put on the outside of the door, seconded by the W. M." The record does not shew in what relation the Master would stand to the bolt; nor why it was on the outside instead of the inside of the door. Could it be that it was to keep the brethren from coming out without the consent of the Tyler, instead of that of the Master?—The Lodge was then "closed till the ensuing night." On the ensuing night, 6th Oct., "Bro. Clark made an acknowledgment in behalf of Lodge No. 7, for Bro. Dowzenburgh, for his irregularity the last night in abusing Bro. McLeod, and using very approbrious language, calling him rascal, and threatening to kick him. After discussing their affairs, closed till the first Thursday in the ensuing month." Perhaps

this will account for the *outside bolt*. On the 21st Nov., "The W. M. desired that part of the by-laws to be read concerning law-suits." No doubt there was a good reason for this, but none is given. W. Allen was initiated this evening; he was passed on the 7th; and raised on the 27th Dec. Many such instances of rapid advancement appear in the earlier records of the Lodge. On the night of election, 7th Dec., "Bro. McLeod voted that Bro. Darley should sit in the chair for the ensuing six months; which was unanimous." What had poor Darley done, good natured, easy soul as he was, to deserve such an awful punishment? Perhaps the bolt on the outside of the door was intended to keep him from getting out. At the same meeting, Mr. Petto, of No. 3, said in reference to a Bro. Gibson, who asked admission as a visitor, "that he was present in No. 8 (held at York) with said brother, when some misbehaviour was committed by Bro. Gibson, which he, Bro. Petto, believes he has not made an apology for the same." This gave occasion for the following letter from No. 8:—

YORK, JAN. 3, 1798:—Wor. Bro., I have it in charge from the brethren of No. 8 to inform you, which we beg you would be pleased to communicate to the brethren of No. 5, that Bro. Petto has been mistaken in representing to your body the conduct of Bro. Gibson. If Bro. Petto will recollect that James Pitney, not a member of our Lodge, but served as a Tyler, and who now associates with the Moderns, committed some irregularity for which he was corrected, and in the end caused the Lodge to retire, he will throw the imputation on the deserving person. The Lodge further begs you would be pleased to communicate to Bro. Petto in soothing and moderate language, for on account of the very friendly terms between No. 3 and No. 8, we have the highest opinion of that body. The Lodge begs through this channel to return their cordial thanks to Bro. Gibson for his labours in the Craft when at York, and the instruction given to young members; and likewise wish to be remembered to Bro. Petto. May peace, harmony, and love cement the brethren of No. 6, is the sincere prayer of your affectionate and sincere brother, Sam D. Cozens."

We give this letter partly for the Masonic courtesy it displays; but more particularly on account of the notice of the "Moderns." We suppose the "Moderns" referred to, were the members of the "Rawdon Lodge between the Lakes," No. 498 on the Grand Lodge of England, of which George Augustus Frederick, Prince of Wales, was Grand Master, as it appears from minutes in the hands of our Toronto brethren, that this Lodge was held there about this time. There were several Lodges in Upper Canada at one period under this Grand Lodge; but with the exception of the minutes of the Rawdon Lodge for about two years all trace of their records is lost, and while in the Upper Province no Prov. G. Master was ever appointed by this Grand Lodge. In Lower Canada, several, if not all of the Lodges at this time were presided over by Bro. Sir John Johnson as Prov. G. Master. As there is just a possibility that a portion of the records of one or more of these Lodges may yet exist in some out of the way corner in Canada, we give a list of them from the Freemasons' Vade Mecum, published in 1797, the Prince of Wales being the Grand Master, Sir John Johnson, Bart. P. G. M. for Canada.

- 151, Merchant's Lodge, Quebec.
- 152, St. Andrew's " "
- 153, St. Patrick's " "
- 155, Select " "
- 154, St. Peter's " Montreal.
- 424, St. Paul's " "
- 428, Select " "
- 522, St. John's Lodge  
of Friendship "
- 289, Lodge at Detroit.
- 320, Union Lodge "
- 376, St. John's Lodge, Michilimacinac.
- 426, Lodge Unity, at Fort William Henry.
- 427, St. James' Lodge, Cataraqui
- 429, New Oswegatchie Lodge.
- 430, St. John's, Niagara.
- 498, Rawdon Lodge, between the Lakes
- 522, Union Lodge, Cornwall.

Dissensions and jealousies were now springing up between the Lodges in the West and those in the East. Doubts were entertained as to the legality of the proceedings of the Prov. G. Master. Some believed he had power to grant warrants for new Lodges; but others denied this, although none apparently could exactly tell what powers were given him by the Grand Lodge. In order to conciliate the Eastern Lodges, it would seem that on March 2nd, 1798, there was "a letter read from the Grand Lodge" (at Newark) "to Bro. McKay, proposing a Deputy Grand Secretary to be appointed in this district. Thereupon as Bro. McKay's situation does not suit him to accept it, he pitches on Bro. McDonnell, who meets the unanimous consent of the Lodge." On the 6th of April, "Bro. J. McDonald made a motion that a large bible should be bought for the good of the Lodge, seconded by the Worshipful and the Senior Warden." On the 21st June, Bro. John Stouber, who had been initiated on the 7th of the same month, was both passed and raised. It does not appear that they were always so particular about a candidate for advancement, being able to repeat his charge, as in the instance already recorded; nor about how long a time should elapse between the degrees. On the same night, "Bro. Sills of Richilieu Lodge, No. 6, Lower Canada, wishing to become a member, was unanimous." "A motion by Bro. Sparham, Jr., that wishes some other person should be appointed as Steward in his place; and being called upon to name one, he names Bro. Dame. Bro. Sparham, Jr., further adds: that as he has not been out of office this three years, he wishes to resign being Secretary any longer. Some altercation arising both the last night and this through Bro. Sparham, Jr., he wishes to withdraw from the Lodge. Bro. Sills seeing what had passed, begins to recall his wish of being a member, which hurts Bro. Sparham, Jr. very much, being his fault. The Lodge then closed till St. John's Day, at nine o'clock, A. M., by lawful summons, (Signed) Th. Sparham, Jr." Bro. Sparham has at all events the merit of recording with candor, even if it was "his fault" that Bro. Sills was somewhat afraid to come among them. In the record of the names present on this evening, there is a marginal note opposite the name of the Jr. Warden, "rendered incapable to close the Lodge." This, added to the notice of the evident bickering among the brethren, leads to the conclusion that there must have been a pretty heavy *refreshment* bill to pay; and further, that a Tavern is no place to hold a Masonic Lodge.

On St. John's Day, 24th June, 1798, "Walked in procession to church at eleven o'clock, and returned to Bro. Darley's. Motion made by Bro. McKay, informing the Lodge of Bro. Spencer's engagement with Mr. Brayan Crawford, and wishing to know if it would be agreeable to the Lodge that Bro. Spencer should bring Mr. Crawford to dine with him, and carried by a show of hands. Bro. Brown voted as Tyler. The officers the next six months to be installed the next Lodge night." There is no record of the installation; but as we shall see presently there was a good deal of carelessness in keeping the minutes for a period; probably no regular Secretary was appointed in Bro. Sparham's stead for some time. The following is the list of officers in June:—John McLeod, Com't Dept., W. M.; Thos. Herschfeldt, S. W.; Chas. McDonnell, Tavern-keeper, J. W.; John Grewer, Tavern-keeper, S. D.; Robt Simpson, R. Art'y, J. D.

Th. Sparham, Jr. and J. McDonald, Stewards for St. John's Day. 7th Sept.—"Motion made by Bro. McKay that the Constitution Book should not remain with any brother more than three weeks, or be produced one week previous to the Lodge night." Evidently there was but one Book of Constitution belonging to the Lodge, that none of the members possessed one, and that the Lodge copy was loaned "round." "Lodge closed from labor to refreshment." Ah! that "refreshment." What else in days gone by turned so many against Masonry? Very likely that was the reason why the brother of whom mention was made in a previous part of our notes, "could not live in peace with his wife if he attended the Craft." And whatever else we may regret, it is at least no cause for sorrow that Lodges in this country are now no longer—except in very rare cases—held in taverns.

The minutes for this half year do not record the names of the officers or members present, and have the appearance of having been all written out at one time. The following resolution agreed to on the 7th Sept., aims at more regularity in this respect. "Bro. Sils moves that the minutes of each preceding night be entered in the books, and not as usually put upon a scroll of paper." How important it is to have a good secretary: only those Lodges can know who do not possess one.

On the 1st Nov. we find the following minutes: "Motion made by Bro. Sparham, Jr., to have three chairs provided for the use of the Lodge; for the Worshipful, the Senior and the Junior Wardens, with the emblems of their office on the back of them." These chairs were accordingly procured, and have been ever since and are still in use by the three principal officers. On the 6th Dec. it was resolved, "that when in future the Secretary shall neglect his duty by non-attendance, or reserving to himself such minutes as he may have made, that he shall be fined in the sum of five shillings, or nominate a proper person to go through with the duties of his station." And further on the same day, "that the present Secretaries produce their accounts previous to the 22nd inst., or pay the sum of five shillings. On St. John's Day, 27th Dec., no business—but "refreshment" was attended to.

