

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /  
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# THE CANADIAN CRAFTSMAN,

AND  
MASONIC RECORD.

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

"The Queen and the Craft."

{ \$1.00 per annum  
in advance.

VOL. XIV.

PORT HOPE, ONT., NOVEMBER 15, 1880.

No. 11.

## CENTENARY OF MASONRY IN NOVA SCOTIA.

St. John's Lodge, No. 2, Grand Registry of Nova Scotia, celebrated its one hundredth anniversary on the 30th June last, at Halifax. The Lodge met at Freemasons' Hall, and afterwards adjourned to the Halifax Hotel, where, in company with a large number of invited guests, they sat down to a sumptuous dinner. The dining room was beautifully and appropriately decorated. The chair was filled by W. Bro. Duncan Robertson, Master of the Lodge, and the vice-chairs by Bro. Fielding, S. W.; Rev. Bro. R. Morrison, J. W. Among the guests present were M. W. Grand Master Crowe; R. W. Bro. Curren, Grand Secretary; M. W. Bro. Col. Laurie, P. G. M.; R. W. Bro. Cosman, D. D. G. M.; James Hudson, P. D. D. G. M.; Judge Smith, Judge Johnson, W. Bro. Col. Poynty, and others.

After the usual loyal and Masonic toasts had been proposed and duly honored, M. W. Bro. Crowe proposed the toast "St. John's Lodge: may it be as influential and prosperous in the coming century as in the past one hundred years." In proposing this toast Bro. Crowe presented to the Lodge a Masonic relic that came into his possession many years ago, and he read a letter from Bro. John McGregor, of Virgin Lodge, tendering to the Lodge an old picture of Sir

John Moore, who had, while Captain Moore, been made a Mason in St. John's Lodge. Bro. McGregor stated that from information he was able to say that Sir John Moore resided in the house formerly occupied by him (Mr. McG.) in Hollis street, now owned by Mr. W. F. Knight, saddler. Bro. Crowe also read a bill which had been rendered to Cornwallis for drinks supplied on the occasion of the laying of the corner stone of St. Paul's Church; also, another bill in connection with the same event, the fragrant details of which are Masonic secrets. The toast was received with Grand Honors, and responded to by W. M. Robertson, who, in conclusion, referred to an historical paper prepared by Bro. Fitzgerald Cochran, assisted by Bros. Barnaby and Vose. Bro. Barnaby read extracts from this paper, which we here print in full:—

"A bridge across a hundred years,  
Composed of Warriors, Statesmen, Peers,  
Comprise our roll of Masonry."

A century of time, an epoch in the world's history, pregnant with momentous events of more than ordinary interest, has passed away since the 30th day of June, A. D. 1780, one hundred years ago to-day, when nine true and lawful Master Masons met at what was then called the "Golden Ball," in this good city of Halifax, and inaugurated the Lodge of St. John, under whose banner we now meet, and whose centenary we celebrate to-night.

Let us endeavor to picture the scene and its surroundings. The virgin city of Halifax was then just thirty-one years and nine days old. The Province of Nova Scotia then comprised, in addition to the Province proper, the whole of New Brunswick, the late French Colony of Cape Breton, and Prince Edward Island, then called the Island of St. John. Its Governor-General was Francis Legge, Esq. He had been appointed in 1775, but during the six years of his incumbency he resided the most of his time in England, and the administration of the Government was confided to a succession of Lieut.-Governors. On the 30th June, 1780, Captain Richard Hughes, R. N., was Lieutenant-Governor. He became a Rear Admiral, and eventually a Baronet shortly afterwards, and was succeeded by Sir Andrew Snape Hammond, (after whom Hammond's Plains was named, and the Lady Hammond Road after his lady.)

The year (and especially the summer) of 1780 must have been a period of great excitement in Halifax. The American Revolutionary War was then at its very height. George III., then in the full vigor of his manhood, was King of England. Louis XVI. was King, and supposed to reign over France. The great Frederick of Prussia, although the days of his warring were long past, was still the object of admiration in all European military circles. Washington, the "Father of his Country," as he was afterwards called, was then the idol of the American insurgents. But there were others, then born into the world, who were ere long to make *that world* forget even the wondrous achievements of the great Prussian King.

Two men, who were then boys about 11 years of age, were destined to be—the one, the great disturber of European peace; the other, the great Pacificator. The first was the Corsican, Napoleon Buonaparte; the other, Arthur Wellesley, afterwards named the "Iron Duke." In those days Voltaire still lived, and was in the zenith of his fame; the great German poet, Guthrie, was still a youth, and only beginning to court the muses; Samuel Johnson was then the Great Mogul of English *literati*, and almost absolute dictator, as to the reputations of literary men. In Scotland there was one Robert Burns, about twenty-two years of age, then but little known beyond the limits of his own Ayrshire, but how widely known and how intensely admired during the hundred years that have since elapsed?

