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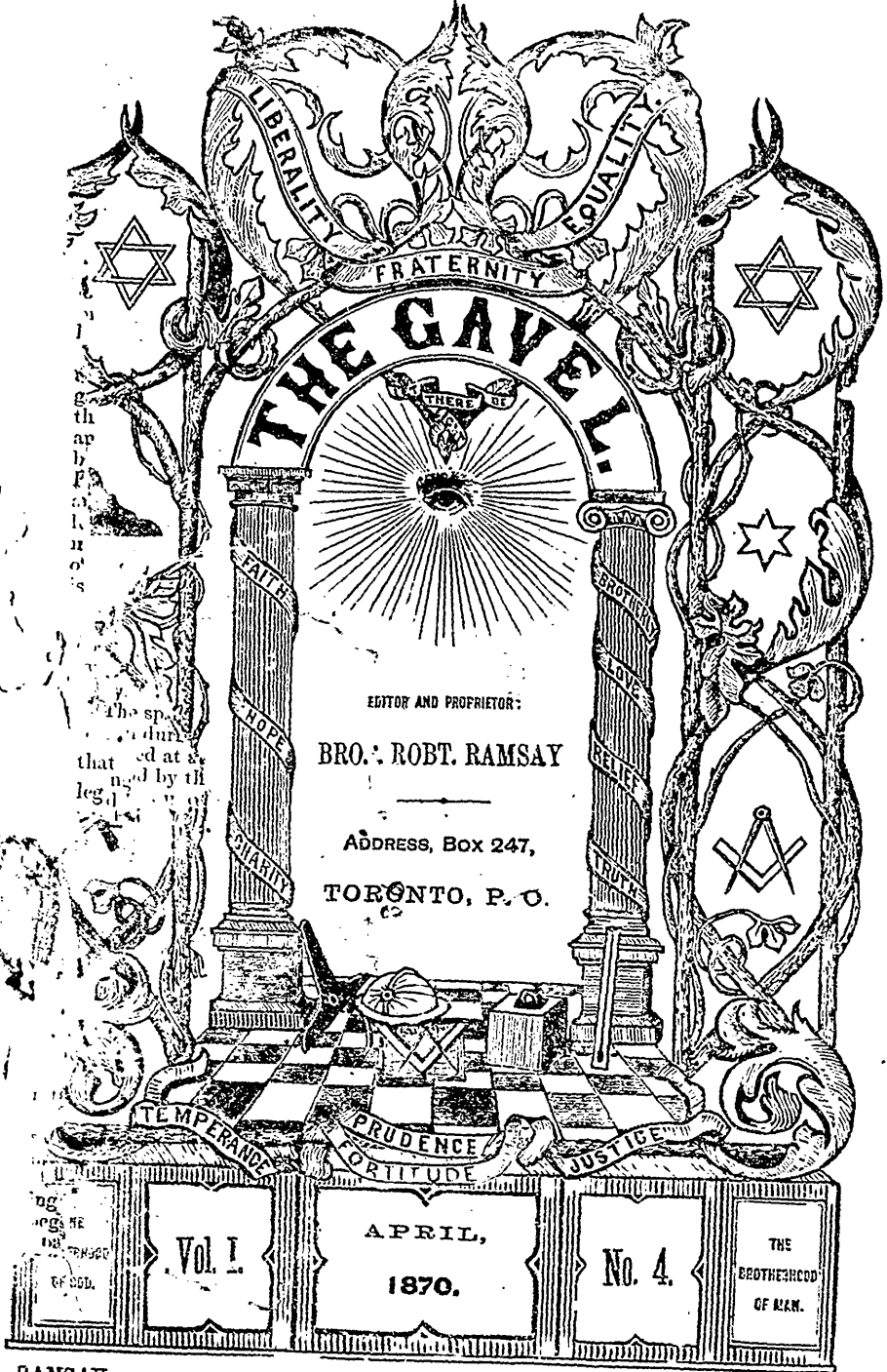
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Published on the first of
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{ Price \$1.50 per Annum.

VOL. I.

TORONTO, APRIL, 1870.

No. 4.

TAKEN FROM LIFE.

BY THE AUTHOR OF “LADY AUDLEY’S SECRET.”

“You wouldn’t think it, to look at her now, sir,” said the old clown, as he took the ashes out of his blackened clay, “but madam was once as handsome a woman as you’d see for many a long day. It was an accident that spoilt her beauty.”

The speaker was attached to a little equestrian company with which I had been during a summer day’s pedestrianism in Warwickshire. The troupe was quartered at a roadside inn, where I was dawdling over my simple mid-day dinner, and by the time I had smoked my cigar in his companionship, the clown had fallen upon a footing of perfect friendliness.

I had not been a little struck by the woman of whom he spoke. She was tall and slim, and had something of a foreign look, as I thought. Her face was especially remarkable for the painful impression which it gave to a stranger. It was the face of a woman who had undergone some great terror. The sickly paleness of the skin was made conspicuous by the hectic brightness of the large eyes, and on one cheek was a scar—the mark of some deadly hurt inflicted some years ago.

My new friend and I had strolled a little way from the inn, where the rest of the company were still occupied with their frugal dinner. A stretch of grass common lay before us, and seemed to invite a ramble. The clown filled my pipe, and walked on meditatively. I took out another cigar.

“Was it a fall from horseback that gave her that scar?” I asked.

“A fall from horseback! Madame Delavanti! No, sir, that seam on her forehead was made by the claws of a tiger. It’s rather a curious sort of story, but don’t mind telling it, if you’d like to hear it; but for the Lord’s sake let her know I’ve been talking of her, if you should happen to scrape acquaintance with her when you go back to the inn.”

“Does she such a dislike to being talked about?”

“Rather think she has. You see she’s not quite right in the upper story, but she rides beautifully, and doesn’t know what fear means. You’d believe how handsome she looks at night when she’s dressed for the theatre. Her face lights up almost as well as it used to do ten years ago, before

she had the accident. Ah, she was handsome in those days, and used to be run after by all the gentlemen like mad. But she never was a bad lot, never—wild and self-willed, but never a wicked woman, as I'll stake my life. I've been her friend through thick and thin, when she needed a friend, and I've understood her better than others.

She was only twelve years old when first she came to us with her father, a noted lion-tamer. He was a man that drank hard now and then, and was very severe with her at such times; but she always had a brave spirit, and I never knew her to quail before him or before the beasts. She used to take her share in all the old man's performances, and when he died, and the lions were sold off, our proprietor kept a tiger for her to perform with. He was the cleverest of all the animals, but a queer temper, and it needed a spirit like Caroline Delavanti's to face him. She rode in the circus, as well as performing with the tiger, and she was altogether the most valuable member of the company, and was very well paid for her work. She was eighteen when her father died, and within a year of his death, she married Joseph Waylie, our scene-painter.

I was rather surprised at this marriage, for I fancied Caroline might have done better. Joe was thirty-five, if he was a day—a pale, sandy-haired fellow, not much to look at, and by no means a genius. But he was awfully fond of Caroline. He had followed her about like a dog ever since she came among us, and I thought she married him more out of pity than love. I told her so one day; but she only laughed, and said,

“He's too good for me, Mr. Waters, that's the truth. I don't deserve to be loved as he loves me.”

The newly-married couple did indeed seem to be very happy together. It was a treat to see Joe stand at the wing and watch his wife through her performances, ready to put a shawl over her pretty white shoulders when she was done, or to throw himself between her, and the tiger in case of mischief. He treated him in a pretty patronizing sort of way, as if he had been ever so much younger than her instead of twelve years her senior. She used to stand up on tiptoe and kiss him before all the company sometimes at rehearsal, much to his delight. He worked like a slave in the hope of improving his position as a scene-painter, and he thought nothing too good for his beautiful young wife. They had very comfortable lodgings about half a mile from the manufacturing town where we were stationed for the winter months, and lived as simple folks need live.

Our manager was proprietor of a second theatre, at a seaport town about ten miles away from the place where we were stationed; and when pantomime was coming on, poor Joseph Waylie was ordered off to paint the scenery for the other theatre, much to his grief, as his work was likely to keep him a month or six weeks away from his wife. It was their first parting, and the husband parted with it deeply. He left Caroline to the care of an old woman who took the most of her time and who professed a very warm attachment for Mrs. Waylie, or Madame Delavanti, as she was called in the bills.

Joseph had not been gone much more than a week, when I began to take notice of a young officer, who was in front every evening, and who watched Caroline's performance with evident admiration. I saw him one night in very close conversation with Mrs. Muggleton, the money-taker, and was not overlong before I heard Madame Delavanti's name mentioned, in the course of their conversation. On the next night I found him loitering about the stage door, and I saw a very handsome man, and I could not avoid taking notice of him. I found that his name was Jocelyn, and that he was a captain in the army, and then stationed in the town. He was the only son of a wealthy man, and was well-to-do, and had plenty of money to throw about.

I had finished my performance earlier than usual one night, soon after ten, and was waiting for a friend, at the stage door, when Captain Jocelyn came out the dark by-street, smoking his cigar, and evidently waiting for some one. I fell back into the shadow of the door and waited, feeling pretty sure that he was on the watch for Caroline. I was right. She came out presently after me, and he put his hand under his arm, as if it were quite a usual thing for

to be her escort. I followed them at a little distance, as they walked off, and waited till I saw Joe's wife safe within her own door. The captain detained her on the door-step, talking for a few minutes, and would have fain kept him there longer, but she dismissed him, with that pretty imperious way she had with all of us at times.

Now, as a very old friend of Caroline's, I wasn't going to stand this sort of thing; so I taxed her with it plainly next day, and told her no good could come of any acquaintance between her and Captain Jocelyn.

"And no harm need come of it either, you silly old fellow," she said. "I've been used to that sort of attention all my life. There's nothing but the most innocent flirtation between us."

"What would Joe think of such an innocent flirtation, Caroline?" I asked.

"Joe must learn to put up with such things," she answered, "as long as I do my duty to him. I can't live without excitement and admiration, and that sort of thing. Joe ought to know that as well as I do."

"I should have thought the tiger and the horses would have given you enough excitement, Caroline," I said, "without running into worse dangers than the risk of your life."

"But they don't give me half enough excitement," she answered; and then she took out a little watch, in a jewelled case, and looked at it, and then at me, half-boastful, half-anxious way.

"Why, what a pretty watch, Carry!" said I. "Is that a present from Joe?"

"As if you didn't know better than that!" she said. "Country scene-painters can't afford to buy diamond watches for their wives, Mr. Waters."

I tried to lecture her, but she laughed off my reproaches; and I saw her one night with a bracelet on her arm which I knew must be another gift from the captain. He was in a stage-box, and threw her a bouquet of choice flowers over her scene with the tiger. It was the prettiest sight in the world to see her pick up the flowers and offer them to the grim-looking animal to smell, and then snatch them away with a laugh, and retire, curtsying to the audience, and glancing coquettishly towards the box where her admirer sat applauding her.

Three weeks went by like this, the captain in front every night. I kept a watch upon the pair, for I thought that, however she might carry on her flirtation, Joe's wife was true at heart, and would not do him any deliberate wrong.

She was very young and very wilful, but I fancied my influence would be of some use in any desperate emergency. So I kept an eye upon her and her admirer, and there was rarely a night that I did not see the captain's carriage turned upon the door of Mrs. Waylie's lodgings before I went home to my supper.

Joe was not expected home for another week, and the regiment was to leave town in a couple of days. Caroline told me this one morning with evident pleasure, and I was overjoyed to find she did not really care for Captain Jocelyn.

"Not a bit, you silly old man," she said; "I like his admiration, and I like his presents, but I know there's no one in the world worth Joe. I'm very glad the regiment will be gone when Joe comes back. I shall have had my bit of fun, you know, and I shall tell Joe all about it; and as Captain Jocelyn will be gone to the other end of the world, he can't object to the presents—minutes offered to my genius, as the Captain says in his notes."

I felt by no means sure that Joseph Waylie would consent to his wife's retaining these tributes, and I told her as much.

