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WILLIAM BENJAMIN SIMPSON, Esquire,

PAST GRAND MASTER

OF THE

GRAND LODGE OF CANADA.

# THE CRAFTSMAN,

AND

## CANADIAN MASONIC RECORD.

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WILLIAM BENJAMIN SIMPSON, ESQUIRE.

PAST GRAND MASTER.

M. W. Bro. William Benjamin Simpson, whose portrait we present this month to our subscribers, was born on the 26th July, 1818, at Augusta, Upper Canada.

His parents were English, and came to this Country in 1814.

About a year after his birth, his father and mother moved to Quebec, where the former was appointed private Secretary to Lord Dalhousie, the Governor-General. Subsequently to this, his father was appointed Collector of Customs at Coteau-du-Lac, where the subject of this memoir resided until 1850. At the age of twelve, he was sent as a private boarder to the then well-known grammar school, under the Rev. Dr. Urquhart, at Cornwall.

After remaining there for several years he returned to his father's residence, and continued his education under a private tutor.

During the rebellion of 1837-8, he served as a volunteer, and was appointed aide-de-camp to Col. Carmichael, the officer in command of the Beauharnois expedition.

On his father's resignation of the appointment of Collector of Customs of Coteau-du-Lac, in order to enter the Parliament of the United Provinces of Upper and Lower Canada, he (W. B. S.) was on the 5th of March, 1841, appointed to succeed him in that office. Subsequently, on the 15th of June, 1843, he received an Imperial Commission as Collector of the same Port.

In 1849, he married Miss Mary L. Wilson, daughter of John Wilson, Esq., a leading merchant in the city of New York.

In 1850, he was promoted to the Port of Brockville, and after residing there ten years, was further promoted to the Port of Kingston, where he still resides.

He has always taken a leading part in the Church of England, to which he belongs; and from the first formation of its synod in Upper Canada, he has been a representative of that body, and has held and still holds high offices of trust therein.

On the 2nd of March, 1853, he embarked on his masonic career by being initiated into the mysteries of Free Masonry by Norman McDonald, Worshipful Master of Sussex Lodge, Brockville, then No. 479, on the Registry, of the Grand Lodge of England, and has ever since evinced an earnest desire to promote the interests of the Craft.

About this time a growing feeling of dissatisfaction at the course pursued by the Grand Lodge of England towards the fraternity in Canada having manifested itself, he naturally turned his attention to the subject and after careful investigation, made up his mind that the only course to be pursued, with advantage to the interests of Masonry, was to declare our independence, and establish a Grand Lodge for the whole of Canada; and at a special communication of the Provincial Grand Lodge of Upper Canada, called to meet at Niagara Falls, in July, 1855, for the purpose of taking into consideration a proposition made by W. Bro. W. M. Wilson, Norfolk Lodge, Simcoe, for the erection of two or more Provincial Grand Lodges for Upper Canada, he, in opposition to this course, presented a petition from Sussex Lodge, Brockville, praying that a Grand Lodge might be formed for the United Provinces of Upper and Lower Canada, which proved so satisfactory to many of the Brethren present, that Brother Wilson at once adopted this view, and requested leave to withdraw his resolution. The Provincial Grand Lodge, however, having been called for a special purpose, could not, of course, take up the subject, neither was that a fit and proper place to discuss such a measure. A Convention of the Brethren in attendance was organized after the adjournment of the Provincial Grand Lodge, to co-operate with a deputation then in attendance from the Lodges, working under the Registry of the Grand Lodge of Ireland, at which, resolutions were adopted, calling a General Convention of the Representatives of Lodges in Upper and Lower Canada to meet at Hamilton, on the 10th of October, for the purpose of considering the expediency of forming a Grand Lodge. On that, the General Meeting of the Craft was held, and the Grand Lodge of Canada established. M. W. Bro. W. M. Wilson, of Simcoe, being elected Grand Master: R. W. Bros. A. Bernard, Deputy Grand Master; W. C. Stephens, of Hamilton, District Deputy Grand Master for the Western District; and W. B. Simpson,<sup>o</sup> for the Central District.

In 1860, he was elected Deputy-Grand Master, and *ex officio* President of the Board of General Purposes, which offices he held until the 15th July, 1864, when he was elected Grand Master of the Order, and continued in office two years. Bro. Simpson deserves much credit for his zeal during the time he presided over the deliberations of the

Board of General Purposes, it being inaugurated in July, 1861, and the first meeting being held in February, 1862, and to him may be attributed its successful advent, and, as it has proved to be, a necessary adjunct to the successful working of Grand Lodge. As Grand Master our M. W. Brother filled that responsible position, and discharged the duties of that high office in a manner which has reflected the highest credit on himself.

M. W. Bro. Simpson holds the position of Representatives of the Grand Orient of Italy in the Grand Lodge of Canada

On the 6th of June, 1856, he was exalted to the supreme degree of the Holy Royal Arch in the ancient Frontenac Chapter, Kingston, and on the 21st February, 1861, was elected Grand J. of the Grand Chapter of Canada.

On the 8th May, 1861, he was installed a Knight of the Royal Exalted Religious and Military Order of Masonic Knights Templar, and a Knight of St. John of Jerusalem, Palestine, Rhodes and Malta, in the Hugh de Payens Encampment and Priory, Kingston, and appointed Past Grand Captain in the Supreme Grand Conclave of England and Wales, in London, in February, 1867.

In March, 1870, he was created Knight of the Order of the Red Cross of Rome and Constantine, and is now Illustrious Sovereign of the Lactantian Conclave, Kingston.

#### THE MINISTER OF MONTCLAIR.

It was no use; the letter danced before his eyes, the whole world seemed wavering and uncertain in those days. He laid his book down, and began to think of the great trouble which was shutting him in. When the black specks first began to dance between him and his paper, months ago, he had not thought about the matter. It was annoying, to be sure, but he must have taxed his eyes too severely. He would work a little less by lamp light—spare them awhile—and he should be all right. So he had spared them more and more, and yet the specks kept on their elfin dance; and now, for weeks, the conviction had been growing on him slowly that he was going to be blind. He had not told his wife yet—how could he bear to lay on her shoulders the burden of his awful calamity? O, it was too hard!

And yet was it too hard? Dared he say so?—he, God's minister, who had told other sufferers so many times that their chastenings were dealt out to them by a kind Father's hand, and that they should count all that brought them nearer to Him as joyous, not grievous?

Yet speaking after the manner of this world, his burden seemed greater than he could bear. What could he do,—a blind, helpless man? He must give up his work in life—let another take his ministry—sit helpless in the darkness. Heaven only knew how long. Could he be thus resigned?

Then, suddenly, a flash of hope kindled his sky,—there might he help for him. This gathering darkness might be something which science could remove. He would be sure of that before he told Mary. And then he became feverishly impatient. He must know at once,—it

seemed to him he could not wait. He called his wife, and told her, with a manner which he tried hard to make calm, that he was going out of town the next morning on a little business. She wondered that he was so uncommunicative—it was not like him—but she would not trouble him with any questions. She should understand it all some time, she knew, still she thought there was something strange in his way of speaking.

The minister strove hard for the mastery of his own spirit, as the cars whirled him along the next morning towards the tribunal at which he was to receive his sentence. He tried to think of something else, but found the effort vain; so he said, over and over, as simply as a child, one form of words:

“Father, whichever way it turns, O give me strength to bear it.”

Holding fast to his prayer, as to an anchor, he got out of the cars and went into the streets. What a curious mist seemed to surround all things! The houses looked like a spectral through it; the very people he met seemed like ghosts. He had not realized his defective vision so much at home, where it had come on him gradually; and all objects were so familiar. Still, with an effort, he could see the signs on the street corners, and find his way.

He reached, at last, the residence of the distinguished oculist, for whose verdict he had come. He found the parlor half filled with people, waiting like himself. He was asked his name, and sent in a card on which was written, “Rev. William Spencer, Montclair.” Then he waited his turn. He dared not think how long the time was, or what suspense he was in. He just kept his simple child’s prayer in his heart, and steadied himself with it.

The time came for him at last, and he followed the boy, who summoned him into a little room shaded with green, with green furniture, and on the table a vase of flowers. The stillness and the cool, scented air refreshed him. He saw dimly, as he saw everything that morning,—a tall, slight man, with kind face, and quiet manners, who addressed him by name, invited him to sit down, and then inquired into his symptoms with such tact and sympathy that he felt as if he were talking with a friend. At last, the doctor asked him to take a seat by the window, and have his eyes examined. His heart beat chokingly, and he whispered, under his breath:—

“Thy will, O God, be done; only give me strength.”

Dr. Gordon was silent for a moment or two—it seemed ages to Mr. Spencer. Then he said, with the tenderest and saddest voice, as if he felt to the utmost all the pain he was inflicting:—

“I cannot give you any hope. The malady is incurable. You will not lose your sight entirely just yet, but it must come soon.”

The minister tried to ask how long it would be before he should be blind, but his tongue seemed to cleave to the roof of his mouth, and he could only gasp.

Dr. Gordon understood, and answered very kindly, that it might be a month, possibly, two.

He stood up then to go. He knew all hope was over. He paid his fee, and went out of the room and out of the house. It seemed to him things had grown darker since he went in. He hardly knew how he found his way to the cars. It was two hours past his dinner time, and he was faint for lack of food, but he did not know it. He got to the station somehow, and waited for the train to start for Montclair.

All the way home he kept whispering to himself; "One month, possibly two,"—as if it were a lesson on the getting by heart of which his life depended. He heard the conductor call out Montclair at last, and got out of the cars mechanically. His wife stood there waiting for him. She had been anxious about him all day.

"O William!" she cried and then she saw his face and stopped. There was a look on it of one over whom some awful doom is pending; a white, fixed look, that chilled her. She took his arm, and they walked on silently through the summer afternoon. When they reached home, and she had taken off her bonnet, he spoke at last.

"Mary, come come here and let me look at you, I want to learn your face by heart."

She came and knelt by him, while he took her cheeks between his hands, and studied every lineament.

"Are you going away?" she asked, after a while, for his fixed silent mysterious gaze began to torture her.

"Yes, dear, I am going; going into the dark."

"To die?" she gasped.

"Yes, to die to everybody that makes up a man's life in this world," he answered, bitterly.

"Mary, I am going blind. Think what that means. After a few more weeks I shall never see you again, or our children, or this dear, beautiful world, where we have lived and loved each other. The whole creation is only an empty sound forever more! O God! how can I bear it?"

"Is there no hope?" she asked with curious calmness, at which she herself was amazed.

"None. It was my errand to town to-day to find out. I have felt it coming on for months, but I hoped against hope, and now I know. O, Mary, to sit in darkness until my death day, striving for a sight of your dear face! It is too bitter; and yet what am I saying? Shall my Father not choose His own way to bring me to the light of Heaven? I must say, I will say, His will be done."

Just then the children came running in—boyish, romping Will; shy, yet merry, little May.

"Hush, dears," the mother said softly, "papa is tired. You had better run out again."

"No, Mary, let them stay," he interrupted, and then he said, so low that his wife's ears just caught the whisper, "I cannot see them too much in this little while."

O, how the days went on after that! Every day the world looked dimmer to the minister's darkened eyes. He spent almost all his time trying to fix things he loved in his memory.

It was pitiful to see him going round over each well-known well-loved scene, noting anxiously just how those tree-boughs stood out against the sky, or the hill climbed toward the sunset. He studied every little flower, every fern the children gathered; for all creation seemed to take for him a new beauty and worth. Most of all he studied their dear home faces. His wife grew used to the dim, wistful eyes following her so constantly; but the children wondered why papa liked so well to keep them in sight; why did he not read or study any more?

There came a time at last, one Sunday morning, when the brilliant summer sunshine dawned for him in vain.

"Is it a bright day dear?" he asked, hearing his wife moving about the room.

"Very bright, William."

"Open the blinds, please, and let the sunshine in at the east window."

Mary Spencer's heart stood still within her, but she commanded her voice, and answered steadily:—

"They are open, William. The whole room is full of light,"

"Mary, I cannot see; the time's come; I am alone in the darkness."

"Not alone, my love," she cried in a passion of grief, and pity, and tenderness. Then she went and sat down beside him and the bed, and drew his head to her bosom, and comforted him, just as she was wont to comfort her children. After a time her tender caresses, her soothing tones, seemed to have healed his bruised, tortured heart. He lifted up her head and kissed her, his first from out the darkness in which he must abide, and then he sent her away. I think every soul, standing face to face with an untried calamity, longs to be for a space alone with its God.

Three hours after that the church bells rang, and, as usual, the minister and his wife walked out of their dwelling, save that now he leaned upon her arm. In that hour of seclusion he had made up his mind what to do. They walked up the familiar way, and she left him at the foot of the pulpit stairs, and went back to her pew in front. He groped up the stairs, and then rising in his place, he spoke to the wondering congregation.

"Brethren, I stand before you as one on whom the Father's hand has fallen heavily. I am blind. I shall never see you again in this world—you, my children—for whose souls I have striven so long; I have looked my last on your kind, familiar faces on this earth—see to it that I miss none of you when my eyes are unsealed again in Heaven. Grant, O Father, that of those whom Thou hast given me I may lose none.

