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ROBERT MARSHALL, Esq., S. G. I. G. 33°.

PAST GRAND MASTER OF THE GRAND COUNCIL OF ROYAL AND SELECT
MASTERS FOR THE DOMINION OF CANADA, &c.

THE CRAFTSMAN,

AND

CANADIAN MASONIC RECORD.

Bro. J. J. MASON, 18°, } 'The Queen and the Craft.' } \$1.50 Per Annum,
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ROBERT MARSHALL, Esq., S. G. I. G. 33°.

PAST GRAND MASTER OF THE GRAND COUNCIL OF ROYAL AND SELECT
MASTERS FOR THE DOMINION OF CANADA, &C.

We this month present our readers with a portrait of Illustrious Bro. Robert Marshall, 33°, of St. John, N. B., a very successful Insurance Agent, and a highly esteemed member of the Fraternity.

In tracing Bro. Marshall's career, we find that he was born of Scottish parents, in the Province of Nova Scotia, in 1832, that they subsequently took up their residence in Chatham, N. B., where the subject of this sketch entered the establishment of Messrs. Johnson, Mackie & Co.—a large ship building firm of that place—as their accountant, which position he held for a number of years. Upon the introduction of railways into New Brunswick, he was appointed accountant of the European line; and during the time he occupied this position, he merited much praise for his methodical arrangement of the railway accounts. Leaving this appointment he accepted the agency and management of several of the leading Insurance Companies in St. John, and is doing a largely successful business. He also holds the appointment of Notary Public, and a Commission of the Peace, for the city and county of St. John.

As to his Masonic career, we find that he entered the portals of symbolic masonry in the "Union Lodge of Portland," No. 780, E. R., in February, 1860; that he gained the appellation of being a working mason, having in due course risen step by step until, in 1865, by a unanimous vote, he was called to occupy the oriental chair, discharging the duties thereof with great ability for the full term allowed by the by the Constitution of England, and giving the Lodge an impetus exceedingly gratifying to the more advanced brethren, among whom was the late Past Provincial Grand Master, Alexander Balloch, Esq. In February, 1863, Bro. Marshall acquired the degrees of Capitular Masonry

in New Brunswick, R. A. Chapter, No. 301, I. R., St. John, N. B. This Chapter, like others at one period of its existence, worked under great disadvantages owing to the want of interest evinced by its members, who scantily attended its Convocations. So much so, that at one time proceedings were had, tending to a return of the warrant to Ireland.

Through the exertions of Bro. Marshall, these proceedings were stayed, new life infused into the body, and from that period the prosperity of the Chapter is dated. In 1865 and 1866 he occupied the first Principal's Chair. His services to the Chapter were highly prized by his companions, and upon retiring from office he was the recipient of an address and a very substantial acknowledgement. The Lodge to which the Chapter Warrant was attached having taken Warrant from the Grand Lodge of New Brunswick, it became necessary for the Chapter to seek elsewhere for authority to work. Of the several Jurisdictions open, Bro. Marshall was amongst those who were most earnest in their advocacy to ask for a warrant of authority from the Grand Royal Arch Chapter of Canada. He was, in 1868, on the recommendation of the Principals, appointed the superintendent of R. A. Masonry for New Brunswick, which appointment has resulted in greatly advancing the interests of the Royal order under Canada, in the eastern section of the Dominion.

Bro. Marshall took a very active part in the organization of the Grand Lodge of N. B., and upon its formation was appointed Vice-President of the Board of General Purposes.

During a visit to the United States in 1866, he had conferred upon him the degrees of Select, Royal, and Super Excellent Master, by Concordia Royal Arch Council, No. 1, in the city of Baltimore, working under Charter from the Grand Council of Maryland. He also received authority to confer these degrees upon R. A. Masons of good standing. Out of the number made, three Councils were subsequently formed at St. John, N. B., by authority of Grand Master Edward P. Burnham, of the Grand Council of Maine. The Charters are dated 8th May, 1867. These Councils met during the same year, and formed a Grand Council for the Dominion, Bro. Marshall being the first M. P. Grand Master.

In July 1867, Bro. Marshall, was received a Knight Templar in the Priory of Saint John, New Brunswick, under Scotland, and partly through his exertions, the Chivalric order of Knights Templar under England and Wales was introduced into New Brunswick. Bro. Marshall was the first Eminent Comander of the De Molay Encampment and Priory, St. John N. B. and was subsequently appointed a Past Provincial Grand Commander of the Grand Conclave of Canada.

On the 8th July 1858, he received in the Boston Sovereign Consistory, under the Northern Jurisdiction of the United States, the degrees of the Ancient and Accepted Rite, as far as the 32°, and in 1867 with others made application to the Supreme Council of England and Wales, for Warrant to open a Chapter of Rose Croix, in St. John N. B. to be

named the Moore Rose Croix Chapter, in compliment to Ill. Bro. Col., McLeod Moore, 33°, of La Prairie. This Chapter, with Bro. Marshall at its head, is in full working order, and has upon its roll of members some of the most influential of the fraternity. Bro. Marshall was recently elected a member of the Supreme Council of England and Wales 33°, the first and only one in New Brunswick.

In February 1869 he received the degree of the Imperial Ecclesiastical and Military order of the Knights of the Red Cross of Rome and Constantine, and was subsequently appointed an Inspector General of this distinguished order for New Brunswick. Through Bro. Marshall this Christian order was introduced into Canada, Col. W. J. B. McLeod Moore being the head in this jurisdiction.

In May 1870 Bro. Marshall was appointed the Representative of the Grand Council of Royal and Select Masters of Louisiana, near the Grand Council of New Brunswick.

Bro. Marshall's masonic career conclusively shews, that from the date of his initiation down to the present time, he has perseveringly endeavoured to extend and establish the various orders of Masonry in New Brunswick. He is essentially a hard working mason, possesses strong tenacity of purpose, and in his exertions to advance the interests of the Fraternity, has fully exemplified the maxim, "that what is worth doing at all, is worth doing well." The faithful discharge of his masonic duties has been his constant aim, and the success that has attended his efforts, must be as gratifying to him as it is to all those who delight to hear of the progress of masonry, no matter in what portion of the globe it may be.

THE MYSTIC SIGN.

A MASONIC TALE.—BY ROBT. D. HOLMES.

[This beautiful story was originally written for the *New York Dispatch*, and for which we are indebted to the *Evergreen*.]

CHAPTER III.—[Continued.]

A murmur of disappointed vengeance ran through the savage throng. It gradually grew louder and louder, and was coupled with wild gesticulation and fierce menace. Brantor saw the threatening storm, and stooping to the earth, took up his weapon and strode to the spot where the language was most vehement and the gesticulation most violent. In a moment all was hushed; for the half-breed stood, with weapon aloft in the attitude of command, and none knew on whom the terrible blow might fall. He then spoke in the turbulent accent of the Iroquois, and as his wild emphasis fell on the ears of his savage hearers, the mutinous determination which had been depicted on their faces faded away. They yielded to their chief, and Putnam and Rouelle threw themselves into

each others arms. Every article which had been taken from Putnam was restored to him, through the intercession of Rouelle; and with the passive consent of Brantor, a small quantity of provisions given to him. The savages prepared their places of rest for the night, building fires, and cutting down brush, which would serve as beds upon which to place their blankets.

"To whom am I indebted," said Putnam to Rouelle, in a quivering voice, "for my life? Your name?"

"I commanded the troops which to-day attacked you. My name is Rouelle."

"Accept my eternal gratitude!" said the hero, as tears coursed down his scarred cheeks. "I can never forget you; and I pray my brother, that I may some day be the instrument of giving you as great a boon as you have this day conferred on me."

"We are brothers," replied Rouelle, as he wrung the hand of Putnam. "I have performed a duty; I could not have done less."

"What is the fate of the day? How comes it that you are here, and unattended?"

"We are defeated. The defection of the half breed, who led our Indian allies, left us at the mercy of overwhelming numbers," said Rouelle, sorrowfully and indignantly. "My command has been almost annihilated, and it was only by the fleetness of my horse, that I escaped being made a prisoner. He poor beast, is badly wounded."

"And you, too, have suffered," said Putnam, who pointed to the left arm of the young officer, which was in a sling.

"Would it were my death-wound!" said Rouelle, with dejection and sorrow. "But let us lose no time," he resumed, after a moment's pause. "We know not how soon the purpose of Brantor may change. You are now free and unrestrained. Instantly leave this place. I trust to your honor to give us a proper exchange of prisoners for yourself."

"It shall be done. My first act, on joining my command, shall be to make that slight reparation."

They said a hasty farewell, exchanged brotherly pressures of the hand, and the indomitable American, wounded and sore strode from the spot and went onward, alone into the gloom and darkness of the silent forest. Directed by the track which his captors had made in their forced march. Putnam kept on in his dreary course, in the hope of overtaking the remnant of his troops; and it was not until long past midnight that the hero suffered fatigue and want of rest to conquer him. He then wrapped himself in the blanket which Rouelle had procured for him, and selected a spot on which to lie, and notwithstanding the coldness of the air, slept till the sun was high in the heavens.

CHAPTER IV.

Two days had elapsed since the deliverance of Putnam from torture. His swollen and bruised limbs had borne him stiffly up through tangled thickets, and over rocks and swamps. He had been forced to place himself under allowance, for the few provisions furnished him by the Indians began to fail. His progress was slow, his pocket compass having been lost or abstracted, and his only guide being the sun, which during a great part of the time had been obscured.

As the night of the second day set in, the snow began to fall thick and fast, and the large flakes were blown into his eyes with blinding force. He had passed several clearings, as also the scene of the recent conflict, where, luckily, he had found a canteen of spirits and a rifle. All around him was a waste, and the tracks in the snow of his victorious troops, which he had during a part of the day been guided by, gradually, as the storm increased, became less and less visible. Night slowly came on as the hero emerged from the more dense part of the forest, and found himself traveling over a spot partially cleared. Here and there were signs of what had once been a hamlet. The foundation logs laid in square, disconnected pieces of timber, bark which showed signs of the ax and saw, all indicated that it had once been the habitation of humanity. Despairing of longer continuing in this dreary journey, for the snow fell so thick that he could not see objects twenty yards off, he sought about for shelter, and found, on a spot which the snow but partially covered, the charred remains of what had once been either a wigwam or a hovel. Such of these as his strength allowed him to lift he placed in such a position as would best shield him from the storm, and there intended to pass his cheerless, fireless night. The cold was not intense; so, wrapping his blanket around him, he laid down to rest. Toil and fatigue made his slumber as sweet though he had lain himself on a "bed of thrice driven down." He slept over an hour, when, chilled and benumbed, he arose, and by exercise endeavored to restore the circulation of his blood. As he was doing this, he was startled by the neigh of a horse, which came through the snow-thickened air with a deadened, muffled sound. Uncertain of the direction from whence it proceeded, he bent his head to listen. Again the welcome sound, broken by the fitful winds, fell upon his ear, and hastily snatching up his rifle and loosening his pistols in his belt, he started for the quarter from whence he thought it had come. He had gone but a short distance, when he saw through the thick air what he judged to be the light of a fire.

Pressing onward, he found himself near a dilapidated hut, the roof of which was partially off, and through the chinks of the logs gleamed the cheering firelight. He did not directly approach the spot, but went to the leeward of it, fearful that he might be scented by a dog, if one should be there, and his approach thus made known to those within. After having placed the hut between him and the wind, he crawled on his hands and knees to the spot, cautiously raised his eyes to a level with an opening or fissure between the timbers, and gazed on the inmates. The door was off the hinges, and open to the snow, which was fast drifting in. Two small Canadian horses, with harness on them, were tied in one corner of the hut, under shelter, while in the centre a fire had been lighted, and was burning cheerily. The remains of a slight repast, or rather lunch, were lying near the fire, as also a flask or canteen. The hovel was occupied by two persons—a male and female. The reader will readily surmise who they were.