"O, nonsense," she said, "I can do what I like with Joe. He'll be quite satisfied when he sees Captain Jocelyn's respectful letters. I could'n't part with my darling little watch for the world."

When I went to the theatre next night, I found the Captain standing talking to Caroline just inside the stage door. He seemed very earnest, and was

trying to persuade her to do something which she said was impossible. It was his last night in the town, you see, and I have very little doubt that he was asking her to run away with him—for I believe the man was over head and ears in love with her—and that she was putting him off in her laughing, coquettish way.

"I won't take your answer now," he said very seriously. "I shall wait for you at the door to-night. You can't mean to break my heart, Caroline; the answer must be yes."

She broke away from him hurriedly. "Hark," she said, "there's the overture; and in half an hour I must be upon the stage."

I passed the captain in the dark passage, and a few paces farther on passed some one else whose face I could not see, but whose short, hurried breathing, sounded like that of a person who had been running. We brushed against one another as we passed, but the man took no notice of me.

Half an hour, afterwards, I was lounging in a corner of the ring while Caroline went through her performances with the tiger. Captain Jocelyn was in his usual place, with a bouquet in his hand. It was New Year's night, and the house was very full. I had been looking all round for some time, when I was startled by the sight of a face in the pit. It was Joseph Waylie's face—ash-pale and fixed as death—a face that meant mischief.

"He has heard something against his wife," I thought, "I'll run around to him directly I can get out of the ring, and make matters square. Some coffee-sounding scandal-monger has got hold of him, and has been poisoning his mind about Caroline and the Captain." I knew there had been a good deal of talk in the theatre about the two—talk which I had done my best to put down.

Captain Jocelyn threw his bouquet, which was received with a courteous smile, and a bright upward glance that seemed to express profound delight. I knew that this was mere stage play; but how must it have looked to the jealous man, glaring with fixed eyes from his place at the back of the pit! I turned to look at him as the curtain fell upon the stage, but he was gone. He was gone round to speak to his wife, no doubt. I left the ring immediately, and went to prepare her for the interview, and if needful, to stand between her and her husband's anger.

I found her at the wing, trifling with her bouquet in an absent way.

"Have you seen Joe," I asked.

"No," she answered. "He hasn't come back, has he? I didn't expect to see him for a week."

"I know, my dear; but he was in front just now, looking as pale as a ghost. I'm afraid some one has been talking to him about you."

She looked rather frightened when I said this.

"They can't say any harm of me, if they speak the truth," she said. "I wonder Joe didn't come straight to me though, instead of going to the theatre and the house."

We were both wanted in the ring. I helped Caroline through her evening performance, and saw that she was a little nervous and anxious about Joe's return. She did not favor the captain with many more smiles that evening, she told me to be ready for her at the stage-door ten minutes before the performance was over.

"I want to give Captain Jocelyn the slip," she said; "but I dare say he will come to me before I'm ready."

Joe did not appear, however, and she went home with me. I met the captain on my way back, and he asked me if I had been seeing Mrs. Jocelyn home. I told him yes, and that her husband had come home. Joe had not arrived at the lodgings, however, when Caroline went in, and I returned to the theatre to look for him. The stage door was shut when I went back, so I supposed that Joe had gone home by another way, or was out drinking. I went to bed that night very uneasy in my mind about Caroline and her husband.

There was an early rehearsal of a new interlude next morning, and Caroline came into the theatre five minutes after I got there. She looked pale and ill. Her husband had not been home.

"I think it must have been a mistake of yours about Joe," she said to me. "I don't think it could have been him you saw in the pit last night."

"I saw him as surely as I see you at this moment, my dear," I answered. "There's no possibility of a mistake. Joe came back last night, and I saw him in the pit while you were on with the tiger."

This time she looked really frightened. She put her hand to her heart and began to tremble.

"Why didn't he come to me?" she cried, "and where did he hide himself last night?"

"I'm afraid he must have gone out upon the drink, my dear."

"Joe never drinks," she answered.

While she stood looking at me with that scared, pale face, one of our young men came running towards us.

"You're wanted, Waters," he said shortly.

"Where?"

"Upstairs in the painting-room."

"Joe's room!" cried Caroline. "Then he has come back. I'll go with you."

She was following me as I crossed the stage, but the young man tried to stop her.

"You'd better not come just yet, Mrs. Waylie," he said in a hurried way that was strange to him. "It's only Waters that's wanted on a matter of business." And then, as Caroline followed close upon us, he took hold of my arm and whispered,

"Don't let her come."

I tried to keep her back, but it was no use.

"I know it's my husband who wants you," she said. "They've been saying mischief about me. You shan't keep me away from him."

We were on the narrow stairs leading to the painting-room by this time. I couldn't keep Caroline off. She pushed past both of us, and into the room before we could stop her.

"Served her right," muttered my companion. "It's all her doing."

I heard her scream as I came to the door. There was a little crowd in the painting-room round a quiet figure lying on a bench, and there was a ghastly pool of blood upon the floor. Joseph Waylie had cut his throat.

"He must have done it last night," said the manager. "There's a letter for his wife on the table yonder. Is that you, Mrs. Waylie? A bad business, isn't it? Poor Joseph!"

Caroline knelt down by the side of the bench, and stopped there on her knees as still as death, till the room was clear of all but me.

"They think I deserve this, Waters," she said, lifting her white face from the dead man's shoulder, where she had hidden it; "but I meant no harm. I found the letter."

"You'd better wait a bit, my dear," I said.

"No, no; give it to me at once, please."

I gave her the letter. It was very short. The scene-painter had come back to the theatre in time to hear some portion of that interview between Captain Jocelyn and his wife. He evidently had believed her much more guilty than she was.

"I think you must know how I loved you, Caroline," he wrote; "I can't live with the knowledge that you've been false to me."

Of course there was an inquest. We worked it so that the jury gave a verdict of temporary insanity, and poor Joe was buried decently in the cemetery outside the town. Caroline sold the watch and the bracelet that Captain Jocelyn had given her, in order to pay her husband's funeral. She was very quiet, and went on with the performances as usual a week after Joe's death, but I could see a great change in her. The rest of the company were very hard upon her as I thought, blaming her for her husband's death, and she was under a cloud as it were; but she looked as handsome as ever, and went through all her performances in the old daring way. I am sure, though, she was grieved sincerely for Joe's death, and that she had never meant to do him wrong.

We travelled all through the next summer, and late in November went to Homersleigh. Caroline had seemed happier while we were away, I thought, and when we were going back, she confessed as much to me.

"I've got a kind of dread at seeing that place again," she said; "I'm always dreaming of the painting-room as it looked that January morning with the cold light streaming in upon that dreadful figure on the bench. The room's scarcely been out of my dreams one night since I've been away from Homersleigh; and now I dread going back as if—as if he was shut up there."

The room was not a particularly convenient one, and had been used for lumber after Joe's death. The man who came after him didn't care to paint there by himself all day long. On the first morning of our return, Caroline went up and looked in at the dusty stage furniture and broken properties. I met her coming away from the room.

"O, Mr. Waters," she said to me with real feeling, "if he had only waited to hear me speak for myself! They all think I deserve what happened, and perhaps I did, as far as it was a punishment for my frivolity; but Joe didn't deserve such a fate. I know it was their malicious talk that did the mischief."

I fancied after this that her look changed for the worse, and that she had a kind of nervous way in going through her equestrian performances, as if there was a fever upon her. I couldn't judge so well how she went through the tiger act, as I was never on the stage with her, but the orute seemed as submissive as ever. On the last day of the year she asked our manager to let her off for the next night.

"It's the anniversary of my husband's death," she said.

"I didn't know you were so precious fond of him," he answered with a sneer. "No, Mrs. Waylie, we can't afford to dispense with your services to-morrow night. The tiger act is one of our strong features with the gallery, and I expect a full house for New Year's night."

She begged him very hard to let her off, but it was no use. There was no rehearsal on New Year's morning, and she went to the little cemetery where Joe was buried a three miles walk in the cold and rain. In the evening, when she came to the wing her eyes were brighter than usual, and she shivered a good deal, more than I liked to see.

"I think I must have caught cold in the cemetery to-day," she said to me when I noticed this. "I wish I could have kept this night sacred—this one night—to my husband's memory. He has been in my mind so much to-day."

She went on, and I stood at the wing watching her. The audience applauded vociferously, but she did not make her accustomed curtsey; and she went about her work in a listless way that was very different from her usual spirited manner. The animal seemed to know this, and when she had got about half through her tricks with him, he began to respond to her command in a sullen, unwilling manner that I didn't like. This made her angry, and she used light whip more freely than usual.

One of the tiger's concluding tricks was a leap through a garland of flowers which Carloline held for him. She was kneeling in the centre of the stage with this garland in her hands, ready for the animal's spring when her eyes wandered to the front of the house, and she rose suddenly with a shrill scream, and her arms outstretched wildly. Whether the sulky brute thought that she was going to strike him or not, I don't know; but he sprang savagely at her, she rose, and in the next moment she was lying on the ground helpless, the audience screaming with terror. I rushed upon the stage with half-a-dozen others, and we had the brute muzzled and roped in a few breathless moments, but not before he had torn Carloline's cheek and shoulder with his claws. She was insensible when we carried her off the stage, she was confined to her bed three months after the accident with brain-fever. When she came among us again, she had lost every vestige of colour, and her face had that set look which you must have observed just now.

"The fright of her encounter with the tiger gave her that look," I said; "I don't much wonder at it."

"Not a bit of it," answered the clown. "That's the curious part of the story. She didn't think anything of her skirmish with the tiger, though it quite spoilt her beauty. What frightened her was the sight of her husband sitting in the pit, as he had sat there a year before, on the night of his death."

Of course you'll say it was a delusion, and so say I. But she declares she saw him sitting amongst the crowd—amongst them, and yet not one of them, somehow with a sort of ghastly light upon his face that marked him out from the rest. It was the sight of him that made her drop her garland, give that scream and rush that frightened the tiger. You see she had been brooding upon his death for a long time, and no doubt she conjured up his image out of her own brain, as it were. She's never been quite the same since that fever; but she has plenty of pluck, and there's scarcely anything she can't do now with Baber the tiger, and I think she's fonder of him than of any human creature, in spite of the scar on her cheek.—*Keystone.*

THE GIBRALTAR CAVERNS.—Few who visit Gibraltar know that the famous rock, now covered with human beings, diversified by streets, villas and shady highways, bears intrinsic evidence of having at no very remote geological epoch been the abode of herds of elephants, rhinoceroses, wild horses, ibexes, leopards and many other wild animals. Again, when wandering along its world-renowned galleries, among the great guns that guard the doorway of the Mediterranean, there may be a few aware that their wonders are surpassed in point of interest and grandeur by some remarkable natural caverns and tunnels in their neighborhood. Among the most remarkable are the famous St. Michael, Martin's, Fig Tree, and Genista caverns, situated at various levels between one hundred and seven hundred feet above the sea. The origin of these underground hollows is apparent. Occasioned in the first place by violent subterranean movements, they were subsequently opened out by the waves prior to the upheaval of this portion of the peninsula. So plentiful are they that it would seem there is scarcely a portion of the rock that is not traversed either by hollow fissures or caverns filled up with soil. Some of the largest descend from the surface in the form of great gaping rents; others proceed horizontally. In all we find chambers often fantastically ornamented by magnificent pillars of stalactite, which, in the less crystalline state known as stalagmite, covers the floors. Breaking through the latter, other and deeper chambers are discovered, and so on, forming a series of cavities where the antiquarian and geologist meet with features of great interest in connection with the ancient human and occupants of this little fragment of Spain. Vast quantities of human remains have been discovered in the deposits of the upper chambers, which are evidently used as sepulchres. Along with the above were finely polished axes and knives of stone, fish-hooks of bone, and pottery, besides abundance of bones of sheep, oxen, rabbits, birds, and fishes, together with shells of edible marine and land mollusks. A fragment of a two-edged metal sword and a few copper ornaments were likewise met with on one occasion in the upper chambers. In the hands of the ethnologist and archaeologist, these remains furnish evidences of a race of human beings of rather small stature and meagre muscular developments, but, chronologically speaking, not by any means of a low intellectual type. Moreover, although their sojourn on the rock must have been prior to the historical epoch, yet in point of civilization they were evidently superior to many savage races now occupying Central Africa, as testified by the artistic skill displayed on many of the articles, and the fact of possessing domesticated animals. The presence of stone implements and animals along with the human remains, was doubtless in connection with the funeral rites, as no indication is presented of the caves having been inhabited by human beings.