There was not a tearless face among those which were lifted toward him, as he stood there with his sightless eyes raised to Heaven, his hands outstretched, as if to bring down on them the blessing for which he prayed. Some of the women sobbed audibly, but the minister was calm. After a moment he said:—

"My brethren, as far as possible, the services will proceed as usual.

Then, in a clear voice, in which there seemed to his listeners' ears some unearthly sweetness, he recited the one hundred and thirteenth Psalm, commencing:—

"Out of the deep I have called upon thee, O Lord; Lord hear my voice."

Afterward he gave out the first line of a hymn, which the congregation sang. Then he prayed, and some said who heard him, the eyes closed on earth were surely beholding the beautiful vision, for he spoke as a son beloved, whose very soul was full of the glory of the Father's presence.

The sermon which followed was such an one as they had never before heard from his lips. There was power in it, a fervor, a tenderness no words of mine can describe. It was the testimony of a living witness, who has found the Lord a very present help in the time of trouble.

When all was over, and he came down the pulpit stairs, his wife stood again at the foot, and he took her arm and went out silently. He seemed to the waiting congregation as one set apart and consecrated by the anointing of a special sorrow, and they dared not break the holy silence around him with common speech.



The next afternoon a committee from the church went to the parsonage. Mrs Spencer saw them coming and told her husband.

"It must be," he said, "to ask my advice in the choice of my successor."

"I think they might have waited one day," she cried, with a woman's passionate impatience at any seeming forgetfulness of the claims given by his years of faithful service.

The delegation had reached the door by that time, and the minister did not answer her. She waited on the men into the study, and left them there, going about her usual task with her heart full of bitterness. It was natural, perhaps, that they should not want a blind minister, but to tell him so now, to make the very first pang of his sorrow sharper by their thanklessness, it was too much.

An hour passed before they went away, and then she heard her husband's voice calling her, and went into the study prepared to sympathize with sorrow. She found him sitting where she had left him, with such a look of joy, and peace, and thankfulness upon his face as she had never expected to see it wear again.

"Mary," he said, "there are some kind hearts in this world. My parish want me to stay with them, and insist on raising my salary a hundred dollars a year."

"Want you to stay with them?" she cried, hardly understanding his words.

"Yes; I told them that I could not do them justice; but they would not listen; they believe that my very affliction will give me new power over the hearts of men; that I can do as much as ever. They would not wait a day, you see, lest we should become anxious about our future."

"And I thought they were coming in indecent haste to give you notice to go," Mrs. Spencer cried penitently. "How I misjudged them! Shall I never learn Christian charity?"

So it was settled that the minister of Montclair, should abide with his people.

For three years more his persuasive voice called them to choose the better way; and then his own summons came to go up higher. In those three years he had sown more seed and reaped more harvest than some men in a long life-time. He did his work faithfully, and was ready when the hour came for him to go home. Just at the last, when those who loved him best stood weeping around his bedside, they caught upon his face the radiance of a light not of this world. He put out his hands with a glad cry—

"I see, I see! Out of the dark into the light!"

And before they could look with awe and wonder into each other's eyes, the glory had begun to fade, the outstretched hands fell heavily, and they knew that the blind minister was gone, "past night, past day," where for him there would be no more darkness.—*New York Era*.

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At the revival of masonry in 1717, a curious punishment was inflicted upon a man who listened at the door of a masonic meeting in order to hear the secrets. He was summarily sentenced "to be placed under the eaves of an outhouse while it was raining hard, till the water ran under the collar of his coat and out of his shoes." The penalty was inflicted on the spot, and the name eaves-dropper has been perpetuated ever since.

## MASONIC KNIGHTHOOD.

BY SIR KNIGHT GEORGE S BLACKIE.

PAST GRAND GENERALISSIMO GRAND COMMANDERY OF GEORGIA.

(Continued.)

Setting aside the literature of other countries, how large a portion of English literature is thus employed! What else is the main secret of the fascination of the "Idylls of the King" with the exquisite pictures in the "Holy Grail!"

"Many a noble deed, and many a base,  
And chance and craft and strength in single fights,  
And ever and anon, with host to host,  
Shocks, and the splintering spear, the hard mail hewn,  
Shield-breakings, and the clash of brands, the crash  
Of battle-axes on shatter'd helms, and shrieks  
After the Christ, of those who, falling down,  
Looked up for heaven, and only saw the mist;  
And shouts of heathen, and the traitor knights,  
Oaths, insults, filth, and monstrous blasphemies,  
Sweat, writhings, anguish, laboring of the lungs,  
In that close mist, and cryings for the light,  
Moans of the dying, and voices of the dead."

From the midst of all which horror and confusion, the brave and pure old knightly monarch passes

"To the island valley of Avillion;  
Where falls not hail, or rain, or any snow,  
Nor even wind blows loudly; but it lies  
Deep meadowed, happy, fair with orchard lawns,  
And bowery hollows, crowned with summer sea,  
Where I will heal me of my grievous wound."

Chivalry and knighthood have long been synonymous terms. They are different, however, in their origin. We take the word "chivalry" from the French (*cheval*, a horse,) and the French took it, like the Spaniards and Italians, from the Latin. It has the same origin as our word "cavalry," and simply means, in its primitive sense, military service on horseback. The word "Knighthood" comes from, the German or Saxon "Knecht," which was used primarily to designate a servant, and then the immediate body attendants of servants of the feudal lord. The two terms gradually came to mean the same thing. From the personal distinction which was attached to the office of a Knight, and the importance and superiority which a body of well-armed horsemen had over large bodies of infantry, knighthood was a personal distinction—a man might be a knight without reference to other title or dignity, or whether he had possession or not. Hence, under the feudal tenures, it was assumed that the king could compel a man to be a knight ("The king can mak' a better knight," says Brother Robert Burns,) if he were possessed of a certain amount of property; and small grants were frequently given to poor knights.

Chivalry itself is just as airy and impalpable a thing as Fashion, though, like that visionary monarch, it had its arbitrary laws and necessary accomplishments. But though chivalry did not exist in an organized form, the spirit of chivalry produced a number of institutions, some of which exist to this day; as for instance, is seen in this assembly of Masonic Knights Templar, and many which have been created in modern times, in imitation of them, the three or four hundred

bodies of distinction among men, more or less honorable, called the Order of Knighthood; for example, the Garter, the St. Andrew, the Bath, the Golden Fleece, the Legion of Honor, or the Elephant and Castle,

After the complete fall of the Roman Empire, and the tremendous disorganization of society produced by it, the Feudal System arose. Under this system, a large portion of Europe was parceled out, and these parcels were again subdivided by the grants made by the chief holders to their more immediate attendants. All the lords claimed absolute dominion in their own limits. To become the Knights, or body-guard, attendants or warriors, of these lords, was an object of ambition to their dependants, especially if, by the privilege, they obtained the advantage of being clothed in the rude armor of the time, and of being mounted on horseback. Then, as it was the custom to declare the youth a warrior, by some ceremony, such as presenting him with a javelin, or girding him with a sword, in public assembly, we may see in this the origin of those ceremonies which came, in course of time, to be attached to the making of a knight. A great deal was added to the original simple ceremonies by the church. The Knight was sworn to be faithful to religion as well as to his feudal lord. We must never, in estimating influences, forget what religion did, even in the roughest and darkest times, for the elevation of motive and feeling.

At the end of the eleventh century occurred that historical event known as the First Crusade. It was really an irruption of poor adventurers on the wealthy and more luxurious tribes of the East. The vast numbers who perished in that wild adventure, by sword, fire, and famine, naturally suggested the idea of having a better organized, more compact, and disciplined body, than that of savage and tumultuous hosts, in order to conquer and defend the Holy Land. Such a notion, probably but dimly seen at first, and only developed by circumstances, paved the way for the formation of the religious military Orders of Knighthood, the Knights Templar, the Knights of Malta, and the Teutonic Knights. They were framed upon the feudal model, that of companionship, or brotherhood, and obedience to a chief. But as their professed object was a higher one than that of mere plunder and conquest, religious enthusiasm being added to martial zeal, their formation may be termed the first step in the moral elevation of chivalry, or that which more immediately led to its being condensed into a system such as it afterwards became. Towards the end of the twelfth century, certain characteristics began to be associated with the name and profession of a knight. The rude adventurous character of Richard I. assisted this.

But we should form a most erroneous notion, if, in giving the history of chivalry, we should begin in the thirteenth century, and carry it on, from one gallant deed of arms to another, exhibiting nothing but a series of brilliant services. We should omit the earlier deeds of these great soldier-monks, whose name we bear, and to whose loftier aspirations we also aspire. From the very first, great deeds were done, and noble characters formed, by this republic of gentlemen, constituted on the feudal system. The Knight Templar was a brave and gallant soldier, who performed, habitually, deeds of the highest valor; protected the oppressed with alacrity, and without the hope of fee or reward, cleared the highways of monsters, both human—in the form of robbers and prowling beggars—and inhuman, in the shape of wolves and wild boars, and the other wild beasts with which the East was then overrun,

and which poetry magnifies into "dragons, hydras, and chimaeras dire," always inspired by a motive beyond the ordinary morality of his times, so that he became a character so delightful to our ancestors that they attempted to imitate it. And not without success, for the reigns of the English monarch, down to that of Henry VIII., are filled with romantic accounts which show the chivalric spirit to be the chief restraint, the chief guide to law and order of the land. But the reign of Henry VIII., down to near the close of the reign of Elizabeth, was the last age of chivalric splendor. Indeed, the reign of Elizabeth cannot properly be included. Transition in manners was rapidly going on, and she herself marked it when she said that "in former times force and arms did prevail; but now the wit of the fox was everywhere afoot." Yet it was in this period that the chivalry of poetry received its noblest illustrations. Shakspeare, Spencer, and Sydney, embalmed it; and Tasso, in Italy, threw a halo around the First Crusade, and made all its horrors to disappear under the magic of his genius. Cervantes, also, came out, not to adorn, but to laugh at, the Knight-errant; his admirable "Don Quixote" you have all read, for its wit and humor, while its intention, and the effect it produced, are forgotten.

But poetry, though it may adorn and elevate life, is not history; and it may not be superfluous in me to remind you that Shakspeare's historical plays are not combinations of precise facts, nor are Scott's chivalric romances unexceptionable pictures of manners.

To return to the Knights Templar, with whom we have more particularly to do this evening. The zeal of Sir Hugo de Payens and Godfrey Adelman naturally attracted imitators, and numerous other Christian warriors joined their ranks. In 1118, they received a grant of land near the site of the Temple of Jerusalem, from Baldwin II., then King, from which circumstance they derived their name. In 1228 they were recognized by the Council of Troyes, and received a rule, or canonical order, and a specific dress—a white cloak with a red cross, such as our Fratres wear in the Priors of Scotland to-day. They then spread rapidly in Europe; France, Germany, Spain, Portugal, Sweden, Poland, Denmark, Sicily, Sardinia, Constantinople, England, and Scotland, had their *langues*, or settlements. But the chief centre was the city of Paris, where, at the corner of the *Rue du Temple* and the *Rue de la Cordiere*, the Order flourished for many years in honor and renown. The defence of the Holy Land against the Paynim they kept up with unsurpassed devotion and bravery. Freely exposing themselves to danger, they preformed prodigies of valor. St. Bernard, in one of his spirit-stirring addresses on the Second Crusade, hailed them as God-like warriors, who feared neither the numbers nor the strength of the barbarians, placed their trust alone in the God of battles, and, "armed with faith within and iron without," sought a sure victory or a glorious death, which they received with assurance of salvation.

It was in France that the Order most exhibited its wealth and magnificence; it was in France that the first blow was struck at its existence. King Philip le Bel, a man of resolute and unscrupulous character, was involved in much pecuniary difficulty by his wars with the English and his other neighbors. When he and his Minister, Euguerrand de Marigny, a servant as unscrupulous as his master, had exhausted all other sources of revenue, they cast their eyes upon the houses and lands and other wealth of the Knights Templar. To look was to envy, to envy but to take. Forthwith they proceeded to form a conspiracy—for con-

spiracy it truly was—and in a short time the Knights were accused of the most monstrous and contradictory crimes, by a host of witnesses, whose depositions were either bought or forced from them by the rack, or imprisonment, or other fashionable method of torture then pursued. When the French Templars became aware of these accusations, they applied to the Pope, begging that the matter should undergo investigation; this petition was several times repeated; but Clement V., who had been raised to the Popedom by French interest, and who had transferred the seat of the Popedom of Rome to Avignon, was a subservient ally to Philip le Bel, and consented to leave the trial and fate of the Knights in his hands.

On the 13th of October, 1307, Philip took possession of the palace of the Temple, in Paris, and threw the Grand Master, and all the Knights that were with him, into prison. At the same time—at the very same hour, (so nicely was the plot regulated)—the Templars were seized in all parts of France. Every captive was loaded with chains, and treated with the utmost barbarity. An atrocious inquisition forged letters of the Grand Master to criminate the Order, and applied the most horrible tortures to the Knights. In Paris alone, thirty-six Knights died on the rack, maintaining their innocence with their latest words; others, with less capability, of enduring exquisite anguish, confessed to the charges of crimes which were, in some cases, impossible; at least, at the present day, few of our people will believe that the Templars invited the devil to their secret orgies, and that he frequently attended their conclaves in the form of a tom-cat!