The face of the Jesuit was pale; and the heavy lines about the mouth and brows were made more apparent by the changing shades which flitted over it as the flickering flames of the fire shed their uncertain light upon his countenance. He was speaking rapidly and with fierce energy, while a tremor visibly shook his frame; and although his voice was subdued and low, yet Putnam, in the stillness which reigned around, could distinctly hear every word which fell from his lips. The lady.

had drawn her furred cloak closely around her person, and half-reclined and half-sat upon a skin which had been spread upon the floor. Surprise, grief and anger, intermingled, were depicted on her face, as she sat with compressed lips and distended nostrils—her full, flashing eye dauntlessly fixed upon the priest.

"It has been thus," said he, speaking rapidly, "since you first became a woman. I loved you with a love deep and devoted, which might then have been suppressed by absence and want of communication. It grew with your growth and the development of your beauties, and now has such complete mastery over me, that all else, every passion, every feeling within me are its slaves, and I am yours!"

"You have had my answer, Father," replied Marie, with dignity, "and I charge you never to return to this unwelcome and unholy theme again. Think! you a priest of God, from whose lips have fallen such holy teachings—you, whom I have deemed of Heaven, to insult me thus."

"Your own stubborn will stands between you and happiness," resumed the priest, in a tone of voice more loud and energetic. "Have I not offered to renounce all—my calling, my hopes, my ambitions—to go far from this place, to be, as it were, dead to all I have heretofore cherished, except the passion for you, which so fiercely burns within me, which will consume me? Oh! listen to me! turn not away!"

"Again, Father!" she said, with lofty scorn.

"Yes, again! ever!" said the priest, with impetuosity, as his eyes flashed with fierce passion; "lawfully or unlawfully, you shall be mine! Mine before you leave this spot! No fear of what is here, or may come hereafter, shall stay my purpose!"

A wild shriek rang through the hovel—a cry for mercy, for succor, in accents of despair, burst from her lips. In another instant Putnam sprang over the sledge, or sleigh, which half barricaded the doorway, made a single stride, and gripped the wretch by the throat.

"Die, dog!" said he, in a voice of thunder.

In an instant, and before the priest could draw the large knife at his girdle, a pistol shot broke upon the air, and the scattered brains of the Jesuit fell upon the garments of Marie, and upon the stalwart arm which had been interposed to rescue her from harm.

The priest writhed for a few moments in agony, as the thick blood oozed from his nostrils. A rattling sound came from his throat, there was a convulsion of the limbs, a long drawn sigh followed, and he was clay.

Marie, filled with terror and surprise, had retreated to the most remote corner of the hovel, and there shudderingly knelt, with her face covered by her hands, as if to shut out the horrible spectacle. The scene was too dreadful for her weak nature to bear, and with a groan she fainted and fell prostrate, as the priest's last respiration rendered to God his polluted soul.

The rough soldier knelt, and pillowed her head on his breast; and as he gazed with pity on her pale face, pressed upon her forehead and temples the snow which the crevices had permitted to enter the hovel. She soon revived, and gazing about in terror, her eyes fell upon the corpse of the Jesuit; with a shudder she turned away, saying, in a voice which trembled with strong emotion:

"Ah! he is dead! You have killed him!"

"Should he not die, lady, his base proposals to you were his death warrant. But aside from that, I have known him long, and he deserved to die. Had I taken him a prisoner, he should have hanged; as it is, he is honored by having died by my pistol."

"He should die," she replied, with indignation. "He has been most base, vile, and ungrateful. But who are you, who have thus rescued me?"

"First answer me," he said, "whether he was and is your sole attendant, and how you came in this lonely spot."

Marie briefly informed him what the reader is already acquainted with, in reference to her mission and its object.

"You are too late," said he, "Fort Jumonville is deserted. On the approach of our troops, the garrison fled. I can tell you nothing of its commander, your father; our information having been derived from scouts. But the garrison must have had time to depart in perfect order, and you have a right to hope that your father still survives. If he has been taken prisoner by my troop, he is safe, for we sanction not barbarity, and you shall soon see him. Fer," continued he, with a smile, which was intended to reassure her, "you, as well as your traveling equipage, are prisoners of war."

"I am your prisoner?"

"Yes," he replied, "but only until I can regain my command shall you remain so. I need the services of your horses for that purpose, and here I give you a soldier's word, that the moment I overtake my friends, you, with your father, if he be a prisoner, shall be sent to Quebec."

"I believe you, sir," replied Marie, "for your face and voice bespeak you a man of honor. May I again ask who you are?"

"My name is Putnam."

"What!" she exclaimed, with a start, "are you the fierce——. Pardon me, I scarcely know what I say. Are you?"

"I am known as General Putnam. If they call me fierce——"

"Pardon me, sir," she reiterated, with down-cast eyes.

"If they call me fierce, they wrong me; and you, hereafter, shall be the champion of my good name. As you find me, speak of me; I engage my honor to you, that, in my charge you shall be as safe as one man's arm can make you—as safe as if you were my own daughter. A true soldier will ever protect a soldier's child. Will you, with confidence, yield yourself to me?"

"I will; I do," she replied.

"Then we must depart instantly. Your conveyance is most welcome. By it I shall be enabled to join my force to-morrow."

"You are wounded," said Marie: "have you been in an engagement?"

"Yes, and a severe one, with forces sent from Quebec."

"From Quebec? Who commanded them?" she hastily demanded.

"A brave man, and a true soldier. May God bless him!" and emotion shook the general's voice.

"His name?—his name?" she eagerly asked.

"Rouelle! I can never forget it."

"Oh, God! And where is he?"

"Safe. I left him but last night, and bore away with me a debt of gratitude I may never be able to repay. He saved my life."

"Oh!" said she, in a voice which quivered with emotion, while tears filled her eyes, "he is my affianced husband."

"Is it possible? God be thanked for this!"

* * * * *

Ten days after the occurrences just narrated, Colonel Rouelle, at night-fall, was walking to and fro in the room assigned as his quarters, in the barracks at Quebec. He was filled with anxiety for the safety of Marie.

Colonel De Blonville and his garrison had made good their retreat, and he was then in Quebec, feeble and prostrate, but yet not in imminent danger. Rouelle learned from him that he had received no tidings of his daughter. His anxiety was increased by the fear that she and the priest had fallen prisoners into the hands of Indians friendly to the English; and Rouelle was endeavoring to devise some plan by which information could be obtained, when the door was opened by a messenger, who delivered the orders of De Montcalm that Rouelle should forthwith repair to head-quarters, which surrounded the commander-in-chief.

"Hero, Captain," said De Montcalm, "is Colonel Rouelle?"

The person addressed turned and drew from his breast a letter, which he placed in Rouelle's hands. He hastily broke the seal, and read as follows:—

MY DEAR COLONEL ROUELLE: One installment of the great debt which I owe to you is paid. You saved my life; I have saved the honor of one whose honor is dear to you as your own, Mademoiselle de Blonville will explain.

Yours fraternally, and with undying gratitude,

ISRAEL PUTNAM.

"And Mademoiselle de Blonville! Where is she?" exclaimed Rouelle, joyfully.

De Montcalm pointed to the door of the adjoining apartment, through which Rouelle sprang, and in another moment pressed to his heart the object of his love

* * * * *

Peace, like the angel of God, had come with healing on its wings.—With the capitulation of Quebec the war ended, and the French dominion ceased. The gallant Wolfe died in the arms of victory, and the chivalrous De Montcalm was saved the shame of defeat, for his eyes were sealed by death before the triumphal shouts of his enemies had fallen from their lips.

It was a clear, bracing October evening, eighteen months subsequent to the events narrated in the last chapter. The streets of Quebec were filled with bustle and activity, for it had been a *fete* day, the British Government having granted civil and religious liberty to the Canadians.

In a tastefully-furnished apartment in a house situated on one of the retired streets of the town, was a group which will well bear description. A wood fire was cheerfully burning in a broad, old-fashioned fire-place. In front of it was seated a young soldierly-looking man, across whose cheek ran a large sabre scar, which, however, marred but little the strik-

ing beauty of his features. Seated on a low ottoman, at his side, and half-reclining on his knee, was a lady of striking beauty. The hand on which she rested her head was entirely hidden by masses of black, waving hair, which fell in glossy clusters over her white, rounded arm and symmetrical neck. On a low, portable couch was slumbering a beautiful infant, at whose side was a large, fierce looking wolf-hound, and over its neck was carelessly thrown one of the little sleeper's arms. The gentleman was reading from a volume which he had in his hand. The incident appeared to be one of deep and thrilling interest, for the voice of the reader shook with emotion as he proceeded, and the eyes of the lady were filled with tears. Even the old hound appeared to feel sympathy, for he pointed his ears and winked as though he perfectly comprehended all that was being read.

The reader ceased, and placed the volume by his side; when the lady, smiling through her tears, said in a voice of deep emotion:

"Ah, dear victor! how proud you should be of such a name as is here given to you! Our child, too, will read in the history of his country the name of his father—his heroism—his devotion:"

"I do feel pride and exultation, because"—he folded his arm around the beautiful form of his wife—"the name of Rouelle is the name I have given to you; because I feel more worthy of one so dear to me as you when that name is placed side by side with those a nation honors!"

He imprinted a kiss on the clear, fair brow of Marie, and while yet the love seal was trembling on his lips, the door of the apartment was opened, and an old man stood before them. He was enveloped in an ample cloak and cap, his hair and mustache were as white as snow.

An exclamation of delight burst from the lady's lips, as with a single bound she sprang into her father's arms.

Rouelle, no less delighted embraced the new comer, while the old hound, with wagging tail, and with many a canine expression of recognition and pleasure, seemed to take his share in the general joy.

"The *Bon Dieu* bless you both, my children!" exclaimed De Blonville, as he pressed his son and daughter to his heart.

"I hurried home. Paris has no delight like this; I was alone in a vast throng; my mind yearned to embrace my children. I am here."

Marie disengaged herself from the old Colonel's embrace, and stooped and took in her arms the yet sleeping infant, and before De Blonville was aware of her intentions, placed its smooth cheek against the bronzed face of the veteran.

"Here, father," said she, with a mother's pride, "is another who must receive your blessing."

"He has it," replied the colonel, as he kissed the lips of the little sleeper.

"And his name, Marie, what is to be his name?"

"He must bear but one," said Rouelle, in a quivering voice.

"And that is——"

"Putnam!" they both answered, in a breath.

Reader, my little tale is ended. If its perusal has given to you half the pleasure the inditing of it has afforded me, my object has been attained.

THE MYSTERIES OF FREEMASONRY.

Showing from the Origin, Nature and Object of the Rites and Ceremonies of Remote Antiquity, their Identity with the Order of Modern Free-Masonry.

COMPILED FROM AUTHENTIC SOURCES BY R. W. BRO. OTTO KLOTZ.

"If circumstances lead me, I will find
Where Truth is hid, though it were hid indeed
Within the centre. —SHAKESPEARE.

(Continued.)

CEREMONIES AND SYMBOLS.

It was formerly a general custom to make sacrifices and public prayers upon *eminent places* and more especially in groves to shelter the people from the heat of the sun. At these feasts the figures of Isis were the finest part of the ceremonial, for Isis had been looked upon as the dispenser of the goods of the earth of which she still bore the marks. These images were worshipped with great solemnity, and the people crowded to these feasts of the lovely Queen, who loaded them with blessings; from this habit Isis was also often called the Queen of the groves.

Isis being looked upon as the dispenser of the goods of the earth, became the mother of harvest, the Amalthe Appherudoth, which name the Greeks afterwards changed into Amalthe Aphrodite. As the queen of harvest she was represented holding with the left hand a long goat's horn, out of which they make ears of corn, vegetables and fruit to spring. She had a sickle or some other attribute in her right hand; and thus united without any reason the mark of the opening of the harvest, together with the horn of the wild goat, which signifies the end of all harvest, and the beginning of winter. This is then the plain original of the *horn of abundance* and of the Amalthean goat. At the time of the feast of the moon, the figure of Isis bore over her head a crescent or a full moon, which symbol has also been misconstrued in later years; since it caused Isis to be taken for the symbol of the moon.

The Egyptians did not fail to put in places consecrated to public exercises of religion the symbol of the properties of their tillage. They placed a figure, sinking under the burden of the goods he had reaped, in the assembly of all the feasts that were solemnized after the harvest, of corn, wine, fruits and vegetables. He carried on his head the natural marks of a plentiful harvest, viz: *three pitchers* of either wine or beer, surmounted with three loaves, and accompanied with leaves, vegetables and several fruits. The bread, wine etc., wherewith they deck his head, lay immediately on the two great horns of a wild goat. They could not possibly mark out in a more simple and less mysterious manner the perfect plenty which the husbandman enjoys in the beginning of winter, when the sun passes under the sign, Capriorn.