INFIDELITY.—Frankly do I confess that I have found many before whose virtues I bow down ashamed of my errors, though they were not guarded and supported by my belief. But I never met with one such who did not own that while he would not have been worse, he would have been happier could he have believed.—*Bulwer.*

THE FRUITS OF MASONRY.

What are the fruits of Masonry? It has often been effectual to save life and property; it has often relieved distress; it constantly enlightens the ignorant; it daily wipes rivers of tears from the eye of suffering; it has often reconciled the most jarring interests; it has converted the bitterest foes into the dearest friends; it has bound up the broken-hearted, and let the captive go free. And what shall I say more? When the sword, the axe, or the fagot has been prepared to bring quick destruction on the intended victim, it has interposed and saved him. When a certain noble prince had been condemned to die, and a bright Damascus blade was already raised high in the hand of a Numidian giant, one single word brought that powerful Numidian to his knees beside the intended victim, and the sword fell harmless at his feet; the Numidian embraced him as a brother, became his deliverer, shared his dangers and protected him until he landed safely on the shores of his native Sicily. What delivered old Gen. Putnam, when taken captive by savage Indians, and already bound strong and fast—with fagots and wood piled around him, and the flaming torch raised on high, ready to throw into the fatal pile? One simple, mystic word and sign brought deliverance to that noble veteran. In the late war with Mexico, when a widow's only son and hope had been taken prisoner by Santa Anna and condemned to be shot, what mystic power aided and protected that feeble and almost hopeless mother? First, to Washington city, then to the President of the United States and Secretary of War, then to New Orleans, then to the seat of war, and from thence to the Mexican army, and from that to the presence of Gen. Santa Anna, where she arrived only a few hours before the only son and hope was to be shot. What mystic power stayed that execution, and not only saved and liberated her son, but sent them back in peace, with plenty, to their native home? That noble matron and true mother was a Mason's wife, and a daughter of Jericho. These are some of the fruits of Masonry, and a thousand instances more of a similar kind might be named.—*Nat. Freemason.*

PROFESSOR PUMPELLY, in his "Travels Across America and Asia," describes as follows, the fashions of Honolulu: "The costume introduced by the missionaries, nearly fifty years ago, is still the dress of the native women—consists of long skirts, high waists, immense coal-scuttle bonnets, and, a entirely no under-clothing. The effect was laughable, as we met troops of young girls mounted astride of ponies, and dressed in the costume of our grandmothers' portraits, chattering and laughing gaily as they cantered along, the bright-coloured dresses fluttering in the wind, and scarcely concealing their well-rounded forms. It was not without much difficulty that the missionaries succeeded in making these children of Nature adopt any dress whatever, even for decent attendance at church. Even now, I have been told, on some of the islands the people bring on Sunday all their clothing in a bundle to the door of the church, where they dress, and after service doffing their costume, carry it homeward under their arms."

FREEMASONRY deals fearlessly with the universal unsoundness in social justice, which makes distinctions so marked and iniquitous between vice and crime—between the corrupting habits and the violent act—which touches with the lightest twig the former, and with the ponderous axe the latter. It deals not so harshly with the starveling, stealing a roll in despair, as with the man who spends one apprenticeship from youth to old age in vice, and who demoralizes his kind, although he may be surrounded with the adulation of the so-called virtuous and religious, constituting our modern world.

The Freemason should have a deep love of truth. He should seek rather after the True than the New, affecting no system, school nor party, and having nothing to do with Masonic inventions, or with those convulsions and distortions which belong not to vigor and health, but to the epilepsy and disease of our fraternity.

ONLY A YEAR.

In Memoriam.—FEBRUARY 20, 1869-'70.

One year ago a woman's voice,
A clear blue eye,
And shimmering locks of soft, fair hair—
Too fair to die.

Only a year. No voice, no smile,
No glance of eye ;
No shimmering locks of soft, fair hair—
Fair, but to die !

One year ago, what loves, what schemes,
Far into life ;
What joyous hopes, what high resolves,
What generous strife !

The silent picture on the wall,
The burial stone,
Of all that beauty, life, and joy,
Remain alone.

One year, one year, one little year,
And so much gone ;
And yet the even flow of life
Moves calmly on !

The grave grows green, the flowers bloom fair,
Above that head ;
No sorrowing tint of leaf or sprig
Says *she* is dead !

No pause nor hush of merry birds
That sing above,
Tells us how, coldly, sleeps below,
The form we love.

Where hast thou been this year, beloved ?
What hast thou seen ?
What vistas fair, what glorious life ?
Where hast thou been ?

The veil ! the veil ! so thin, so strong,
'Twixt thee and me—
The mystic veil ! When shall it fall,
That I my see ?

Not dead, not sleeping, not e'en gone,
But present still,
And waiting for the coming hour—
The good Lord's will !

Lord of the living—of the dead—
Our Saviour dear—
We lay, in silence, at thy feet
This sad, sad year.

[NOTE.—We quote the above beautiful lines from the "American Free-mason," and at the same time would take the opportunity of expressing to our

friend, the able editor, Bro. Brennan, our sympathy with him in this hour of the anniversary of the death of one he so dearly loved, and whose memory he cherishes with such a sacred attachment. Let him, however, but remember his own words in the last verse but one, and he will find that from the bright realms above there is one who smiles upon him as he plods and labors at his wearisome task, and who anxiously awaits to welcome him at "the coming hour."—ED. GAVEL.]

WE should be very chary of keeping ripe fruit in our sitting-rooms, and especially beware of laying it about a sick chamber for any length of time. That complaint which some people make about a faint sensation in the presence of fruit is not fanciful: they may be really affected by it. For two continental chemists have shown that, from the moment of plucking, apples, cherries, currants, and other fruits, are subject to incessant transformation. At first, they absorb oxygen, thus robbing the surrounding air of its vital elements; then they evolve carbonic acid, and this in far greater volume than the purer gas is absorbed, so that we have poison given us in the place of pure air, with compound interest. The temperature of the room affects the rate of change; warmth, as might have been expected, accelerating it.

A SILESIA paper gives the following anecdote of Count Bismarck:—"The peasants on the Count's estate had got into the bad habit of working on Sundays. The Count heard of it, and wrote to his bailiff, "There must be an end to that." The bailiff answered, "The people are not to blame. Six days, from morning to evening, they have to work on the estate, and yet they have their own bit of land to look after, and so they have only Sunday left to do it in." But the Count will not listen to such excuses, and writes back, "From this time forward a new order is to be introduced. When my people have land, and their corn is ripe, they are to begin with their own first." The bailiff informs the peasants of the Count's commands, and adds, "But now, no more work on Sundays." The result is, that the peasants say to each other, "The master shall not lose a farthing by caring for us first, so let us work with a will," and they do it, too. Never was the work done so well and so rapidly, and the bailiff could write to the Count a few days afterwards, "That was a capital hit, and nobody has had more advantage from it than we. It was all finished in the twinkling of an eye."

FIRST LOVE.—It is one of the oddest points of difference between man and woman that woman has no first love. The long alphabet of her affections is without any distinct end or beginning; she mounted by insensible gradations from dolls and kittens and pet brothers, to the zenith of passion through pet brothers to tabby cats. There is no such event as a first kiss forms in a boy's life, to mark for woman the transition from girlhood to the sudden maturity of passion; she has been kissing and purring, and fondling and petting, from her cradle, and she will net and fondle, and purr and kiss, to the grave. Love, in the technical sense of the word, is with her little more than an intensifying of her ordinary life. There is no new picture, but the colors are for a little while heightened and the tone raised. Presently the vividness of color will fade again, and the cool grays lower the tone, and the passion of life will have died away. But there will be no definite moment at which one could fairly say that love came or went.

THE prayer which Socrates taught his disciple Alcibiades, deserves a place in the devotion of every Christian: "That he should beseech the Supreme God to give him what was good for him, though he should not ask it, and to withhold from him what would be hurtful, though he should be so foolish as to pray for it."

THE GAVEL.

TORONTO, APRIL, 1870.

OUR AMERICAN EXCHANGES AND THE G.: L.: OF QUEBEC.

We last month quoted from the *Masonic Token* an article favoring the recognition of the G.: L.: of Quebec. This month, if our space permitted, we might quote many more. True, that eminent but Quixotic Sir Knight, our friend the editor of the *St. Louis Freemason*, is opposed to the recognition, but on the other hand we find Bro.: Brennan, of the *American Freemason*, advocating the claims of the G.: L.: of Quebec; the *Masonic Monthly* of Boston takes an equally strong stand; Past Grand Master Holmes, through the columns of the *N. Y. Dispatch*, says: "the right, then, of the Lodges located in the Province of Quebec to establish a Grand Lodge for themselves, appears to us clear and indisputable," but after naming certain requisite preliminaries, TO ALL OF WHICH WE MAINTAIN "OUR QUEBEC BRETHREN" DID IN DUE FORM ATTEND, he most inconsistently adds, "The formation of the body styling itself the Grand Lodge of Quebec, had none of those essential requisites." We doubt not, however, that our learned brother (whom we regret to say while we write lies upon a bed of sickness, from which he may never rise to again exert his powerful influence among the Craft of the Empire State—God grant that he may); we say we doubt not that if spared, he will on reviewing the subject, admit the regularity and legality of that which now, from an evident want of knowledge of the facts, he condemns. We come now to the *Freemasons' Monthly Magazine*, edited by the celebrated Masonic jurist, R.: W.: Bro.: Chas. W. Moore, in fact, we may call it the organ of that most conservative Grand Lodge, viz., the Grand Lodge of Massachusetts. We confess to our astonishment we find him uttering no uncertain sound relative to this all-important topic. In an able article on "The Schism in Canada," he reviews the formation of our own Grand Lodge, the history of the confederation of the Provinces, and equally advises the brethren of Ontario to view the matter calmly, and act justly towards all parties. So mote it be! In the Masonic Departments of the *N. Y. New World* and *Albion*, the claims of the G.: L.: of Quebec are brought to the notice of the Craft in argumentative treatises upon the subject, while our illustrious brother and friend Ill.: Bro.: G. F. Tisdale, 33°, one of the ablest Masonic writers in America, boldly advocates, through the Masonic department of *Pomeroy's Democrat*, of which he is editor, the rights of the Grand Lodge of Quebec to fraternal recognition. The *Trowel*, we understand, has not yet expressed itself, while the *Keystone*,

judging from the *courteous* criticism with which it favors the GAVEL, will continue to oppose recognition. Our other exchanges are not yet received.

Now, in all candor, we ask our brethren of Ontario, if we are to be the last to act with JUSTICE towards OUR OWN BRETHREN? Ought we not to hold out the olive branch of peace? We know on the *highest and best authority* that "Our Quebec Brethren" are willing and anxious to let the past be forgotten. If we have the cause of the Fraternity at heart, let us hesitate no longer, but make up our minds to do that which is right, honorable and just. Every Mason must admit that the Grand Lodge of Quebec is now an established body, that our power is almost nominal in that Province. One Grand Lodge has recognized them. The Deputy Grand Master of New York has introduced Bro.: Graham to an assemblage of Masons as the Grand Master of Quebec. The leading Masonic journalists of the U. S., including the organ of the G.: L.: of Massachusetts, are advocating the claims of the G.: L.: of Quebec to recognition. The London Freemason's Magazine does the same. All these signs point with unerring certainty to the one great fact, that sooner or later the Grand Lodge of Canada will be *forced* to recognize the Grand Lodge of Quebec. We do not want our supreme body to be placed in such a position. Let us like honorable men and true brothers rather try every man to exert his influence in favor of the grand principles of our Fraternity.