But even the Knights whose firmness gave way under torture, recanted their confessions in their dungeons, and nothing remained uncontradicted, except the revelations of two members of the community—men of infamous character, who had been previously condemned to perpetual imprisonment by the Grand Master, and who both came to a shameful end subsequently, though they were now liberated and rewarded. Two years of a dreadful captivity, with infernal interludes of torture, and the conviction forced on their minds that Philip le Bel was fully resolved to annihilate their Order and seize their property, and that there was no hope of succor from the Pope, or any other power on earth broke the spirit of the gallant Templars. Even Jacques de Molay, the Grand Master, an heroic old man, was made to confess to crimes of which he never could have been guilty. He afterwards, however, retracted his confession, and, in the end, perished heroically at the stake. The particulars of the long history would occupy many hours in the recital, but the whole proceedings may be briefly characterized as a brutal mockery of the forms of justice. I refer you, for a more particular account, to the June (1869) number of the Nashville MASONIC RECORD, where I have endeavored to follow the ins and outs of the trial. The grand execution took place on the 12th of May, 1310, when fifty-four of the Knights who had confessed on the rack, and then retracted all they had said in their dungeons, were burnt alive, as “relapsed heretics” in a field behind the Abbey of St. Antoine, at Paris. In sight of the flames that were to consume them, they were offered the king’s pardon if they would again confess that they were guilty; but there was not one of them who would thus purchase life, and they all died singing a hymn of triumph, and protesting their innocence. Penal fires were lit in other parts of France, and all the surviving Knights who did not retract their plea of *not guilty*, were condemned to perpetual imprisonment.

The worthy Representative of St. Peter pretended to be dissatisfied at the precipitancy of his too zealous son Philip, but he soon threw off the mask, and joined in the death-cry. In the years 1308 and 1309, he addressed bulls to all the Sovereigns of Christendom, commanding them to inquire into the conduct of the Knights. He afterwards declared that seventy-two members of the Order had been examined by his Cardinals and other officers, and had all been found guilty, *but in various degrees*, of irreligion and immorality, and he threatened to excommunicate every person that should harbor, or give counsel, or show favor to, any Templar.

Without waiting for these Papal bulls, however, Philip, as soon as his plans were ripe, had endeavoured to stimulate his son-in-law, Edward of England, to similar measures; but the English court and council, while they engaged to investigate the charges, expressed the greatest astonishment at them; and two months later, Edward wrote to the Kings of Portugal, Castile, and Arragon, imploring them not to credit the accusations which had been most maliciously heaped upon the Knights. He also addressed the Pope a letter in their favor, representing them as an injured and calumniated body of men. But Edward the II. was never firm to any purpose, except where his favourite was concerned; he forgot the old friendship which had existed between the English Kings and the Knights Templar; and the Barons, on their side, forgot the day when Almeric, the Master of the English Templars, stood with their ancestors on the field of Runnymede, an advocate for the nation's liberties. The ruin of the Order was resolved upon, and accomplished; but to the credit of our English origin, let it be said, that the suppression was made without any of those terrible cruelties which accompanied that act in France.

In 1308, the second year of Edward's reign, after the feast of the Epiphany, one of the royal clerks was sent round with writs to all the sheriffs of counties, ordering each and all of them to summon a certain number of freeholders in the several counties—"good and lawful men"—to meet on an appointed day, and discuss matters relating to the King's peace. The sheriffs and freeholders met on the day fixed, and they were all made to swear that they would execute certain sealed orders, which were delivered to the sheriffs by the King's Messengers. These orders, when opened, were to be executed *Suddenly*. The same conspiracy-like measures were adopted in Ireland, and in both countries, on the same day, nearly at the same hour, all their lands, tenements, goods, and all kinds of property, ecclesiastical as well as temporal, were attached, and the Knights themselves arrested.

The number of Templars seized was about two hundred and fifty. Of these, about thirty were arrested in Ireland. It appeared that only two Knights were arrested in Scotland, but of them more hereafter.

The Templars were to be kept in safe custody, but not "in vile and hard prison." They were confined more than eighteen months in different towns and castles. In the month of October, 1309, courts were constituted by the Archbishop of Canterbury, in London, York, and Lincoln. Forty-seven of the Knights, the noblest of the Order in England, who were brought from the Tower before the Bishop of London and the envoys of the Pope, boldly declared their innocence. The evidence at first produced against them amounted to less than nothing; but the courts were appointed to convict, not to absolve, and, in spite of all law, they sent the Knights back to their prisons, to wait

for timid minds and fresh evidence. Even in France, where they had been well drilled, the witnesses went through their duty in a most awkward manner; but in England, those first summoned became altogether restive; and the majority of them, both lay and clergy, candidly confessed their ignorance of the secret principles and practices of the Order, and bore strong testimony to the general good conduct and character of the Knights. The Pope then censured the King for not making use of the torture. "Thus," wrote he, "the Knights have refused to declare the truth. Oh! my dear son, consider whether this be consistent with your honor and the safety of your kingdom." The Archbishop of York inquired of his clergy whether torture, which had hitherto been unheard of in England, might be employed on the Templars. He added, Hemmingford tells us, that there was no machine for torture in the land, and asked whether he should send abroad for one, in order that the prelates might not be chargeable with negligence. From these questions we may suppose that this Archbishop was one who would not hesitate at cruelty; But it appears pretty evident, whether his queries were negatived or not by his suffragans, that the torture was not used on this occasion, in England.

The Templars were worn down by poverty and long imprisonment, and then the threat of punishing, as heretics, all those who did not plead guilty to the charge brought against them, produced its effect. The timid yielded first; some of the corrupt were bought over by the court, and finally (more than three years after their arrest), the English Templars, with the exception of William de la More, their Grand Prior, whom no threats, no sufferings, could move, and two or three others who shared his heroic firmness, made a vague confession, and most general renunciation of heresy and erroneous opinions. Upon this they were sent into confinement in various monasteries, the King allowing them a pittance for their support out of their own immense resources.

In the seventeenth year of the reign of Edward, it was ordained by the King and Parliament that the Hospitallers, or Knights of St. John of Jerusalem, should have all the lands of the late Templars, to hold them as the Templars had held them. And thus do the Knights Templar disappear from English history.

To be Continued.)

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## THE SQUARE AND COMPASSES.

THE WELL KNOWN SYMBOLS.

BY R. W. BRO. OTTO KLOTZ.

First then what do those symbols respectively and collectively convey to our mind? The Square teaches us to regulate our actions, for as the operative Mason uses the Square to try and adjust all rectangular corners of buildings and to assist him in bringing rude matter into due form; so the speculative Mason is taught by the Square to regulate his life and actions by the Masonic line and rule, and to correct and harmonize his conduct by the principles of morality and virtue, so as to render him acceptable to the Divine Being whence all goodness emanates, and to whom all must give an undisguised account of our lives and actions; hence the Square teaches morality.

The Square, then, is the theory of universal duty, it consists of two right lines, forming an angle of perfect sincerity, ninety degrees; the

longest side being representative of the sum of the length of the several duties which we owe to the Supreme Being; the other that of the lengths of the several duties we owe to all men.

If therefore, we as Masons pursue that theory, if we, to the best of our ability, faithfully discharge our several duties which we owe to our God, to our neighbor, and to ourselves, we will find that every approach towards that standard, is a step toward perfection and happiness, while every deviation therefrom tends to vice and misery; and for this reason we consider the Square a symbol of the perfection and happiness arising out of morality and justice.

The Compasses enable us to form the most perfect figure possible namely the point within a circle. This figure in nearly all the ancient mysteries formed a most important symbol, the tribes contiguous to India placed a god in the centre of a circle as a symbol of Deity, surrounded by eternity; the Samothracians, the Chinese and the Hindoos held that figure in like veneration; and we as Masons consider the circle described by the Compasses as emblematical of the limits of our desires and passions. As the operative Mason by the aid of the Compasses ascertains and determines with accuracy and precision the limits and proportions of the several parts in the plan for the building he is about to erect; so the speculative Mason while erecting that spiritual edifice, that moral fabric, that temple not made with hands but eternal in heaven, ascertains with accuracy and precision the limits and proportions of his building material, and by comparing the same with those divine laws and moral plans laid down for his guidance in the sacred volume, that spiritual Tracing Board of the G. A. O. T. U. he will readily be enabled to judge whether that material is in accordance with the divine standard, or whether it must be rejected.

By taking a very accurate pair of compasses set to a certain radius, describe a circle, when without altering the radius, we divide the circumference into six equal parts, the six points together with the point in the centre, give the number of perfection, these seven points connected by straight lines, viz: from point to point on the circumference, from the centre to the lower point and from the centre to each of the points next to the upper point, will give us the cube; and by joining the upper point to the third, the second to the fourth, and so on alternately until we have six lines will give us the double equilateral triangle, which is the emblem of Christ, the perfect God and perfect man. The apex pointing upwards, alluding to his divinity, that pointing downwards to his humanity.

As the Compasses therefore is the instrument by which the most perfect figure is formed and the most minute limits are ascertained, it teaches us as a symbol in every station in life, so to limit our desires, curb our ambition and keep our passions and prejudices within due bounds, that while rising to eminence by merit and by it alone, we may live respected and die regretted.

The Square and Compasses collectively teach us all our duties and obligations towards God our neighbor and ourselves, and point out the exact limit of good and evil, remind us of God's unerring and impartial justice who will reward and punish as we have obeyed or disregarded his Divine command. The cube described within the circle reminds us of the altar on which we were obligated, the double equilateral triangle within the circle reminds us of Him who died for us at Golgotha; the seven points represent the seven stars, the number of



perfection, and are emblematical of that ethereal mansion, veiled from the mortal eye, which every Mason considers as the summit of Masonry and which he hopes to attain by the assistance of the spiritual ladder of which the principal rounds are Faith, Hope, and Charity.

The point reminds of the "*Chief point*" in Masonry, which teaches us to be happy and communicate happiness, of the "*Principal point*" in Masonry, which teaches us the grand principles upon which Freemasonry is founded namely: Brotherly Love, Relief, and Truth; and of the "*Point within the circle*" which teaches us to circumscribe our actions within the limits of Scriptural command.

Freemasonry like Geometry is a science, a thorough knowledge of either can only be obtained by a regular course of studies, it can neither be purchased nor purloined, there is no royal road to Geometry, neither to Freemasonry.

The end or the chief aim of Freemasonry being to establish peace, intelligence and happiness among mankind on earth, and thereby attain access to the Great Lodge above where the worlds Great Architect lives and reigns for ever and ever.

The means applied to attain that aim being the component parts of our spiritual edifice, which has for its foundation Brotherly Love, Relief, and Truth, supported by Wisdom, Strength, and Beauty; raised by Temperance, Fortitude, Prudence and Justice, combined with Faith Hope, and Charity; ornamented by Virtue, Honor, and Mercy, by Music, Poetry, and Eloquence; and united by Fraternity, Liberty, and Equality; and which edifice is raised and completed according to the Divine laws and plans laid down for our guidance by the G. A. O. T. U. in his holy book.

Having thus briefly shown that the Square and Compasses teach us the aim of every true Freemason, and point out the means by which alone that aim is attainable we are justified in saying that, as Charity is the greatest of the theological virtues; so are the Square and Compasses the most important of the many and various masonic symbols since they, the Square and Compasses, in their symbolic meaning comprehend that of all others; and it may therefore most properly be said that: "The Square and Compasses, are well known symbols of Masonry which convey the" "abstract means and end of the science in the most clear and comprehensive manner."

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## CORRESPONDENCE.

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CHICAGO, ILLINOIS DEC. 1870.

Editor Craftsman.

DEAR SIR AND BROTHER:—Thinking that "Tidings from the West on Masonic matters" may be of interest to your readers in Canada and elsewhere. I send you the following items showing the unprecedented prosperity of the Craft in the "Garden State" of the West.

The first Lodge in Illinois was the "Western Star" chartered 1840, thirty years ago. The Grand Lodge at this date was composed of four members it now numbers about 650 members. Number of Master Masons 36,000. Springfield Chapter No. 1 was organized August 13th 1841. Eleven Chapters comprised the Grand Chapter at its formation in 1850. At present it numbers 140 Chapters with upwards of 8,000 members.

The Grand Council at its formation 1850 had a membership of 50, It has now on its roll of membership upwards of 1,500.

Illinois has every reason to feel proud of its Commanderies, foremost among which is Apollo No. 1, Chicago, who own one of the finest Asylums in the Country. From the large number of Scotchmen located in Chicago, the "Scotish Rite" is well sustained, being second in number on the Continent—"long may they wave."

There is much interest manifested among the Craft here in a new "Masonic Burial Service and Ritual for a Lodge of Sorrow" Issued by the Publishing House of E. B. Myers & Co., Chicago, I am informed that the first edition is already exhausted.