He is most commonly seen with a single pitcher instead of three, and with one goat's horn instead of two, or with a circle accompanied with large banana leaves, or with some other symbol. The Greek sculptors,

who did not much like these enormous headdresses, disposed the whole with more comeliness and decorum. They placed the goat's horn in one of the hands of the figure, and made some fruit come out of it; which is the present *cornucopia*.

The ancients always opened their festivals and public prayers with woes and lamentations for what they had lost; though they were used to conclude the same by a general repast, where singing, the sounds of instruments and joy succeeded their mourning. Whence it comes, that the cries usual in the most ancient feasts, even those which in process of time became expressions of joy, and set form of acclamations, being traced up to the primitive origin, signify nothing but tears and expressions of grief; addressed to Almighty God. Thus the word *triumphi* signifies groans and sobs; it afterwards signified the public prayer and finally the singing of the assemblies.

The necessity of personifying the objects which the ancients wanted to paint, very soon introduced the use of allegorical pictures, and of fabulous recitals. They at that time could not write otherwise than by delineating the figures of the objects intended. The difficulty of conveying the ideas of intellectual things into the mind by the eye, first made them have recourse to symbolical figures: the use of these figures afterwards authorized the taste of fiction. But what was obscure in them, was cleared by the simplicity and propriety of the names given each piece.

The ancients not only expressed certain truths by figures delineated on stone; they also joined to these figures dramatic ceremonies, where in the objects and the name of the actors were significant and served to recall the memory of things past.

The feast of the ancient state of mankind assumed a more shining form in Egypt and Syria, by means of the symbolical figures, which had been multiplied there much more than anywhere else.

They carried at this feast a basket or a small chest, that contained monuments of the progress of husbandry. The chest was neither mysterious nor significant in itself. It only served the memorative symbol of things past. First, they found therein the mark of the weakening of Osiris, and of the loss of fecundity; then came sesame—seeds, heads of poppies, pomegranates, bay-berries, branches of fig-tree, dry stalks, cakes of several kinds of corn, salt, carded wool, cakes of honey and of cheese and finally a *child*, a *serpent*, and a winnowing fan. The whole was accompanied with a flute, or some other musical instrument.

The drum or flute, which was inseparable from the celebration of the feasts, was the symbol of gratitude, which on certain days invited men to meet together, to praise God in concert. The small chest, the van, in which they afterwards found so many mysteries, and the whole representation here enumerated, passed from the Egyptians to the

Phœnicians, and by their means spread far and wide. Nothing is more commonly found in the monuments of the heathen feasts, than a small chest, a van, a *serpent*, a *human head* and a flute or drum.

When the feast representing the ancient state of mankind and the progress of industry was celebrated, both the figure of the earth and that of work, obtained several names in different countries. The persons who in the public ceremony carried the chest wherein all these memorials were contained, likewise assumed to themselves significant names, and made a part of the representation. They became actors, and everything concurred with the symbolical pieces to convey certain truths into the minds of the spectators.

The representative child was called simple child, *liber*, the beloved son, sometimes the child author of life and subsistence, *Wier rater*, sometimes the child of representation, *ben Semeleh* sometimes *Florus*, etc.

The three maids that carried the child had names relating to husbandry, the symbol of which they bore in their hands. They were called *Herse*, *Pandrosos* and *Aglauros*. The signification of these names unveils the whole obscurity of the enigma. It is enough for us thereby to understand, that it is to the alternative of the *rain*, the *dew* and the *fair weather*, that husbandry is indebted for the life it affords us. From the knowledge we now have of the genius and taste of the eastern nations, and chiefly of the Egyptians, for symbolical figures and significant ceremonies, we are authorized to think, that the singular practices observed among them were so many emblems of certain astronomical, moral, and other truths. We no longer run the risk in saying, that the ram, the bulls, the kids, the lion, the fishes and other animals which they worshipped were very plain symbols in their first origin; they were no more than the ancient signs of the Zodiac, and the different marks of the situations of the sun. They distinguished the neomenia of one month or of another, by annexing the figure of the celestial animal into which the sun then entered, to the Isis which proclaimed that feast, and instead of a bare picture, they introduced into the feast the animal itself, the living animal relating thereto. The dog being the symbol of the dog-star, which formally opened the year, they put a living dog at the head of the whole ceremonial of the first neomenia. They therefore called these neomeniae the feast of the ram, of the bull, of the dog, and of the lion.

FUNERAL CEREMONIES AND SYMBOLS.

There was near the Egyptian towns a certain ground appointed for the common burying-place. Diodorus Liculus informs us how these tombs are regulated, and in an exact description of the burying place at Memphis, the largest and most frequented of all, relates all that was practised there. According to his recital, the common burying place was on the other side of the lake called Acherusiae; the last condition of man, or rather what follows, the death of man. They also say acheron-

The dead person was brought to the shore of that lake, and to the foot of a tribunal consisting of several judges, who inquired into his life and conversation. When he had not faithfully observed the law, the body was left unburied, and, very like, was thrown into a sort of lay-stall or ditch, called Tartarus. Diodorus informs us, that there was near a town at a small distance from Memphis, a leaking vessel, into which they incessantly poured Nile water, which could signify nothing but endless tortures and remorse.

When no accuser appeared, or he who deposed against the deceased was convicted of falsehood, then they ceased to lament the dead person, and his epitaph was made. They, for instance, commended his excellent education, his respect for religion, his equity, moderation, chastity and other virtues. His birth, which was supposed to be the same with all men, was never allowed any merit in him.

There was on the shore of the lake a severe and incorruptible water-man, who by order of the judges, and never upon any other terms, received the deceased in his boat. The very kings of Egypt were treated with the same rigour, and were not admitted into the bark without leave of the judges, who sometimes deprived even them of burial. The water-man carried the body on the other side of the lake, into a plain embellished with meadows, brooks, groves and all the rural ornaments. This place was called Elizout; or the Elizian fields, that is *full satisfaction, and habitation of repose, or of joy*. There was at the entrance of that abode the figure of a dog, with three pair of jaws, which they called Cerberus. The whole ceremony ended by thrice sprinkling sand over the opening of the vault wherein they had put the corpse and by bidding him thrice adieu.

All these words and practices almost everywhere copied, were so many instructions to the people. They gave them to understand by all these ceremonies, as by so many speeches or very significant symbols, that death was followed by an account which we were to give our life before an inflexible tribunal; but that, what was indeed dreadful to the wicked was only a passage in a happier state for the good. Wherefore death was called deliverance. The boat of transportation was called tranquility, because it carried over none but the just and on the contrary the water-man who inflexibly refused those whom the judges had not acquitted, was called Wrath or the Vengeance.

They put at the entrance of the cemetery and over the door of the deceased's tomb the symbol of the value and tender affection they had for their departed relation. The dog, being of all animals the most addicted to man, is the natural emblem of friendship and attachment. They gave the figure of the dog, three heads or throats, to express the three cries they had made over their friend's grave, according to the custom which granted that honor to none but good men. They called the symbol Cerberus, that is, the cries of the grave,

[TO BE CONTINUED.]

MASONRY IN WAR.

Numberless incidents are recorded in history in proof of the fact that even amidst the din and tumult of battle, the valuable tenets of Masonry have been displayed in all their beauty. Many a life has been saved, many a wound bound up, when all hope of aid had fled, save in the mystic sign; which, given at the last moment by a vanquished soldier has suspended the death dealing blow, and proved that the passions of war were not strong enough to sever masonic ties.

The following article taken from the *London Times*, forcibly illustrates the power of Masonry:

THE STORY OF A FRENCH FREEMASON—HOW HIS LIFE WAS SAVED.

This present war has been prolific in illustrations of the value of Freemasonry in dangerous emergencies, and the anecdotes are endless of the lives saved by its means. Among the cartloads of wounded of both nations which arrived from Sedan, were two men whose consideration for each other was so marked as to occasion enquiry. They wore the Prussian and the French uniform respectively, and though neither could understand a word of the other's language they shared their rations, and seemed to be interchanging signals of amity all day long. Their story was a very simple one. The Prussian who is an officer, and a man of 35 or so, with a stern, grave face, and a heavy overhanging moustache, had met the Frenchman, who is at least a dozen years his junior, on the battle field, the latter being supported by a couple of comrades.

Twice did the wave of conflict bring these men into contact, and on the last occasion the Prussian, who was himself badly wounded in the chest, pressed the young Frenchman hard, and had indeed his sword uplifted to administer the *coup de grace*, when the latter who was faint from the loss of blood, made a hasty sign to his victor, which caused the latter to stay his hand. Parley was impossible, both from the exigencies of language and the turmoil of battle; and besides, both men lost consciousness, and fell at each other's side. It turned out that the young Frenchman had been made a Freemason a few months before the outbreak of the war, and that he had instinctively made the sign by means of which members of the fraternity are taught to ask their brethren for help. The Prussian was an old Mason, who recognized it instantly, and who as instinctively paused, and before there was time for consideration both men fainted away. When consciousness was restored they found themselves side by side, and with the dead and dying round them.

By a strange coincidence, their wounds were such that each could give the other some slight relief, and the late enemies employed their weary hours, in which they lay disabled and untended, in rendering little kindnesses to each other, and in thus cementing the friendship which had begun so strangely. When help came they petitioned to be kept together, telling their story with considerable effusiveness to the doctor, who after some time came to them on the field. This gentleman, who was not a military surgeon, but a member of the blessed society which dates from Geneva, raised his hands in pleased astonishment at the tale he heard, and at once showed himself to be a Freemason too; so that three brethren of the mystic tie were to be seen wondering over the strange chance which had thus thrown them together.

The wounded men are supremely satisfied at the result, and their story has given them quite a celebrity among their fellow-sufferers. At Iges, where the French prisoners were placed after the capitulation of Sedan, and where, it is but too true, they were all but starving, some of their numbers contrived to make it known to their captors that they were Masons, and though this was ineffectual in many instances, the sturdy and uninitiated Prussians laughing the Masonic gestures to scorn, wherever it succeeded, the men obtained little comforts which were priceless. A stout trooper was seen handing a warm frieze coat to one prisoner, and giving part of his rations to another; and explained his conduct to an inquirer with a sheepish smile, which spoke volumes, "They are my brothers, though I have fought with them, and they are hungry and cold, and must be helped. They would do it for me." These are mere typical cases. But it is impossible to mix much with the troops, particularly after a battle, without hearing of kindred instances of Masonic usefulness.

FAREWELL ADDRESS.

We have been requested by the brethren of Petrolia Lodge No. 194 to publish the following address to Bro. Lombard, on his departure from Petrolia, Ont. and his reply thereto.

ADDRESS.

To Bro. Theodore B. Lombard, late of Petrolia Lodge No. 194.

In granting your demit from this, your "Mother Lodge," we the undersigned Committee, appointed by the Lodge at a regular Meeting held in the Masonic Hall, Petrolia, Ontario, Canada, on behalf of said Lodge, hereby express to you the regret we feel at parting with a Brother who has on all occasions conformed to all the "established rules and customs of the order," and not only endeared himself to the members of the Craft, but to all who have had any dealings with him.

We cannot but feel regret at losing your genial society, yet we hope the change will prove a benefit to you and yours, and we sincerely trust that you will ever cherish towards us the same kindly feelings that you have ever evinced.

We would also express our kindest regards for Mrs. Lombard, and hope that the G. A. O. T. U., will long preserve you both, in health, happiness, and prosperity.

Petrolia 19th., Oct. }
A. D. 1870. A. L. 5870. }

Signed on behalf of the Lodge.

DAVID TROTTER, W. M.
JOHN TRACY, P. M.
WALTER OLIVER, P. M.
O. N. CHAMBERLAIN, P. S. W.
GEO. E. MURPHY, S. W.

A. SMILEY, J. W.
P. BARCLAY, TREAS.
W. E. REYNOLDS, I. G.
OCTAVIUS PRINCE, SEC'Y.
Committee.

REPLY.