GRAND LODGE OF ENGLAND.

On the second ult., the United Grand Lodge of England held its quarterly communication at Freemasons' Hall, London. Rt.: Wor.: Bro.:, the Earl De Grey and Ripon, K. G., occupied the chair as M.: W.: Grand Master.—A large and influential number of brethren were present. The usual routine business having been transacted, Bro.: Raynham W. Stewart proposed, seconded by Bro.:, Lord De Tabley, that "Our noble brother, the Earl De Grey and Ripon, be elected on this occasion M.: W.: G.: M.: to the Craft in England.—Those who are of that opinion will be good enough to hold up their hands." The motion was carried unanimously amidst loud cheers. The Grand Master-Elect, in returning thanks for the high honor conferred upon him, took occasion to allude in the highest terms to his predecessor, the Earl of Zetland, who for twenty-six years has presided over the fraternity in England. Amongst other remarks, he stated that "between 1844 and 1870, the number of lodges on the calendar of the G.: L.: of England had increased by seven hundred and twenty; that in 1844 the number of certificates issued were under sixteen hundred, and that during 1869 there were over seven thousand, and that there had also been an equal increase in the progress of (their) masonic charities, and in

the degree of their prosperity." A resolution "expressive of regret at the retirement of the Grand Master, the Earl of Zetland," was carried unanimously.

Bro.: Clabon elaborately discussed various reforms regarding the Fund of Benevolence, which were heartily endorsed by the Grand Lodge—English Freemasons, we may here remark, are, we believe, without exception, the most liberal in the world, they practice what they teach, and it is gratifying to note their care for and liberality towards the aged and infirm brethren, the poor and destitute widow, the young and helpless orphan.—English Freemasonry may possess features which to us appear too much given to class and family position, but it has the genuine stamp of purity in its teachings, and charity in its practice.

Bro.: Raynham Stewart's motion limiting the term of office of Grand Master (except in cases of Princes of the Royal Blood) to five years, was voted down. We cannot agree with the proposal that the term should be limited to any particular time, but we believe the principle adopted in Canada and the United States to be the correct one. No mason should hold a high office like that of Grand Master *ad vitam*, and thus deprive others equally worthy of a position to which every brother in this country has the right to aspire—in England none but Peers of the Realm are ever elected to so exalted a position. In alluding to this subject, the *London Freemason* remarks, that "the proposal (to limit the term) was literally done to death by those whose past experience and services led us to anticipate that, under their leadership, the question would have been decided in the affirmative."

"However," it adds, "we are now quite satisfied to rely upon the judgment and good taste of the Grand Master-Elect, whose reign we sincerely hope will be long, prosperous and happy." So may it be, and on behalf of Canadian Masons, who look up with love and respect to the G.: L.: of England, as the mother from whose loins they sprang, we heartily congratulate the Craft in England upon their welfare and prosperity, and the newly elected Grand Master upon the high position to which our brethren have seen fit and proper to elect him.

"TRUTH IS THE FOUNDATION OF EVERY VIRTUE."

We quote the above from a portion of our ritual, and with all fraternal love call the attention of the publishers of the *Keystone* to the same. That paper has taken a decided stand against the G.: L.: of Quebec, and as it is generally spoken of as the recognized organ of the G.: L.: of Pennsylvania, its opinions should carry some weight. We had no objection to our contemporary exerting its influence against "Our Quebec Brethren," as we hold that every Mason has the right to maintain his own individual views, so

long as they are in accordance with Truth and Honor, but we do protest, in the name of Masonry, against garbled extracts and false statements. We speak plainly, because the *Keystone* has dared to extract a small portion of an article published in the *London Freemason*, which, without the connecting sentences, appears to censure the recent action of the Craft in Quebec, when the *Keystone* must know full well that in the same article the action of the Grand Master of Canada was censured for his wholesale suspensions, and that the whole tenor of the editorial was to advise peaceful recognition and fraternal separation.

We unhesitatingly assert that the *Keystone* has wilfully, or else most stupidly, attempted to mislead the Masons of Pennsylvania regarding this important subject. No editor, especially a Masonic editor, has the right to wilfully misrepresent the tenor of an editorial or article, by clipping from it a small portion that, separated from the rest, apparently means something different from what the thread of the whole argument was intended to convey. It is too petty and contemptible for a respectable journal, and we call upon the editor of the *Keystone*, either to explain his position, or publish the article referred to in full. Every man can write as he pleases, but if "Truth is the foundation of every virtue," he has no more right to actually misrepresent by a partial quotation from any journal the meaning of the editorial, than he has to publish a direct falsehood.

The *Keystone* should occupy a position too high for such paltry means of injuring and misrepresenting an opponent. We would simply remind that veracious sheet, that (1st) the Masons of Quebec did, prior to their convention, endeavor to introduce the subject in the G.: M.: of Canada; (2nd) that they also, prior to organizing, waited upon the G.: L.: of Canada; (3rd) that although our Grand Master has issued an edict against them, yet the Grand Lodge of the District of Columbia has recognized them; and (4th) that numbers of the leading Masons of Ontario sympathise with them in their misfortune, and expect in July next to so lay the matter before the G.: L.: of Canada, as will induce that august body to duly extend to them the right hand of fellowship.

GRAND LODGE OF QUEBEC.

BY BROTHER GEORGE C. BOWN.

No doubt Masonic circles in Canada have recently been much agitated, for on the 1st of December last, no less than two Grand Lodges were in session at the same moment in the commercial capital of the Dominion. These two Grand Bodies were the Grand Lodge of Canada and the newly created Grand Lodge of the Province of Quebec—the formation of the latter body being the immediate cause of the extra session of the former

Grand Body. That the formation of the G. L. of Q. is not viewed in a more calm manner is, we think, a matter of deep regret, and one that no one or no body will hereafter have more cause to regret than the G. L. of C. In placing the subject before our readers, it will be necessary to go back to the causes that led to the formation of the two Grand Bodies. The set of reasons that brought the G. L. of C. into existence is, we think, well known to our readers, but we may generally condense them into the following—neglect of the Parent Grand Lodge, and consequent dissatisfaction on the part of the Masons of Canada. This led to the formation of a Grand Lodge by the Masons of Canada, which was at the time of the birth of the G. L. of C., but one Province, consequently, as it was only one territory, but one Grand Lodge could legally be formed in the Province, and it was then a problem, whether a Colony or Province was entitled to be the seat of a Grand Lodge. So the Masons of Canada united for the purpose of doing the best thing they, at that time, were capable of doing, namely: the formation of one Grand Lodge. Had an attempt been made to form two Grand Lodges in the territory, situated as it then was, the movement would not have been according to Masonic Law or precedent, and would not have been recognised by any of the Masonic authorities; but the Masons of Canada, well knowing the facts, did not attempt the same. Nay, we doubt not such a thing was not even thought of. So the Masons of Canada worked together harmoniously, seemingly, for years; those in the Lower Province being largely in the minority, as compared with the Brethren of Upper Canada, but the latter were enabled to keep them in apparent good humor, by an occasional sop in the way of an appointment to office in Grand Lodge.

That the Masons of the Lower Province were practically nowhere, was painfully evident to every delegate to Grand Lodge from the Lower Province. This state of things continued for some time, until it appeared manifest that confederation would shortly take place, and so the subject of confederation, and its effect on the Grand Lodge of Canada, was made a portion of the address of more than one of the Grand Masters. So things went on till confederation actually took place, when the feeling of suspense (as to the position and territorial rights of the Grand Lodge of Canada) became so intensely painful, that the Grand Master of Canada requested an opinion from a well-known American Freemason, viz.: Dr. A. G. Mackey. Robert Morris also gave a not very pointed opinion about the matter, but did it in such a way that no one can, for a moment, doubt that it was his view that it was quite competent for the Masons of the Province of Quebec to erect themselves into a Grand Lodge. He says: "I hardly think the difficulty to which you allude will ripen into a serious affair—Hope not." Bro. A. G. Mackey is more pointed and particular in his reply, part of which runs thus, in reply to the following query put to him by Grand Master Wilson:

“Does this political union affect our position as a Grand Lodge in any way, and if so, to what extent?” Mackey says: “I reply, it does to this extent; you are no longer the Grand Lodge of Canada, your locality being in the Province of Ontario, the Province of Quebec, which has been politically severed from you, now forms an unoccupied territory, and is open for the organization of a Grand Lodge of Quebec. You, yourselves, will have to organize as a Grand Lodge of Ontario, and the Grand Lodge of Nova Scotia remains as it is.” This, then, it will be seen is the opinion of one of our best Masonic law writers, and as it was given by request of the then Grand Master of Canada, and not given in a hurried off-hand way, but was the result of mature consideration, (as stated by Dr. Mackey), we fancy this decision is entitled to be carefully considered by all desirous of forming an opinion on so grave a subject.

It is a fact well-known, that the British North American Act divided the Province of Canada into two distinct Provinces, viz.: Ontario and Quebec, which had for years before been united. The same Act also confederated two other Provinces, and the whole four thus united, formed one Dominion, giving to each Province a local government, and a general government for the Dominion. On examining the position of Masonry in the other Provinces, we find that Nova Scotia and New Brunswick have each a Grand Lodge, exercising supreme Masonic authority in their respective Provinces, and it is quite clear to us, that if the Confederation Act did not separate the Province of Canada into two territories, neither did it unite the four Provinces into one Confederation. It being a law of Masonry, well established, that Masonic and political boundaries are coterminous, and the British North American Act having divided Canada into four distinct political territories, they were open to the erection of four Grand Lodges, viz.: one for each Province. The Masons of Quebec, finding this to be the case, after long and earnestly considering the position, and in their anxiety for the general good of the Craft, finally concluded on the erection of their own Grand Lodge. This act was not hurriedly done, but years were consumed in considering the question, and now it seems, that because they acted calmly and considerately, and did not immediately after the passing of the Act of Confederation rush right in and form a Grand Lodge, that the Grand Lodge of Canada considers, or wants to make it appear that it considers, that they thereby forfeited their rights to the erection of a Grand Lodge. This view is rather too absurd to be entertained seriously by any sensible individual for an instant. We never knew that any one was bound to insist on his rights unless he saw fit himself. We always considered that to be the privilege of the party interested, and that he was at liberty to choose his own time for so doing, and that in Masonry there is no such thing as a statute of limitation, but there is in Masonry that law that prevents one Brother from defrauding another, and we think the

law would hold good with respect to Grand Lodges also, and that a Grand Lodge is bound to adopt the same line of rectitude in its dealings with other Grand Lodges, and not by any petty squabbles or hair splitting to endeavor in any way to deprive a sister Grand Lodge of its rights or privileges.