The minutes of 3rd Jan., 1799, we give in full— "The Lodge opened in the first degree. The Lodge called from labor to refreshment, high twelve. The Lodge called from refreshment to labor. The Lodge

opened in the third degree. Bro. Herschfeldt installed W. M.; Bro. Shepard, S. W.; Bro. S. McNabb, J. W. Bro. Frederick Bush's petition read for the loan of ten dollars. Bro. Grewer, S. D.; and Bro. Allen, J. D. Bro. Thos. Sparham, Rules read for the good of Masonry, and approved by a show of hands. The Lodge called to refreshment. The Lodge opened and called to labor. Bro. Murray paid his degrees of Fellowship and Master Mason. The Lodge called to refreshment, and from refreshment to labor. A motion made by Bro. Murray to know who for the future is to be the master of instruction of the Lodge. Answer made, Bro. Shepard. Motion made by the Worshipful if Bro. Bush's petition should be granted—unanimously agreed upon. Motion made by Bro. Douglass, that as Bro. McNabb is a new officer, that a list of every member's names be given to him; likewise that the accounts of the last six months be received in or before the next Lodge night. The Lodge called off and closed until the next Thursday in ensuing month, excepting in case of emergency." Called from labor to refreshment—no less than three times in one sitting. Either the work must have been much harder than the record shews; or the brethren must have been "uncommon" fond of refreshment. Let the reader judge for himself.

On the 7th March two candidates were "rejected," and five brothers retired from membership. Could the refreshment have had anything to do with this? On the 15th April, "Bro. McKay moved that a regular return be made to the Grand Lodge by the 26th inst., and those brethren that have not attended the duties of the Lodge after having been regularly summoned to settle the same. That in case of non-attendance on the 24th inst., must be reported accordingly. Also, that the moneys arising from the Lodge, shall (in future) be deposited in the Lodge chest, and when found a sufficient sum, shall be put into the hands of some person of property, who can be intrusted with the same to be on interest. The Treasurer to come forth on the 24th inst., to give in his accounts, in order that they may be adjusted and settled."

At the meeting on the 22nd May, there was read and recorded a letter from the Grand Secretary, Sylvester Tiffany, dated Newark, 16th April, 1799, complaining that no returns or fees had been received from No. 6 for four years; but admitting that money *might* have been paid within that time. "Because the Grand Secretaries heretofore have most astonishingly neglected their duties and deranged the accounts. It is, however, the intention of the Grand Lodge to be diligent in rectifying the negligence, and to put the business upon a proper footing. It is wished your attention may be taken up in complying with the request for the more easy transmitting of the business of the Eastern Lodges. I shall be diligent in finding and appointing a worthy and qualified brother in Kingston, Deputy Grand Secretary."

On the 8th June, Bro. Th. Sparham, Jr., was elected Master; Bro. McKay, S. W.; Bro. Beyman, J. W.; and Bro. Darley, Treasurer. "Provided that he keep regular books, that may be adjusted every three or six months, as may be deemed necessary by the body" After which the Lodge was of course called to "refreshment."

Thus ends the first volume of minutes, containing

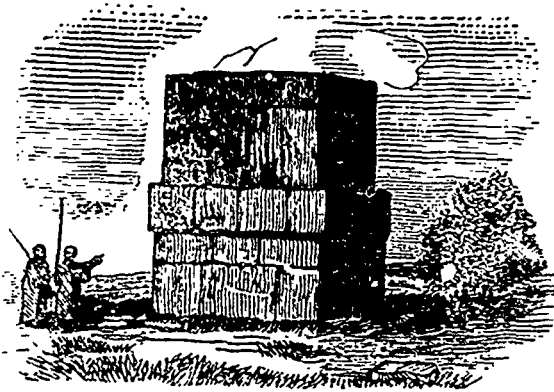
the record of three years and ten months. On the whole, the progress of the Lodge was satisfactory; but during the latter part of the time, too much time, and no doubt far too much money, was spent in "refreshment," weakening more or less the bonds of discipline, and opening the way for irregularities of various kinds.

In what we have thus far written, let it not be supposed in quoting the irregularities and faults of our predecessors, we hold them up to ridicule; our object rather is to hold up a beacon to ourselves. Masonic knowledge and law is now much more clear and distinct than in former days. Let us therefore use our knowledge, and obey our laws conscientiously. Freemasonry is neither a benefit nor a convivial society merely; although it is part of both. Its true mission is the enlightenment of our own minds, and those of our neighbours; and the deeper we dig into its beautiful symbology, the greater will be our reward. S. D. F.

(To be continued.)

### SEPULCHRE OF HIRAM, KING OF TYRE.

BY DNALSO



Five miles to the eastward of the present town of Tyre, on one of the lower hills of the Lebanon, in mournful and solitary grandeur stands a weather-beaten relic of remote antiquity; it is an immense sarcophagus of grey limestone, resting on a massive pedestal of four tiers of large hewn stones.

By a tradition, which has probably come down unbroken from the days of Tyre's greatest splendor, this is believed by all sects and classes of the country to be the Sepulchre of Hiram, King of Tyre, the friend and ally of Solomon. Nor could a better site be found for this mausoleum; on a spot from whence in life the great Tyrian might have viewed nearly all his kingdom; on the east, the glorious hills of Lebanon and anti-Lebanon, topped by the pale blue, snow-capped cone of Hermon; on the west, the walls and buildings of his splendid city, with beauty doubly enhanced by the dark blue background of the Great Sea. On no better resting-place could they have laid him in his last deep sleep, than here, in the scene of all his glories.

Apart from all its sublime and mournful surroundings, this Tomb, though simple almost to rudeness, possesses an air of grandeur unrivalled by any similar work in Palestine. In form or design no better emblematic memorial could have been raised; there it has stood for nearly 3,000 years, a veritable

*Pillar of Strength.* Perhaps its architect worked at Solomon's Temple, and there acquired such perfection of skill.

Notwithstanding nearly thirty centuries have elapsed since its erection, this monument is still in good condition; and it is only on the northern side that the ravages of time are markedly visible, this being due to the severe weather that side has to encounter.

What is said to be the sarcophagus is a single stone about 6ft high, of 12ft. 10in. by 7ft. 3in. in area; the cavity in which the corpse is supposed to have been deposited is 6ft. 5in. in length, 2ft. deep, and but barely 1ft 8in. in breadth. Resting on this sarcophagus is a stone of similar area of about 3ft. in thickness, forming a lid; but there are no traces of any inscription or carving on the top, though, as may well be expected, this lid is deeply honey-combed and furrowed by its long exposure.

The upper tier of the pedestal is composed of four stones of equal size, covering an area of 15ft. by 9ft. 7in., and about 3ft. 3in. in height; this tier and the basement project about 8in. beyond the two intermediate tiers, thus forming a sort of cornice round the top and bottom of the pedestal.

The third tier, composed of five stones about 5ft. 10in. high, has an area like the second tier of about 13ft. 6in. by 8ft. 5in.

The second tier is composed of four stones, about 4ft. in height, which are very singularly arranged. At first sight this tier seems to consist of only three stones, viz., a large square stone with a slab on each of two opposite sides; but a closer scrutiny proves the existence of four stones, one laid across each end of the basement, while the space between is filled up by two other stones laid longitudinally between them, thus affording great facility for the concealment of any object of large size in a space that may possibly exist between the inner sides of these four stones.

The lower tier or basement rests on a foundation of concrete, but is now almost entirely concealed by earth; it is about 3ft. in height, and of the same area as the upper tier of the pedestal.

The north-eastern end of the sarcophagus has been broken off, and the interior rifled of its contents; but that the body of Hiram was ever laid in this cavity seems to be a matter of great doubt.

The ancients were as well aware as ourselves of the fate that probably awaited the remains of their dead, unless most carefully concealed. In the Volume of the Sacred Law, Job, cursing his birth, wishes for death (Job, chap. III.), that he might be at rest "with kings and councillors of the earth which build desolate places for themselves." He also speaks of digging for hidden treasures, which rejoiceth and maketh exceedingly glad those that can find the *grave*. With such a proof of the knowledge possessed by the people of those days, it seems highly improbable that the body of Hiram should ever have been perched up in such an exposed and precarious position, one especially inviting violation.

May not this so-called sarcophagus be merely a cenotaph, the cavity in it being intended to contain some of the articles of value used in those ages in the funeral ceremonies of persons of distinction, while the corpse is remotely and much more carefully concealed beneath the pedestal, or perhaps in



a cavity that may exist between the four stones of the second tier.

Let us hope that such is indeed the case, and that the remains of the great Hiram never have been or will be disturbed till the rising of the bright Morning Star, when earth and sea will give up their dead, and the great trump shall summon Mason and cowan alike to the pedestal of the Great Architect of the Universe.—*Freemason's Magazine.*

#### BURNS' FAREWELL TO HIS LODGE.

From the June number of *Lippincott's Magazine* is copied the following interesting account of Burns' "Farewell to the Masons' Lodge, Tarbolton."

It is little more than a century since Burns came among us, and seventy years since he departed to "the land o' the leal," consequently there are few, if any, of his friends or personal acquaintances living, although there are many persons still surviving who profess to have conversed or taken "a wee drap wi' him."

A writer in a Scotch paper gives an interesting account of a meeting with a real acquaintance of Burns, who spoke sensibly of his character and genius. He says:—

"I happened, in the presence of this old man, to be singing, in my own way, the 'Farewell of the Masons' Lodge, Tarbolton.'

"'Haud your tongue, man, and no spoil that sang,' quoth he. 'I heard it once sung to perfection, and canna think to hear onybody abuse it.'

"'And where happened ye to hear it?' said I.

"'I heard it,' said he, with emphasis, 'the first time it was sang in this kinty.'