W. M. and Brethren.

I can hardly express to you my feelings on receiving your kind and brotherly address when I reflect how short a time I have been one of you, but I also appreciate it the more, when I think the sentiments you express, are the same you have felt for me during the five years that I have been amongst you. In leaving Petrolia I feel that I leave behind me many good and true friends, and believe me that I shall always cherish the remembrance of my friends and Brethren in Masonry, and shall always look forward to the prosperity of my "Mother Lodge." It is almost needless for me to say, that on behalf of Mrs. Lombard, I sincerely thank you, for your kind expressions for our future welfare.

And in closing, I will say, that I shall always be *happy to meet, sorry to part, and happy to meet again*, with you one and all.

Fraternally Yours,

THEODORE B. LOMBARD.

Petrolia Oct., 21st., 1870.

POETRY.

ARE YOU A FREEMASON?

The Rev. Mr. Magill, Rector of St. Paul's Church, Peru, Illinois, and brother of R. W. Bro. Chas. Magill, M. P. for Hamilton, Ont; being asked the above question by a lady, responded as follows:—

I am one of the band
Who will faithfully stand
In the bonds of affection and love;
I have knocked at the door,
Once wretched and poor,
And there for admission I strove.

By the help of a friend,
Who assistance did lend,
I succeeded an entrance to gain;
Was received in the "West"
By command from the "East,"
But not without feeling some pain.

Here my conscience was taught,
With a moral quite fraught
With sentiments holy and true;
Then onward I travelled
To see it unravelled
What Hiram intended to do.

Very soon to the "East"
I made known my request,
And "light" by command did attend;
When lo! I perceived,
In due form revealed,
A Master, and Brother, and Friend.

Thus far have I stated
And simply related
What happened when I was made free;
But I've "passed" since then,
And was "raised" up again
To a sublime and ancient degree.

Then onward I marched
That I might be "Arch'd,"
And find out those treasures long lost;
When, behold! a bright flame,
From the midst of which came
A voice which my ears did accost.

Through the "vails" I then went,
And succeeded at length
The "Sanctum Sanctorum" to find—
By the "Signet" I gained
And quickly obtained
Employment which suited my mind.

In the depths I then wrought,
And most carefully sought
For treasures so long hidden there,
And by labour and toil
I discovered rich spoil,
Which are kept by the Craft with due care.

Having thus far arrived,
I further contrived
Among valiant Knights to appear,
And as Pilgrim and Knight
I stood ready to fight,
Nor Saracen foe did I fear.

For the Widow distressed
There's a cord in my breast;
For the helpless and orphan I feel;
And my sword I could draw
To maintain the true law
Which the duty of Masons reveal.

Thus have I revealed
(Yet wisely concealed)
What the "free and accepted" well know.
I am one of the Band,
Who will faithfully stand
As a Brother wherever I go.

MASONIC PRESENTATION.—At a Regular meeting of King Solomon's Lodge, No. 22, Toronto, held on the 13th., October last, W. M. David McLellan, presented, on behalf of the Lodge, Bro. James Spooner with a very beautiful Master Mason's jewel, as a testimonial for his long and arduous services as representative of the Lodge to the Masons' Central Benevolent Committee.

PERSONAL.

In this month's issue of the *Gavel and Freemasons' Journal*, we are attacked personally, by the Editor and by an anonymous correspondent, because of an article that appeared in the September number of the *CRAFTSMAN*. We may have something to say in reply to the former in our next issue, and we have only to say to the latter, that “ordinary etiquette” should have suggested to him the propriety of addressing his communication to the Editor of the journal upon whose conduct he animadverts.

“QUESTIONABLE MASONIC COURTESY.”

Editor of the CRAFTSMAN,

SIR,—Under the above heading, you take me to task for some reference made to your journal in a letter addressed to the *Gavel and Freemasons' Journal* for October. You characterize my remarks as “discreditable and untruthful,” and, growing more elegant as you proceed, allege that I have “slandered” the present publisher of the *CRAFTSMAN*. Your conclusion, which, I trust, is as consolatory to you as it must needs be overpowering to me, gives me over to a reprobate mind, in these emphatic words:—“If he deludes himself with the idea that he is acting the part of a man and a brother in endeavoring to destroy our character, &c., let him continue in that delusion.”

It is a somewhat threadbare device of some editors, especially those who conduct religious or masonic journals, to arrogate to themselves the entire family of christian virtues. The editor of the *CRAFTSMAN* is only a feeble wayfarer in a well-beaten path. So much easier is it to lecture a dissentient, from the stand point of the Pharisee, than to argue with him fairly on a controverted point. At the very moment when you are reproaching me with failing to act “the part of a man and a brother,” you are affording evidence of your conception of the part, glaring enough to astonish, if it does not edify, your readers. For whilst you comment upon my letter you have not the fairness to reprint it, although you copied Bro. White's communication to which it was a reply—an exemplification of brotherly kindness which would have caused a smile of moral approbation to illumine the features of Samuel Pecksniff or Joseph Surface, but for its exceeding clumsiness.

Your assertion that I cheerfully availed myself of the opportunity of eulogizing Bro. White in order to slander your publisher, is quite gratuitous. Pray, what right have you, to use your own words, “to impute to me motives of the basest;?” or have you one notion of the duty of “a man and a brother” for precept, and a diametrically opposite one for practice? I have had some little connection with the press, and have no hesitation in asserting that there is not a secular journal in the Pro-

vince, whose editor would act as unfairly as you have done in this matter. As you affect to be superior to others both in courtesy and in disinterestedness, why do you sink so far beneath them in both ?

Were I to publish the cost of such a magazine as yours, made up as it is, for the most part, of trashy stories and worthless items clipped from other journals, it would easily appear that the pecuniary aspect of your unselfish enterprise is far from being an unimportant one. As a business venture, I presume it will command whatever support it deserves ; neither it nor its proprietors has any other claim on the craft.

For the credit of the press, it is to be lamented that many persons obtain the control of journals who wield the power of the pen, without the slightest sense of its responsibilities. They assume the air of a mentor before they have served the term of a pupil. Perhaps as you gain experience, you will increase also in wisdom ; and if I am partially the means of bringing about that desirable result, I shall be satisfied and you are bound to be thankful.

A controversy with an editor is never profitable or agreeable ; for my own part, however, though I have little time and less inclination for such an encounter, in the present instance, at any rate, I cannot permit you to do as you please, without remonstrance.

DANIEL SPRY.

Toronto, 19th Oct., 1870.

Bro. Spry claims to have had "some little connection with the press," possibly he has, if so, it has not improved his temper or his judgement. Having lost his temper, he has made use of assertions so extravagant, and language so abusive, that properly speaking his communication is not entitled to publication ; of this, notwithstanding *our* limited connection with the press, we are quite certain. We insert it, in order that our readers may observe the peculiar manner, in which Bro. Spry attempts to justify his extraordinary conduct with reference to the *CRAFTSMAN*, and with a few brief comments, will leave the matters at issue in their hands.

Bro. Spry charges us with unfairness, in that we commented on his rejoinder to Bro. White, without reprinting it.

We commented only upon that portion of Bro. Spry's communication which referred, derogatorily, to this journal, and this portion we did reprint.

Bro. Spry states that our assertion that he cheerfully availed himself of the opportunity of eulogizing Bro. White in order to slander our publisher, is quite gratuitous. Our remarks upon this point were,—“ In the foregoing sentences Bro. Spry eulogizes Bro. White, and does so the 'more cheerfully,' because he fancies he has an opportunity of slandering the present proprietor of the *CRAFTSMAN*.” To show the correctness

of these remarks, we simply re-publish the sentence referred to, which reads as follows :--

" While thus replying to Bro. White, I avail myself of the opportunity to say, that in retiring from the management of a masonic journal, he carries with him the respect and esteem of every brother who has had the good fortune to make his personal acquaintance, or come into contact with him through the CRAFTSMAN. *And I say this the more cheerfully* because now that the CRAFTSMAN has changed hands, and has become a pecuniary speculation, it has no longer any claim upon the craft *because it is a masonic journal*, but is entitled only to that support, which, as a business venture, it may, by its merits, be deserving of."

The first italics are our own.

Bro. Spry asks us, what right we have, to use our own words, to impute to him motives of the basest.

We imputed no motives to Bro. Spry, good or bad, and we must confess that we cannot conceive what motives could have induced him to endeavour to injure the reputation of this journal, unless it be that Bro. Spry finds it impossible to abstain from interfering unwarrantably, in other peoples' business.

The cost of the publication of the CRAFTSMAN, is a matter with which Bro. Spry has nothing whatever to do, and in answer to his extravagant assertion that it is made up "for the most part of trashy stories and worthless items clipped from other journals," we refer our readers to the very number, in which our article, headed "Questionable Masonic Courtesy," appeared. This number contained thirty-six pages, four above the ordinary limit, and of these twenty-nine contained original matter, and but seven, selections.

We have no desire to continue this controversy; it possesses but little interest to our subscribers, and if prolonged, judging from the communication before us is likely, on Bro. Spry's part, to consist chiefly of continued abuse. We have inserted Bro. Spry's letter, which however contains no justification of his detractory references to this journal, and here the matter must end.

INAUGURATION OF THE MASONIC MUSIC HALL, BELLEVILLE, ONT.

GRAND BALL UNDER THE PATRONAGE OF LIEUTENANT GOVERNOR AND MRS. HOWLAND.

From our Special Correspondent.

The new Masonic Hall was formally opened on the 29th ult., by a grand ball under the auspices of the masonic fraternity. At 9 o'clock precisely, the Lieut. Governor and Mrs. Howland, accompanied by Capt. Vernon, M. C., and E. Thomas Kelso, Esq., proceeded up the hall, the masonic body—according to seniority—forming two lines from the ante chamber to the throne, and saluting with the usual masonic honors: The distinguished guests took seats upon the dais which had been car-

peted for the occasion, the throne being decorated with silken flags. The Mayoress, Mrs. A. Robertson, having been presented to the Lieut. Governor, by Capt. Vernon, and his Worship the Mayor to Mrs. Howland, the distinguished quartette opened the ball with the first set of quadrilles. The splendid band of the 15th Battalion, led by Prof. Armstrong furnished excellent music.

Of the ball itself, I can only repeat what has been frequently said,—“That it was the greatest success of its kind ever known in Belleville.” The wealth, beauty and fashion of Ontario seemed by common consent, to have determined on making the Masonic Hall the centre for all their attractions, “and eyes looked love to eyes that spake again.” The juvenile Premier of Ontario with all his pristine fascinations, might be seen curveting in graceful undulations with the pride and glory of Hastings and Prince Edward, and masons wives, sisters, and daughters, in turn drew forth the marked attention of our worthy Lieut. Governor. Amidst the galaxy of beauty, I observed the following; a large number however, had ensconced themselves in the gallery so that the list of dresses is only partial.

Mrs. Howland, green satin, honiton flounces. Mrs. A. Robertson, white corded silk, over-skirt same. Mrs. Arthur Williams, of Port Hope, white glace silk. Miss Seymour, Port Hope, pink corded silk, white lace over-skirt. Miss Carrie Stewart, Irish poplin, white. Mrs. S. S. Lazier, green moire antique. Mrs. C. Wallbridge, very beautiful in scarlet and white tissue. Mrs. Gillum, grey moire antique. Miss Fanny Epps, white tarleton with blue satin pannier. Mrs. A. Baldwin, white silk. Mrs. Falkiner, white lustre, green trimming. Miss Maria Murney, black tarleton, white trimming. Mrs. Hulruc, pink silk, white satin over skirt. Mrs. Roy, black moire antique. Miss Roy, pink tarleton, pink satin over-skirt. Miss Howard, green corded silk. Miss Cassé Howard, white puff tarleton. Mrs. L. H. Henderson, black moire antique, lace flounces. Mrs. Burdett, blue moire antique. Mrs. Illes, black lace over-skirt, looped with scarlet and white flounces. Mrs. R. Davy, corn colored silk. Miss H. Davy, white satin, green satin over-skirt. Miss Rollin, Prince Edward, white tarleton. Miss Lazier, white tarleton. Mrs. Denman, blue silk. Miss Chandler, grey poplin, white over-skirt. Miss E. Chandler, white tarleton, green over-skirt. Mrs. G. Rannie, black silk. Miss Wilkins, white tarleton, scarlet trimming. Mrs. Peter Daly, white tarleton, silver leaves. Mrs. Hubbell, black lace. Mrs. Morgan Jellet, white tarleton, mauve trimmings. Mrs. Keegan, black lace. Mrs. D. E. K. Stewart, white satin and Limerick lace over-skirt. Miss Grant, white muslin. Miss Strange, Kingston, green tarleton. Mrs. Starling, green moire antique. Miss Starling, white tarleton. Mrs. Graham, black silk. Mrs. Gilbert, cherry coloured corded silk and black lace over skirt. Mrs. Matthew Thompson, white lustre. Mrs. Thos. Kelso, blue tarleton, white satin over-skirt. Mrs. Kelso, Bath,

pink satin, Mrs. Donaldson, Toronto, black silk. Mrs. John Harrison, white poplin. Miss Wallbridge, moire antique.