In the circular issued by the Grand Lodge of Canada, calling the special Communication of December, the action of the Quebec Brethren is called "the recent rebellion and secession of certain Lodges of Brethren within the jurisdiction of this Grand Lodge." It does not appear to us that this act constitutes either rebellion or secession, because it is an established fact that Quebec was politically separated from Ontario, and consequently entitled to its own Grand Lodge, and as the Grand Lodge of Canada only exercised *concurrent* authority over the Province of Quebec, in common with other Grand Lodges, the Province of Quebec was not within its jurisdiction, but only certain Lodges there working were under its protection, until it suited them to find a more suitable protector. It would be just as much rebellion against the authority of any other Grand Lodge as against that of the Grand Lodge of Canada, seeing that Quebec was open territory, and we cannot endorse this view unless the Grand Lodges of England and Scotland maintain that it is an act of rebellion and secession against their authority, and even then we should not be disposed to acquiesce, unless the matter was made more plain to us than now appears. We think it would simplify matters very materially if the Grand Lodge of Canada would only open its eyes to the fact that the territory of the Province of Quebec was not "embraced within the jurisdiction." Facts must be taken as they are actually and not as we would have them, and we think the Act of Confederation established this fact pretty well. It may be true that the Grand Lodge of Canada exercised authority over the territory for the past fourteen years, but it was not *supreme* authority—it was only *concurrent* authority, and if the Grand Lodge of Canada considered it was exercising any such authority since the passing of the Confederation Act, such exercise of authority was not justifiable—it had no right to do so. We think, too, that a large amount of courtesy was shown in asking the Grand Lodge of Canada to assist in the movement, and that the Brethren interested did their duty in endeavoring to have the matter "carried out in a manner mutually satisfactory to all concerned." One great mistake (we take it to be) is the idea that Lodges working in Canada under other jurisdictions, did so "by permission." Now, when we remember how the Grand Lodge of Canada begged and prayed for recognition, and were glad to get it on any terms, it was made a stipulation of the quasi-recognition given by the Grand Lodges of England and Scotland, that any Lodges working under their authority, and desiring to remain under their protection, should do so, consequently the Lodges working by permission were not those indicated by the Grand Lodge of Canada, but any permission given was given to the

Grand Lodge of Canada, which in our estimation is quite a different thing. As to the statement that the explanations given were most unsatisfactory: we think, that, judging from the temper evinced by the Grand Lodge of Canada, that nothing short of what it chooses to call a return to their allegiance and duty would be considered satisfactory, nor do we consider the Grand Lodge of Canada competent at present to calmly reason the matter out.

Of the scene said to have taken place in the Zetland Lodge, we know nothing, but what we find in the address of Grand Master Stevenson, and before complaining about contempt having been shewn his informal document—for informal it was, to say the least of it—we think it incumbent on him to shew that such a document was entitled to the respect he would claim for it. He should remember there is a point at which endurance ceases to be a virtue.

Considerable stress seems to be laid on the statement that some of the parties entered in the formation of the Grand Lodge of Quebec, were under a so-called suspension. We would ask, was this so-called suspension a justifiable one? If not, it is not worth the paper wasted in writing it. It is a new doctrine in Masonry that men and Lodges are to be thus arbitrarily suspended for nothing but the exercise of the rights inherent in them as Masons. We would also ask as to its effect: did the Grand Lodges of Canada and Nova Scotia survive the similar edicts that were issued against them respectively, and if so, will not the Grand Lodge of Quebec have an equal chance of getting over the ill-effects of a similar manifestation of angry feeling and unmasonic conduct? If the Confederation Act did not in any way affect the standing, position or operations of the Grand Lodge of Canada, why did that Grand Lodge, subsequent to the Act of Confederation, endeavor to extend its authority into the other Provinces? It would appear that the act was capable of enlarging its possessions, but could not contract them. Very fine logic, certainly. It seems to us a very strange thing that what is good Masonic law in the United States, will not hold good in Canada, and it is sheer nonsense to say that the Governments of Ontario and Quebec are not governments, but only municipalities. If the Grand Lodge of Canada cannot see the difference in the Constitution between the Governments of Ontario and Quebec, and that of a Municipality, we would earnestly recommend them to pray for more light, for they can rest assured they have much need of it.

We think the facts of the Province of Quebec being unoccupied territory, has been sufficiently ventilated in the foregoing part of this article.

We must certainly congratulate the Grand Master on his power of being facetious, when he holds up as a terror the horrors to be hereafter inflicted on the Quebec Masons by a powerful ecclesiastical hierarchy. Can he be serious? Surely it is only a "goak," and what kindly sympathy he has for those few deluded ones who have broken away from his authority.

Oh! these poor misguided ones, how they will suffer when free from the domination of the powerful majority of Upper Canada, they can have a voice in controlling their own affairs. It is a terrible thing for them to exchange the protection of the Grand Lodge of Canada for that of the Grand Lodge of Quebec—nearly as bad as when formerly the Masons of Canada placed themselves under the protection of the Grand Lodge of Canada. What a dreadful suicide—contemplate it in all its horrors.

What could the Brethren of Quebec gain by a separation? asks the Grand Master. We will answer—FREEDOM—that priceless jewel, without which all else is worthless, and they would also gain the right to manage their own affairs as to them seems best, which they never could do should their interests at any time clash with those of Upper Canada. Are these things nothing? Of the great influence wielded by the Eastern Brethren in the Grand Lodge of Canada, we never heard before. It is certainly a discovery of the Grand Master, himself, unless it be his election to the office he now holds is proof of this influence. Perhaps a consideration of his views before his election to the office of Grand Master, and subsequently on the subject of the Grand Lodge of the Province of Quebec, will discover how he comes to hold the position he now occupies. But, as day by day, the movement gains ground in the hearts of the Masons of the Province of Quebec, we have no fear of the result. Let the Masons of the Province of Quebec but be true to themselves, and they will find in a short time no one more ready to cry *peccavi* than the Grand Lodge of Canada, and the loudest and most contrite among the whole to be the Grand Master himself. So mote it be.

MASONIC APATHY AND IGNORANCE.

BY WOR. BROT. G. S. ELLIOT, M. D.

It is a lamentable, but incontrovertible fact, that apathy and ignorance hang like a pall over our time-honored Institution, checking and cramping its usefulness, and even threatening to make its very name a "by-word and a reproach." In reflecting upon this unpleasant fact, we conceive the cause to be of a two-fold nature—first, the inefficient working of Lodges, and the insufficient amount of Masonic knowledge imparted therein, owing to the incompetency of their officers, and second, the defective material too often introduced, heedlessly, as members of our great Fraternity—candidates possessing, perhaps, the *external* but not the *internal* qualifications. As both of these admit of being remedied, we propose offering a few suggestions, and making a few comments thereon; with this object in view, we hope they may be productive of some good, and lead others to give some reflection and attention to a subject of such vital importance to the welfare of our Order.

In a former number of this Journal, we descanted at some length on what we considered some of the duties of the Wor. Master, and pointed out that to the Brother occupying this high and responsible position, mainly depended the success or failure of the Lodge over which he had been elected to preside. If he is recreant to the sacred trust reposed in him at his installation—remiss, incompetent, in short intellectually and morally disqualified—nothing short of the most fatal disaster can await his Lodge, and an almost irreparable injury to the cause of Masonry.

To promote a prosperous condition of his Lodge, and be a really successful W. M., it is not only necessary that he should open the Lodge in due and ancient form, but employ and instruct the Brethren in Masonry, enlighten their understanding on all subjects connected with the Craft. This is not to be accompanied by merely reciting the ritual of the several degrees when at actual work, but first by a thorough drilling of his officers in the duties of their several stations, bringing them as nearly as possible into a perfect state of efficiency; and second, by a judicious course of Masonic instruction in the shape of terse and graphic lectures on the symbolism of each degree, and on the peculiar tenets and objects of the Order. With such a system we should soon find a healthy and vigorous condition induced—a laudable spirit of emulation engendered—without it, the Lodge will speedily degenerate into apathy and indifference, and the number of its members become greatly diminished, for it could not be reasonably expected that intelligent brethren would waste time by attendance at a Lodge where they were not likely to be furnished with Masonic information, or hear anything that would be interesting, when they could be more profitably employed elsewhere. If Lodge meetings are not made interesting, and the means of imparting knowledge to the members as well as to the candidate, and their attention aroused by something more than the ordinary routine work, nothing is more certain than that they will readily find excuses, whether real or imaginary, for absenting themselves, and as a natural consequence we soon find the Lodge in a languishing condition. Our ideas are more elegantly and graphically expressed in the following words from the pen of another writer on this subject:

“The assiduous Mason aims at the progressive improvement of his mental faculties, and if his hopes are disappointed, and knowledge proves to be an unattainable phantom, he retires in disgust, and pronounces Masonry to be nothing better than a useless waste of time. His labor is in vain; he seeks for improvement and finds it not; who then can wonder that he should quit the rapid scene and employ his energies in other pursuits which afford a more gratifying and beneficial return.”

The intelligent reader cannot fail to be forcibly struck with the truth of these words, and at once admit the soundness of our argument and the urgent necessity for a better state of things. We do not wish to be understood as implying that all Lodges are thus deficient, far from it, for we

believe that a large number, in this Province and elsewhere, are all that could be reasonably expected or desired; but, on the other hand, we as firmly believe that there is also a large number as far from being perfect in the particular we allude to as it is possible to be. We have visited many Lodges where we were astonished to find not the slightest attempt made at a lecture, not even the usual lecture to candidates on the tracing board. The reason often assigned for this is, that there is not time; so much work being before the Lodge that scarcely time enough can be found for the legitimate ceremonies of the three degrees, without spending it in what they consider can as well be dispensed with. To such we say, that they have no right to commence work which they have no time or inclination to complete; that by so doing they are guilty of an injustice to the candidate, injustice to their Lodge, and unfaithfulness to the society which has the misfortune to possess them as members.

It is not only necessary on the admission of a candidate that a sound basis for a thorough Masonic education should be laid, but that he should subsequently be examined to ascertain if he understands what he has been taught, or if it has fixed itself upon his memory. If this were done in every instance, we should not so frequently hear Brothers complain of being "rusty," and "boards of trial" would not be so often shocked at their gross ignorance, when examining them for admission as visitors to a Lodge where they are unknown. We are sure that the Masters who instructed such Brethren could not but feel deeply humiliated on witnessing such spectacles; for the ignorant pupils are not so much to blame as their teachers.

The ignorance of young Masons is, to some extent, excusable, for, witnessing the apathy in the acquisition of knowledge exhibited by older members, they are apt to yield to the influence of their example, and are either discouraged from making the attempt, or conclude that there is nothing to be attained worth the time and exertion required. This has been very appropriately expressed by a well-known Masonic writer, the Rev. Dr. G. Oliver, who says: "There is not sufficient stimulus in many of our Lodges to induce a novice to shake off the apathy and numbness of heart, which overshadows and neutralizes his exertions to study the principles and promote the interests of the Craft. Emulation slumbers, and such an one apprehensive that the pursuit would occupy too much of his leisure, and perhaps encroach on the active engagements of his secular trade or profession, reflects on the inactivity and ignorance of Masons who are older than himself, and inconsiderately concludes, that if there were really any solid benefits to be attained, they would be much farther in advance than they appear to be, and he allows this consideration to cramp his exertions, and prevent any earnest endeavors to attain any greater degree of knowledge, or to qualify himself for a higher rank in Masonry than they individually possess."

But there is another source of Masonic Ignorance in which the Masters and members of Lodges are quite as censurable as they are in the particular to which we have just alluded, we mean in their indifference as to the kind, or quality of the material they too often admit within the Masonic pale. It is a palpable fact, that many Masons are made who are mentally and intellectually incapable of ever understanding or appreciating the usefulness of our Masonic institution, or the beauties of its sublime teachings. This is a growing evil, and one which calls for most earnest attention, as threatening to vitiate and deteriorate our ranks and sap the very fountain of Masonic excellence. We will illustrate our subject by supposing a case, and we are sure that it will be seen to be a very common one:—Man is, essentially, a social being, and it is the nature of all men to seek the society of their fellows; an individual, then, who has but little to occupy his leisure moments and but few resources for amusement within himself, casts about for some object or means of diversion and recreation. He hears Masons and Masonry spoken of in warm terms of recommendation, he concludes that the former are, upon the whole, “jolly good fellows,” and that the latter will, at least, be a novelty which will afford him many evening’s amusement; besides, he has conceived the idea, as unfortunately too many have, that Lodge meetings are nothing more nor less than convivial gatherings, and that an opportunity will thus be afforded him of gratifying his inclinations, and render him the means of securing the only happiness he is, perhaps, capable of enjoying. He soon finds a friend, or an acquaintance, who is a member of a Lodge, and who is very ready to take his petition and recommend its acceptance. The petition is presented and referred to the usual committee, a few casual inquiries are made as to his general character and reputation, and if this is about average, or at least if there are no glaring acts of misconduct, publicly known, the stereotyped report “favorable” is made, and if the candidate has no personal enemies in the Lodge, the ballot is also “favorable,” and he is forthwith initiated, without any regard to his intellectual abilities or acquirements, which happen to be far below the ordinary standard. How is it possible that such candidates can ever make good members? and what wonder is it that they soon fall into apathy and indifference, and ever remain ignorant of even the first principles of our Order? Once having their curiosity gratified, by gaining possession of the bare secrets belonging to the several degrees, and finding to their disappointment that conviviality is not an essential, or even an ordinary part of *Masonic work*, they soon weary of what, to them, is dry and uninteresting routine, become irregular in their attendance, and finally withdraw, severing their connection with the Lodge which has inflicted a wrong upon the Craft by adding such a member to our ranks. Such *Masons*, however, do not fail to introduce themselves as “working on the square,” whenever they are brought in contact with a Brother who is likely to be of service to them, or placed under circumstances requiring the aid and assistance of influential members of the Fraternity.