The Author, R. W. Bro. J. B. Sackett, late District Deputy Grand Master of New York, has, in preparing this work, performed the task committed to him with much "Credit to himself" and honor to the fraternity."

The work presents a Burial Service separate from the "Monitor" in a neat convenient book form, a part of which may be used in the Lodge Room, a part at the Church or House, and a part at the grave, so that in the arrangement each is complete in itself and may or may not be used as the occasion requires.

To the above is added a "Service for Lodge of Sorrow" with new music, diagrams etc.

I was present at a Lodge of Sorrow held by Oriental Lodge No. 3, A. F. & A. M. on Friday evening last, when I had an opportunity of seeing that part of the work used. The large Lodge Room was filled to overflowing with the brethren and their families and the Services were rendered with much pathos and in an impressive and solemn manner.

The Room was heavily draped, as were also the chairs, Jewels, rods, gavels, and columns; a catafalque was raised in the centre on which were placed shields bearing the names of the dead, and on the top of the whole was placed an urn of marble.

The Service was beautiful in all its parts and at its close all went to their homes feeling that they had been madewiser and better.

Many of our eminent Craftsmen in the West have pronounced the work as being perfect and complete. Supplying a want long felt by the fraternity, it will as it deserves, be generally adopted as a text book for the guidance of the Craft in the performance of those solemn ceremonies.

I am Dear Sir and Bro.

yours fraternally,

W. H. F.

**CORRECTION.**—A statement has appeared in the newspapers that the St. John's Lodge, of Mansonville, (Potton,) had transferred its allegiance to the so-called Grand Lodge of Quebec. The statement is quite incorrect. We believe that at a meeting of the Lodge, at which the Master was not present, seven out of the twelve in attendance carried a resolution to the effect stated. But at the next regular meeting of the Lodge, the resolution was declared illegal—expunged from the minutes, and the Worshipful Master, a loyal and true-hearted mason, was re-elected with but three dissenting voices. St. John's Lodge is sound in its allegiance and will remain so.

## FESTIVAL OF ST. JOHN THE EVANGELIST.

The following are the returns of Officers of Lodges, and proceedings on St. John's day, as far as we have been able to learn up to going to press :—

Aylmer, Ontario, Malahide Lodge, No. 140.

W Bro S S Clatton, W M; W J Kerr, S W; L D Teeple, J W; R C Wright, Treasurer; W Campbell, Secretary; C W Clark, S D; Junius M Davis, J D; G F Clark, D of C; W McCready, I G; L McConnell and J A Teeple, Stewards; J Taylor, Tyler

The Installation ceremony was performed by W. Bro. T. M. Nairn, Past Master, after which the brethren sat down to a repast prepared by Bro. A. Lewis, in the Masonic Hall, and passed the evening very pleasantly with toasts, speeches and songs.

Adolphustown, Ontario, Filius Viduae Lodge, No. 189.

W Bro. J E Sills, W M; Bros. Angus W Harrison, S W; George P Sills, J W; D Robertson, Chaplain; P D Davies, Treasurer; John Sloan, Secretary; A Downey, S D; J J Watson, J D. E L Sills, I G.

Belleville, Ontario, Moira Lodge, No. 11.

W Bro J Mackie, W M; G. J. Potts, S W; J S Mendell, J W; John Kerr, Treasurer; W M Thompson, Secretary; D Urquhart Tyler.

Belleville Lodge, No. 123.

W Bro D Piteceathly, W M; Bros James Smith, S W; J P Thomas, J W; G Ritchie, Treasurer; E L Auger, Secretary; D Urquhart Tyler.

After the installation, the brethren dined together at the Dafoe House, R W Bro AA Campbell presiding. Therewas a very full attendance, and the proceedings passed off very pleasantly.

Binbrook, Ontario, Harmony Lodge, No. 57.

W Bro Robert H Biggar, W M; W Bro John Brown, P M; Bros Theodore Stafford, S W; John Simpson, J W; Rav G Chrystal, Chaplain; William Wright, Treasurer; Edward Duffy, Secretary; Henry Barlow, S D; W Bell, J D; James Hoey, I G; Alex. Warrick, Tyler.

Bowmanville, Ontario, Jerusalem Lodge, No. 31.

R W Bro John Milne, W M, Bros Alex Gowers, S W; Richard Reed, J W; R S Manning, Treasurer; C R D Booth, Secretary; T Bassett, S D; Joseph Britton, J D; S T Gates, I G; T Brodie, Senr. Tyler.

Bonhead, Ontario, Manitoba Lodge, No. 236.

W Bros T C Scholfield, W M; W R Jamison, P M; Bros J St Clair, S W; W H Sanford, J W; John Wilson, Chaplain; W Johnson, Treasurer; Ira Doane, Secretary; Maurice Gaviller, S D; Alex Farquhar, J D; Alfred Doane, D of C; Walter R Fenton, I G; William Nelson, Tyler.

Barrie, Ontario, Corinthian Lodge, No. 96.

W Bros Alexander Hamilton, W M; Robert King, Sen P M; Bros Joseph Anderton S W; Thomas E Rawson, J W; Rev John Finch, Chpplain; W D Ardagh, Treasurer; Edward W Morse, Secretary; Robert King, Jun; S D; Nelson A Perkins, J D; E S Meeking D of C; William Hunter, I G; George M Templeman Tyler.

Burford, Ontario, Burford Lodge, No. 106.

W Bro W G Nellis, W M; V W Bro F Mudge, P M; Bros W Groom, SW; Aaron B McWilliams, J W; H G Townsend, Chaplain; Stephen Wilson, Treasurer; John Findlay, Secretary; W F Miles, S D; F D Wilson, J D; L S Tisdale D of C; A. Steadman, I G; Stephen Wetmore Tyler. The installing officer was R W Bro D Curtis, P D D G M. After installation, the W M, on behalf of the Lodge, presented V W Bro Mudge, P M O A G, with an appropriate address, accompanied with a superb Grand Lodge Apron, in token of the high esteem the brethren entertained for him as a Man and a Mason, and of their appreciation of the very valuable services rendered to the Lodge by him during his term of office. V W Bro Mudge made a stirring and feeling reply, after which, the Lodge was closed, and the brethren re-assembled at

Johnson's Hotel, Mount Vernon, where they sat down with a large assembly of friends to a most sumptuous dinner, served up in mine host's best style; after the repast the cloth removed, toasts, speeches and songs prevailed to the pleasure and profit of all.

**Bath, Ontario, Maple Leaf Lodge, No. 119.**

W Bros R B Price, W M; W F Peterson, P M; Bros J J Johnson, S W; John Hogle, J W; Rev T A Parnell, Chaplain; G Belfour, Treasurer; John Belfour, Secretary; Elias Price, S D; Fred Burrows, J D; R R Tinkle, D of C; W Belfour, I G; Robert Johnston Tyler.

Cayuga, Ontario, St. John's Lodge, No. 35. After the regular meeting of this Lodge on the 27th ult., the brethren dined together and during the evening the following address accompanied with an elegant Past Master's jewel and a Grand Lodge apron, was presented to V. W. Bro. Hurssell:

V. W. SIR AND BRO.—We the members of St. John's Lodge, No. 35, Cayuga, recognizing your unwavering zeal in the cause of Masonry, and particularly in the interest of this Lodge since your connection therewith, desire to testify our appreciation of your ever kind and fraternal conduct, by offering for your acceptance, this gold Past Master's jewel, together with this Grand Lodge apron, not on account of their intrinsic value, but as a memorial of our friendship and esteem, which we fondly hope will never cease while we are permitted to enjoy life.

It is unnecessary V. W. Sir to recapitulate the very many kind and graceful deeds which bind you to our memories, the many cordial and seasonable acts of friendly counsel which have marked your pathway since you have accepted the chair of this Lodge, they live in the fond recollection of many a heart and are familiar to all with whom you have acted during your term of office, bearing a pleasing conviction, that to say the least you have striven to do your duty. That you have succeeded in doing it well and acceptably we are here this evening to record our humble evidence in cheerful appreciation of your actions as W. M. of our Lodge, and as an honored member of our fraternity.

It is V. W. Sir our earnest prayer that you may long be spared to your family, and that the circle of your friends may long remain unbroken, and that we may be all more firmly knit together in the bonds of Brotherly Love, Relief and Truth.

Finally, V. W. Sir, we request that when these simple emblems of our esteem meet your view, you will recall the pleasant memories of the many happy hours spent with your Brethren, likewise view with satisfaction the pleasure with which we assure you all have enjoyed the impressive manner in which you rendered the justly admired ritual of our order, associating with those memories the individual members of this Lodge, who now most respectfully solicit your acceptance of these memorials of their fraternal regard and esteem.

**Caledonia, Ontario, St. Andrew's Lodge, No. 62.**

W Bros W Jackson, W M; C Hunter, P M; Bros S Pattison, S W; J Waters, J W; G Chrysta', Chaplain; J B Holden, Treasurer; T B Howells Secretary; E T Hinds, S D; R Waugh, J D; T R Gates, I G; D Galaghan, Tyler.

**Cornwall, Ontario, Cornwall Lodge, No. 125.**

W Bros H W Weber, W M; P B Martin, P M; Bros. J G Brymer, S W; Alex McLean, J W; R R Bullock, Chaplain; J McIntyre, Treasurer; C Poole, Secretary; Adam Elish S D; David Black, J D; G F Pockock, D of C; Homer Stiles, I G; David Perkins, Tyler.

**Dunnville, Ontario, Amity Lodge, No. 32.**

W Bro F Clarke, W M; Bros E H Docker, S W; W Fry, J W; Rev N Disbrow, Chaplain; W R McIndor, Treasurer; John Moble, Secretary; G Wallace, S D; Nelson Camp, J D; J Lindsay, Organist; Cornick, Tyler.

At the conclusion of the Installation services, the Brethren adjourned to Bro. David Price's, where a supper, gotten up in the best style, was prepared, and after several hours spent in brotherly sociability, the Brethren separated for their respective homes.

**Chatham, Ontario, Wellington Lodge, No. 46.**

W Bros A R Cochran, W M; Wm Carruthers, P M; Bros J H Luscombe, S W; A D

Bogart, J W ; John Vanhorn, Chaplain ; James Marquand, Treas ; Chas Dunlop Sec'y ; Wm Young, S D ; W J Howard, J D ; J J Thompson, D of C ; John McPherson, I G ; R J McIntyre, Tyler.

Collingwood, Ontario ; Manito Lodge, No. 90.

V W Bro John Nettleton, W M ; W. Bro E R Carpenter, I P M ; Bros Arthur Moberly S W ; E C Florance, J W ; Hiram Gillson, Chaplain ; W Bro E R Carpenter, Treas. Bros. A. W. Robertson, Secretary ; James Blue, S D ; W R Anderson, J D ; John G. Algeo, D of C ; W J McFarland, Organist ; Sidney Jackson, William Bell, Stewards ; John McFadden, Tyler.

The installation ceremony was performed by R. W. Bro. Henry Robertson, Grand Junior Warden ; and the proceedings closed with a supper in the refectory.

Francestown, Ontario ; Lebanon Forest Lodge, No. 34.

W Bros Michael Eacret, W M ; William Carrick, P M ; Bros. John Willis, S W ; A Lewis, T W ; A D Freeman, Chaplain ; Joseph Acheson, Treas ; J W Broderick, Sec'y ; George Willis, S D ; George A K McLeod, J D ; Joseph Case, D of C ; John Collingwood, I G ; H Doan, Tyler.

Guelph, Ontario, Speed Lodge, No. 180.

W Bro A B Petrie, W M ; Bros W D Hepburn, S W ; A McIntyre J W ; P Bish, Secretary ; Robert Campbell, S D ; J Brown, J D ; W Marshall, D of C ; D McFarlane, Organist ; F Smrl and A Faidlay, Stewards ; W Knoles, I G ; George Smith Tyler.

Goderich, Ontario, Godrich Lodge, No. 33.

W Bros D Ferguson, W M ; B Trainer, P M ; Jas. Young, S W ; J Beck, J W ; R Henderson, Treasurer ; W Dickson, Secretary ; A Kinneer, S D ; H H Smith, J D ; J Hays, and D Sutherland, Stewards ; Malcolm McPhail, I G ; T. Huckstep, Tyler. R W Bro I F Toms, D D G M, acted as installing officer. After the installation, the brethren of Goderich Lodge, No. 33, and Maitland Lodge, No. 112, adjourned to the Maitland Hotel, combining to celebrate the festival, and to do honor to Bro I Frederick, who is about to leave that vicinity. The usual loyal and masonic toasts were proposed, and duly honored. Toasts and songs followed each other in rapid succession, the Juror Warden's toast being reached about 1 a. m.

Garden Island, Ontario ; Elysian Lodge, No. 212.

W Bros George Cumming, W M ; Robert Nancollas, P M ; Bros George F Charles, S W ; William Johnston, J W ; Henry Raney, Chaplain ; Anthony Malone, Treas ; W Bro R Nancollas, Sec'y ; Bros John Hazlett, S D ; James Johnston, J D ; H O Hitchcock, D of C ; Abraham Malone, and Thomas Keys, Stewards ; Charles Cotton, I G ; John Donnelly, Tyler.