"'Ye couldna do that,' said I; for Burns himself sang it in Tarbolton the first time it was sung in public.'

"'Ay, did he, man, and I sat at his right hand,' quoth the old man.

"I made some enquiries about several things connected with the meetings, which inquiries were answered in the following manner:—

"'It was a great treat to see and hear Burns that night. There was a number o' us belonging to the lodge who had been often meeting wi' him and making speeches, and we thought it was a pity to see him gaun awa' without hearing us in such a shape as to be sensible o' our greatness. We met, and looked out subjects for our speeches, every one taking up his favorite theme. We met and rehearsed our pieces to our ain satisfaction. The night cam' when we were to have a farewell meeting o' the lodge, in honor o' his gaun awa'. There were about ten o' us sat that night as if we had been to a burial. We were sae fu' o' our speeches, we durstna open our mouths for fear some bit o' them would fa' out. I had repeated mine twice or thrice to mysel', and suppose the rest were doing the same thing. We had determined to astonish the bard for ance, so he might hae mind o' us when far frae us. He was late in coming that night, — a thing quite uncommon wi' him. He came at last. I never in my life saw such an alteration in onybody. He looked bigger-like than usual, and wild-like. His een seemed stern, and his cheeks fa'n in. He sat down in the chair, as Master. He looked round at us, I thought that he looked through me, and I

lost the grip o' the beginning o' my speech, and no for the life of me could I get it again that night. He apologized for being late. He had been getting a' things ready for going abroad. He could get to us no sooner. He intended to have said something to us, but it had gone from him. He had composed a song for the occasion, and would sing it.

"'He looked round on us, and burst into a song, such as I never heard before or since. If ever a sang was sung it was that ane. Oh, man, when he came to the last verse, where he says, —

"A last request permit me here,  
When yearly ye assemble a'  
One round — I ask it wi' a tear—  
To him, the bard that's fur awa'!"

That last sight o' him will never leave my mind. He arose and burst into tears. They were na sham anes. It was a queer sight to see sae many men burst out like bubbly boys and blubber in spite o' themself's. Soon after the song he said he could stay no longer. Wishing us all well he took his leave, as we thought, for ever. We sat and looked at each other, full as we were wi' great speeches. Name o' them cam' to the light that nicht. The greatness o' Burns was not understood by onybody; but there is a feeling r' rains I wadna like to part wi.'

"I looked on this auld man as a great man. I respected his state of mind, and excused him for not being pleased wi' my singing, although it was my attempt at it which brought out his great speech."

#### MASONIC PRECEPT AND PRACTICE.

Hostility to Masonry can do no harm so long as Masons are not recreant to every just principle of the order. But it is true of masonry, as of religion, her greatest enemies are found among the bending worshippers at her shrine. So long as we shame our wisdom by our unmasonic conduct, so long do we furnish our enemies a fulcrum on which to rest their lever of hostility.

With the teachings of masonry none can find fault; they ask the closest scrutiny, and court a most rigid examination. In this grand system of Masonic allegory and scripture morality, we have a structure that must challenge the admiration of every one who is influenced by wisdom and truth, rather than by a narrow-minded bigotry or an ignorant prejudice. So long as Masons are hostile in their conduct to the teachings of Masonry; so long as we shall fail by a blameless life to put "gainsayers to shame," so long do we give our enemies an advantage over us, and so long do we defeat the ends of wisdom, Masonically considered, and prove to the world that we are either knaves or fools.

Propositions may be debated; truths may be rejected; professions may be doubted; but a consistent, upright and well-ordered life, is an end of all controversy, and an irrefutable monument of excellence. That will be a sad day for Masonry, when, from the towering grandeur of a celestial wisdom, and the performance of a grand mission, we shall descend to the common level of a MERE SECRET SOCIETY!—May we each be inspired with a pure wisdom toward them that are without; that, beholding our righteousness, they may be disarmed of their enmity, and won to our portals and our shrine. —*Hostility to Masonry.*

### ALL ARE BUILDERS.

All are architects of fate,  
Working in the walls of Time;  
Some with massive deeds and great,  
Some with ornaments of rhyme.

Nothing useless is or low;  
Each thing in its place is best;  
And what seems but idle show,  
Strengthens and supports the rest.

For the structure that we raise,  
Time is with materials filled,  
Our to-days and yesterdays  
Are the blocks with which we build.

Truly shape and fashion these;  
Leave no yawning gaps between,  
Think not, because no man sees,  
Such things will remain unseen.

In the elder days of art,  
Builders wrought with greatest care,  
Each minute and unseen part;  
For the gods see everywhere.

Let us do our work as well,  
Both the unseen and the seen;  
Make the house where gods may dwell,  
Beautiful, entire and clean.

Else our lives are incomplete,  
Standing in these walls of Time—  
Broken stairways where the feet  
Stumble as they seek to climb.

Build to-day, then, strong and pure,  
With a firm and ample base;  
And ascending and securing,  
Shall to-morrow find its place.

Thus alone can we attain  
To these towers where the eye  
Sees the world as one vast plain,  
And one boundless reach of sky.

### OUR CHILDHOOD.

BY GEORGE D. PRENTICE.

'Tis sad, yet sweet, to listen  
To the soft wind's gentle swell,  
And think we hear the music  
Our children knew so well;  
To gaze out on the even,  
And the boundless fields of air,  
And feel again our boyhood's wish  
To roam like angels there

There are many dreams of gladness  
That cling around the past—  
And from the tomb of feeling  
Old thoughts come thronging fast;  
The forms we loved so dearly  
In the happy day now gone,  
The beautiful and lovely,  
So fair to look upon.

Those bright and gentle maidens  
Who seemed so formed for bliss,  
Too glorious and too heavenly  
For such a world as this;

Whose dark, soft eyes seemed swimming  
In a sea of liquid light,  
And whose locks of gold were streaming  
O'er brows so sunny bright.

Whose smiles were like the sunshine  
In the spring time of the year—  
Like the changeful gleams of April,  
They followed every tear'  
They have passed, like hopes, away,  
And their loveliness has fled;  
Oh, many a heart is mourning  
That they are with the dead.

Like the brighter buds of summer,  
They have fallen with the stem;  
Yet, oh it is a lovely death  
To fade from earth like them!

And yet the thought is saddening  
To muse on such as they  
And feel that all the beautiful  
Are passing fast away!  
That the fair ones whom we love  
Grow to each loving breast  
Like the tendril of the clinging vine,  
Then perish where they rest.

And we can but think of these,  
In the soft and gentle spring,  
When the trees are waving o'er us,  
And the flowers are blossoming;  
And know that Winter's coming  
With his cold and stormy sky,  
And the glorious beauty round us  
Is budding but to die!

### IMPOSTOR.

One John Marazowski, Hungarian, about six feet high, spare built, grey hair, sunken grey eyes, a moustache, wears spectacles, professes to hail from Transylvania R. A. Chapter, No. 2, Buda, Hungary.

He is travelling over the country, professing to collect money to bring his wife and four children from Constantinople.

By some means he has got some ill informed brother, in Camden Lodge, Arkansas, and a Chapter in Texas, to give him a travelling certificate.

He was closely examined by our Deputy Grand High Priest in Palmyra, on Nov. 6th, and found to be an impostor. We can find no such Chapter in Hungary, and in fact no Chapter there at all.

The Grand Lodge of this State absolutely forbids any one in this jurisdiction from issuing a begging certificate, or of receiving one, and we trust that every Lodge in the United States may be placed under the same restrictions.

Nine-tenths of the impostors afloat are foreigners, and one or two good thrashings would put a stop to their nefarious practices. Look out for them.—*The Freemason.*

Idleness is no natural propensity of mankind, for when they are too young for being tainted by the example of the worthless they are all activity.

If thou art rich, try to command thy money, lest it should command thee. If thou know how to use it, it is thy servant; if not, thou art its slave.



**The Craftsman,**  
AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT."

HAMILTON,..... FEBRUARY 15, 1869.

MASONIC REFLECTIONS.

We are unfortunately, but too often reminded as Freemasons, that no human institution is sufficient to ensure absolute morality on the part of all who are members of it. The frailty of poor human nature breaks through at times all barriers, supported though they may be by the most solemn obligations; and great scandal is thus brought upon society. Freemasonry claims no exemption from this general failing. It provides for its votaries a code of morality, pure and simple, and capable of strict observance; and it enforces this code by solemn obligations, and often repeated precepts. The beautiful allegories of its ritual are the thin gauze veil through which the great moral teachings of the order are easily transparent; and the symbols which it uses are the familiar and striking illustrations of the same great truths. It claims that no man can be a good mason without becoming a better and purer man; and it bases its title to public confidence upon that well established fact. But when it claims more than this, the frailty of our fallen nature interposes, and stops the presumption. It cannot necessarily hope to make every man who enters its portals a good mason, and, therefore, a good man. But it watches with a jealous care over the conduct of its members, and by admonition and discipline, it maintains at least as high an average of morality as any human institution that ever existed.