Can it be possible, or is it at all probable, that Masons of this character were prompted to seek admission by a general desire of knowledge, and a sincere wish to render themselves more generally useful to their fellow-creatures? And how is it possible that the acquisition of such members can add strength to their Lodge, or in any way promote its welfare and prosperity? On the contrary, they are a source of weakness, and the Lodge which is in the habit of admitting such defective material will never prosper; the number of their members will be ever fluctuating without any steady increase; the reputation of the Lodge in the locality in which it is situated will ever be below par; and the Craft will ever be suffering a serious injury.

If we examine the minutes of Private Lodges, or the Register of Grand Lodge, we will find a very great discrepancy between the number of Masons made, and the number of subscribing and regularly attending members. This discrepancy is occasioned by the demitting of just such Masons as we have been describing, and what a powerful argument against our cause is here afforded our enemies. A society like that of the Freemasons, professing to have been founded on scientific principles, by men of high attainments in the liberal arts and sciences, and having for one of its principal objects the enlightenment of the minds of its members, "by instructing them in the sciences and useful arts," and "engaging them in acts of benevolence and charity, blended with morality and virtue," admitting within its pale individuals who have never "made any progress in *any* of the liberal arts and sciences," are not "lovers of them," and are intellectually incapable of ever being instructed in them, and who consequently withdraw their membership, in total ignorance of the very first principles of our Order, ever remaining a disgrace to the society which admitted them as members.

If earnest and zealous Masons wish to see our cause flourish and become what it is capable of becoming, practicing what it professes, then they must take heed to these matters. They must enunciate in the strongest terms the importance—nay, the imperative necessity of selecting proper material for building a living temple in which all truth and light may dwell to the honor and glory of their Divine Author, and the consummation of the glorious design which we have received as an inheritance at the hands of Moses and King Solomon. Having selected the proper material, it becomes our next duty to see it "wrought into due form," by receiving a thorough Masonic education from competent and efficient teachers in the persons of Wor. Masters; thus preventing any risk of its being spoiled and rendered unfit to form a part of that great structure for which it was designed.

We hail with joy, as an omen of better things, the present movement of the zealous and popular D. D. G. Master for the District of Toronto and Ontario, in organizing Lodges of Instruction where Masters and officers of subordinate Lodges may be thoroughly instructed in the Masonic Ritual and made familiar with the beautiful symbolism of the several degrees. We

wish strongly to urge upon every Brother, the importance of taking advantage of the opportunity thus afforded them of dispelling, or assisting to dispel, the dense cloud of ignorance and apathy which overshadows the very institution which was designed to be the means of dispensing to its members the imperishable principles of Light, Truth and Knowledge.

MASONIC ITEMS.

CROWDED OUT.—Our Article, No. 3, on Modern Freemasonry, is again crowded out. An excellent letter from "Provost" on the A. A. S. R., is also received too late for publication.

KNIGHTS TEMPLAR.—The Grand Conclave of Knights Templar, of England and Wales, are again permitted to have the use of the Freemason's Hall, London.

THE PRINCE OF WALES.—Our Most Worshipful Brother, H. R. H. the Prince of Wales, is expected shortly to take the Degrees of the Orders of the Temple and Malta.

GRAND MASONIC TEMPLE FOR NEW YORK.—The trustees of the Hall and Asylum Fund, elected by the G. L. of New York, have determined to erect the Temple on the corner of Sixth Avenue and Twenty-third Street. The corner stone will be laid on the second day of the Annual Communication of the Grand Lodge, June 8th.

NEW CHAPTERS.—The Most Excellent Grand First Principal has granted Dispensations to two new Chapters, viz: "Botsford," at Moncton, N. B. Comps. B. Botsford, Z.; J. L. Harris, H.; A. H. Chandler, J.; "Guelph," at Guelph, A. B. Petrie, Z.; C. Sharpe, H.; W. D. Hepburn, J.

PAST MASTERS' JEWEL.—We learn from a correspondent that V. W. Bro. Wilkinson was presented with a handsome gold P. M's. Jewel by the members of Quebec Garrison Lodge, No. 160, G. R. C., over which he has three times been elected Master.

NEW LODGES.—The M. W. Grand Master of Canada has granted Dispensations for two new Lodges in the Province of Quebec, "Mount Moriah," at Montreal, Bro. P. B. Martin, W. M.; W. McCoy, S. W.; G. R. Dewar, J. W. "Sutton," at Sutton Flatt, W. Bro. Earnest Racicot, W. M.; Bro. I. P. Hunt, S. W.; E. Dyer, J. W.

TUSCAN LODGE, No. 99, G. R. C., Newmarket.—Wor. Bro. E. Jackson, W. M.; Bros. A. Williams, S. W., S. Roadhouse, J. W.; N. A. Gamble, Treas.; S. P. Caldwell, Sec.; S. Sykes, S. D.; W. Dieterle, J. D.; M. Owens, I. G., H. Bowden, Tyler.

A COUNCIL OF RITES.—The London *Freemason* is advocating the formation of a supreme governing Masonic body for England, to be called "The Council of Rites." This Assembly would include Symbolic and Capitular Masonry, as well as the Orders of the Temple and Malta, the Order of Rome and Constantine, and the Ancient and Accepted Scottish Rite. We shall refer to the matter more fully at some subsequent period.

IMPORTANT FROM QUEBEC.—Just as we go to press we learn by letter from Most Wor. Bro. Graham, that two more lodges have declared their allegiance to the Grand Lodge of Quebec, viz: St. George's Lodge, English Register, Montreal and Nelson Lodge, G. R. C., Philipsburg, Prov. Quebec. Comment is unnecessary.—Every day the strength and prestige of the Grand Lodge of Canada becomes weakened in our sister Province. Let us take warning in time.

MACNAB LODGE, No. 169, G. R. C., Port Colborne—Wor. Bcs. J. R. Hann, W. M., and M. Richardson, Im. P. M.; Bros. Jos. Priestman, jun., S. W., Paul Cramer, J. W.; John Young, Chaplain; John Mat-

thews, Treas.; C. B. Nimmo, Sec.; John Young, S.: D.:; John Scholfield, J.: D.:; L. R. Norcross and Thos. Greenwood, Stewards; Jas. Hamilton, I.: G.:; and Wm. Mann, Tyler.

THE ORDER OF THE RED CROSS OF ROME AND CONSTANTINE.—We congratulate the V.: H.: and Em.: † Fratre Col. W. J. B. McLeod Moore, 33°, the Inspector General of the Order of the Red Cross of Rome and Constantine, for the Dominion, upon the extended powers granted to him by the Grand Imperial Council of England, which body has recently invested him with the rank of Past M.: Em.: G.: Viceroy or Eusebius. Several warrants for Conclaves have already been applied for through Ill.: Bro.: Harrington, 33°, Inspector for the Provinces of Ontario and Quebec.

OUR MASONIC EXCHANGES.—We have only received No. 2, vol. 3, of the *Masonic Record*; will our contemporary favor us with Nos. 1 & 3, as well as future numbers? We should feel indebted to Bro.: Moore, if he would oblige us, with the back numbers of the 29th Vol. of his *Freemasons' Monthly*. We would also ask Sir Kn't. Gauley, to oblige us in a similar manner, as we particularly wish to criticise his articles on the G.: L.: Quebec. The *Evergreen* has not yet reached us. The *Trowel* ditto. *Masonic Review* and *American Freemason*, of Cincinnati, have apparently forgotten us. We should also like first numbers of *Masonic Home Advocate*, of Indianapolis. *Masonic Exchanges* will please address, "GAVEL," ORILLIA, ONTARIO, CANADA.

BRELEVILLE LODGE, No. 123, G. R. C.—Officers installed 27th December, 1869.—W.: Bro.: David Pitceathly, W.: M.:; W.: Bro.: Donald Bain, I.: P.: M.:; Bro.: James Smith, S.: W.:; Bro.: William Allan Shepard, J.: W.:; Bro.: Rev. Joseph Wild, Chap.:; Bro.: George Ritchie, Treas.:; Bro.: John Parker Thomas, Sec.:; Bro.: Ellis Ralph Benjamin, S.: D.:; Bro.: John McKeown, J.: D.:; Bro.: David Brown Robertson, D.: of C.:; Bro.: William Walter Northcott, I.: G.:; Bros.: Robert Leslie, Thomas Galbraith, Edward Moore Shillington, Alexander Robertson, Daniel Cunningham, Stewards; Donal Urquhart, Tyler. Meetings first Thursday of every month, and 24th June and 27th December.

IMPERIAL AND ECCLESIASTICAL ORDER KNIGHTS RED CROSS ROME AND CONSTANTINE, ST. HELENA CONCLAVE.—At a special convocation, held in Montreal, at the Templar's Hall, March 3rd, 1870, convened under dispensation by authority of the Chief Inspector General for the Dominion, Col. W. J. B. McLeod Moore, 33°, the following officers were duly installed by him:

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| Sir Knight † | Julius W. Miller, as | Most Puissant Sovereign. |
| " | † F. Montague Sowdon, as | Eminent Viceroy Eusebius. |
| " | † William Angus, as | Senior General. |
| " | † Eugene M. Copeland, as | Junior General. |
| " | † W. W. H. Kerr, as | High Prelate. |
| " | † Joseph G. A. LeBlanc, as | Recorder. |
| " | † J. Henry Stearns, as | Prefect. |
| " | † Arthur R. Sowdon, as | Standard Bearer. |
| " | † Robert Noxon, as | Sentinel. |

GRAND LODGE OF QUEBEC.—By the recent change in the Government of our provincial neighbors, the several Provinces constitute the "Dominion" with a general government—but each Province has a separate government. Their relations to each other and to the Dominion are very much like the relation of our States to each other and to our general Government. Canada becomes two Provinces, Ontario and Quebec. The Lodges in Quebec following the precedents in this country have formed a Grand Lodge. We learn that at the Convention twenty-one out of thirty-seven Lodges were represented, and several others have since given in their adhesion.

The Grand Lodge of Canada denounces the movement; but so far as we have information at the present time, the formation of the Grand Lodge of Quebec, both in the right to form a Grand Lodge and in the manner of proceeding, is in strict accordance with Masonic law. There have been Lodges in that Province heretofore, independent of the Grand Lodge of Canada and under the Grand Lodges of England, Scotland and Ireland, a portion of these, at

least, have joined in the new movement, and we trust that the new Grand Lodge will put an end to this source of discord in that Province, by exercising exclusive Masonic jurisdiction.—*Portland Masonic Token.*

MASONIC PRESENTATION.—On Thursday evening last, W. Bro. A. T. Williams, P. M. of Hope Lodge, No. 114, G. R. C., was made the recipient of a very handsome Past-Master's Apron and Jewel, mounted in silver. W. Bro. J. Wright, on making the presentation on behalf of the Lodge, made a very happy and appropriate speech, in which he reviewed the career of W. Bro. Williams, as a Mason in Port Hope, and the valuable services he had rendered to the craft, and more particularly to Hope Lodge since its inception—speaking of him as the father of the Lodge, he having been one of the charter members, and the first W. M. The testimonial is an exceedingly beautiful one, and is well deserved. The jewel bears the following inscription: "Presented by Hope Lodge, No. 114, to W. Bro. A. T. WILLIAMS, P. M., as a slight recognition of valuable services rendered to the Lodge—5870." W. Bro. Williams, in accepting the testimonial, made a few very feeling remarks, in which he said he had ever done his best for what he considered the good of the Order, and was exceedingly pleased to receive this handsome token, and that his efforts were appreciated by his brother Masons in Port Hope. While thanking them for their beautiful present, he assured them that the kind words just spoken by the W. M. on behalf of the Lodge, was much more gratifying to him than the most costly present.—*British Canadian.*

THE TORONTO DISTRICT LODGE OF INSTRUCTION.—On the 23rd of February last, a large number of brethren of this and the neighboring Districts assembled at Newmarket, in response to a circular issued by the District Deputy Grand Master R. W. Bro. J. K. Kerr, convening a Lodge of Instruction on that day.