Hamilton, Ontario, Lodge of Strict Observance, No. 27.

W Bro J J Mason, W M ; V W Bro W W Pringle, P M ; Bros J M Gibson, S Warden ; Dr T White, J Warden ; Rev Dr Neville, Chaplain ; Alexander Turner, Treasurer ; I George Conklin, Secretary ; Robert Grant, Senior Deacon ; William Roberts, Junior Deacon ; Charles Armstrong, Dir of Cer ; George H Howard, Organist ; William Hyndman, Inner Guard ; John Henry, R J Dunstan, Roland Hill, Stewards ; Edward Burns, E A Dalley, Standard Bearers ; W W Summers, Tyler ; W Bro George James, John A Bruce, Auditors

St. John's Lodge, No. 40.

W Bro Charles R Smith, W M ; R W Bro Thos. B Harris, P M ; Bros Adam Rutherford, S W ; William Bell, J W ; Rev Dr Neville, Chaplain ; R W Bro Thomas B Harris, Treasurer ; Bros Alex Rutherford, Secretary ; W J McAllister, S D ; J B Plastow, J D ; M Howles, D of C ; Moses Dow, Orgaist ; Henry Wilson, D McPhie, Stewards ; Joseph Powell, I G ; W Turnbull, Richard Fuller, Auditors.

Acacia Lodge, No. 61.

W Bro Hugh Murray, W Master ; R W Bro Mitchell, P M ; Bros Luther Eckerson, S W ; R McN Smith, J W ; W Reid, Chaplain ; W Murphy, Treasurer ; J H Tilden, Secretary ; J B Matches, S D ; Charles Myles, J D ; Henry Carscallen, D of C ; J W Clark, Organist ; J Edwards, I G ; Joseph Burdett, H Cromwell, Stewards ; R W Bros T B Harris, and E Mitchell, Auditors.

The Board of Installation was composed of the following Brethren :—R W Bro. Mitchell, D D G M ; R W Bro T B Harris, Grand Secretary ; V W Bro W W Pringle and W Bros C W Smith, Geo Walker and Alexander Mitchell.

A promenade Concert and Ball was held in the evening, nearly 1000 persons being present. The splendid Band of the 13th Volunteer Regiment performed several choice selections in capital style, the vocal part of the programme being contributed by Bro J W Clark and Miss Wollung, two of the leading amateurs of the city. Dancing commenced shortly after ten, and was kept up without intermission until after three a. m. V W Bro Munday and Bro Dr. White very efficiently discharged the duties of Masters of Ceremonies. The proceeds, after defraying expenses, were to be applied to the United Masonic Benevolent Fund.

Ingersoll, Ontario; King Hiram Lodge, No. 37.

W Bro Dr I R Walker, W M; Bros C H Slawson, S W; Alexander Reid, J W; R Agur, Treas; W Cumming, Sec'y; D Holmes, S D; D S McDonald, J D; G L Harris I G; A Clunn, Tyler.

St. John's Lodge, No. 68.

W Bro A McLean, P M; Bros Rev E Lonsbury, W M; Thomas McKindsey, S W - Hugh Kerr, J W; W Watson, Treas; A Bristol, Sec'y; John Kerr, S D; John Warnock, J D; John Gayfer, I G; A Clunn, Tyler.

The installing officer was R W Bro. P. J. Brown, D. D. G. M. In the evening the brethren dined together at Bro. Grant's Hotel, and spent a very pleasant evening.

Iroquois, Ontario; Friendly Brothers Lodge, No. 143.

W Bro James Stephenson, W M; Bros Josiah Baldwin, S W; Daniel Abbot, J W; Solomon Doran, Chaplain; Reuben Dillabough, Treas; John N Tuttle, Sec'y; William Patton, S D; Charles C Brouse, J D; James A Stewart, D of C; Thomas Dillon, I G; Robert Carstairs, Tyler.

Kingston, Ontario; St. John's Lodge No. 3.

V W Bro John Kerr, W M; R W Bro G M Wilkinson, P M; Bros. E Clement, S W; H E Swales, J W; Rev Bro E C Bower, Chap; Bro E R Welch, Treas; V W Bro J M Horsey, Sec'y; Bros John Mundie, S D; George Anderson J D; S T Drennan, M C; W A Gunn, John Breden, Stewards; S Wood, I G; T Graham, Tyler.

Cataraqui Lodge, No. 32

W Bro Geo S Oldrieve, W M; R W Bro R Hendry, Jr, P M; Bros Henry Minnes, S W; Alfred Ayerst, J W; V W Bro H Dumble, Chaplain; R W Bro J V Noel, Treas; Bros J H Oliver, M D, Sec'y; E Law, S D; E Boyden, J D; J W Andrews, Organist; James Greenfield, Jr, M C; A McMillan, Richard Town, Stewards; Robert McLeod, I G; Edward Ball, Tyler.

The brethren of the two Lodges dined together in good style in Lodge at the British American Hotel. Nearly one hundred were present. V W Bro Kerr was in the chair, supported on either side by M. W. Bro. Simpson, R. W. Bros. Drummond, Wilkinson, Oldrieve and Noel. The dinner was a splendid one, and the wines were all that possibly could be desired. After the cloth was removed, the usual masonic toasts were given from the chair and drunk with cordiality. Song followed toast, and the evening was past with the utmost congeniality, until the Junior Warden gave his parting toast, 'Happy to meet, sorry to part, happy to meet again.' The Lodges were then closed, and the rest of the night was spent in hilarity and good fellowship.

Kingsville, Ontario; St George's Lodge, No. 41.

W Bros E Alworth, W M; W J Malott, P M; Bros Alfred Kennedy, S W; Egerton Shipley, J W; Wm Drake, Treas; James Greaves, Sec'y; Alpheus Scratch, S D; Leonard Malott, J D; George Mallot, D of C; Joel Broadwell, I G; Samuel Black, Tyler.

Kincardine, Ontario; Northern Light Lodge, No. 93.

W Bros Thomas C Rooklidge, W M; Ross Robertson, P M; Bros D H Martyn, S W; James A Macpherson, J W; Ben Freer, Chaplain; John Saltery, Treas; James L Gear, Sec'y; W R McKendrick, S D; David Small, J D; W Bro Ross Robertson, D of C; Bros Abraham J Evans, I G; S A J Donovan, Tyler.

Lucan, Ontario; Irving Lodge, No. 154.

W Bros James Sutton, W M; Edwin Catching, P M; Bros D McCosh, S W Wm Ellwood, J W,

John Corbett, Chaplain; James D McCosh, Treas., Wm Quigley, Jr., Sec'y; Henry O'Neil, S D; George Hodgins, J D; Thos Stewart, D of C; William Quigley, I G. Stephen Keyes, Tyler.

London, Ontario; St. John's Lodge, No. 20.

W Bros Wm McBride, W M; M D Dawson, P M; Bros Robert Wallace, S W; Jas Lindry, J W; Geo Moorehead, Chaplain; John Smart, Treas; J H Bell, Sec'y. Wm. Kollmyer, S D; Richard Luxton, J D; H L Kifner, D of C; John Wright, I G; James Heron, Tyler.

Kilwinning Lodge, No. 64.

W Bro Wm Carey, W M; Bros H A Baxter, S W; Campbell, J W; A Anthony, Chaplain; W Bro T F Mc Mulle, Sec'y; V W Bro. R. Lewis, Treas; Bros J Overall, S D; John Ferguson, J D; W W Fitzgerald, D of C; J Morrisson, I G; J Heron, Tyler.

In the evening a grand masonic ball was held in the City Hall, under the auspices of the Tuscan Lodge, assisted by brethren belonging to other Lodges in the city. It was one of the most brilliant affairs that ever came off in London, and great praise is due to the committee, Bros. H Waterman, Captain Vidal, J. Marshall, H. F. McDonald, I. Waterman, W. S. Smith, S. Macbeth. C. F. Goodhue, G. S. Birrel, T Beattie, and Chas. Richardson.

The following, referring to the Ball is taken from the London *Free Press* :—

THE CHARGE OF THE BRIGHT BRIGADE.

—:O:—

APROPOS OF THE MASONIC BALL.

—:O:—

Round the room, round the room,  
Round the room, onward,  
Like a tec-totum  
Revolved the one hundred.

Like a tec-totum  
Revolved the one hundred,  
For all were in order,  
And no one had blundered.  
"Onward the bright brigade!  
All around!" \* \* said;  
So round and round the room  
Spun the one hundred.

Round then the bright brigade,  
No one the least dismayed—  
None—for the ladies knew  
They never blundered;  
Not theirs to make reply,  
Not theirs to seem too shy,  
Theirs but fast round to fly,  
So round and round the room  
Whirled the one hundred.

Mirrors to right of them,  
Mirrors to the left of them.  
Mirrors in front of them,  
Flowers unnumbered:  
Lovely, in rich array,  
With eyes as as bright as day,  
Partners as gay as they,

Into that fair melee  
Rushed the one hundred.

Rose all their arms so bare,  
Flew all their skirts in air,  
Sweeping those sitting there,  
Whirling and spinning while  
Lookers on wondered:  
Trode on and pushed along,  
Some looking quite forlorn,  
Some of their drapery shorn,  
Till they had reached their chairs,  
Spun the one hundred.

Gaslights to right of them,  
Gaslights to left of them,  
Gaslights above them,  
By glass pendants sundered.  
Laughing and blushing so,  
At seats all rushing so,  
Heated and out of breath.  
And from that figure there,  
Now all have reached a chair,  
All that are really left,  
Of that one hundred.

When will the next begin?  
O that enchanting spin!  
How can they labor so.  
Is that true pleasure, O  
Lovely one hundred.

—:O:—

Lancaster, Ontario, Lancaster Lodge, No. 207.

W Bro John W McEdward, W M; Alexander B McGroggor, P M; Alexander B McLendan, S W. W Nicholson, J W; Alex G McBain, Treasurer; George G McBain, Secretary; John McLean, Chaplain; W Harper, S D; George Grant, J D; Charles

Cryslar, D of C; John S Bowden, Organist; Angus W Donald and Alexander Stickler, Stewards; John Simpson, I G; Henry Masters, Tyler:

The installation took place in Cornwall Lodge, the installing officer being R. W. Bro. P. F. Chamberlain, D. D. G. M.

Maple, Ontario; Vaughan Lodge, No. 54.

W Bro Alanson P Conger, W M; Bros Thomas S Raith, S W; Henry Hurst, J W; Rev Thomas Bradshaw, Chaplain; James Woods, Treas; Wm A Cook, Sec'y; Andrew Newton, S D; Andrew Sjaalding, J D; George A Enony, I G; Jos Gordon, Tyler.

Madoc, Ontario; Madoc Lodge No. 48.

W Bros J S Loomis, W M; A F Wood, P M; Bros Robert T Gray, S W; Franklin C Dean, J W; Thos S Agar, Chaplain; Joseph Coverly, Treas; James O'Hara, Sec'y; Donald McKay, S D; Joseph Fitzgerald, J D; S D Ross, D of C; G M Brooks, I G; D McDonald Tyler.

The brethren attended divino service in the morning, when an admirable address was delivered by the Rev. Mr. Mockridge. They then marched in procession to their Hall, where the installation took place. In the afternoon a soiree was held in the Hall, which was well attended by the people of the village and others. After a plentiful supply of the good things had been disposed of, the W. M., Bro. Dr. Loomis took the chair and proposed a number of sentiments, which were responded to by Bros. Falkiner, Dickson, Bowell, the Revds. Messrs. Robinson, Mockridge and Norris. Mr. Maybee presided at the melodeon, and a number of songs were well sung by Messrs. Maybee and Hudgeons, Mrs. John Bull and Fitzgerald sang, with remarkably good effect, a duett. The string band added much to the enjoyment of the afternoon.

Montreal, Q., Antiquity Lodge.

W Bro John Urquhart, W M; R W Bro M Gutman, P M; Bros. Alex Chisholm, SW; W G Beach, J W; P Wardlaw, Treasurer; R Rowe, Secretary; J B Burland, S D; C M Putney, J D; W Clarke, D of C; J. Mitchell, I G.

St. George's Lodge, No. 19.

V W Bro W McKenzie, W M; Bros D D Mann, S W; A G Nish, J W; R T Routh, Treasurer; D McCormick, Secretary; Richmond Spence, S D; Alfred Brittain, J D; Donald McAdie, D of C; John Street, I G; Robert Noxon, Tyler.

Zetland Lodge, No. 21.

Bro J Henderson, W M; Bros. Alex Holmes, S W; Henry Mellen, J W; J W Louden, Treasurer; James Thompson, Secretary.

Victoria Lodge, No. 173.

W Bro F W Campbell, W M; V W Bro W Nivin, S W; Bros James F Scriver, J W; John H Menzies, Treasurer; R Rowe, Secretary.

Mount Royal Lodge, No. 202.

W Bro P McD McTavish, W M; Bros John McTavish, S W; W H Wilson, J W; J Mc-Niece, Treasurer; J F D'Avignon, Secretary.