These reflections are of value at the moment when anti-masonic publications are doing all in their power to bring the order into disrepute, and excite popular prejudice against it. One would imagine to read the extracts of the enemies of the craft, whenever one of its members yields to the frailty of human nature, and forgetting his obligations, brings discredit upon his brethren and upon the order, that Freemasonry claims to possess powers over the human heart and control over human actions, which even the church of God can lay no claim to. They mete out to us a strict measurement, which they would not think of applying to Christianity itself. True there is an implied admission in this treatment, that the order does usually fulfil the great objects which it sets before it; and that rascality in a Freemason is of so rare occurrence as to challenge general criticism. But we protest against the unfairness of the criticism, and the injustice of the imputations upon the order which they include

In illustration of this unfairness, let us cite a notable example of what is too often unfortunately occurring. A few years ago in England, the religious public was startled from its propriety, by the intelligence that one who had been a prominent light among them, was simply a common swindler. Dean Paul had a character for sanctity, such as few even in his walk of life succeed in attaining, and still fewer succeed in deserving. He was regarded as an illustration of the fact, that even the most absorbing worldly pursuits need not detract from a man's christian character, or his performance of his religious duties; and the prominence which he attained as a christian man made him the exemplar of all the Sunday-school boys and girls, among whom he delighted to spend his Sabbaths. This high christian character was simply a cloak to cover a base black heart; and the man could talk to a friend about the interests of his soul, while at the same time picking his pocket, with an unction that was most impressive. His crime found him out at last, and he was sent to a Penal Colony to work out a life long term of punishment. We don't remember, however, that the class of journals which are most active in denouncing Freemasonry, when one of its members proves that his bad heart has been too powerful for the good influence by which he was surrounded, had a word to say against christianity, or on the necessity for its suppression, because a professing christian had turned out to be a scoundrel! Is it too much to ask for Freemasonry the same consideration?

We shall probably be told that in the case of Freemasons, men are tempted to do wrong, in the interests of a brother, because of the obligation which imposes the duty of mutual assistance. Let us say at once that no obligation which a Freemason takes requires him to do a wrong on behalf of a brother Mason. All the teachings of the order are opposed to any such idea. He may, under certain circumstances, be called upon to risk his own life for the protection of a brother, but he is not called upon to sacrifice his honor, or in any way to commit a breach of trust. If at any time a Mason has done this, he has done it not because Masonry taught him to do it, but because the presumed honor of every Mason made him overconfident of the honesty of his friend. And in this respect the parallel which we have ventured to cite holds equally good. It was Dean Paul's high christian profession, and his presumed christian character, that made him the trusted man he was, and gave him the power which he possessed and exercised to do wrong. Freemasonry is no more to be blamed in the one instance than was Christianity in the other. As in the one case, the general confidence was a tribute to the principles of Christianity, so in the other it is a tribute to the principles

of Freemasonry. Because the professing christian should be and usually is a good man, Dean Paul was universally trusted; and because Freemasons should be and usually are honorable men, the Masonic hypocrite acquires an influence which, but for his masonry, he might perhaps not possess. The small band of twelve whom the Great Teacher gathered round him eighteen centuries ago, had a Judas among them—a man whose sordid nature was not influenced by the benign teachings of the Saviour, and who used his position to betray his master. We cannot claim for Freemasonry, moral as are its teachings, and influential for good as are its associations, a higher or more complete power over the human heart, than Christianity itself possesses.

We deem it right to place these reflections before the readers of the CRAFTSMAN. They have at this moment a peculiar and painful significance, and carry with them an important lesson. They teach us first the necessity of guarding carefully our portals against the admission of the unworthy. And they teach us still more, that no masonic obligation justifies a wrong act even on behalf of a brother mason. To do right at all times and under all circumstances is the maxim of Freemasonry. The brother who appeals to a Freemason to do a wrong in his behalf, is guilty of unmasonic conduct in making the request, and justifies, not simply a prompt refusal, but the suspicion that he is unworthy of all confidence.

#### "UNION DE MOLAY ENCAMPMENT."

We have on two or three occasions referred to the *Union de Molay Encampment* of New Brunswick, established under dispensation from V. E. Frater Col. W. J. B. McLeod Moore, Grand Prior of Canada under the Sup. Grand Conclave of England and Wales; and have been very much gratified to learn of the success which was attending it, and of the general prosperity of the order of Knights Templar in the sister Province. We very deeply regret now to learn that, owing to some misunderstanding which has occurred in reference to the jurisdiction of V. E. Frater Moore, the dispensation has been suspended and the Encampment is, for the present, debarred from working. The facts of the case as we learn them, justify us in the belief that the suspension will be only temporary, and that the explanations which are now being made by correspondence with the authorities in England, will result not simply in the revival of the dispensation, but in the granting of a regular warrant within a very short time.

There are three questions, as it seems to us from what we have learned of this case, involved in it:

1. Is New Brunswick under the authority of the

Provincial Grand Commander Frater Keith, of Nova Scotia, as the representative of the S. G. M. of Scotland, and was the establishment of a new Encampment under English authority an infringement of that authority?

2. Did the Grand Prior of Canada, Frater Moore, possess at the time he granted the dispensation, such information as justified him in granting it; and is he blameworthy in any way for the action he took?

3. Did Frater Keith make such a waiver of his jurisdiction, presuming that he possessed any, as justifies the action of Col. Moore being sustained?

We believe there is no doubt that, in the warrant held by him as Provincial Grand Commander, from the M. E. and Sup. Grand Master of Scotland, New Brunswick, as well as Nova Scotia, is included. But this brings up the entire question of Masonic jurisdiction which we have so often discussed, and the principles governing which are now so generally understood. It is fairly questionable whether the warrant of a Provincial Grand Commander conveys any jurisdictional rights except as relates to subordinates deriving their existence from the parent body from which he holds his warrant. This interpretation of the law, which we think cannot successfully be challenged, would confine the jurisdiction of E. Frater Keith to the *Scotch Encampments, of Nova Scotia and New Brunswick*, and negatives the idea that his authority is in any other sense territorial. If we are right, therefore, in this view of the law, we must, while answering the former part of our first question in the affirmative, answer the latter part in the negative.

As to the second question we think a calm review of all the facts must lead to the conclusion that the Grand Prior, Frater Moore, was fully justified, with the information then before him, in acting as he did. He appears to have acted with the greatest delicacy, and to have manifested the most earnest desire not in any way to interfere with the existing Scotch Preceptory, or the jurisdiction of the Provincial Grand Commander if he had any. We find on referring to his address to the Provincial Grand Conclave last year, published in the September number of the CRAFTSMAN, that he referred to the application which had been made to him from New Brunswick in the following terms:—"I have lately received an application from fraters of the order in St. John N. B., to establish a subordinate Priory or Encampment there; but as I find a Scotch preceptory in existence, and also an English Pro Grand Master for Nova Scotia and New Brunswick, the Hon. Alex. Keith of Halifax, it will be necessary for me to enquire further into the circumstance of the application, before taking

"action in the matter." Thus it will be seen that the Grand Prior was most careful not to proceed until he had obtained the fullest information. That information he did receive. If we are rightly informed, the application was renewed, and accompanying it was an assurance, apparently ample, that the existing Scotch Preceptory would act in harmony with the new encampment, and that Frater, the Hon. A. Keith entertained grave doubts of his jurisdiction extending to New Brunswick. More than this, we believe Col Moore wrote the Provincial Grand Commander, and received from him a reply, expressing doubts as to his jurisdiction in the Province, and expressing his confidence that the Companions in St. John had acted rightly in making their application to the Grand Prior of Canada. In that letter, and in another written to E. Frater Marshall, the Eminent Commander of the new Encampment, Frater Keith expressed, in the most friendly terms, his congratulations at the establishment of the Union de Molay Encampment, and his warm wishes for its success. And if these circumstances were not warrant sufficient; there was still another which certainly rendered further hesitation on the part of Col Moore unnecessary, viz; a letter from the Grand Chancellor of the Temple, to the Grand Prior of Canada, in which it was stated that New Brunswick was under his exclusive authority, that of Frater Keith being confined to Nova Scotia. There was, surely, in all these circumstances, sufficient warrant for Col. Moore proceeding to issue his dispensation.

As to the third question the letter of Prov. Grand Commander Keith, was surely a complete waiver of any jurisdiction on his part, and we are fully convinced that he has been, and can be, no party to the proceedings which have led to the suspension of the dispensation.

There is one point in connection with this matter to which we very much regret being called upon to refer, viz: the manifest discourtesy of the Sup. Grand Conclave of England and Wales towards its representative in this country, in suspending the dispensation granted by him, upon an *ex parte* statement from persons who, it is to be feared, have been influenced by a spirit of jealousy, and without asking and receiving from him an explanation of the circumstances which had induced him to issue that dispensation. Such a proceeding was in the highest degree discourteous, and we can assure our English fraters, is well calculated to provoke discussions in this Dominion which may result in very materially curtailing their authority here, if it does not altogether destroy it. It was especially discourteous to act thus, in view of the fact that the Grand Prior of Canada held, at the time he acted, a letter from the Grand Chancellor of the Temple, informing him that New Brunswick was within his juris-

diction. Under these circumstances, he, as well as the Companions in New Brunswick who had shown so much zeal in the establishment of the new Encampment, had a right to the opportunity of offering explanations before the dispensation issued by him to them was so rudely suspended.

We have deemed it right to state these general facts for the information of our readers in New Brunswick. There can, we think, be no doubt that the explanations, which have been and are being made, to the authorities in England and Scotland, will lead to a settlement of the difficulty in such form as will be satisfactory to the Fraters of the new Encampment. And, believing this, we shall await with interest the final result of the correspondence which is taking place on the question.

### FREEMASONRY A SCIENCE.

BY V. W. BRO. OTTO KLOTZ.