The dancing was kept up without intermission till low twelve, when the supper room, lined with national flags, decorated with flowers, and sumptuously provided with delicacies and substantials, was resorted to, and the popping of corks and the clashing of knives became the order of the day, or rather of the night.

The inner man being satisfied, the company were presented in turn to the Lieut. Governor and Mrs. Howland, that duty being performed by the M. C., assisted by his Worship the Mayor. Shortly afterwards the honored guests from Toronto left. The dancing, however, was kept up till nearly 4 o'clock.

The arrangements for the evening's entertainment gave immense satisfaction. The Lieut. Governor and Mrs. Howland before leaving expressed to Bro. Vernon (the M. C.) the great pleasure they had in being present.

The supper under the able management of Bro. Benjamin (chairman of the supper committee) presented a gorgeous appearance as the guests filed into the room, and the reception chambers, under the presidency of Mrs. Shannon, called forth the encomiums of the masonic fraternity, who are much indebted to her for her kind exertions on the occasion.

In a word, the inauguration of the masonic music hall, Belleville, may be termed a grand success.

NEW BRUNSWICK.

ANNUAL COMMUNICATION OF GRAND LODGE.

(FROM A CORRESPONDENT AT ST. JOHN.)

The third annual communication of the Grand Lodge of A. F. and A. M., of New Brunswick, was opened at the Masonic Hall, St. John, on Wednesday the 28th September last, with a very full attendance of Grand Officers and Representatives of subordinate Lodges.

M. W. Bro. B. Lester Peters, Grand Master, occupied the Grand East.

W. Bros. J. C. Hatheway, D. R. Munro, and David Brown were appointed, in the terms of the Constitution, by the Board of General Purposes, a Committee on Credentials.

The reading of the minutes of the last annual Communication having been dispensed with, the M. W. the Grand Master delivered a very interesting and business-like address, which would find appropriate applications in not a few jurisdictions out of New Brunswick.

He spoke of the pleasure it afforded him in meeting in Grand Lodge, with so large an attendance of the Craft from the various sections of the Province, and stated that there was great cause for congratulation that so much harmony prevailed throughout the jurisdiction.

He referred to the honor paid him by the Fraternity in N on the occasion of his attendance by invitation at the laying corner-stone of a new Masonic Temple, about to be erected in

He referred with pleasure to the recognition of the Grand

N. B. by the many Grand Lodges of the world, including those of England and Ireland, and intimated that no recognition had as yet been extended by the Grand Lodge of Scotland.

He remarked that two Lodges on the Registry of Scotland were continuing to work in the Province, a matter which should come under the discipline of Grand Lodge.

He spoke at great length upon the petition of the Grand Lodge of Quebec for recognition, quoting the Masonic law and precedents for the guidance of the Grand Lodge, in its examination of the correspondence on the subject, which would be submitted.

He stated that before acknowledging the existence of the Grand Lodge of Quebec, the question called for the deepest consideration, as he considered it the most important question that had come before the Grand Lodges for many years, and recommended that a committee be appointed to give the matter attention and consideration before extending acknowledgement.

He adverted in appropriate terms to the death of our late lamented brother, Alexander Balloch, Esq., Past Provincial Grand Master, who, during the year, had been called from labor to the rest of the Celestial Lodge above, ripe in years, there to wear a crown.

He paid an eloquent tribute to the excellent character and masonic zeal of our departed brother, who for so many years stood at the head of Masonry in the Province, and said that he was an illustration not only of a zealous Mason, but of a brother who knew his work, and knowing it performed it well.

It was moved that so much of the Grand Master's address as related to the Grand Lodge of Quebec, be referred to a committee to report thereon.

By a very full vote this motion was amended by allowing the committee to report at the next annual Communication, as a matter of expediency.

The following committee was appointed:—M. W. Bro. B. Lester Peters, G. M.; R. W. Bros. R. T. Clinch, P. G. M.; Wm. Wedderburn, D. G. M.; B. R. Stevenson, G. S. W.; John Richard, G. J. W.; V. W. Bro. Wm. F. Bunting, G. S.; and W. Bros. John V. Ellis and E. Willis.

On motion of R. W. Wedderburn, D. G. M., it was resolved that so much of the address of M. W. Grand Master, as referred to the death of our late brother Balloch, be referred to a committee to report.

The M. W. Grand Master announced that at 8 o'clock p. m. he would consecrate the new Masonic Hall at Carleton.

R. W. Bro. R. T. Clinch, V. W. Bro. Wm. F. Bunting, and W. Bro. James Robertson and John V. Ellis presented their credentials as representatives from the Grand Lodges of England, Missouri, Nebraska and Canada, and were received with the usual honors.

Several proposed amendments to the Constitution were taken up for discussion, and were rejected with the exception of the three following:

Page 44, Section 16, of Private Lodges, amended by the erasure of the following sentence, "Every lodge rejecting a candidate shall, forthwith, notify every lodge in the Province of such rejection by a sealed notice."

Page 48, Section 34, of Private Lodges, amended by the insertion of the following words after the word "erased," "should such returns and payments not be made at least four weeks prior to the Annual Communication of Grand Lodge."

Page 65, Section 4, of Public and Funeral Processions, amended by inserting after "invite" the words "the members of," and by erasing "in form" after the word "attend."

The following resolution was adopted, "That in the opinion of this Grand Lodge, the term "seafaring men" in Section 2 of the Constitution, under the title "Proposing Members," does not extend or apply to persons employed in vessels known as "Coasters," or in any vessels trading or plying between the ports of the Atlantic seaboard of North America.

Clause 17 of the Report of the Board of General Purposes reads as follows:—"The Board has the pleasure to acknowledge the receipt from Bro. Charles P. Bliss, formerly of this Province, and subsequently from Bro. Ira Cornwall of the *Canadian Craftsman*, as presentation gifts of large Photograph Pictures of the Members of the M. W. The Grand Lodge of Canada. Immediately upon receipt of them, the Grand Secretary was directed, suitably, to acknowledge these handsome donations."

THURSDAY'S PROCEEDINGS.

Grand Lodge resumed labor at 10 o'clock, R. W. Bro. Wedderburn, D. G. M., presiding.

A variety of routine business was transacted, after which a grant of \$100 was made to the Carleton Masons in aid of their hall fund, and a grant of a like amount to the Masons of Newcastle for a similar service.

A committee was authorized to report on the matter of appointing an instructor before closing Grand Lodge.

The exemplification of the work in the first degree was proceeded with.

In the evening the election of Grand Officers for the ensuing year took place with the following result:—

ELECTED OFFICERS.

M. W. Bro. William Wedderburn, Grand Master; R. W. Bro. John V. Ellis, Deputy Grand Master; R. W. Bro. Bliss Botsford, Senior Grand Warden; R. W. Bro. William F. Dibblee, Junior Grand Warden.

RE-ELECTED.—V. W. Bro. Rev. Wm. Donald, D. D., Grand Chaplain; V. W. Bro. Wm. H. A. Keans, Grand Treasurer.

APPOINTED OFFICERS.

V. W. Bro. Wm. F. Bunting, Grand Secretary; W. Bro. Adolphus G. Beckwith, Senior Grand Deacon; W. Bro. Robt. Marshall, Junior Grand Deacon; W. Bro. John D. Shore, Grand Director of Ceremonies; W. Bro. Richard Knight, asst., Grand D. of C. W. Bro. Duncan S. Harper, Grand Sword Bearer; W. Bro. John Johnston, Grand Standard Bearer; W. Bro. Henry Card, Grand Organist; W. Bro. David R. Munro, Grand Pursuivant; W. Bros. Harris Allair, John A. Beattey, Hugh McMonagle, Thomas H. Keohan, Samuel Foster, Henry Hallet, Charles Kerr, Grand Stewards; Bro. Dungee Scribner, Grand Tyler.

The Officers elect were then duly installed the M. W. Grand Master by M. W. Bro. Peters, P. G. M., and the remaining officers by the G. M. elect.

The Board of General Purposes is composed of the Grand Master, Deputy Grand Master (President of the Board), Senior Grand Warden, Junior Grand Warden, Grand Secretary, Past Grand Master R. T. Clinch,

Past Grand Master B. Lester Peters, John Richards, John D. Short, A. A. Stockton, Jas. McNichol, Edward Willis, D. R. Munro, E. J. Wetmore, J. C. Hatheway.

FRIDAY'S PROCEEDINGS.

Grand Lodge resumed labor at 11 o'clock. M. W. Bro. Wm. Wedderburn, G. M., presiding.

On motion the appointment of representatives of this Grand Lodge to the Grand Lodges of Canada, Nebraska, and Minnesota, made by the M. W. Grand Master, was confirmed.

On motion the rank of P. G. S. W. was conferred on M. W. Bro. Bernard, representative of this Grand Lodge near the Grand Lodge of Canada. The work was again exemplified.

On motion of the Grand Secretary, it was ordered that the M. W. Grand Master appoint, should he deem it advisable, a committee for the purpose of organizing a Grand Masonic Festival for the next annual Communication of this Grand Lodge.

STATISTICS.

Number initiated, 259; passed, 252; raised, 254; joined, 45; reinstated, 3; withdrawn, 103; died, 12; suspended, 19; excluded, 17; total number of members, 1593.

During the past year two petitions were received for warrants for new Lodges.

The dispensations issued under the authority of the M. W. Grand Master during the past year, numbered forty-four, for the following purposes:—

To confer degrees at short periods, 30; to bury deceased brethren, 4; to wear regalia in public, 8; to confer degrees on a serving brother, 1.

FINANCES.

The Grand Treasurer's account shew that he has received during the year \$2,336.12, making with the balance on hand last year, a total of \$2,402.41. He has paid out \$1,363.06, for which disbursements he produces the proper vouchers—and his bank book shews a balance to the credit of the Grand Lodge in the Bank of British North America of \$1,039.35. His receipts are made up of \$1,742.66 paid him by the Grand Secretary, and of \$593.46 received from the Grand Treasurer of the late Provincial Grand Lodge under English registry, which amount, with the regalia and other property of that body, have become the property of the whole Craft.

The receipts of the Grand Secretary's office during the year have been \$1,620.48 making, with the balance in his hands last year of \$122.18, a total of \$1,742.66. The principal items in the Grand Secretary's receipts are, Registration fees, \$287; fees for Certificates, \$262.50; annual due to Grand Lodge, \$634.60; dispensations, etc., \$60.87; sale of Constitutions, \$120; and from miscellaneous sources, including balances due by Lodges last year, \$229.38. The permanent revenue of Grand Lodge may be set down at from \$1300 to \$1500 annually, which will be sufficient for all its requirements for some time to come. The expenses of Grand Lodge, for the year just closed, have been about \$170 less than those of last year, and even this year considerable of the amount disbursed was incidental to a new organization: over \$200 having been expended in procuring plate and certificate—an expenditure that will not be necessary next year.

The number of Lodges on the Registry is 26, none being in arrears of dues.

CONSECRATION OF NEW MASONIC HALL, CARLETON, N. B.