Mount Moriah Lodge, No. 226.

W Bro W McCoy, W M; Bros T A Scott, S W; John McLean, J W; James Reid, Treasurer; A H Holland, Secretary.

St. George's Lodge, No. 440. E. R.

W Bro J R Middlemiss, W M; Bros J S Patterson, SW; L J Thompson, J W Joseph Mathey, Treasurer; Walter J Steathern, Secretary.

St. Lawrence Lodge, No. 640, E. R.

W Bro R Handsley, W M; Bros J M Hughes, S W; W G Stethern, J W; J Moore, Treasurer, W Jolley, Secretary; W H Dixon, S D; J M H Dixon, J D; W H Barwick, D of C; W Powell, Organist; W Wilson and G Wilson, Stewards; T J Howard, I G; R Mitchell, Tyler.

Elgin Lodge, No. 348, R. S.

W Bro C D Hanson, W M; W Bro R Rintoul, W D M; Bros Thos Allen, S W; T Young, J W; W S Walker, Treasurer; John Gay, Secretary.



The installation ceremony of the Lodges under Canadian Register was performed by M. W. Bro A. A. Stevenson, G. M., assisted by R. W. Bro. M. Gutman, D. D. G. M.

The members of St. Paul's Lodge, E. R., dined at the Carlton; St. George's, E. R., at the Cosmopolitan; Victoria, 173, and St. Lawrence, E. R., at the Queen's Chop House. After dinner, W. Bro. Hands, on behalf of St. Lawrence Lodge, presented to W Bro F R Clark a handsome Past Master's jewel, accompanying which was the following address :

Worthy and Worshipful Past Master Fred. R. Clark,—I deem it almost needless to tell you how much you are held in esteem by the members of St. Lawrence Lodge. You feel it, I have no doubt, and that with much pleasure. They, however, depute me on this occasion to express their sincere thanks to you for the very satisfactory way in which you have ruled and governed the Lodge for the past two years. To further ennoble you, they have placed in my hands this Past Master's jewel to present to you which I am sure you will accept. We know its intrinsic value is small when compared with the two years arduous labour which you have passed as Worshipful Master, but we trust you will accept the will for the deed. Allow me, therefore, Worshipful Sir, to place this Past Master's jewel on your breast as a token of our esteem, and long may you live, Worthy P. M. Clark, to wear that jewel among us, is the heartfelt wish of every member of St. Lawrence Lodge.

Brother Clark replied in suitable terms.

Mount Royal Lodge, No. 202, had a ball at the rooms of the Institut Canadien. At each place there was good attendance, and the evening was spent in a pleasant manner.

A ball under the auspices of Elgin Lodge, No. 448, R. S., will be held on the 19th inst. at St. Patrick's Hall. At the last regular meeting of this Lodge, R. W. Bro. Thomas Alcock, Past Master, was presented with a very handsome Past Master's Jewel, as a mark of the esteem in which he is held by the brethren over whom he has presided for the past two years. The jewel was manufactured by Bro. Walker, Notre Dame Street, Montreal, and was a more than ordinary beautiful one.

Newcastle, Ontario; Durham Lodge, No. 66.

W Bros John Waddell, W M; R T Wilkinson, P M; Bros W T Lockhart, S W; Colin Walls, J W; John Davey, Chaplain; W Bro James Lovekin; Treas; Bros Martin W Bayly, Sec'y; H Robins, S D; John Bigham, J D; W Bro H S Northrop, D of C; Bros Wm Stalker, I G; Edward Simmons, Tyler

Newmarket, Ontario; Tuscan Lodge, No. 99.

W Bro Williams, W M; Bros S P Caldwell, S W; A J McCracken, J W; C Elvidge, Treas; E C Campbell, Sec'y W Dieterle, S D; H Bowden, Jr, J D; W Jones, I G; Hy Bacon, Tyler.

After the installation refreshments were provided, of which the brethren of Tuscan Lodge, and visiting brethren from Richardson, Sharon, and other Lodges, partook. Toasts, speeches and songs whiled away a pleasant evening.

Norwood, Ontario; Norwood Lodge, No 223.

W Bro Wm D Roxburgh, W M; Bros John Moore, S W; P P Cope, J W; Rev W M Pattison, Chaplain; J B Pearce, Treas; J A Butterfield Sec'y; George A Johnson, S D; Wm Stephenson, J D; J A Bissett, D of C; Thos Smith, I G; Samuel Wigmore, Tyler.

The installation ceremony was performed by R. W. Bro. R. Kincaid, D. D. G. M., assisted by R. W. Bro. C. D. McDowell, P. D. D. G. M., and W. Bros. J. C. Brown and J. C. Harrison. After the installation the brethren adjourned to Mr. J. A. Johnson's hotel, where the good things provided by mine host were duly discussed.

Ottawa, Ontario; Doric Lodge, No 58.

W Bros. Thomas Birkett, W M; John Sweetland, P M; Bros. Amos Rowe, S W;

Wm H Baldwin, J W ; Rev. C B Pettit, Chaplain ; John Graham, Treas ; D P Williams, Sec'y ; John Webster, S D ; Wm Kerr, J D, James Harris, D of C ; John S Nicholson, I G ; J J Smith and R W Stephen, Stewards ; John McCarthy, Tyler.

Corinthian Lodge, No. 59.

W Bro George Logan, WM ; R W Bro E C Barber, P M ; Bros George L Orme, S W ; Nicholas Sparks, J W ; Thomas Patterson, Treas ; F S Stiff, Sec'y . Thomas Lambkin, S D ; Joseph Sleman, J D ; J Boyden and Wm Gardiner, Stewards ; Arthur W Lang, I G ; J Sweetman, Tyler.

Civil Service Lodge, No. 148.

W Bros A J Cambie, W M ; E P Remon, P M ; Bros Hy J Morgan, S W . E B Crombie, J W ; W Bro C P Bliss, Chaplain ; Bros J W Harper, Treas ; J Walsh, Sec'y ; Jas Adamson, S D ; W R Wright, J D ; B Clamberlin, D of C ; H R Fripp, Organist ; Bros Hill and McMicken, Stewards ; Wm A Allan, I G ; John Sweetman, Tyler.

R. W. Bro. E. C. Barber, L. D. G. M. acted as installing officer. A grand ball was held the same evening, speaking of which an Ottawa paper says :—

"The event pleasantly anticipated at last became a reality, and last night the Rink Music Hall, prettily decorated, certainly contained a brilliant assembly. The Committee embracing the names of W Bros. Cochrane, Eastwood, Remon and A. J. Cambie, and Bros. H. Bernardi Brown, Chamberlain, F. D. Burrows, E. B. Crombie and John Walsh, had made every arrangement necessary for the enjoyment and comfort of the guests.

#### THE DECORATIONS.

The sides of the large hall were festooned with wreaths of evergreen and flowers and ornamented with Masonic emblems, under each of which were hung flags of small size and various colors. The stage was carpeted and half screened from view by a large Royal Standard gracefully draped. On each side of the stage were placed Masonic emblems. The large space behind the stage was used as a supper room. The stage during the greater part of the evening was reserved for refreshments, but at the hour for Supper was covered with tables, and made a large addition to the supper room. The gallery of the hall was hid by large British Ensigns, suspended from the roof, and embellished with garlands and wreaths.

The front rooms of the building were used as dressing and card rooms. The decorations, without being too elaborate, were made with good taste.

#### OPENING OF THE BALL.

At nine o'clock the brethren and guests began rapidly to arrive, and at half past nine the hall was filled by representatives of both sexes. Meanwhile the brethren in regalia assembled in one of the large ante-rooms, and soon after marched into the Hall, where they formed a circle and received the Past Grand Master, Harlington, with Grand Public Honors. The Past Grand Master then addressed a few words of welcome to the guests, and the ball was opened with the orthodox quadrille. The scene was now enchanting, if the expression is not too extravagant. The dancers tripped it right merrily to the good music of Gowan's band ; Sir John A. Macdonald, in his regalia, as the representative of the Grand Lodge of England, chatted gaily, and never looked younger or in better spirits. Evidently enjoying themselves were the Hon. Messrs. Tilley and Mitchell and several deputy heads of departments. Dance after dance followed in rapid succession until the hour arrived for supper, when the assembly adjourned to the tables so temptingly and substantially furnished by Mr. E. Hall, the famous caterer of Wellington Street. Supper over, dancing was resumed with renewed spirit, and it is not hackneyed on this occasion to say was enjoyed right heartily to that hour that was far 'beyond the twal.'

In honor of the day, Bro. the Hon. Col Gray, M. P., wrote the following stirring song :—

#### TO THE OLD CRAFT.

*"Esto Perpetua."*

ST. JOHN'S DAY, 27th Dec. 1870.

A health to the Craft—the brave old Craft  
Which hath lived in the Old World long,  
Here's health and renown to its "Triple Crown"  
And its myriad sons so strong ;

There's aid in its arm in the day of harm,  
When the tide of life ebbs away;  
And it proves its might—on misfortune's night,  
When storms round a "brother" play.

Chorus—

Then hurrah for the Craft, the brave old Craft,  
Which hath stood in the wide world long;  
And still may it stand, the pride of the land,  
When ten thousand years have gone.

It saw the old times, when the "Temple's" chimes  
Pealed forth—the wond'rous work was done.  
And it lives at this day in bright array,  
Tho' two thousand years have gone;  
But death wields a sway which all must obey,  
And a ruthless King is he;  
Yet the Craft will live, and its "sign" will give  
When a King he'll cease to be.

Chorus—

Then hurrah for the Craft, &c.

In days of yore our "Templar's" bore  
Their "Red Cross" thro' the world,  
But now our shield has the azure field,  
With "Peace and Harmony" unfurled;  
Oh! o'er the grave of the young and brave,  
The sunlight plays, the flowers bloom,  
But the Widow's prayer and the Orphan's tear  
Are shed o'er the Mason's tomb.

Chorus—

Then hurrah for the Craft, &c.

And now 'tis the story when the "Brethren" may  
With pride look back to the past;  
For on History's page the brightest age  
But a few short years can last.  
Empires old, with their warriors bold,  
Their cities proud—their peopled plains,  
Are lost in the wave—the yawning grave,  
But the old Craft—It still remains.

Chorus—

Then hurrah for the Craft, &c.

Orangeville, Ontario; Harris Lodge, No. 216.

W Bro S. H. McKittrick, W M; Bros John Flesher, S W; S S McCormick, J W; Rev Alex McFaul, Chaplain; Wm Parsons, Treas; R J McKittrick, Sec'y; Thomas Y. Greet, S D; George Wilcox, J D; Thos J Decouture, D of C; Hugh Currie, I G; Jacob Jinkins, Tyler.

Odessa, Ontario; Prince Arthur Lodge, No. 228.

W Bro Rev A J O'Loughlin, W M; Bros Albert B Booth, S W; Joseph Woodruff, J W; Rev L A Betts, Chaplain; John K Booth, Treas; Arnold R Booth, Sec'y; John McKay, S D; R Moore, J D; J D D Amy, D of C; Wm Ainsley, I G; F R Wycott, Tyler.

Oil Springs, Ontario; Alexandria Lodge, No. 158

W Bros Wm Smith, W M; S S Macklem, P M; Bros John Duggan, S W; John McCann, J W; George Palmer, Treas; Henry Brown, Sec'y; Charles Seib, S D; Samuel Stokes, J D; Jas Keating, D of C; J Braund, I G; E R Springer, Tyler.

Petrolia, Ontario; Petrolia Lodge, No. 194.

W Bros John Traer, W M; David Trotter, P M; Bros Octavius Prince, S W; John Sinclair, J W; Rev Dawson Barker, Chaplain; Patrick Barclay, Treas; Wm E Reynolds, Sec'y; John Higham, S D; Adam Isbister, J D; George E Morphey, D of C; Cyrus Sovereign, I G; Thos G McTrosie, Tyler.

Park Hill, Ontario; Doric Lodge, No. 233.

W Bros G B Reeve, W M; John Dawson, P M; Bros Wm Caw, S W; Jas Bell, J W; F Powell, Treas; R Porte, Sec'y; R S McAlpine, S D; Peter Cruikshank, J D; John Seon, D of C; S Tudor, I G; W McKellar, Tyler.

Port Burwell, Ontario; Oriental Lodge, No. 181.

W Bro Geo W Puntine, W M; Bros Wm Italestead, S W; Wm Backhouse, J W; V S Milks, Treas; George W Hare, Sec'y; James Calhoun, S D; Wm Wiggins, J D; Daniel Freeman, D of C; John Hollywood; I G; David Mennil and Wm Freeland, Stewards; Omar Nevilles, Tyler.

Picton, Ontario; Prince Edward's Lodge, No. 18.

W Bro John Terrill, W M; Bros John M Platt, S W; Robert A Vanblaricom, J W; John Hill, Chaplain; David Barker, Treas; Thomas Shannon, Sec'y; James Tennant, S D; J H Richards, J D; R A Normon, D of C; A Lighthall, I G; P McFadden, Tyler.

Port Hope, Ontario; Ontario Lodge, No. 26.