That the system of Freemasonry is a science, and that a knowledge of the same cannot be acquired without instruction and study, is a fact easily established.

Let a person be in possession of all the books that ever were written about Freemasonry, either by well designing men, or by such as pretend to be able to "reveal" the secrets of Masonry, let him read those books one and all, and, notwithstanding all those sources, they *alone* are insufficient to make him acquainted with the science of Freemasonry.

Without having frequently visited the Lodge, and there properly learned the true spirit of the institution, and for a series of years having *practiced* Freemasonry—all those books are of little use to him, they may tend to confound him, but they will never teach him that science.

To imagine that by the mere possession of books, and without any previous instruction and study, a person can acquire a knowledge of the science of Freemasonry, is as absurd as to imagine that a person who never studied Geometry will, by mere reference to the Book of Euclid, be able to solve any geometrical problem.

If, for instance, such a person desired to find the centre of a circle or the circle of a segment, he would not, by mere reference to the Book of Euclid, be able to solve either of those problems; although a good scholar in Geometry can do it. The reason is obvious: the scholar is familiar with the preceding problems, theorems and axioms, therefore to him the instructions given for the solution of the different problems in those books are intelligible; while to the uninstructed they are incomprehensible. The scholar and student by previous instruction and study, has become familiar with the preceding illustrations, he readily understands all the figures

and references which, to the uninitiated, are all hieroglyphics. He never having received the proper instruction, and not having studied the science, cannot interpret the meaning of those definitions.

So it is with Freemasonry. No one, who has not thoroughly studied that science, and who has not been well instructed in its numerous branches, will be able to find its centre, or describe its circumference, nor measure its depth, or demonstrate its range.

Freemasonry cannot be acquired by purchase, or by theft, nor as a legacy, but, like all other sciences, by instruction and by attentive and persevering study, and by these *alone*. If once acquired it is a treasure which may truly be called our own, since our own perseverance has procured it for us. It is one of the safest treasures that man can possess: neither moth nor rust do corrupt it, nor can thieves steal it; and it affords consolation in youth, in manhood and in old age.

The M. E. Z. has lately authorized a Dispensation for a new "Hiram" Chapter at Sherbrooke, N. S., E. Comp. Joseph C. Brown being the first principal Z.

We learn that a New Encampment and Priory is shortly to be opened in the Town of Collingwood, under authority of the Grand Prior of the Dominion, Col. Moore, to be named the "Huronario," and will be presided over by † Frater Henry Robertson.

We are glad to learn that the Grand Orient of Italy have appointed M. W. Bro. W. B. Simpson, P. G. M., to be their representative in the Grand Lodge of Canada. The Grand Orient could not have selected a more worthy brother upon whom to confer this honour.

Three new Lodges have been established since the Annual Communication of Grand Lodge in July last. Viz:—"North Gower" Lodge, at North Gower, O., Bro. the Rev. David P. Merritt being W. Master. "Lancaster" Lodge, at Lancaster, O., Bro. John S. Clarke being W. Master. "Chateauquay" Lodge, Huntingdon, P. Q., Bro. Rev. Wm. C. Clark, M. A., being W. Master.

Bro. Sir Lucius Curtis, Knt., K. C. B., Admiral of the Fleet, and Provincial Grand Master for Hampshire, died at his residence at East Cosham, on the 14th inst., full of honours and years, having reached the great age of 82 years. The *Freemason's Magazine* says that although he had not recently taken a very active part in Masonry, his loss will be much felt, as he was deservedly esteemed, not only by the brethren in his own Province, but by all who had the pleasure of his acquaintance.

## Correspondence.

A. : & A. : S. : R. :

TO THE EDITOR OF THE CRAFTSMAN

ORILLIA, ONT., Feb. 1st, 1869.

DEAR SIR AND BRO.—Since I penned my note of the 5th ult., accepting the fraternal challenge of my friend, Bro. Brennan, of the "American Freemason," I have been advised by my masonic superiors of the Ancient and Accepted Scottish Rite not to enter into the controversy. Under the circumstances, therefore, I reluctantly withdraw, thanking you at the same time for kindly offering me the use of your columns.

I have the honor to remain,

Dear Sir and Brother,

Fraternally yours,

ROBT. RAMSAY, 32<sup>d</sup>,

Member of the Moore Consistory, Hamilton, Ont.,  
and Hon. Mem. of Orillia Lodge, No. 192 G. R. C

### ANSWERS TO CORRESPONDENTS.

QUESTION.—Does our Grand Lodge recognise the doctrine as laid down in Mackey, that a candidate having been once rejected by a Lodge, is forever debarred the privilege of applying to any other for admission?

ANSWER.—Our Grand Lodge does not recognise this doctrine. The 12th rule, under the head "of private Lodges," in the Book of Constitution, declares that a rejected candidate cannot "be balloted for again in the same or any other Lodge, within twelve months from the time of such rejection." The contrary of this proposition of course holds good, that a rejected applicant may be balloted for in the same or any other Lodge, after the expiration of twelve months from his rejection.

QUESTION.—On report of the I. G., is the J. W. authorised in admitting visitors or members of the Lodge without reporting their names to the W. M., and receiving permission from him to do so?

ANSWER.—Certainly not. The W. M. alone is responsible for the admission of all persons while the Lodge is at labour.

QUESTION.—Should the candidate be balloted for in every degree?

ANSWER.—No. The candidate admitted to the Entered Apprentice degree is entitled to all the degrees of masonry in the Blue Lodge, unless for cause. See answer to question further down.

QUESTION.—In case the candidate fails to pay his fee, and his proposer refuses to do so, may the latter be compelled to do so; and if so, in what way?

ANSWER.—The 13th rule, under the head "of private Lodges" lays down this principle: "No lodge shall make a mason for a less consideration than twenty dollars, nor on any pretence remit or defer the payment of any part of the sum. The member who proposes any candidate must be responsible to the lodge for all the fees payable on account of his initiation." There is a manifest inconsistency in these two provisions. The fee is only payable when the candidate comes forward for initiation, and his liability to pay does not arise until that moment. While the rule declaring that the lodge shall not defer the payment imposes upon the W. M. the duty of seeing that the fee is paid before initiation. It seems to us that the neglect of the W. M. to do this, would be a good defence on the part of the proposer if called upon afterwards

to make good the amount. If we are right in this view, the responsibility of the proposer extends no further than this: that he is bound to inform the candidate of the fee to be paid, and must not make the proposition except upon the assurance that the fee will be paid. The rule, however, requires amendment to remove the doubt that its language naturally raises.

QUESTION.—A Candidate for advancement having been examined, as to his proficiency in the preceding degree retires, and the Lodge is then opened in the next degree. Is he to be advanced as a matter of course, or is the information which he received on his admission of any meaning, viz.: that the several degrees in Masonry are not communicated indiscriminately, but are conferred on candidates according to MERIT and ABILITY.

Some brethren hold that any candidate after the month is up has a right to claim advancement merely by the fact of TIME.

Others go a little further and maintain that if *no objection be raised*, the W. M. without formally asking the consent of the Lodge should at once give the necessary orders for advancement.

And still others hold that the W. M. should in all cases for advancement, *ask* the approval of the Lodge, which will bring the matter before the brethren in the form of a question, and can then be disposed of in proper form. And they support their views by the fact, that in ancient times no one was made a Craftsman except by the approval of the Fellow Crafts assembled, and moreover no one was made a Master Mason, unless elected as such by his Fellow Craftsmen, never however by the mere order of *one* except by dispensation of the Grand Master.

ANSWER.—The information received by the candidate on his admission has a very significant meaning; and although sometimes overlooked can only be so to the injury of the craft. The several degrees of masonry should be conferred only according to merit and ability; and no brother has a right to claim advancement merely by the fact that the month prescribed by the Constitution has expired. The rule, in the Book of Constitution, which prescribes a months' delay between each degree, also forbids the advancement of a Candidate "until he has passed an examination in open Lodge in such previous degree." And of the sufficiency of that examination the lodge, in presence of whom it is made, must be the judge. But having passed a sufficient examination, and the month having elapsed, the candidate is entitled of right to advancement, unless there be some charge against him. Thus objections to his advancement, based upon his character, must be embodied in a charge, and investigated in the usual way. Our brethren in the United States pass the ballot for each degree; but in this jurisdiction we recognise the right of every entered apprentice to work his way up to the M.M.'s degree by his own industry and proficiency in the art. The fact renders a due supervision of the ballot box in the first instance all the more important.

The correct practice therefore is this:—After the examination of the Candidate for advancement he retires, and the lodge is opened in the next degree, when the sense of the lodge being taken as to the sufficiency of the examination, the W. M. announces the presence of the Candidate in waiting for advancement. If there is any objection to the degree being conferred, the objection is stated, and if the Brother is willing to embody it in the form of a charge, the work may be postponed to permit of this being done. But unless the Brother making the objection is willing to do this, the candidate must be advanced, his ability being attested by his examination, and his merit by the fact of his initiation after a clear ballot.

## BOARD OF GENERAL PURPOSES.

—SEMI ANNUAL MEETING—

The Board of General Purposes met at Belleville, in semi annual meeting, on Tuesday last, the 9th instant. A large representation of the members of the Board was present.