According to announcement in the foregoing proceedings, a special communication of the Grand Lodge of New Brunswick was held in the new Masonic Hall, at Carleton, on the evening of the 28th September last, for the purpose of dedicating and consecrating the same to the service of Masonry. At the conclusion of the ceremonies, R. W. Bro. John V. Ellis, a Past Master of the Lodge, delivered a very instructive and interesting address, regarding the history and progress of Carleton Union Lodge, including the particulars relating to the building of the new Hall. Grand Lodge was then called to refreshment, which had been provided by the ladies' friends of the Carleton brethren, in the hall below. The following description of the Hall is taken from the *Masonic Mirror*.

"The Hall is one of the neatest and best arranged Masonic buildings in the Lower Province, and the Masons of Carleton may justly be proud of it.

It is 42 x 68 feet, outside measurement, and two stories in height, the whole being surmounted by a "Mansard" roof. The exterior of the building is finished in the modern American style. The windows of the first story are square, with pediment caps supported by brackets.

Those of the second story are made with heads segmental in form, surmounted by heavy hooded caps, supported by suitable brackets.—Over the door of the main entrance the finish is in the balcony form, with palasters and heavy trusses. The principal projecting cornice is supported by heavy ornamental brackets, and in the "Mansard" roof there are two dormer windows, with semicircle heads, on each of the sides. — These are ornamented by two scrolls and gilt terminals.

On the first floor is the main hallway, 11 x 28 feet, a waiting room 11 x 12 feet, and a large room 41 x 54 feet, which may be used when finished, as a school or lecture room. The height of this story is 13 feet. The next floor, on which the Lodge and other rooms for the use of the fraternity are located, is gained by a semi-circular staircase of easy ascent, which starts from the main hallway below. This flat is well planned and laid out, and is divided as follows: First, the Lodge room, 28x52 feet, is entered from the stair gallery. The ceiling of this fine room is 17 feet high and is flat immediately above the centre and finished with a large and finely moulded "cove" extending flush with the sills. A fine hot air furnace in the cellar supplies warmth, while ample provision is made for ventilation.

The Tyler's room opens from the stair gallery, as does also the refreshment room, extending nearly the whole length of the building, and fitted with folding doors in order to make it available for committee and examination rooms at the same time. The upper floor, like the lower, is yet unfinished, but will be very suitable for the purposes of the Lodge, and may be used as a school of instruction when needed, or devoted to storing purposes.

We are informed by a correspondent that an effort is being made by the Lodges in Saint John, N. B. to organize a "General Board of Relief." It is proposed to place a *per capita* tax, on the number of members as returned to the Grand Secretary, by each Lodge; a committee to be appointed by each Lodge, and this committee to appoint a sub-committee to distribute the funds.

QUEBEC.

Address delivered to the Masons of Quebec at the Masonic Chambers, Montreal, Oct. 19th, 1870.

(From the Montreal Daily News.)

Officers and Brethren of the Grand Lodge of Quebec.

One year ago to-day, in this beautiful Masonic Hall, a duly congregated convention of Freemasons assembled. This event, considering the interests involved, the rights asserted and the action taken, has been declared by leading brethren in both hemispheres, to be one of the most important and interesting that has occurred since the beginning of the present system of Masonic Grand Lodges in 1717; and since, in so large and goodly numbers, and under such auspicious circumstances we are now assembled to celebrate the first anniversary of the constitutional formation of the Most Worshipful the Grand Lodge of Ancient, Free and Accepted Masons of the Province of Quebec, it behooves us to render thanksgiving to the Most High for his many favors already received; to implore his blessings upon our present undertakings; and fervently to seek His aid and guidance for the days to come.

RESUME.

It now becomes my duty to render an account of my stewardship,—to give you a brief history of Grand Lodge affairs since we last met, and to submit whatever may seem best for your consideration and action,

On the 26th of November, with the able counsel and assistance of the Committee appointed therefor, I prepared and caused to be forwarded along with the printed proceedings of the assembly of Oct. 26th and 27th which formed this Grand Lodge a fraternal letter or address to all the sister Grand Lodges of the world, informing them of the constitutional organization of the Grand Lodge of Quebec, setting forth some of the reasons for its formation, and requesting fraternal recognition, the establishment of fraternal correspondence and communication, and the interchange of representatives. On the 21st January I also directed the Grand Secretary to distribute, as above, a brief additional note, chiefly regarding the admission of several excellent lodges of different registries, our recognition by the Grand Lodge of the District of Columbia, and the general prosperity of this Grand Body.

And on account of the very unfraternal efforts of certain officials of the Grand Lodge of "Canada" to prejudice our cause among sister Grand Lodges, and to rectify the many incorrect statements contained in the voluminous report of an emergent; communication of that "G. L.," held on Dec. 1, and which was circulated world wide and, because of the impracticability of sending autograph replies to the numerous letters of enquiry received from almost every part of the Masonic world, I prepared and caused to be printed and circulated, a detailed and somewhat complete "Statement concerning the Grand Lodge of Quebec," containing a narrative of some of the leading events preceding and subsequent to its formation, refuting some of the arguments that had been brought forward against it, and citing some of the precedents, customs, usages and constitutions of our Order, in favor of the rightful existence, regular formation and supreme authority of this Grand Lodge in and for the Province of Quebec. I believe it has not been shown that there is a single material error (other than typographical) in either "The Statement" or "The Address;" and it will be of no little interest for you to learn that not a few eminent jurists—masonic authors—leading journalists and other learned brethren in many parts of the world, have by letter and otherwise been pleased most fraternally to express their commendation of the spirit and substance of our printed documents, and also to give the gratifying assurance that the facts and arguments therein were to them an end of all controversy against the Grand Lodge of Quebec.

From the able reports of the R. W. the D. D. G. Masters, the B. O. G. Purposes, and of other Grand Lodge Committees, you will receive special information concerning the state of the craft in their respective Districts, and of many matters of great practical interest and importance.

RECOGNITION BY NINE GRAND LODGES.

It is with profound satisfaction that I have the honor to inform you that I have been officially notified that this Grand Lodge has been fraternally recognized, and heartily welcomed into the great sisterhood of Grand Lodges, by the nine following important grand bodies, namely: the Grand Lodge of the District of Columbia, the Grand Lodges of the State of Maine, New Hampshire, Texas, Iowa, Wisconsin, and

Nebraska, by the Grand Lodge of the Province of Nova Scotia, and by the Grand Lodge of the Territory of Nevada

The especial gratitude of the Grand Lodge of Quebec is due, and with your sanction, is hereby tendered to these sister Grand Lodges. Some of the reports of these and of other grand bodies in favor of this Grand Lodge, are documents of great research and marked ability. These, together with the addresses of several Grand Masters, and of other eminent brethren, and the articles and editorials of rare learning in many of the leading Masonic periodicals both in Old world and in the New, will become future standings of appeal on nearly every question pertaining to Grand Lodge organization and jurisprudence. All these brethren, will I trust be pleased to accept the hearty fraternal thanks of this Grand Lodge.

GRAND REPRESENTATIVES.

I have appointed the following distinguished Brethren as Grand Lodge, near their respective Grand Lodges, and I have no doubt that you will heartily ratify and confirm the same:—R. W. Bro. H. J. Martin, near the G. L. of the District of Columbia; M. W. Bro. J. H. Drummond, near the G. L. of Maine; R. W. Bro. Wm. Barrett near the G. L. of New Hampshire; M. W. Bro. E. A. Guilbert, near the G. L. of Iowa; R. W. Bro. S. Cadwallader, near the G. L. of Wisconsin; M. W. Bro. P. W. Gray, near the G. L. of Texas; R. W. Bro. Wise, near the G. L. of Nebraska; R. W. Bro. G. T. Smithers, near the G. L. of Nova Scotia

I have also received official information that the following able brethren have been appointed Grand Representatives near this Grand Lodge:—R. W. Bro. W. B. Colby, from the G. L. of the District of Columbia; R. W. Bro. J. H. Issacson, from the Grand Lodge of Maine; R. W. Bro. I. H. Stearns, from the G. L. of New Hampshire; R. W. Bro. Edson Kemp, from the G. L. of Texas; and should those or any other Grand Representatives appointed near this Grand Lodge be in attendance and present their credentials, I am sure you will give them a hearty fraternal welcome.

SEVEN ADDITIONAL LODGES WHICH HAVE ADHERED TO THIS GRAND LODGE.

Of the Lodge in this Province which were not represented at the Convention that formed this Grand Body, it is highly gratifying to announce to Grand Lodge, the voluntary adhesion thereto of the seven following worthy and worshipful Lodges, being among the oldest and most flourishing on their respective registries namely:—The Albion Lodge, late No. 17, registry of England, and the Harington Lodge, late No. 49, registry of Canada in the city of Quebec, District of Stadacona; the Hovle Lodge, Lacolle, late No. 60, registry of Canada, and the Chateaugnay Lodge, Huntingdon, late No. 208, registry of Canada, in the District of Montreal; the Clarenceville Lodge, Clarenceville, late No. 152 Registry of Canada; the Nelson Lodge, Philipsburg, late No. 8 registry of Canada, and the St. John's Lodge, Mansonville, late No. 175 registry of Canada, in the District of Bedford

Intimations of the early adhesion of other Lodges have been received by me.

FIVE LODGES UNDER DISPENSATION.

I have the honor also to inform the Grand Lodge that I have granted dispensations to the five following new Lodges, namely:—The Milton Lodge, Three Rivers, in the District of Stadacona; the Abercorn Lodge, Abercorn, and the Corner Stone Lodge Cowansville, in the District of Bedford; and the Clark Lodge, Ormstown, and the St. Charles Lodge, Point St. Charles, in the District of Montreal.

The petitions for these Lodges were recommended by the nearest Lodges, and by the D. D. G. M.'s of their respective Districts; and knowing the brethren named as officers, to be able men and valiant masons I could not do otherwise than grant their petitions; and I trust that Grand Lodge will be pleased to confirm these dispensations, by granting warrants of constitution

Communications have also been received, making inquiries antecedent the establishment of other new Lodges in different parts of the Province.

THE THREE ENGLISH AND SCOTCH LODGES IN THIS PROVINCE.

Among the many favors vouchsafed by the Most High to the Grand Lodge of Quebec, the fraternal union, and the voluntary adhesion thereto of three English Lodges and one Scotch, has been the cause of great satisfaction, lively gratitude and immense good.

The union with this Grand Body of the three remaining lodges, the St. Paul's Lodge, No. 374, R. E., the Elgin, No. 348, R. S., and the St. Lawrence, No. 640, R. E., would be hailed with the greatest rejoicings. We know that these lodges are composed of many excellent men, and good masons, and we earnestly desire their union

with this Grand Lodge. The honor which their adhesion would confer,—the efficient aid which they would give to it,—and the perfect unity of the Craft throughout the Province, which would be the result,—are such weighty considerations, as must have great influence with every enlightened well-wisher of the Craft of every registry.

Some of us know full well how tender, yet how strong, are the ties which bind one to the land from which he derived his birth and infant nurture, and fully appreciate the earnest desire, among Masons especially, to continue as long as possible, to be connected with, and to be partakers of the blessings, and sharers of the honor and renown of their mother Grand Lodges; but it cannot fail to appear to every thoughtful brother that these considerations may be carried to such an extreme as to be detrimental to the highest interests of the Craft in the country of one's residence or adoption; and although by the righteous offerings of God's Providence, children are separated from parents, for the more perfect fulfillment of the chief ends of their existence, yet, thereafter, neither do prudent parents nor dutiful children, have the less, but rather the more, interest in, and love for one another; in like manner, all wise, Parent Grand Lodges, do exceedingly rejoice to see their own offspring, in other lands, or in other parts of the fraternal domain, in the fullness of time, not shrinking from, but rather courageously taking upon themselves the duties of manhood, by the format on of Grand Lodges of their own—the better to perpetuate and extend the blessings—to imitate the virtues, and to strive to equal, and, if possible, to excel the glories of their illustrious progenitors.

THE ELEVEN REMAINING REGULAR "R. C." LODGES IN THE PROVINCE OF QUEBEC.

The same, or similar considerations, as those stated above, apply to the ten (or eleven) remaining Regular, Reg. of "Can." Lodges in this Province; and from the many leading members known to be in each of them, in some, almost amounting to entire unanimity in favor of the Grand Lodge of Quebec, we may confidently anticipate their early and honorable adhesion to this Grand Body.