W Bros J B Frayes, W M; Robert Nicholl, P M; Bros E Peplow, Jr, S W; J H Helm, J W; Thomas F Janes, Treas; W A McFarlane, Sec'y; J B O'Dell, S D; James W Quinlan, J D; W Bro Robert Nicholls, D of C; Bros Hugh Fitzsimons, I G; Geo Reading, Tyler.

Hope Lodge, No 114.

W Bro J Wright, W M; Bros F E Gaudri, S W; A Purslow, J W; J Mulligan, Treas; N Hockin, Sec'y; S N Church, S D; R Pmk, J D; J Stevenson, I G; Gerge Reading, Tyler.

Port Stanley, Ontario; St. Mark's Lodge, No. 94.

W Bros Lachlin Leitch, W M; Samuel Shephard, P M; Bros Thomas Edgecombe, S W; Andrew Hepburne, J W; John Mason, Treas; Wm Hemphill, Sec'y; Wm O Pollock, S D; Thomas Robinson, J D; John Ellison, D of C; John Dodson, I G; Wm Gough, Tyler.

Peterboro', Ontario, Corinthian Lodge, No. 101.

V W Bro James F Dennistoun, W M; R W Bro Robert Kincaid, P M; Bros Walter Beal, S W; S Maurick Dunsford, J W; R W Bro Rev V Clementi, Chaplain; Bros Jas Campbell, Treasurer; Robert Cassels, Jun., Secretary; Robert H Green, S D; Henry C Winch, J D; Fred W Hall D of C; J J Lundy, I G; John Kennedy, Tyler.

Peterboro' Lodge, No. 155.

W Bros James R Ormond, W M; W Cameron, P M; Bros George Burnham, Jun, SW; John Cameron, J W; Samuel Ridpath, Chaplain; W Mercer, Treasurer; W E James, Secretary; James Millar, S D; James T Stinson, J D John O'Donnell, D of C; P G. Stethem, and J Whyte, Stewards; R Taylor, I G; John C Higgins, Tyler.

The installation ceremony was performed by R. W. Bro. R. Kincaid, D. D. G. M., assisted by RW Bro CD Macdonnell, and W Bros. A Smith and W. Cameron.

R. W. Bro. Kincaid, on behalf of the members of Corinthian Lodge, presented R. W. Bro. C. L. Macdonnell, P D D G M, with the following address, reaccompanied by a P. D. D. G. M's Jewel :

R. W. Sir and Dear Brother,—The members of the Corinthian Lodge, 101, G. R.C., having heard with regret that you are about removing from Peterborough, deem this a fitting moment to present you with a testimonial of their esteem and regard.

They feel that in parting with you, they lose one, who, not only has been to them a friend and a brother, but a wise and judicious counsellor, whose advice and ripe Masonic knowledge were always available when the interests of the brethren and the honor of the craft were at stake.

By your disinterested kindness you have left many of us under a deep debt of gratitude to you, while to all your conduct has ever been that of an upright man and a true Mason, and when we express our sorrow at your departure from amongst us, we are gratified to know that you are going to the wider sphere of duty, where your acknowledged talents cannot fail to gain for you that confidence and esteem in which you have been held by those who have had the pleasure of your acquaintance, and especially by your Masonic Brethren throughout the Dominion of Canada.

We are not unmindful of the fact that while you hold some of the highest offices in the order you never thought it derogatory to lend assistance to your brethren in the inferior degrees, and especially on this account will your absence be a great loss to the Masonic Institutions of Peterborough, which you have done so much to foster and support.

Your brethren of the Corinthian Lodge feeling deeply indebted for the services you have rendered them in particular, now offer for your acceptance this *Past District Deputy Grand Master's Jewel*, and may the Great Architect of the Universe watch over you, and spare you long to wear it on your breast in remembrance of your grateful brethren.

R.W. Bro. Macdonnell returned a feeling and suitable reply, and the brethren then adjourned to Caisses Hotel, where they were entertained at a magnificent banquet by the popular proprietor of that Hotel. The chair was occupied by R. W. Bro. Kincaid, having on the right the guest of the evening R. W. Bro. Macdonnell, and V. W. Bro. J. F. Dennistoun; and on his left, Judge Dennistoun, and R. W. Bro.

the Rev. Vincent Clementi. Capital speeches were made by R. W. Bros. Clementi and Kincaid, V. W. Bro. Dennistoun, Judge Dennistoun, Mayor Scott, Bro. Peck, Warden of the County, and others.

Prescott, Ontario, Central Lodge, No. 110.

W Bros A W Fergusson, W M; James Reynolds, P M; Bros Christopher Moore, S W; John Easton, J W; George W Browne, Chaplain; Edward Leslie, Treasurer; John Secretary; Alfred Hough, S D; George Wilkinson, J D; James M Walsh, D of C; John McLaughlin, I G; E Davey, Tyler.

Port Rowan, Ontario, Walsingham Lodge, No. 174.

W Bros Chauncey Bennett, W M; James Ryan, P M; Bros John Hudson, J W; C C Francis, J W; H B Houghton, Chaplain; C Biddle, Treasurer; W Ross, Secretary; Edgar Smith, S D; James Louch, J D; A Lees, D of C; J Collett and J G Spain, Stewards; F A Stearns, I G; C Ross, Tyler.

After the installation ceremonies had been performed, the Lodge was closed, and the Brethren, with their wives, daughters, sisters and sweet-hearts, met at Bro. Stearns, who prepared a bountiful supper in Mr. Saxon's Hall. The room was very nicely decorated with flags. The wants of the "inner man" having been satisfied, and the usual masonic and other toasts having been given, and duly honored, the balance of the evening was enjoyed with songs, speeches, etc. After the older members had adjourned to their homes, all agreeing that they had spent a very pleasant evening; the younger members adjourned to a hall which had been provided by the committee of management, and tripped the "light fantastic" until the "we sma' hours." Bro. Stearns added fresh laurels to those already won by him as a caterer to the wants of his guests.

Plattsville, Ontario, Plattsville Lodge, No. 178.

W Bros Adam H Cranston, W M; Fred Butcher, P M; Bros Peter Endress, S W; James Metherall, J W; W Bro F Metherall, Chaplain; Bros Amos Synder, Treasurer; Robert J Bouchier, Secretary; James Kerr, S D; George Peat, J D; Francis Tye, D of C; R J Cennedy, I G; C G Benedict, Tyler.

Simcoe, Ontario, Norfolk Lodge, No. 10.

W Bros Samuel Gardiner, W M; W P Kelly, P M; Bros R Thoroughgood, S W; M R Steel, J W; R W Bro Henry Groff, Treasurer; Bros Amos A Merrill, Secretary; Ja. Cutting, S D; Alex McCall, J D; J T Chadwick, D of C; Robt Huton, I G; James Fisher, Tyler.

The Board of Installation consisted of V. W. Bro. Dr. Wilson, and W. Bros. Williamson and Douly. At the close of the ceremony, W. Bro. Donly, on behalf of the members of the Lodge, presented the retiring W. Master, W. P. Kelley, with a handsome gold Past Master's Jewel, suitably inscribed. The brethren then repaired to the Norfolk House, where a sumptuous repast had been prepared by Bro. Battersby, and where the evening was spent with toast, speech and song.

Sharon, Ontario, Sharon Lodge, No. 97.

W Bros J Kavanagh, W M; Henry Mosier, P M; Bros A T Doan, S W; John Fuller, J W; A H Willson, Treasurer and Secretary; Caleb Briggs, S D; William Malloy, J D; Charles Graham, I G; W Wright, Tyler.

St. Catharines, Ontario, Maple Leaf Lodge, No. 103.

W Bros R Struthers, W M; G Groves, P M; Bros P McCarthy, S W; R Patterson, J W; Rev G H Bridgman, Chaplain; V W Bro Goodman, Treasurer; Bros John B Somerset, Secretary; C Gannon, S D; Theodore Thompson, J D; T Keyes, D of C; J Vine, I G; R Radcliffe, Tyler.

Scotland, Ontario, Scotland Lodge, No. 193.

W Bro S O Prouse, W M; V W Bro F Mudge, P M; Bros J Eddy, S W; D O Hooker, J W; Rev W Hay, Chaplain; Charles Whitney, Treasurer; W A McLian,

Secretary; C F Corbin, S D; E Malcolm, Jr T D; Marcus Malcolm, D of C; J A Smith I G; R Sullivan, Tyler.

**St. Mary's, Ontario; St. James' Lodge, No. 73.**

W Bros D H Harrison, W M; H F Sharp, P M; Bros J Thompson, S W; C L Von Guntern, J W; R Box, Chaplain; E Long, Treas; D S Rupert, Sec'y; J Iredale, S D; T A Mara, J D; H F Sharp, D of C; W Constable, I G; J Kunz, Tyler.

**St. Thomas, Ontario; St. Thomas Lodge, No. 44.**

W Bros John Midgley, W M; Joseph Carry, P M; Bros Wm Micklebrough, S W; John King, J W; St George Causfield, Chaplain; Chas Harie, Treas; C P Geary, Sec'y; F Ellison, S D; D Thompson, J D; D Drake and J Caughill, Stewards; S Peters, I G; J F Kirke, Tyler.

After the installation ceremony, which was performed by Rt. W. Bro. Warren, assisted by the Past Masters of the Lodge, the brethren sat down to a bountiful spread in their refreshment room, where a pleasant evening was spent.

**Toronto, Ontario, Ionic Lodge, No. 25.**

W Bro A R Boswell, W M; V W Bros J T Lash, P M; Bro Rev H W Davies, S W; G T Williamson, J W; W Bro J T Lash, Treasurer; Bros W D Otter, Secretary, S W Farrell, S D; J A Temple, M. D., J D; A B Lee, Dir of Cer; John Kerby, I G; John Innes and R B Willing, Stewards. Committee of general purposes—R W Bro J K Kerr, D D G M; V W Bro R P Stephens; Bro S W Farrell. Rept on Benefit Committee—Bro W L Smart. Hall Trustees—V W Bro R P Stephens and V W Bro J T Lash.

**Rehoboam Lodge, No. 65.**

R W Bro Daniel Spry, W M; W Bro David Thurston, P M; Bros Nelson Gordon Bigelow, S W; George Roden Kingsmill, J W; W Bro David Thurston, Treasurer; Bros Charles Potter, Secretary; Charles G Fortier, S D; John Morrow, J D; W J L Estage, M of C; S Stoodley, I G; T Pearson and J C Howe, Stewards; Samuel McGowan, Tyler; Bro A T Houel, Rep to Ben Com; Bro O'Brien, Rep to Hall; Bro Thurston, Board.

**Wilson Lodge, No. 86.**

W Bros W H Archer, W M; R Robinson, P M; Bros J Howson, S W; W Nixon, J W; — Dunn, Treasurer; — Graham, Secretary; — S Gowan, Tyler.

**Stevenson Lodge, No. 218.**

W Bro Emanuel Hollingshead, W M; V W Bro W C Morrison, P M; Bros J G Burns, S W; George Chanter, J W; J Smith, Treasurer; J Martin, Jr, Secretary; T Patteason, S D; J Martin, J D; M T Evans, D of C; A C Chadwick, I G; S McGowan, Tyler.

R W Bro J K Kerr acted as installing officer.

After the installation, the Ionic, Rehoboam, Wilson and Stevenson Lodges entertained the remaining Lodges of the Craft in this city, to a dinner, served out in the Lecture Room of the Mechanics' Institute. W Bro W H Archer, W M., of Wilson Lodge, occupied the chair; and was supported on the right and left respectively by R W Bro J K Kerr and V W Bro J T Lash, W M of Ionic Lodge. After the removal of the cloth, the usual round of masonic toasts were given and enthusiastically responded to.

Before the installation in Wilson Lodge, W Bro R Robinson was presented with a handsome service of silver plate.

**Thorold, Ontario, Mountain Lodge, No. 134.**

W Bro John Dale, W M; Bros James Lawson, S W; W Fields, J W; John McDonagh, Treasurer; G McFarland, Secretary; W O Cowan, S D; Martin Jamieson, J D; Arthur Garcen, D of C; James Arnold, I G; George W Smith, Tyler.

**Three Rivers, Q., Shawenegan Lodge, No. 134.**

W Bro H McKelvie, W M; V W Bro W T Rickaby, P M; Bros John Shroder, S W; John Mitchell, J W; Alex McPherson, Treasurer; John Godwin, Secretary; Andrew Neil, S D; J Baxter, J D; R W Bro H R Symmers, D of C; Alex McKelvie, I G; John Richardson, Tyler.

**Welland, Ontario, Merritt Lodge, No. 168.**

W Bro T Cummins, W M; Bros J J Sidey, S W; N J Clayton, J W; R W Bro I P Willson, Chaplain; W Bro S E Hopkins, Treasurer; Bros J H Burgar, Secretary; C H Farr, S D; C Loesch, J D; John Phillips, I G.

R. W. Bro. I. P. Wilson, D. D. G. M., acted as Installing Officer.

At the close of the installation ceremonies, a number of the brethren in response to fraternal invitations, visited the Lodges at Fonthill and Thorold, at which places the day and occasion were duly honored by

social gatherings at the conclusion of the official proceedings of the Craft.