About one hundred and fifty members were present, among whom we noticed the Deputy Grand Master R. W. Bro. Jas. Seymour, of St. Catharines; the D. D. G. M. of the Ontario District; R. W. Bro. Wm. McCabe; V. W. Bro. R. P. Stephens, G. S. D.; Bro. W. H. Howland, D. D. G. Secretary Toronto District; W. Bros. Fred. J. Menet, W. M., St. Johns, No. 75; John F. Lash, W. M., Ionic, No. 25; Dr. B. Patterson, P. M., Jerusalem, No. 31; Albert Clatfield, W. M., St. George's, No. 15; E. Jackson, W. M., Tuscan, No. 99; John Boyd, P. M., Lebanon, No. 139; R. Robinson, W. M., Wilson, No. 86; Geo. Gilchrist, W. M., Markham Union, No. 87; Robt. Struthers, W. M., Maple Leaf, No. 103; H. G. Summers, W. M., Union No. 118; A. Burritt, W. M., Pythagoras, No. 137; C. Burrill, P. M., Corinthian, No. 51; H. S. Broughton, W. M., Simcoe, No. 79; A. S. Skeel, P. M., Richmond, No. 23; E. R. Carpenter, W. M., Manito, No. 90; J. F. Malloney, W. M., St. John, No. 17; J. W. Todd, P. M., Rising Sun, No. 129; D. A. Creasor, W. M., St. Georges', No. 88; N. Allan Gamble, P. M., Tuscan, No. 99; Dr. R. W. Hillary, W. M., Rising Sun, No. 129; John Nettleton, P. M., Manito, No. 90; Donald M. Murchy, W. M., Markham Union, No. 87; A. B. Boultsbee, P. M., Tuscan, No. 99; and Bros. Bernard Saunders, J. W., and N. L. Steiner, Treasurer of St. John's, No. 75; John H. Addison, Secretary, Prince Albert, No. 183; J. Jardine, S. W., Manito, No. 90; N. F. McLeod, S. W., Rising Sun, No. 129; F. Bickford, J. W., Richmond, No. 23; W. Muloch and D. Blain, Ionic, No. 25; C. C. Somerville, Henry Bucken, R. W. Purvis, Chanter, &c., &c.

After organizing, the D. D. G. M. read letters from R. W. Bro. T. B. Harris, G. Secretary, R. W. Bro. J. P. Wilson, D. D. G. M. of Hamilton District, and other brethren of eminence from various parts of the Province, expressing their regret that business or other engagements prevented their attendance. He then, in a short but appropriate address, explained the object he had in view in calling the meeting, and the arrangements he proposed for facilitating the conduct of business, and expressed his obligations to R. W. Bros. Seymour and McCabe, and the other Grand Lodge officers and brethren from a distance, for their kindness in responding to his invitation, and for the benefits which he anticipated from their council and co-operation.

A Committee on Ritual was then appointed by the D. D. G. M., composed of V. W. Bro. R. P. Stephens, and W. Bros. Dr. Patterson and A. Chatfield;

and one on Jurisprudence, composed of W. Bros. Fred. J. Menet, H. G. Summers, E. R. Carpenter, and E. Jackson. Bros. Stephens and Menet were chosen Chairmen of their respective Committees.

Many very interesting and important questions were proposed in writing by the brethren, discussed in the committees, and their decisions reported to the lodge. Discussion was then permitted, in which any brother could take part, and the opinion of the lodge taken by vote on the several reports, which were then submitted to the District Deputy for final adjudication. In this manner much valuable information was gained, and many errors in opinion corrected. It must have been gratifying to the committees that their decisions were in every instance sustained by the lodge, and confirmed by the District Deputy and Deputy Grand Masters.

During the session, which lasted two days, the greater part of the time was occupied in illustrations of the ritual in the different degrees.

The mode of examining a visitor was illustrated by W. Bros. Fred. J. Menet, as examiner, and John Boyd as visitor. The ritual of the first degree was exemplified by W. Bro. J. F. Lash; that of the second by W. Bro. Fred. J. Menet; and that of the third by V. W. Bro. R. P. Stephens. After each degree the brethren were permitted to make corrections, offer opinions, and ask for information. They were then divided into sections, and each placed under the charge of some well skilled brother, who went over with them the more important parts of the work in detail.

Every thing passed off harmoniously and well, and we feel assured that the brethren present derived great profit and pleasure from their meeting together.

The Lodges of the District may congratulate themselves on their choice of a District Deputy, who shews himself determined faithfully to discharge every duty which he undertook at the time of his election, whose zeal never flags, and whose ability and discretion are equal to his zeal.

The arrangements made by the brethren of Newmarket, for the accommodation of the Lodge, were all that could be desired, and their attentions to their numerous visitors were most unremitting. On the evening of the 24th, a grand Ball was given to the Delegates by the lodges of Newmarket and its neighborhood, which was, in every respect a complete and gratifying success.

Before closing the Lodge the following resolutions were passed :

Moved by R. W. Bro. Seymour, seconded by W. Bro. Patterson,

That the thanks of the Grand Officers and Delegates are due to the brethren of Tuscan Lodge, of Newmarket, Sharon Lodge, of Sharon, Rising Sun, of Aurora, and the Simcoe Lodge, of Bradford, for the hospitalities and attention shown them, and especially for the ball, kindly given to the delegates composing this Lodge.

Moved by V. W. Bro. Stephens, seconded by W. Bro. Creasor,

That thanks are particularly due to the Tuscan Lodge, of Newmarket, for the arrangements made by them for the reception of the delegates to this Lodge of Instruction.

Moved by W. Bro. Boulton, seconded by W. Bro. Hillary,

That the thanks of the country Lodges of this district are due to the D. D. G. M. and other Grand Officers, for holding this Lodge of Instruction, and for the courtesy and brotherly kindness they have shown in exemplifying and elucidating the work.

Moved by W. Bro. E. R. Carpenter, seconded by W. Bro. J. Boyd,

That the thanks of this Lodge of Instruction are due to the Directors of the Northern Railroad, and the Managing Director of the Grand Trunk, for the reduction of the fares on their lines to the delegates attending this Lodge.

TIDINGS FROM THE CRAFT.

MICHIGAN.—We are in receipt of the report of the Special Committee, appointed by the G. L. of Michigan, on that portion of the M. W. Grand Master's address, relative to the recognition by the Grand Orient of France, of the so-called Supreme Council of the A. A. F. R. of Louisiana, which body presumes to give the first three Degrees of Masonry. From it we find, that all intercourse with Masons holding allegiance to the Grand Orient of France, is strictly forbidden. We regret the unfortunate position of affairs,

but confess we think our American neighbors are right in concentrating the control of their symbolic degrees in Grand Lodges alone.

NEBRASKA.—Our thanks are due to Rt. . Wor. . Bro. . M. W. Furnas, Grand Secretary, for the proceedings of Twelfth Annual Communication of the Grand Lodge of Nebraska. We find from it that Masonry, in the far West, is teaching the great tenets of our fraternity. With regard to the "trouble" between the Grand Orient of France and G. . L. . of Louisiana, the Committee on Foreign Correspondence, after condemning the action of the former body, says: "We linger over the proceedings of the Grand Orient with a fraternal love that is sorely troubled, for we know not, whether it may be our lot to exchange these Masonic courtesies again. Between America and France, Masonically speaking, there is a portentous cloud, and though we feel it has a silver lining, it rests with our *fraters* in France, to say whether the vivifying sunlight of Masonic fellowship shall break through this cloud, and re-illuminate our paths as in the past." Our genial friend, M. . W. . Bro. . H. P. Deuel, of Omaha, was elected Grand Master. In the jurisdiction there were twenty-five Lodges, and eight hundred and ninety-three masons.

MICHIGAN.—As we go to press, we have received through the courtesy of the Grand Secretary of the G. . L. . of that State, Rt. . Wor. . Bro. . James Fenton, the transactions of that august body. We have only time to note, that the Grand Master in his address, alludes to the Quebec Difficulty, and advises non-interference at present, although he says "it is the *universal* policy of Masonry to conform the boundaries of its Grand Jurisdiction to the political boundaries of its State. It seems evident that our Canadian brethren will find in this principle, the only practical solution of their difficulties." The representative system to other G. . L. .s was condemned by Committee. D. . D. . G. . M. .s are in future to be elected and appointed. Number of Lodges, 270. Membership, 20,000. Bro. . A. T. Metcalf, of Kalamazoo, was elected Grand Master.

Correspondence.

"OUR QUEBEC BRETHREN."

To the Editor of the Gavel.

DEAR SIR AND BROTHER,—

In availing myself of your kind permission to offer a few remarks on this subject, from the stand-point of those who agree in the position taken by the Grand Lodge of Canada, I most willingly concede that the editorial on the above subject, which appeared in the first number of "THE GAVEL," was prompted by a sincere desire on your part to promote the best interests of Masonry. At the same time I cannot conceal the fact that I read your remarks with some degree of pain, and that, not so much because of the opinions expressed, as on account of the arguments advanced in support of those opinions.

After the three propositions with which the article commences its reasoning, it appears to me to be wholly based on two assumptions. First—That the Grand Lodge desires to *force* the Quebec Brethren to remain under its authority, against their expressed will. And secondly—That no principle is involved in the questions at issue, and no reason exists to prevent us from extending to them our countenance and support in the proceedings which they have adopted. Both of these assumptions are, I think, incorrect.

As to the first—The opposition was not directed against separation *per se*, if sought for in a regular and constitutional manner. I am sure I only state an indisputable fact when I say that an unanimous and sincere desire was manifested by the members present at Grand Lodge, to remain on terms of amity and peace with their Quebec Brethren; that in the minds of the vast majority that desire would have prompted them to yield to their wishes, even to the extent of recognition, if it could have been done without a sacrifice of principle; and

that it was with deep regret they felt compelled to denounce the so-called Grand Lodge of Quebec as illegal. Any one who carefully noted the prevailing sentiment amongst the representatives, will, I think, agree with me that if our Brethren would but withdraw from the position they have taken, submit themselves to the authority which they have heretofore recognized, attend the next Annual Communication, and, armed with resolutions from their Lodges, convince Grand Lodge that it is their desire (not merely as individuals, but as representatives), to effect a peaceable separation and set up for themselves, the Western Brethren would unite with them in devising some means by which it could be accomplished, without violating any Masonic law or principle. We should regret the necessity, but would part as friends, if part we must.

Surely if this be so, for the sake of those principles of brotherly love and charity which are so feelingly appealed to in your article, it ought to be tried. There would be a short delay, but no urgent reason exists for haste. The union has worked well and harmoniously for years. Nothing entitled to the name of a grievance has been charged against us; only such trifling inconveniences as distance, expense of travelling, &c., which were all as good reasons for separation before the confederation of the provinces as now. It is not true, as those who favor separation would have us imply from their statements, that the question has ever been brought before Grand Lodge in any way in which it could have properly come up for discussion. A few brethren, some of them influential, have no doubt for two or three years past been known to favor separation, but they only spoke their individual sentiments, and were in no way prepared to satisfy Grand Lodge that on this point they truly represented their lodges. It is absurd under these circumstances to complain that discussion was not allowed. No representative body could permit discussions which would imperil its existence, without the clearest evidence that the change was desired by the constituents of those advocating it. And the fact that they never came to Grand Lodge armed with resolutions to show what was the desire of the lodges on the subject, is to my mind the clearest proof that the leaders of this movement in setting loose the elements of strife and discord, either shewed such a criminal want of judgment and good feeling, as proves them to be totally unfit to be the guides of their brethren, or were afraid to bring matters to such a test, and determined right or wrong to form themselves into a separate body, in the hope that when once organized others would be induced to join them, and that appeals to sentiment, and the mollifying influence of time, would in the end be effectual in securing their recognition.