OTHER LODGES IN QUEBEC.

It is almost incredible that the D. D. G. M's of the districts of Montreal and Bedford, should have to report that dispensations, or warrants, have been granted by the G. L. of C. "to open one new lodge in each of their districts. It should have been well known to the humblest brother, official, or unofficial, having the least possible knowledge of the constitutions, and laws of the fraternity, that from and after the formation of this Grand Lodge, no lodge opened in the Province of Quebec, by any other than this Grand Body could be considered a 'regularly formed' Lodge of Freemasons unless constituted or made "regular" by the Grand Lodge of Quebec. No question of recognition, or non recognition, nor any other such like consideration, could in any way affect or change the *de facto* existence of this Grand Body as the only rightful Grand Lodge in and for the Province of Quebec, from and after the 29th of Oct., 1869, and from which alone dispensations or warrants for new lodges could "regularly" be obtained. And as to the few "duplicated lodges," it surely cannot be otherwise than that all misunderstandings will be speedily removed, and harmony, concord, and fraternal unity, again prevail.

HAVE NOT RETALIATED.

Lodges in the registry of the Grand Lodge of Quebec have not, to the best of my knowledge retaliated, by refusing "visitation," &c. to brethren in good standing in "regular" lodges in this Province as yet on other registries, nor by rejecting applications for admission or membership to such brethren, into Royal Arch Chapters or into commanderies of Knights Templar, in good part, or wholly, in sympathy with this Most Worshipful Grand Lodge: nor as might readily have been done, has this Grand Lodge retaliated by granting dispensations to form new lodges in the sister Province of Ontario.

And moreover, it seems desirable that every brother should know, that in the advocacy or furtherance of the rights and interests of this Grand Lodge abroad, since the formation of this Grand Body not a single autograph letter has been sent by me to the Grand Master of any Grand Lodge throughout the world, until he, or his Grand Lodge, had taken action against this Grand Body; neither did I consider it to be in accordance with my own sense of honor, or with the dignity of this Grand Lodge, either by myself, or by proxy, to be going here and there throughout the world in attendance at Grand Lodges, or other Masonic assemblies, or elsewhere, advocating the rightful claims of this Grand Lodge or disparaging others.

And as far as I am aware, to the annual communication of but one Grand Lodge that of Vermont, did a few of our brethren voluntarily go, where they received, as

was to be expected, a hearty fraternal reception, and wherein a unanimous vote was passed, proclaiming unrestricted fraternal communication of the brethren under the Grand Lodge of Vermont with the brethren under the jurisdiction of the Grand Lodge of Quebec.

Believing that truth, honor, and right must triumph, we have been fully assured that soon every Grand Lodge of the world, would acknowledge, recognize, and uphold the rightfulness, regularity, and worthiness of the Grand Lodge of Quebec, if we remain faithful to ourselves, and to the great and invaluable principles of our ancient, honorable and beloved fraternity; and the result thus far has been such as to equal and even exceed our most sanguine expectations.

WANT OF UNION.

For the past fourteen years the craft in what is now the Province of Quebec has suffered many and grievous evils, arising chiefly from want of Masonic unity. Nothing else could have been anticipated from the existence within the same Province of private lodges under the authority of several Grand Lodges--each exercising concurrent jurisdiction. As well might political unity and national harmony and prosperity be expected if the Governments of Britain, France, and the United States were exercising concurrent political jurisdiction therein. All this is additional proof, if any more were needed, of the pre-eminent wisdom of the law of the Fraternity that each Grand Lodge should exercise supreme and exclusive jurisdiction within the Territory, Province, State, or Kingdom, whose name the Grand Lodge rightfully bears. The Grand Lodge of Quebec claims such rights in and for the Province of Quebec in like manner as the Grand Lodges of Nova Scotia and New Brunswick claim and exercise supreme Masonic authority within their respective Provinces; and, sooner or later, every enlightened brother within this Province, must see that his duty to the craft and the highest interests of the Fraternity require him to acknowledge and maintain the undivided supremacy of this Grand Body within the Province of Quebec. And hence, too, all the Grand Lodges of Free Masons throughout the world will see that they must recognize and aid in upholding the independence and exclusive jurisdiction of the Grand Lodge of Quebec within her territory, or else show cause why other Grand Lodges may not have private Lodges in their territories also. The constitutional decision of the Grand Lodge of Quebec question thereby involves the highest interests, and accords with the perfect rights of every other Grand Lodge; and as to an early universal decision in favor of this grand body, there remains no longer any room to doubt. The will of the Most High is being clearly manifested by His signal blessings continually being vouchsafed to this, the last formed of the great and constantly increasing family of Grand Lodges of Free Masons throughout the world.

G. L. OF CANADA.

I need not assure you, Brethren, that I deeply share with you the feelings of sorrow and pity universally entertained by the members of this Grand Lodge to see the formerly not unbeloved and not unrenowned Grand Lodge of Canada acting the part of an unnatural parent, estranging her own offspring, losing her own self respect and that of the Masonic world, and losing an unrecalable opportunity for the exercise toward the brethren of Quebec of the great principles of our Order, whose glorious manifestations amongst our brethren, and before the world, might have arisen to the crowning heights of moral grandeur and sublimity. But instead thereof you have been compelled to bow your heads in shame and silence at her deeply to be lamented course of conduct. Yet, notwithstanding all this, I entreat you to bear in mind that in the Grand Lodge of Canada (soon, we believe, to be reconstructed into the large and flourishing Grand Lodge of Ontario), there are not a few brethren pre-eminent in knowledge, wisdom, and experience, whose prudent, fraternal counsel has been of late unheeded, and whose kindly influence has not recently been felt as in other and better days; but the inevitable reaction will come, when the sad effects of an unwise temporizing expediency in the appointment of its officials and in the management of its affairs shall have passed away, and when their many local difficulties shall have been adjudicated and arranged. Then shall the hallowed and benign influence of the fathers of that Grand Lodge be felt anew; then shall Divine peace spread her wings over these now estranged Provinces of Ontario and Quebec, and harmony, prosperity, and brotherly love will everywhere prevail. And may this be our fervent prayer to Him who can say, "Peace; be still."

DECLARATION OF SUPREMACY.

Having duly confirmed the minutes of the Convention of Lodges that formed this,

the Grand Lodge of Quebec, and having solemnly ratified and adopted all acts and proceedings had at its organization, it is now fitting and desirable, and in accordance with the general customs of the craft under similar circumstances, that this Grand Lodge declare its sovereign independence, and its right to undivided supremacy, and exclusive Masonic jurisdiction within the Province of Quebec.

MANITOBA.

In this Province, recently admitted into the Dominion of Canada, there may be new lodges formed by the Grand Lodge of Quebec, or by the Grand Lodge of any other Province in the Dominion, or by the Grand Lodges of England, Scotland, or Ireland. Indeed, new lodges may be opened therein by any regular Grand Lodge throughout the world; but international Masonic courtesy has in practice limited the granting of dispensations for new lodges in "unoccupied territory" to the Grand Lodges of those countries with which the newly formed Province, Territory or State is more directly allied politically. And should a petition be made to this Grand Lodge therefor, the Grand Master could have no hesitation in granting a dispensation for a new lodge in the goodly Province of Manitoba, or in the recently acquired Territory of Hudson Bay; or in the Colonies of Newfoundland, Prince Edward Island, British Columbia, or in other colonies as soon as they may be admitted as Provinces into this Dominion. And this Grand Lodge would retain jurisdiction over these private lodges so formed until each Province shall have formed a Grand Lodge of its own, when the jurisdiction of this Grand Lodge over these private lodges would immediately cease; and this Grand Body would bid its offspring God speed under the fostering care and jurisdiction of the Grand Lodge of its own domain.

FRENCH LODGES.

Several communications have been received by me from brethren in different parts of the Province, enquiring whether I would grant dispensations to form new lodges whose work would be done in the French language. As it is so well said in our ancient constitutions, — "Freemasons are of all nations, tongues, kindreds and languages," and following the example of several illustrious Grand Masters, I could personally have no hesitation in granting the dispensations prayed for; but as the subject is of such great and far-reaching importance, I decided to submit the whole question to the Grand Lodge; and as, among other things, the full consideration of the matter requires allusion to the *lex non scripta* of Freemasonry, I will endeavor to lay this peculiarly interesting and important subject more fully before you during the present communication.

WAR AND RELIEF.

While our own, and many other lands are happily enjoying the benign blessings of peace, it is a source of deep sorrow that two of the great nations of Europe, with whom we are intimately connected by the ties of lineage and fraternity, are suffering from the terrible scourge of war, masonry has ever flourished in times of peace, and has always been injured by war, bloodshed and confusion. Craftsmen are bound by peculiar ties to promote peace, cultivate harmony, and live in concord and brotherly love. And while many of our leading brethren of these nations, (with whom the fraternal communication of this Grand Lodge, till within a short time, has been unbroken) are unavoidably involved in this conflict, we are sure, that while they may not be able wholly to prevent, they will do all in their power, to avert or assuage its horrors, and after doing what is necessary, to relieve the wants of the needy and deserving, at home, I am sure that this Grand Lodge will cheerfully follow the noble example of the Grand Lodge of England in contributing according to its ability "to aid the sick and wounded in the present war."

DONATIONS RECEIVED.

The liberal donations made by individual brethren whose names are well known to you, and also by lodges in addition to their regular fees, abundantly testify their zeal for the Order, and their affection for this Grand Lodge; and they deserve, and no doubt will receive, an expression of your hearty thanks.

MASONIC TEMPLE.

The unity and prosperity that are now dawning upon the Craft in this province, betoken, at no distant day, the inauguration of measures for the erection of a Masonic Temple in this city, which will be worthy of the metropolis of the Dominion and of this Grand Lodge; and to any one acquainted with the spirit and purposes of the Brethren of the Grand Lodge of Quebec, it needs no prophetic tongue to foretell, that

in the prosecution of those schemes of practical benevolence which are among the most cherished aims of the Craft, in due time, a rural Asylum and Home for the helpless and aged—the indigent and the infirm ;—and a School of Training and Industry for the Orphan youth—will be among the blessed fruits of the seeds that are now being sown ; and may the God of the needy—the widow, and of the fatherless, prosper you in your laudable designs.

OTHER SUBJECTS.

There are other subjects, to which, if time permitted, I would be glad to call your attention, such as the exemplification of the great principles of our Order in our daily lives,—the care and relief of the sick and needy,—the exercise of circumspection in the selection of materials and of master-builders for our temples,—the careful instruction of novitiates, — the duty of liberally supporting able, friendly Masonic journals at home and abroad, the establishment of Grand Lodge and private Lodge Libraries from the abounding literature of the Craft—the desirableness of lodges of instruction in private lodges, in district assemblies, and in Grand Lodge, &c., &c.,—but there are two or three topics to which I must briefly refer.

PUBLIC DIVINE SERVICE AND BANQUET.

In accordance with a goodly custom of the Fathers, at their annual and other Assemblies, and in consonance with the well-known wishes of many of the officers and members of this Grand Lodge—and with a profound sense of our duty and privilege as a Grand Lodge of Freemasons, publicly to acknowledge the Most High,—it has been arranged to have public Divine Service conducted by several of our Reverend brethren, and to have an appropriate Discourse delivered by the Grand Chaplain, who has kindly consented to perform that important duty ; and I am also sure that you will unite in expressing your gratification that it has also been arranged to have the Grand Lodge Banquet conducted on total abstinence principles.

HON. B. B. FRENCH.

It is my sad duty to announce to the Grand Lodge, that M. W. Brother the Hon. Benjamin Brown French, of Washington P. G. M. of the G. L. of the District of Columbia, is no more. He died on the 12th day of August last, universally beloved. His funeral obsequies and the other tributes to his memory were grandly commemorative of his exalted worth. In sad but grateful remembrance of this renowned Prince in our Israel, the illustrious and faithful friend of the Grand Lodge of Quebec, I beg to suggest that this Lodge be draped in mourning throughout this Grand Lodge communication.

CLOSING CONGRATULATION.