Woodstock, Ontario, Oxford Lodge, No. 76.

W Bro E A H Fauquier, W M; Bros Arthur A Francis, S W; W McKay, J W; J Rippon, Chaplain; C H Whitehead, Treasurer; C L Beard, Secretary; W Thompson, S D; T Callan, J D; John M Burns, D of C; Alexander G'nn, I G; J L Cherry, Tyler.

Widder, Ontario, Cassia Lodge, No. 116.

W Bros G W Holwell, W M; A S Proctor, P M; Bros W Johnston, S W; W Gattis, J W; H Cris-topherson, Chaplain; H M Atkinson, Treasurer; J P Burns, Secretary; E McPherson, S D; James Wilson, J D; E M Proctor, D of C; A H Datzel, I G; James Hendrick, Tyler.

Wellington, Ontario, Star in the East Lodge, No. 164.

V W Bro SW F Flagler W M; W Bro Hugh McCullough, P M; Bro J B Ruttan, S W; W G Harris, J W; David McKee, Chaplain; W Harris, Treasurer; Nathaniel Gordon, Secretary; T Jackson, S D; W McDonald, J D; David Clinton, D of C; Byron Hyatt, I G.

Walkerton, Ontario, Saugeen Lodge, No. 197.

W Bro Ezra A Healey, W M; Bros J G Cooper, S W; Hugh Davidson, J W; Alex Sproat, Chap-lain; Henry Usher, Treasurer; Jabez Stephens, Secretary; H P O'Conner, S D; L C Moore, J D; J Hargreaves, D of C; Alex McIntosh, I G; R H McKay, Tyler.

Waterloo, Q., Shefford, Lodge, No. 53.

W Bros J P Noyes, W M; John Erskine, P M; Bros C Whitcomb, S W; L Payan, J W; E S Rey-nolds, Treasurer; O W Ellis, Secretary; S V Eastman, S D; H Rose, J D; F E Fourdinier, D of C; W Cook, I G; D H Harvey, Tyler.

Watford, Ontario; Havelock Lodge, No 238.

W Bro J A Somerville, W M; Bros Peter Oliver, S W; George Shirley J W; Jesse Kenward, Treas; D J Campbell, Sec'y; J M Wilson, S D; J C McPherson, J D; Alex Shedden; I G; D Huston, Tyler.

Windsor, Ontario; Great Western Lodge, No. 47.

W Bros James Gibson, W M; Peter Craig, P M; Bros Archibald Whittaker, S W; Thos Bur-rie, J W; John Thorburn, Treas; Stephen Lusted, Sec'y; Rev F J Elliott, Chaplain; Joseph Hill, S D; F L Stebbins, J D; Alexander Back, I G; Samuel Blanning and Charles Young, Stew-ards; Mark Richards, D of C; John Bowden, Tyler.

After the ceremony, the members of the Lodge and several visiting brethren partook of an excellent repast, provided in a commodious room adjoining the Masonic Hall. The substantial having been satisfactorily discussed, a real "feast of reason and flow of soul" ensued, and continued until the "wee sma' hours ayont the twal," when the assembly dispersed—"sorry to part, and happy to meet again:"

Zuric, Ontario; Zurich Lodge, No. 224.

W Bros Robert Brown, W M; Wm Carrick, P M; Bros Wm Buchanan, S W; John McArthur, J W; Smithson Thompson, Chaplain; Michael Zeller, Treas; Robert C Moore, Sec'y; Conrad F Wagner, S D; Chas Creiman, J D; Thomas Pennington, D of C. Louis Girard, I G; Nicholas Deichert, Tyler.

CRYPTIC MASONRY.—We understand that R. Puissant T D Harington, acting under authority of the Grand Council of Royal and Select Mas-ters, of New Brunswick, has granted dispensations to open two Councils of Cryptic Masons in Ontario—one at Orillia, and one at Toronto. The Council at Toronto is under the charge of the following companions, and is named Adoniram Council, R. and S. Masters :

Ill C Daniel Spry, Th Ill Master; David McLellan, Right Ill Master; Nelson Gordon Bigelow, Ill Master; W Aug Stollery Recorder; W C Morrison, Treasurer; John F Lash, M C; Fred J Menet, Capt of the Gurdy; George Chanter, Conductor; Samuel McGowan, Sentinel.

KNIGHTS TEMPLAR.—At the annually assembly of Hurontario En-campment, Collingwood, held on the 19th December, 1870, the follow-ing Fratres were installed as officers for the ensuing year;

Emt † Fr Henry Robertson, E C & E P; Fr M H Spencer, Prelate; Fr ER Carpen-ter, 1st Capt; Fr John Nettleton, 2nd Capt; Fr Joseph Jardine, Registrar; F James Lindsay, Ereasures; Fr T F Chaplin, Almoner; Fr Chas Cameron, Expert; Fr S B Fisk, 1st Std B; Fr John O'Donnell, 2d Std B; Fr P Doherty, C of L; Fr Thos Road-ley, 1st Herald; Fr W J Sargent, 2nd Herald; Fr John McFadzen, Equerry.

NEW CHAPTER.—By dispensation from the Grand Z. a Chapter to be known as Montreal Chapter was recently constituted. The meeting was held in the lodge room of St. Paul's Lodge, St. Catherines street, Montreal, when the following officers were installed and invested by the Grand Superintendent of the District, R. E. Companion, F. Montague Snowdon:—E. Companions Arthur Fletcher, Z.; Alexander Chisholm, H.; S. R. Parsons, J. Companions Richard Rowe, S. E.; W. G. Beach, S. N.; W. Niven, Treas.; P. M. McTavish, P. S.; T. C. Stratton, S. S.; W. H. Dean, J. S.; R. E. Companion Noxon, Janitor. After the business of the Chapter, the Companions adjourned to the ante-room, where an hour was most pleasantly spent in social intercourse.

HURON CHAPTER, No 30, LIST OF OFFICERS—Very Ex. Companion I. F. Toms, Z.; Ex. Companions H. Gardiner, H.; B. Trainer, J.; Companion E. Hosker, S. E.; Very Ex. Companion J. Harris, Treas.; Companions E. Clifford, S. N.; D. Ferguson, P. S.; M. Wade, S. S.; F. Lawrence, J. S.; S. H. Detlor, H. B. O'Connor, Paul Ross, and Ex. Companion A. Slimmers, Ms. Vs.; Companions R. Robertson and G. Ewing, Stewards; R. Booth, and Ex. Companion J. S. Sinclair, Ex. Com.; B. Hazlehurst, Janitor.

NEW LODGES.—The M. W. Grand Master has been pleased to issue a dispensation for the erection of a Lodge at the village of St. George, Ont., to be named "St. George." Bro. E. E. Kitchen, W. M.; Bro. Charles F. Bell, S. W.; Bro. Wm. A. Mullin, J. W. The regular meetings of the Lodge are to be held on the Thursday, on or before full moon of every month.

Also a Dispensation authorizing the opening of a Lodge at the Lower Fort Garry, Province of Manitoba, to be named "Manitoban." Bro. John Fraser, W. M.; Bro. Geo. Black, S. W.; and Thomas Bunn, J. W. The regular meetings of the Lodge are held on the first Monday of every month.

## CORRESPONDENCE.

*To the Editor of the CRAFTSMAN,*

The general tone of what you write on the subject, seems to me intended to convey the impression that the relation in which the Masonic Fraternity of Quebec stand to the Grand Lodge of Canada, is that of humble suppliants for recognition. Allow me to enter a respectful protest against any such idea being entertained. We have never sought the recognition of any Grand Body as a favor, but, being unconscious of any fault to be condoned, have from the first claimed it as a Masonic right. The unreal sort of recognition that was advocated last summer by M. W. Bros. Harrington and Wilson, though well intended, could not possibly, with any regard for our self-respect, have been accepted by us; and were it not that we hold those gentlemen in the highest respect, and feel that their intentions were good, we would have felt that what they said and did on that occasion, was simply adding insult to injury. We are not so friendless and dispirited and craven, as to be willing to accept recognition from the Grand Lodge of Canada on any such terms. Twelve Grand Lodges have already pronounced their judgement that the course we



have pursued in the formation of our independent organization is in accordance with Masonic precedents; others have only delayed their judgement in the same sense out of courtesy to the Grand Lodge of Canada. Before the end of the year on which we have now entered, as we have good reason to believe, the great majority of the Grand Lodges in the United States will give their verdict in our favor, and by implication condemn the Grand Lodge of Canada. The recognition, therefore, of our brethren of Ontario has lost any special value or importance that it may once have had, in our eyes. We now feel comparatively indifferent whether we ever have it or not. If it shall ever be courteously tendered, without injurious reservations appearing on the record, we will doubtless accept it, feeling at the same time that it is only tendered because it could no longer, with any regard for public decency, be withheld. And if, unhappily, for the general good of the craft, it shall continue to be withheld, I trust we have sufficient good sense and masonic feeling to do what we can to cover the scandal with the broad mantle of our charity.

A GRAND OFFICER OF THE GRAND LODGE OF QUEBEC.

Sherbrooke, 9th Jan'y, 1871.

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We are glad to learn that R. W. Bro. James Seymour, D. G. M. who recently received the appointment of Collector of Inland Revenue for the St. Catharines Division is very successfully discharging the duties appertaining to the office.

We understand that Bro. Seymour finds that the time at his disposal will not be sufficient to warrant him continuing the publication of the *Constitutional*, longer than he can possibly help, and that he is prepared to treat liberally with any one who is desirous of going into the publishing and printing business.

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It will be pleasing to R. W. Bro Wm. McCabe's numerous friends to learn that he has received a very valuable appointment at the head office of the Craftsman Life Assurance Com., New York. Bro. McCabe has our best wishes in his new sphere of usefulness, and we congratulate the Company in its appreciation of the business talent of a gentleman so capable and deserving.

#### FOREIGN MEMORANDA.

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The Royal Arch Masons of West Virginia propose withdrawing their allegiance from the Grand Royal Arch Chapter for Virginia, and establish a Grand Chapter of their own.

The Grand Lodge of North Carolina intend to celebrate its centennial anniversary, during the present month. Invitations have been issued to M. W. the Grand Masters of sister Grand Lodges.

At the quarterly communication of the Grand Lodge of England held on the 7th ult., M. W. Grand Master said that a notice stood on the paper to the effect that he would make a communication to Grand Lodge in reference to the district of Montreal, but as the question related to a matter which occurred several years ago, at a time when he did not appear to be present in Grand Lodge, he would request Bro. Havers, who was acquainted with all the circumstances of the case, to make the communication for him.

Bro. Havers said it would be in the recollection of many members who attended Grand Lodge that on the 29th June of last year, in consequence of the absence of the Grand Registrar, he (Bro. Havers) took charge of the appeals. Among them was one of Bros. Brown and Robinson, of Montreal, and the remarks he had made upon it had given great dissatisfaction and discomfort. Many letters had been received on the subject, among others, from Bro. Badgley, District Grand Master, stating that his authority had been set at nought in his own province in consequence of that statement. At the time he (Bro. Havers) made it he believed it to be true, and he would give the grounds of his belief at that time, that Bro. Badgley was not District Grand Master of Montreal. He hoped the statement he was about to make would be satisfactory to that brother, but he thought it his duty, in justification of his own conduct to make it. In 1859, in the troubles of which he (Bro. Havers) took a large part, the then Grand Master, Lord Zetland, said that the Provincial Grand Lodge of Montreal having virtually ceased to exist for several years past, he did not think it advisable to, nor should he, take any steps to resuscitate it. He thought then and now, that from the time the words were uttered the District Grand Lodge of Montreal did not exist. But it appeared there was subsequent action taken, and the late Grand Secretary, Bro. Gray Clarke, wrote to Bro. Badgley and asked him to resign. But he did not resign; and that letter, coming from the recognised officer of this Grand Lodge, must be taken to be an admission that Bro. Badgley still held office. An answer was requested, which did not come, and nothing more was heard of the affair. In 1860 the Grand Secretary removed the name of Bro. Badgley from the calendar. But he had never been superseded, and therefore from the course events had taken, he was still District Grand Master of Montreal. The explanation, he hoped, would be satisfactory to Bro. Badgley, and be deemed an apology for any wounded feelings he (Bro. Havers) might have caused.

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### At Rest.

DIED.—At his residence Silver Hill, County of Norfolk, on Monday, January 2nd; Bro. Lewis Smith, aged 40 years.

A large number of Brethren of Walsingham Lodge, No. 174, of which he was a cherished member, followed the remains to the grave in which they deposited them with the usual masonic ceremonies.

DIED.—At Port Hope, Ontario, on the 6th instant, Bro. James Soules Johnston, late editor and proprietor of the *Port Hope Guide*, in his twenty eighth year.

The deceased was well and favorably known in Port Hope, and his funeral was very largely attended. His remains were interred with masonic ceremonies, the service being conducted by W. Bro. J. B. Trayes, W. M. of Ontario Lodge, No. 26, of which our deceased brother was a member.