R. W. Bro. Harris, Grand Secretary, submitted his annual statements. From them we learn that the receipts of Grand Lodge for the year ending 31st December last, amounted to \$8612 73, as follows:—

Certificates .....	\$2545 00
Dues .....	3756 85
Fees .....	1533 00
Dispensations .....	288 00
Warrants .....	130 00
Constitutions .....	311 14
Proceedings .....	48 74
Total .....	\$8612 73

From another statement submitted by the Grand Secretary, we are gratified to learn that only eight Lodges in the jurisdiction are over twelve months in arrears in their returns to Grand Lodge, the others having all made their returns up to the 24th June last, and a large number up to the 27th December.

There was a considerable amount of important work transacted, including a number of appeal cases, which after a patient investigation, were satisfactorily disposed of.

## MASONIC BALL.

We had the pleasure of attending on the 27th ult., at Ingersoll, one of the most agreeable masonic balls at which it was ever our good fortune to be present. It was held under the auspices of King Hiram Lodge, No. 37, and St. John's Lodge, No. 68, at the Music Hall of the Royal Hotel. The room was very prettily decorated with pictures, evergreens and festoons of the red, white and blue; appropriate flags also ornamented the hall; the dais was suitably arranged.

At a little after nine the brethren entered the room in full procession, the master masons first, then those of the H. R. A., and preceding the Worshipful Masters several Knights Templar in their rich regalia; the lines immediately formed and under R. W. Bro. Harris, Grand Secretary, the public honors were duly given. V. W. Bro. P. J. Brown, then took his seat on the dais, having on his left W. Bro. Jas. Canfield, W. M. King Hiram Lodge, and on his right W. Bro. Allison, W. M. of St. John's Lodge. The grand honors having been given, V. W. Bro. Brown, in a few appropriate remarks welcomed those present, and hoped that "all would join in tripping the light fantastic toe to their heart's content." In a moment the Band struck up a Quadrille, and the Knights Templar, following the example of their genial superior, T. B. Harris, unbuckled their swords and joined in the mazes of the dance.

Every hour apparently the pleasure increased; dance followed dance, whilst under the happy direction of V. W. Bro. Allan McLean, the Master of Ceremonies, who was ably assisted by every

Ingersoll Brother present, the enjoyment could not have been excellent. Altogether there were two hundred present, including R. W. Bro. Harris, 33<sup>rd</sup> Grand Secretary of the Grand Lodge of Canada; Frater † Robert Ramsay 32<sup>nd</sup>, of Orillia; Sir Knts. Flagler and Milligan of Suspension Bridge; R. W. Bro. Mitchell, 32<sup>nd</sup> Assistant G. Sec., and Comp. Secord of Hamilton; also Companions A. S. Hardy, H. M. Wilson, Geo. H. Wilkes and H. McMahon, of Brantford. We also noticed Bros. Major Greig and Dr. Brown, and Bros. Davis, Dr. Devlin and Bartindale, of Hamilton; Bro. H. Finkle and others of Woodstock and London; and Col. Ingersoll, Registrar; Adam Oliver, Esq., M. P. P. for the County, &c.

In due course supper made its appearance, when due justice was done to the same, which soon disappeared before the brethren and ladies who graced the festive board. Shortly, however, the Band again discoursed sweet music, and dance followed dance in rapid succession. At last, however, the wee small hours arrived, and gradually the guests departed, inwardly thinking of the Junior Warden's Toast, "Happy to meet, sorry to part, happy to meet again."

While at Ingersoll we took the opportunity of visiting the new Lodge Room, built expressly for Masonic purposes; we think a finer hall cannot be found west of Toronto, and we were glad to learn that Masonry is flourishing well, and that in all probability a Royal Arch Chapter would be established there during the next few months.

### INSTALLATIONS.

#### NORFOLK.

The Festival of St. John the Evangelist, falling on Sunday, the members of Norfolk Lodge, together with a number of visiting brethren, assembled at the Lodge Room on Monday evening, for the purpose of installing the newly elected officers and partaking of a banquet. Many of the brethren were accompanied by their wives and daughters. The ceremony of installation was performed by M. W. Bro. Col. Wm. M. Wilson, Past Grand Master of Canada. The following brethren were duly installed officers of Norfolk Lodge for the ensuing Masonic year:

W Bro A J Donly, W M; R W Bro John Clarke, P M; Bro P Kelley, S W; Bro W H Mulkins, J W; V W Bro Henry Groff, Treas; Bro R Rochester, S D; Bro M R Steel, J D; Bro M C Brown, I G; V W Bro John Wilson, D of C; Bro John Duckham, Organist; Bro J T Chadwick, Bro Jos Hanna, Bro R Osborne, Bro R Huton, Stewards; Bro James Fisher, Tyler.

W. Bro. C. Bennet, Master elect of Walsingham Lodge, Port Rowan, was also installed.

At the close of the installation ceremony, W. Bro. Dr. Wilson, on behalf of the members of Norfolk Lodge, presented the retiring Master, W. Bro. Clarke, with a handsome jewel and collar, as a slight reward for his services during the past two years. Bro. Clarke replied in a feeling and appropriate manner. The installation ceremony having been completed, the brethren, with the "fair ones," were requested to repair to the Music Hall, to partake of refreshments. M. W. Bro. Wilson, occupied the East, the West being occupied by the Senior Warden, Bro. Kelly, and the South by the Junior Warden, Bro. W. H. Mulkins. After ample justice had been done to the good things so liberally provided, the usual standard loyal and Masonic

toasts, and a number of volunteer toasts were given and heartily responded to. During the evening the company were entertained to several choice pieces of vocal and instrumental music contributed by Bro. C. Bennett, and his esteemed wife, and Bros. W. P. Street and Dr. Hayes. The following beautiful Masonic Ode, sang by Bro. Bennett, we think well worthy of a place in our columns, and we have no doubt many who were present will be pleased to preserve it as a memento:

Met again! met again!  
In this lov'd retreat.  
And Oh! it fills our souls with joy  
Our Brothers here to greet.  
Here friendship beams from every eye,  
And smiles on every face;  
There's naught on earth can break the tie  
That binds us to this place.

Trusting hearts! trusting hearts!  
Here each other greet;  
And Oh! be-side our happy home  
There's not a place so sweet.  
The pride of wealth, the pride of birth,  
We keep without our door—  
Receive the humblest son of Earth—  
It true—we ask no more.

Friendship sweet! friendship sweet!  
Lingers round the place,  
And on each heart 'tis grav'd in lines  
That time cannot efface.  
We meet in Peace, we work in Love.  
And part upon the Square,  
And unto Him who rules above  
Lift up our voice in prayer

#### WATERFORD.

The following were installed on the 28th Dec. Office Bearers of Wilson Lodge, No. 613:

Wor Bros Wm Allan, W M; Thos W Clark, P M; Bros J G Collyer, S W; Aron McMichael, J W; E Matthews, Chaplain; D R Foster, Treas; WS Walker, Secy; J S Upper, S D; L Becker, J D; Jas W McMichael, Organist; J B Johnson, M D, I G; James Beal, Tyler; and John Betran and S Phelps, Stewards.

The same day a lecture was delivered in the Baptist Church, Waterford, on Masonry, by W. Bro. Peake, W. M. of St. John's Lodge, Norwich, to a large audience. In the evening the brethren, with their wives and daughters, partook of a supper got up in Bro. Beemer's usual good style. After supper, the usual Masonic and other toasts followed in succession. Speeches were made by Bros. Hon. O. Blake, Dr. Duncombe, Rev. E. Peake, Rev. J. E. Vining and others. A very pleasant time was passed until a late hour. "Happy to meet, sorry to part, and happy to meet again."

#### PORT ROWAN.

The following officers of Walsingham Lodge No. 174, were duly installed by R. W. Bro. Jno. Clarke, I. P. M., of Norfolk No. 10, assisted by Bro. Wm. Kelly, S. W., and several brethren of Norfolk Lodge:—

W Bro Channcey Bennett, W M; W Bro James Ryan, I P M; Bro Joseph Raymond, S W; Bro C C Francis, J W; Bro H W Allan, Treas; Bro Wm Ross, Sec; Bro Jno Collett, S D; Bro J C Thomas, J D; Bro W H Stevenson, D of C; Bro B Killmaster and Bro R W Counce, Stewards; Bro Jno Hudson, I G; Bro Jas Louch, Tyler.

After the close of the Lodge, the brethren and visiting brethren, accompanied by their wives, &c., retired to Bro. Jno. A. Stearn's Hotel, where they were entertained at a banquet prepared by the members of Walsingham Lodge. The tables were loaded with the luxuries of the season.



After all present doing ample justice to the mmer man, they retired to the Lodge room, and were entertained by songs, speeches, &c., till the wee hour ayont the twal, when the national anthem concluded the evening's entertainment, and all left for their respective homes highly pleased with the manner in which they had been entertained.

The regular meetings of the Lodge are on the first Thursday of the month.

#### WOODSTOCK.

The following are the installed officers of Oxford Lodge, No. 76, for the current year:—

W Bro E A H Fauquier, M; W Bro Edward Burke, P M; Bro John Matheson, S W; Bro Francis Jeffrey, J W; Bro C L Beard, Sec; Bro C H Whitehead, Treas; Bro Robert Stark, Chap; Bro A G Shaw, S D; Bro M McKinnon, J D; Bro W Hargrave, I G; Bro J L Cherry, T.

#### ROYAL ARCH MASONRY.

ST ANDREW'S R. A. CHAPTER, No 4, R. C., TORONTO.