With thirty (or thirty-one) prosperous lodges on our registry, and with every prospect of continued healthy increase with prudence, zeal, and the spirit of self-sacrifice among our members—with peace, concord, and unanimity of purpose at home, and receiving consideration, recognition, and support from distinguished brethren, and from sister Grand Lodges abroad, it well becomes us thankfully and gratefully to rejoice in such prosperity ; and cannot be otherwise than that every true Masonic heart is gladdened to learn of the wondrous advancement of our fraternity everywhere throughout the civilized world, and that multitudes of every clime, kindred, and tongue are crowding our temple gates, and that our brethren everywhere are earnestly engaged in the prosecution of our grand design of honouring God, and promoting peace, union, prosperity, and goodwill among men, as “all true Masons have done, from the beginning of the world, and will do to the end of time.” And now, brethren, in closing, let me assure you that, while I have not been unmindful of the distinguished honour which you conferred upon me by electing me the first Grand Master of the Grand Lodge of Quebec, contrary, as most of you are aware, to my proposals relative thereto, I have to regret that the arduous duties of my profession have left me but little time to perform satisfactorily to myself the important duties of this office, especially in such a crisis as we have unnecessarily been called upon to pass through ; and whatever mistakes may have been made, they are but renewed illustrations of the old, old truth, that “to err is human,” and, whatever have been our successes, let them all be ascribed to Him by whom “kings reign, and princes decree justice ;” and while, with renewed vigor and unswerving fidelity, we carry onward and upward to completion this our grand Masonic edifice, till the cope stone shall have been placed amidst shouts of universal rejoicing—let us all faithfully execute the grand designs drawn by the Almighty Hand upon the trestle board of our existence, and delineated for our guidance in the volume of the Sacred Law, so that at last our work may be found worthy the acceptance of the Grand Master above, the Great Architect and Supreme Ruler of the universe.—Amen, and Amen.

Richmond, P. Q., Oct. 19th, 1970.

J. H. GRAHAM, Grand Master.

CAPITULAR MASONRY.

ST. CATHARINES.—At the last regular convocation of the Mt. Moriah Chapter, No 19, held on the 7th October, 1870; the following officers were installed and invested for the current masonic year, viz:—E. Comp. George Groves, Z.; V. E. Comp. R. Struthers, P. Z.; E. Comp. Walter Chatfield, II.; E. Comp. Albert Chatfield, J.; Comps. R. H. McMullin, Scribe E.; Robert Kemp, Scribe N.; D. W. Corbin, Prin. Soj.; R. E. Comp. James Seymour, Treasurer; Comps. C. Gannon, 1st Asst. Soj.; George Collins, 2nd Asst. Soj.; John Dennis, N. A., Lindsay, J. M. Clement and B. Rodgers, Masters of Veils; V. E. Comp., II. Carlisle, Organist; Comps. John Dale, Dir. of Cer.; John McDonagh, Sword Bearer; Samuel Cole and Robert Best, Stewards; John S. Clark and I. P. Willson, Mem. Com. of G. P.; R. Ratcliffe, Janitor.

The financial affairs of this Chapter are in a prosperous condition, and we wish it long and continued prosperity.

WE learn that R. E. Comp. James K. Kerr, has received his credentials as representative of the Supreme Grand Chapter of Scotland, in the Grand Chapter of Canada.

FOREIGN MEMORANDA.

An especial communication of the Grand Lodge of Scotland was held on the 13th ult., at Edinburgh, for the purpose of installing His Royal Highness the Prince of Wales as Patron of the Grand Lodge, and assisting His Royal Highness to lay the foundation stone of the new Royal Infirmary of Edinburgh, which is about to be erected at a cost—including the ground—of nearly half-a-million of dollars. Over 4,000 Masons, hailing from upwards of 170 Lodges, joined in the procession. The *Edinburgh Evening Courant* contains a very lengthy report of the proceedings, and from it we take the following description of the gathering of the Lodges in the square:—

Shortly before mid-day the lodges commenced to assemble in the Square, and it is hardly necessary to observe that the varied and sometimes peculiar dresses of the Masons called forth the good-humoured criticisms of the spectators, whose fancies were often immensely tickled by the ludicrous garbs and figures of the tylers. In fact the tyler, although by no means the least important personage connected with a lodge, was yesterday exalted by many into a more prominent position than the Grand Master himself, because of the peculiarity of his costume. A brief reference to several of these gentlemen may not be out of place here. It would seem that the Masons of Perth have a decided *penchant* for the Oriental style of dress. The tyler of Lodge 122, Royal Arch, Perth, fully sustained the character and dignity of some Eastern potentate, being fully equipped in flowing robes and turban. But for the aspect of his countenance, one might have imagined he was a devotee of Mahomet. The dress, we understand, is exactly similar to that adopted by the lodge a hundred years ago, and which, previous to the institution of the Grand Lodge of Scotland, was the distinctive costume of the Grampian Encampment. In his hand he bore an Andrea Ferrara sword brought from the Peninsular war in the year 1790, and at that time presented to the lodge by one of its members. The tyler of St. Andrew Lodge 74, Perth, was an intensified representation of his brother in the above mentioned lodge. So far as regards details and the bright coloring of his dress, he was a more complete specimen

of an inhabitant of the Eastern portion of the globe. From Scone, above all other places in Scotland, we should have expected something decidedly scotch; but, instead, the tyler was elaborately got up as "The Grand Turk!" In the absence of whiskers, which Nature seems to have denied him, and which he bitterly complained could not be obtained in Edinburgh either for love or money; this Scotch "Grand Turk" had his face blackened in a most absurd manner with burned cork. The principal portion of his dress consisted of a blue tunic and white trousers. He wore a turban, surmounted by a large white feather; a silver crescent adorned the side of his headdress, and in his hand he carried an Andrea Ferrara, the age of which was not known by any member of the lodge. The tyler of the lodge from Biggar wore a blue overcoat and a cocked hat, and was by no means a bad representation of Mr. Bumble as sketched by Mr. Dickens. From Auchterarder we had something of historical interest. The tyler bore the huge double-handed sword which Sir John de Grahame is said to have wielded on the disastrous battle-field of Falkirk. Although seven inches have been taken from the length of this terrible weapon since it became the property of the lodge, the blade yet measures four feet seven inches, and the handle one foot six inches. It was presented to the lodge in 1791 by Gillespie Grahame of Orthal (a lineal descendant of Sir John), who was then Grand Master of the lodge. The Stirling Lodge attracted particular attention. The tyler, a "burly chiel," was dressed in Highland costume, and carried a double handed sword, which was actually found on the field of Bannockburn more than a century ago. It is preserved as a relic by this ancient lodge, whose charter was granted by King David of "pious memory." This ponderous weapon was presented to the lodge by Sir Henry Seaton of Touch, who in 1720, when he discovered it, was Worshipful Grand Master of the Stirling Lodge. The Thistle and Rose Lodge from Stevenson, was headed by a tyler attired in a long green baize coat, nearly touching the ground, with a broad collar. On his head he wore a 42nd Highland bonnet, with a great rosette, and his pigmy figure looked more diminutive from the ridiculous costume in which it was clad. The Dunkeld Lodge, No. 14, can boast of having brought a splendid specimen of a Highlander to Edinburgh. The tyler of the lodge, who we believe is upwards of eighty years old, was clad in the "Garb of old Gaul," and his burly frame suggested what a terrible fellow he would be to meet in a Highland raid. But the lodges were all "topped" by the tyler of lodge No. 400, from Burntisland, who were headed by a young man of sallow complexion, at least six feet six inches high—a Saul among his brethren—dressed in imitation of a Chinese giant. He looked his part to a nicety; and but for the fact that his pig-tail was of a darker hue than his natural hair; one might have imagined that the Masons had impressed Chang-Chang for the purpose of taking part in the procession. The tyler of lodge No. 17—Ancient Brazen, Linlithgow—carried an Andrea Ferrara, said to have been used at the second battle of Falkirk, in the year 1746. It is nicked from hilt to point with a number of marks. The tyler of the Roman Eagle Lodge, Edinburgh, who was attired in a complete suit of armour, and mounted on horseback, attracted a great deal of attention. In connection with the Edinburgh Defensive Band, there was exhibited the original flag, said to be 108 years old. The Defensive Band, composed of the merchants of Edinburgh, was formed in the year 1786. The tyler was dressed in the uniform the merchants wore at that time, and he carried a firelock, which last saw active service when the Defensive Band marched to Leith to meet Paul Jones, who, fortunately, was prevented by contrary winds from getting further up the Firth than Inchkeith. Subsequent to the period referred to the merchants formed themselves into the Edinburgh Defensive Band of Freemasons. The Edinburgh Journeyman Lodge displayed amongst other flags and banners the ancient "Blue Blanket," referred to elsewhere. Near the rear of the procession were several representatives of the Mother Kilwinning Lodge, No. 0, who are possessed of many ancient relics, but who only brought with them, on account of the great distance they had to travel, a sword with an ivory handle, gilt with gold, and an ancient flag. It would be observed by many that a great number of the lodges had the word "Kilwinning" inscribed on their flags, and as it is not generally known, it may be stated that Kilwinning being the presumed birth-place of Masonry in Scotland, younger lodges assume "Kilwinning" in addition to their distinctive title. The Kilwinning Lodge is entitled to take rank next to the Grand Lodge.

The corner stone having been laid with the usual ceremonies, the Prince made an address, in which he expressed his great gratification at the enthusiastic reception he had met with and the high honor that had been conferred upon him in being made Patron of the Craft in Scotland. A number of Masonic banquets took place in the evening.

The Grand Lodge of California has adopted a resolution condemning in strong terms the Government of Spain, and members of the Catholic Church in Cuba, for the butchery of Masons. It also repealed the decree forbidding subordinate lodges to bury the remains of brethren who commit suicide.

A meeting of the Mount Carmel Sanctuary and Commandery No. 1 of Knights of the Holy Sepulchre, was convened by the M. E. Commander on the 30th August for the purpose of conferring the orders upon Sir Knt. Samuel B. Harman, Mayor of Toronto. Bro. Knt. Harman was subsequently commissioned as Seneschal of Canada.

The Grand Master of the Grand Orient in Italy, has issued a circular letter, stating that as the Italian Government had taken possession of Rome, the Grand Orient of Masonry in Italy had decided to establish itself therein, and that the transfer of location from Florence to Rome would shortly take place.

JURISPRUDENCE.

QUESTION.—At a regular meeting, a petition is received and a committee appointed thereon, to report at their next regular meeting. The secretary fails to notify the members that the ballot would be passed for the candidate. Can the committee legally report.

ANSWER.—Certainly. But the ballot cannot be passed until all the members are notified as required by the Book of Constitution.

QUESTION.—Can a Royal Arch Mason wear his R. A. jewels in a Blue Lodge?

ANSWER.—Yes. The Constitution of Grand Lodge recognizes the Royal Arch as belonging to Ancient Craft Masonry (vide the Articles of Union in 1813) and all jewels pertaining to the order, as conferred under a chapter warrant, can be constitutionally worn in a Blue Lodge.

QUESTION.—A brother after receiving the three degrees requests that his certificate be sent to a certain address which is done—and it miscarries. Subsequently he joins a Lodge working under the jurisdiction of the Grand Lodge of Quebec, before asking for his dimit from his mother Lodge. Can he compel the Lodge from which he seceded to furnish him with a duplicate certificate, and should his dimit be granted under the circumstances?

ANSWER.—To the first question, No. To the second, yes, if no charges against him, are before the Lodge.

At Rest.

DIED.—At his residence, near Franccston, on the 12th September, Brother John Collingwood, Sen.

Deceased was widely known and justly esteemed for his many good qualities, and his loss is deeply deplored by a large circle of friends. The members of Lebanon Forest Lodge, No. 133, (which the late Bro. Collingwood assisted in founding, and of which he continued to the period of his death, an honored member,) attended his funeral and consigned his body to its last resting place with masonic ceremonies. On the return of the brethren to the lodge-room, the following resolution was unanimously adopted: "*Resolved*, That whereas it has pleased the Great Architect of the Universe in his infinite wisdom, to remove our late lamented and respected brother from amongst us, and deeply sensible of the loss we have sustained, we feel at the same time that it is our duty and our privilege to tender our heartfelt sympathy and condolence to the bereaved family of our departed brother."