Secondly—As to the principles involved. Our Eastern brethren do not contend that a Grand Lodge can be formed having concurrent jurisdiction with another over territory already occupied. On the contrary, they justify their proceedings solely on the ground that Quebec is unoccupied territory. In their published proceedings they not only carefully avoid asserting that Ontario is unoccupied, and that the Grand Lodge of Canada has consequently ceased to exist, but they appeal to Grand Lodge as an existing body for recognition and support, and thus impliedly concede to it the status of a legally constituted Grand Lodge, having jurisdiction somewhere. This appeal is in itself fatal to their claims, and is another proof of the incompetency of their leaders—for if the Grand Lodge exists at all, it is as the Grand Lodge of Canada. It has changed its name, divested itself of territorial jurisdiction, or altered its fundamental laws, and if political changes could, without its own assent, deprive it of territory, then it is Ontario and not Quebec that it has lost; for it is in Quebec that the Grand Master resides, and it is there that the last two Communications were held. Thus by a perversity of reasoning only to be accounted for by the blinding influence of self-interest, they deny its authority over that part of the country alone where it has above all other parts the strongest claims to exercise jurisdiction.

I have said that in their published proceedings, our Quebec brethren have carefully avoided proclaiming the *demise* of Grand Lodge, and have contented themselves, (from motives of prudence, no doubt) with declaring a *paralysis* of its members on one side only—that of Quebec, in which alone they are interested. But such a partial decease is quite impossible under the circumstances of the case. Once admit the soundness of their position, and it follows as a neces-

sary consequence that Grand Lodge as at present constituted—is an irregular body and requires re-organization, even in Ontario, and in their private capacity they do not hesitate to declare this to be the case, and to be indeed the real ground on which they claim the right to form a new Grand Lodge. But it is evident that such a position removes the question beyond the pale of discussion, and that we cannot recognize a body which thus denies our jurisdiction, and even our status as a Grand Lodge, and which bases its own right to existence on that denial. Grand Lodge has existed for nearly fifteen years; has exercised jurisdiction during that time over the whole of the territories of Ontario and Quebec, and has been recognized in that jurisdiction by all the Grand Lodges of the world. That recognition has been continued for nearly three years since the political changes caused by confederation, and the Quebec Lodges sent their representatives as usual to at least two regular Communications of Grand Lodge since that date. It is surely now too late to deny the existence or restrict the jurisdiction of Grand Lodge.

But irrespective of the time which has elapsed since confederation, it is the height of absurdity to maintain that a body which was once legally constituted can be rendered illegal by any such changes as have occurred here. Masonry in the eyes of the law is a mere voluntary organization, and is no more influenced by political changes than other associations of a similar nature. Before confederation the Wesleyan Methodists in their collective capacity were styled the "*Wesleyan Methodist Church in Canada*," and were governed by a conference exercising jurisdiction over the whole of Upper and Lower Canada, and the New Brunswick and Nova Scotian Methodists were governed by a conference or conferences of their own. These bodies still exercise jurisdiction over precisely the same territories, and have not even changed their names. No sound principle of law or reason requires us to adopt a different course. Confederation, though it has added to our territory, has made no essential claim in the nature of the connection between Upper and Lower Canada. Before confederation, as now, the laws of the two sections were based on materially different systems. An attorney general was required for each province. Parliament, though legislating for both, really sat in three different capacities, and the laws were classified as those relating to Canada as a whole, and those relating to Upper and Lower Canada respectively, and these laws were every year bound in separate volumes, according to this classification. In practice, the legislature as a whole only discussed and voted on the general laws, while as regards local laws, members abstained from interfering as to those of any but their own section. Thus, though not in *form*, there were in reality, as now, three legislatures, or rather one acting in three separate capacities. Under confederation, for greater convenience, a division of labor has taken place—nothing more. Parliament makes the laws applicable to the whole country, while local legislatures, sitting separately, are entrusted within certain defined limits with the power of passing local laws, but these legislatures are strictly subordinate to the general government, which may disallow any or all of their acts, and has the power of establishing a court of appeal from the decisions of local tribunals, and the appointment of the Lieutenant Governor, and even local judges and magistrates. The union as between the provinces of Ontario and Quebec is thus every essential respect the same as before confederation, and it is therefore evident that (if any mere change could effect the status and jurisdiction of Grand Lodge) such a change as has occurred here could not possibly have any effect, and that Grand Lodge was fully justified in the action taken at its last special communication.

If we were now to accede to the demands of our Quebec Brethren, recognize their proceedings, and give our countenance and support to the doctrines they have enunciated, we should bely our conscientious convictions of what are the universal principles of Masonic law—discourage and virtually cast off the many lodges and brethren in Quebec, who in the face of many temptations and difficulties, still stand true to their allegiance, and have a right to demand our sympathy and support—lend our sanction to the doctrine that Ontario is unoccupied territory—and encourage subordinate lodges, under our jurisdiction, to withdraw from their allegiance whenever moved by anger or caprice, and

form themselves into a separate Grand Lodge, and command obedience. We should proclaim to our brethren throughout the world, that the lodges in any section of a country may legally separate from their parent Grand Lodge and form themselves into an independent body, and that for the last three years our own legislation has been illegal—the warrants and dispensations issued under the authority of the Grand Lodge void—and the lodges working under them irregular and clandestine. We may well pause before committing ourselves to an act which would involve consequences such as these. We must remember that as a Grand Lodge we have a duty to discharge, not only to our own members, but to the craft at large, wheresoever dispersed, and that we are under a solemn obligation to do nothing which will have a tendency to undermine our institution, or be subversive of its ancient and universally recognized principles.

When these are the grounds on which the recent action of Grand Lodge is based, is it not too much to assert that we are actuated by no principle, but only by a desire to bind our brethren by force to a connection which is disagreeable to them?

I am deeply sensible of the justice of your remarks as to the desirability of harmony, and as to the Masonic duty of cultivating a spirit of charity and brotherly love, but I can see in these appeals no ground for the recognition of our Quebec brethren in the steps which they have taken. They are the aggressors. If they believe in the principles which they invoke, let them withdraw from the position they have taken and submit to Grand Lodge to which they are bound in allegiance by every Masonic tie. They may rest assured that their appeals will not then be made in vain. We will not ask them for grievances, but will meet them half way, discuss with them the question on grounds of expediency, in a fraternal spirit, and if we must part, will part in friendship and brotherly love.

Yours fraternally,

R. P. STEPHENS.

Toronto, February 21st, 1870.

SHOULD ROMAN CATHOLICS BE ADMITTED
INTO THE MASONIC FRATERNITY?

GRAND HAVEN, MICH., March 1st, 1870.

To the Editor of the Gavel,—

DEAR SIR AND WOR. BROT.—Having, through the kindness of an esteemed friend, received the initiatory number of the *GAVEL*, permit me to congratulate you upon offering to the Craft, especially of Canada, such a Masonic periodical as has long been wanted by Canadian Masons; and let us hope that its future may be marked by the giving of more extended light to the Brethren, the correction of irregularities, and the general advancement of the genuine principles of the Order.

Although I am, perhaps, the last who would sanction the interference with ancient and cherished landmarks, or well established principles of our system, yet, after many years of experience as a Free Mason, I cannot but believe that some of us may be improved in our knowledge by fair and dispassionate discussion of such Masonic subjects as may, with propriety, be written upon.

Holding these views, I take the liberty of submitting opinions with reference to the letter in your No. One, from Kingston, signed "M. C.," upon the subject of admitting Roman Catholics into our Order, in which the writer censures a Lodge at Kingston, and which opinion you appear to endorse.

With sentiments, in relation to the Roman Catholic faith, as friendly as it is possible for a liberal Protestant to hold, I can still find much to be said in justification of our Kingston Brethren in their action—indeed more than I can to justify the writer of the letter, in publishing to the world the *specific act* of a Masonic Lodge with reference to an application for admission.

The universality of the Order cannot be denied, and holding, as it does, in its great fraternal embrace, men of all nations and creeds, it may almost appear

like an attempt at innovation to even question the propriety of admitting Roman Catholics into Free Masonry ; but, we have a right to enquire.

"M. C." assumes that the applicant was rejected by reason of the Brethren of the Lodge holding views of the Christian faith differing from those of the applicant. It is not difficult to suppose he may be in error upon this point, as it does not necessarily follow that this was the controlling motive, rather let us suppose that they, in common with many other Brethren, had fears of ultimate injury to the Institution from the admission of Roman Catholics to its privileges. It may not be claimed that immediate injury follows the admission of one Roman Catholic, but that the general results of the admission of that class will not be beneficial to the Institution, and may be productive of serious and lasting injury.

It is well understood that the entire body of the Roman Catholic clergy, and all in power belonging to the order, are violent opponents of our system, and that upon all favorable occasions, both in public and in private, their denunciations of the Institution and its principles are most bitter. The initiation of a member of the Church is seized upon by them as a text from which to work, not only with the new member of a Masonic Lodge, but with others of their Church, and the final compulsion of the new member to neglect, and perhaps abandon or renounce, his duties either to his Church or his Lodge, for, as a Brother (who, I think, ought to know,) remarked to me, not long since, "it is not possible to be a good Roman Catholic and a good Mason at the same time." A man cannot serve two masters perfectly at the same time, especially when it is well understood that there is declared an antagonism between them, or upon the side of either one. These being facts, can the initiation of a Roman Catholic into Free Masonry result in benefit to the man or ultimate good to our Institution ?

It is undoubtedly true that no Roman Catholic Free Mason, (who can avail himself of the services of a Priest upon his death-bed,) dies without making full disclosure of all he knows of the secrets of Free Masonry, together with such an entire renunciation of its tenets and principles as it is possible for him to make. The only persecution Free Masonry has ever received from an entire religious organization has been from the Roman Catholic church, which appears, during many ages past, to have been its natural enemy, always determined upon its destruction. It is true that isolated instances are to be found where ministers and preachers of Protestant religious organizations have manifested hostility to Free Masonry—have denounced its members, and, in a few instances, have compelled communicants in their churches to abandon the Institution. In most cases this antagonism has been fruitless, doing little or no injury to the Order, calling for no attention from its members, resulting, perhaps, in no good, yet doing very little harm.

There are very many who believe that, at the present session of the General Council, now being held in Rome, more stringent measures in opposition to Free Masonry will be adopted, and such pains and penalties imposed upon those who come amongst us, as will effectually prevent Roman Catholics from becoming Masons, or seeking admission to the Lodge.

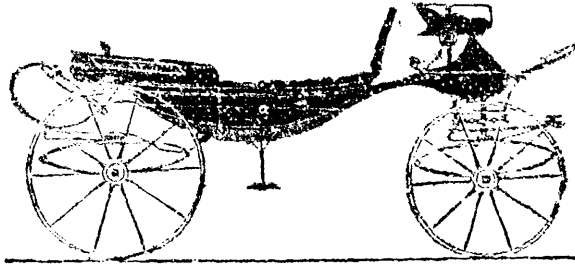
I have seen, certainly with regret, the ignominious failure of Lodges when the members, or the most of them, have been Roman Catholics, and I believe the elements of the two organizations to be as irreconcilable as oil and water.

Yours fraternally,

D.

In Memoriam.

As we go to press we learn the demise of our esteemed friend and Brother, Most Wor. . Brother HOLMES, Past Grand Master of New York.



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