This old Chapter, the Charter of which was about to be declared forfeited from its having ceased to work for several years, has through the energy of a few zealous Companions, under the lead of R. E. Companion Harman, Past Z. and Past Grand H., been most successfully revived. In October last, after a preliminary meeting held at the office of E. Companion Bain, Bookseller and Stationer, King-St. East, Toronto, the enthusiastic and zealous Brother to whom the Craft were recently indebted for his interesting memoir, published in our columns, of St. Andrew's Lodge, Toronto, the following Dispensation was obtained from the M. E. the Grand Z.:

#### DISPENSATION.

{ SEAL. } Grand Chapter of Canada.

TO ALL WHOM IT MAY CONCERN—GREETING.

Whittas owing to unforeseen and unavoidable circumstances St. ANDREW'S R. A. Chapter, No. 4, R. C., held at Toronto, has been suffered to fall into abeyance, but its Chapter has not been annulled by the Supreme Grand Chapter of Canada: AND WHEREAS application has been made to me for authority to revive the said Chapter and proceed to work it again. Now Know YE, that by virtue of the power in me vested, and believing that it is for the good of our Order that so old and excellent a Chapter should not be allowed to become extinct, I do ACCEDE to the said application and do authorize R. E. Companion S. B. HARMAN, Past Z., to act as First Principal Z., he having been requested so to act by the Companions members thereof, and to appoint and install officers, and proceed with the work until the regular period for electing officers comes round in January next. And this Dispensation shall be his sufficient authority.

GIVEN under my Hand and Seal of Masonry at Ottawa, this 12th October, A. D. 1868, A. L. 5868.

T. DOUGLAS HARRINGTON,  
Grand Z.

Acting on this authority, interim officers were appointed, the roll of members was carefully examined to ascertain who might be so considered, after striking off the names of Companions theretofore removed by death, retirement or suspension, or apparently continuing members, to whom circulars were addressed, giving them until St. John's Day to intimate a formal desire to be enrolled among the reviving Companions—the result has been a goodly rally of old members, with many joining members, and Candidates—successful meetings have been held for work and organization, and on the third Wednesday in January, the interregnum under the

dispensation ceased, and the following officers having been chosen under the Constitution and By-Laws, were on the former Wednesday installed, with impressive solemnity, by R. E. Comp. Kivas Tully, Past Z., of King Solomon's Chapter, assisted by R. E. Comp. W. M. Jameison, an old member of St. Andrew's, and of late years Z., of Wawanosh Chapter, Sarnia. Several influential Companions from other chapters being also present, to evince their interest in the proceedings, viz:—

R. E. Comp. S. B. Harman, (Past Z. and P. G. H.) Z.  
 " " Marcellus Crombie, (Past Z. Moira Chapter, Belleville) H.  
 V. " " T. Kirkpatrick Kerr, J.  
 " " James Bain, Scribe E.  
 " " J. E. Lash, Scribe N.  
 " " J. E. Ellis, Treasurer.  
 " " W. R. Harris, (Past H.) Principal Sojourner.  
 " " H. P. Brummell, Assistant do.  
 " " J. Widmer Rolph, M. D. Junior do.  
 R. " " W. M. Jameison, (Z. Wawanosh Chapter, Sarnia.) Master of V.  
 V. " " T. Paterson, (Past H.) Master of Ceremonies.  
 " " E. M. Cruthers and G. K. Chisholm, Stewards.  
 " " Christopher Burrell, Stand Bearer.  
 " " Thomas Willings, Janitor.

An amendment to the By-Laws was subsequently adopted, appointing the third Friday in each month for the regular communications of the chapter.

This old chapter has numbered among its members many distinguished masons, among whom may be named Companion T. G. Ridout, F. Richardson, (whose name now heads the list as senior surviving member) McClure, McLean, Hugh Scobie, N. Gatchill John Tully, Æmelius Irving, F. W. Barron, I Paul, and others; under the presidency of Companions Ridout and Richardson, and in more recent times of Companion Harman, it acquired a high reputation and place among the Chapters of Canada, and to the Companions one and all engaged in its revival, we offer our best wishes for a full measure of success in their laudable undertaking.

#### MANITOU CHAPTER, No. 27, COLLINGWOOD.—

The following officers for 1869 were installed on the 5th inst., by R. E. Comp. Henry Robertson, Grand Principal Sojourner, viz:

E. Companions Henry Macpherson, P. Z.; John Nettleton, (re-elected) Z.; E. R. Carpenter, H.; Allan Cameron, J.; R. E. Comp. Henry Robertson, Scribe E.; Companions James T. Hewitt, Scribe N.; James Lindsay, Treas; P. Doherty, P. S.; G. Monahan, S. S.; J. Jardine, J. S.; D. Crew, M. of C.; D. A. Cresor, M. 4th V.; R. King, M. 3rd V.; A. Cooper, M. 2nd V.; A. Arnall, M. 1st V.; H. Gillson, Std B.; J. Kilgour, Std B.; S. B. Fish, Organist; C. Cameron, T. F. Chapin, A. Mitchell, Stewards; J. McFadyen, Janitor.

#### MARITIME PROVINCES.

#### NOVA SCOTIA.

The November number of the *Masonic Monthly*, published in Boston, has an admirable article from the pen of the accomplished editor, Brother Samuel Evans, on "the Nova Scotia Imbroglia." The views are so just that it is impossible to understand how any one with the slightest pretension to masonic knowledge can take any other view. We give a few extracts from which the general tenor of our contemporary's argument may be inferred:—

"Nova Scotia, then, has under this view been, until the establishment of its Grand Lodge, a free and neutral masonic territory. And we insist that neither the Grand Lodge of England, Scotland, or Ireland has any just right to claim exclusive control over the destinies of masonry in Nova Scotia, and we claim that, upon the

production of evidence by the newly organized Grand Lodge of Nova Scotia of its being in existence and working order, each of those Grand Lodges should as gracefully as need be or possible accept the new situation and its altered conditions, and advise and direct its subordinates to amalgamate their interests as soon as convenient with the lodges which have come under the new Grand Lodge."

"This we hold to be the case in Nova Scotia. The interests of the Masonic fraternity, as such, in that province, imperatively called for the erection of an independent local supreme masonic authority; and the present Grand Lodge of Nova Scotia, which has been recognized as such by all of the Grand Lodges,—except two we believe, namely, Massachusetts and Pennsylvania,—seems to be the legitimate result of the legitimate desires of all those masons in Nova Scotia whose minds were fully awake to the need of such an organization."

"The masons of Nova Scotia have as regularly formed a Grand Lodge, according to the innate rights of masons in masonry, as is the Grand Lodge of England or Scotland or Ireland, or as Massachusetts or Pennsylvania. Massachusetts had no better right to issue its declaration of Masonic Independence than Nova Scotia has. The four old lodges of London had no better justification, when they organized the London Grand Lodge, than have the twenty-four or twenty-five lodges which now choose to work under the Nova Scotia Grand Lodge."

We may remark that we have received letters from some eminent brethren in the United States, sustaining strongly the view taken by us in a late number of the *Craftsman*, on this subject.

#### SCOTCH MASONRY IN NOVA SCOTIA.

We have received from Bro. Geo. Fraser, "Provincial Grand Secretary of the Scotch Lodges in Nova Scotia and F. E. Ireland," a lengthy communication in reply to a letter in the December number of the *Craftsman* on Scotch Masonry in Nova Scotia. We think our brethren will agree with us on reflection, that, in the present position of the *Craft* in the Province, and in view of the efforts which are being made to bring about a union of all the Lodges, under one Grand Lodge, no good purpose would be secured by publishing this letter, and thus provoking a discussion which there is too much reason to believe would degenerate into a mere unseemly personal altercation. As an act of justice however, we give the substance of Bro. Fraser's communication. He assumes the responsibility for the words "New Brunswick" appearing in the proclamation of the R. W. Provincial Grand Master, the Hon. Alex. Keith, in his proclamation relating to St. Andrew's day, stating that the preparation of the proclamation has been for the last twenty years being left in his hands, and he simply copied former proclamations without considering that the establishment of a Grand Lodge in New Brunswick rendered the inclusion of that province improper.

In reference to the surrendering of their warrants by Athole, Keith and Scotia Lodges to which our correspondent made reference, Bro. Fraser contends that the surrender was irregular and unconstitutional, and was protested against by members of the Lodges in good standing to whom the warrants were returned. And as a proof that the surrender was improper, Bro. Fraser furnishes us with the proceedings in the Supreme Court, at the suit of Athole Lodge against certain persons for the recovery of the furniture, jewels &c. We find by reference to their proceedings that the parties to the suit agreed to a division of property, the agreement being as follows.

"That the funds of the Lodge which came into the hands of the defendants should be equally divided between them and the plaintiffs, that the

jewels, banners, &c., which had been altered to suit the new Lodge should be retained by them, for which they should pay the plaintiffs \$100; that the Lodge books and archives should be restored to the old Lodge, and that each party should pay their own costs."

We sincerely hope that we shall soon hear the last of these unfortunate differences. Of the perfect legality of the formation of the Grand Lodge of Nova Scotia there can be no reasonable doubt. It has been attested by all the Grand Lodges of the United States, with the exception of that of Massachusetts, and by our own Grand Lodge after a careful investigation by a Committee composed of the best masonic jurists in Canada; and it is fairly entitled therefore, to the confidence and support of all our brethren in the Province.

#### NEW BRUNSWICK.

St. John's Day was celebrated at Newcastle, N.B., in a becoming manner. "Northumberland Lodge," who have never been behind the members of the *Craft* in the Province in "doing the honors," had marked out for themselves rather an extensive programme, and if the weather had been favorable, it would have been carried out according to the arrangement. "A turn out" in full strength was contemplated, and a pleasant drive for a few miles would have presented an array not frequently seen in either town or country. The heavens, however, "were not propitious," and if a snow storm drove back Napoleon from Moscow, we need not be surprised if a similar occurrence on a small scale prevented the brethren from meeting on the Square and driving off in procession in "fast time." The other parts of the arrangements which admitted of in door work, were well attended to and carried out successfully.

The business of the year was closed up—Officers appointed for the ensuing year, and duly installed in the following order:—

Harvey Phinney, W M; William Masson, Jr., I P M; Edmund J. Ozer, S W; Wm C. Anslow, J W; John Fish, Treas; Chas S. Ramsay, Secy; Alex R. Ramsay, S D; Richard Southwood, J D; J S Benson, S S; J B Newman, J C; Matthew Russell, Marshall; Rowland Gitchell, I G.

In the evening the members of the Lodge, with a number of ladies and gentlemen—invited guests, sat down to a repast at Witherell's Hotel. A pleasant and jovial evening followed, recitation and song—wit, with good humor, and repartee, with pleasantry, made the night pass so rapidly that time appeared to have added an additional feather to his wings, and to have sped on more rapidly than usual. The list of toasts were responded to with a readiness and eloquence that added much to the interest of the evening. "Our next merry meeting;" was given as the last toast of the evening, after which Auld Lang Syne and God Save the Queen were sung, and the company dispersed to their homes, highly delighted with the pleasant and social evening's intercourse.

We clip the following from the *Daily Morning News*, of St. John, 1st Feb., 1869:

"FUNERAL.—The funeral of the late Mr. J. A. Wilson yesterday afternoon was very large, and the services in connexion with it of a very solemn and impressive character. About one hundred and seventy-five members of the Masonic Fraternity

preceded the hearse in full regalia, having their emblems and badges draped in mourning. The relatives and friends of the deceased followed the coffin, accompanied by about one hundred and thirty members of the old and new Fire Brigade, and some two hundred others. Thirty-two sleighs well filled closed up the procession, which was an object of melancholy interest to hundreds who filled the streets. The Masonic service at the grave was read by Past Master Munro, and the last sad rites rendered the dead by his brothers in the order."

### "FOR LADIES ONLY."

I have taken the heading of these pages from the considerate legend over the doors of certain continental railway carriages, impervious to my sex whom the warning of *Dame Seules* or *Para Senoras* sufficiently keeps at bay. Such legend is, from the Channel to the Mediterranean, an amulet of protection for the most inexperienced girl, for whom it offers a facility in travelling unknown within the Kingdom. In England it is the rarest thing in the world to meet a lady passenger unescorted, and, there is, I regret to say, sterling reason for the precaution. Abroad the presence of a protector is altogether of supererogation, for on the road she is as secluded as she pleases, and at the depot there is an official whose duty is to find a cab for her. Wherein our lively neighbors have been thoughtful enough to do more for you than we.

On this side of the Atlantic things are somewhat different. The formation of our cars tends to the annihilation of privacy, and the encouragement of casual acquaintanceships. The same spirit pervades our hotel system, and insinuates itself more or less into our rinks, our churches and our theatres. It carries with it, I venture to believe, considerable advantages. It teaches you, while you are still but little girls, a good deal of practical knowledge of your peculiar world, and of the nature and capacities of the men with whom you will have to cope therein. It teaches you, to a large extent, its lesson of independence and self reliance, and controverts the old-fashioned theory that could liken you only to an ivy-plant, timidly trusting its fragile nature to the oak to which it clings without lending support, to wither hopelessly if the pillar of its life be blasted. It proves to you that a *cavalere* is not indispensable to the existence of a gentlewoman, and that, whether you are wife or maiden, you can do your business in the world without a *cicisbeu* at your elbow. Had such lessons been ever learned by your sisters of the European Peninsulas the story of their countries might have illumined a brighter page.

The date of this paper is "For Ladies," although, unless the time be in reality as far changed as the youngsters are fond of telling me, certainly not for you Only. I am told that boys and girls are too matter-of-fact nowadays to do as they used in my time, and give extra labour to the letter-carriers on the 14th February. If so, I am sorry for it. It was a very innocent and mirthful fancy, and led to much harmless amusement, besides exciting, in many cases, valuable faculties of taste and ingenuity. It was, too, a useful safety-valve for young ardour, accepting as a special privilege the annual bold license of the day. It is not a good sign that such mild, merry Saturnalia should gradually lose its charms, and, for my part, when I find a mistletoe or a Valentine opportunity disregarded, I begin to entertain shrewd suspicion of the discretion of the young ladies round me. Let me hope, then, that the Post Office made a big revenue yesterday. Let me hope that Mr. Campbell took charge of at least some few modestly moulded hints that are to ripen into avowal before the summer fades. Let me hope that your sex exacts still enough of adoration to compel a cautious approach, and that curs is not so thoroughly armed in brass as to make it indifferent to the wounds of a repulse. Let me hope that the question, upon the answer whereto you stake your lives, is not invariably given with either the levity of a riddler or the greediness of an auctioneer. Strong in such trust, I cannot but credit my young ladies with the receipt of these missives of which I approve. I have not sent any myself, for you see I am old and gray, and have done my share of this sort of thing through the world while you were prattling babies in the cradle. But I can give you some advice worth following, to assist you in your appreciation of your correspondence. And, in the humour of the month, I will give it as briefly as possible, and give it in rhyme:

As a guide to her choice in this Spring-time of year,  
When all nature obeys the commandment divine,  
It may safely be trusted by each pretty dear  
That a Craftsman prove ever the best Valentine.

I was greatly shocked the other day by reading in a leading

Ontario newspaper a very ferocious attack upon the ladies of the Dominion. The writer had all the usual slypancy of his class, and something more than the usual effrontery. Serving up a rapid rechauffe of *Saturday Review* criticism—London improved and enlarged upon by Toronto—he adds the gentlemanly charge of gross ignorance as applicable to those of your sex—I will not say of yourselves—with whom he is best acquainted. Fortunately those of us who are ever so little behind the scenes are aware that the experience of that particular journalist is not very diversified among gentlewomen. For us, the man's criticism upon a subject with which, of necessity, he is profoundly ignorant, has been palpably evolved from his own inner consciousness. But it is unfortunately possible that his words may force themselves under the observation of simple-minded outsiders, who will credit him with an unattainable familiarity with society. For such, I brand him here, with all the emphasis I can command, as a vulgar slanderer. He has never been, and will never be, introduced to you, but I assert fearlessly and unhesitatingly that those of your sisters who belong even to his own sphere, are to the honor of our country, better informed, and consequently better mannered, than the corresponding class in any land I know.

Having said which I may, perhaps, be permitted to find some little fault with the Educational system. They teach all of you too much. Not too much of anything in particular, but of everything in general. They do this all over the world, it maybe, but they do it especially in Canada. In the common schools of the country they profess to instruct you in anatomical and algebraic lore. Fortunately you steadily refuse to benefit by it, or otherwise I should scarcely have such pleasure in addressing you. A young woman who knows all about the cerebral muscles and the femoral artery, who has the binomial theory at her finger-ends, and to whom  $x$  is no unknown quantity,—would be to me as terrible as a megatherium, and as abnormal as a platypus. Luckily the exertions of the authorities have hitherto failed to call her into being. But they have set an example that is pernicious, in the attempt to force upon an intellect formed for fancy the training of a logic against which it rebels.

It would, I think, be better if your schools would discriminate to your taste. If Emily loves to draw and cares for little else beside—why not give her all art and no music? The hours in which her unwillingness is forced to practice, are just so many stolen from the sister accomplishment, for which Nature has designed her. And if Clara can read Tasso with enthusiasm, and has even patience to work her way to Goethe, how is she advantaged by being torn from her dictionaries, to repeat some child's formula about the precession of the equinoxes? *Chacune a son Metier*, is a golden rule, and one that should be followed more faithfully. To do any single thing well is honorable to each of us—to have picked up a smattering of all is perhaps worse than nothing. The first style of scholar charms us permanently, when all come to know her—the last deceives us at the beginning, and wears us finally.

Now, although, as I have hinted, the system of instruction which is most popular does its best to include you in the latter unattractive category; you are, for the most part, happily rescued by one beneficent provision of Nature. There is one thing at least that you can all do well; and that one makes no mean accomplishment—You can talk. Let the schools spoil you as they may, they cannot rob you of this gift; in which, as I conceive, you pre-eminently excel. It is the attribute upon which I principally base my admiration. You have the repartee of France, without its *double entendre*; the bold vivacity of England, without leaven of the slang of fastness; the earnestness of America, but nothing of its aggressive dogmatism. And then you can be frank, and yet not forward; modest, and still no prudes. And I leave it fearlessly to any traveller who knows the world, whether you are not handsome beyond its canon. I leave also to the same authority, and I have herein the deliberate verdict of at least one representative, His Excellency the Governor General, to endorse me—whether the capital of Canada is surpassed by any other city he knows in its preponderating proportion of beauty. With all these advantages, it would be no wonder if you were vain. And yet the only evidence I have ever found of it lies in your comparative carelessness of toilet effect, and superb reliance on the gifts of Nature. I may have more to say to you on this subject bye and bye; but meanwhile can only regret that it should be in the power of any old man to remonstrate for your want of self-adornment.

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