But to return to America. As has been said, the American Revolution was then raging. Never since its commencement had the cause of the insurgents seemed so hopeless as it then was. The British King and Cabinet, and the Royalist army in America, were in high hopes that the re-

bellion was on the eve of extinction; and they had special cause for so thinking, for this was the time when the celebrated negotiations were pending between Major General Arnold, of the insurgent forces, and Major Andre, Adjutant General of the British army. Within three months from that 30th June, 1780, the well devised plot had exploded. Arnold had to fly from his home, while Andre was seized by the insurgents, and on the 2nd October, 1780, was executed as a spy. The British, from that time, became disheartened, and never afterwards made any headway against the insurgents.

And now let us see what our own little Halifax was doing during these troublous times. The civilian population in 1780 was less than 5,000, but was often doubled and even trebled during the war by the accession of naval and military men. The town itself could not have extended much beyond the limits as originally surveyed and enclosed about 1749. That is east by the harbor, west by the Citadel, north by Jacob street, and south by Salter street. Even within these limits the town was not closely built up with contiguous houses, as we now see it. Sketches of the town at this period (of which there are a few still extant, some, if not all, in the possession of Hon. Senator Almon), show it to be more like a village, with large buildings standing singly, or in detached groups, with large spaces between. There was a small outlying settlement in the north, outside the original stockaded limits, inhabited by Germans, and then, as sometimes now, called *Dutch town*. Within the town proper the streets existed rather in the *design*, than as serviceable highways. Many of them were impassable for wheeled carriages, owing to the presence of rocks and stumps, the remains of the primeval forest. The present Ordinance Yard, the site of the adjacent pentagon buildings, and the neighboring streets, were a vile swamp. By land there was only one means of approach to Halifax, and that was the old road from Windsor, which entered the town by a circuitous route from Bedford Basin, by the way of the Common, near St. Andrew's Cross, wound round to the southward of the Citadel Hill, along what is now portions of Queen Street and Spring Garden Road, and into the town at one of the south gates of the Stockade at the head of Salter street, just near the present site of the old Masonic Hall, which was then the main guard house and military prison. The dwelling houses in Halifax at this period were more quaint looking and curious than architecturally beautiful or comfortable. They were for the most part small and low, and always of wood, often mainly formed of hewn logs, sometimes of round logs unshewn, real log shanties such as are

now only seen in the back woods. Some old specimens of the better class, with their tiny windows, and the once fashionable "gantrel roofs," may still be seen in the north end of the city.

After the commencement of the Revolutionary war Citadel Hill had been, as was then thought, effectively fortified. On the summit, which was then eighty feet higher than it is now, a large wooden octangular block house was perched. Outside of this was an enclosure of ramparts built of earth and timber, on which guns were mounted, and the whole was enclosed by a ditch, and a close line of pickets so set as to slope outwards. On the lower hill, immediately south of this, there had been erected a block house with a small battery. This was named Fort Massey, in compliment to General Massey, who was Commander-in-Chief at Halifax at that time. There was also at this time a small block house and battery opposite the old Dutch Church in Brunswick street, and a similar one at the north end of that street. There was also a barrack in Jacob street called Grenadier Fort, afterwards known as Maynard Place, for some years the residence of the late Rev. Dr. Cochran—now the site of Trinity Church.

Before 1780 the original forest in the immediate vicinity of the little old town must have been felled to a large extent for building purposes, and also to deprive the hostile Indians of a cover for their attacks on the settlers. Government House was then a little low wooden building, situate on the square now occupied by the Province Building. The site of the present Government House was then occupied by a wooden building used as Officers' Quarters. The House of Assembly met in the old building still standing on the north-west corner of Barrington and Sackville streets, long afterwards known as the Halifax Grammar School. The site of the present City Court House was the market place. The Court House of that day was on the north-east corner of Argyle and Buckingham streets, known as Northup's corner. Halifax abounded at that time in houses of entertainment, under the various names of inns, taverns, coffee houses, &c. The most noted of these for a long period was the "Great Pontac," situated at the foot of Duke street, (now occupied by Mr. Bond's hardware store)—the scene of many swell balls and public dinners during the days of its glory. Amongst other fashionable places of the same character were the "British Coffee Arms," north of the Ordnance yard, and the "Crown Coffee House," on the beach near the naval yard, and "Jerusalem Coffee House," where Jerusalem warehouse now stands. Without mentioning other places of the sort, of which there were many, we come to the sign of the "Golden Ball,"

where, one hundred years ago, on St. John the Baptist day—John George Pyke, W.M.; Bros. John Fillis, S.W.; John Cleaveland, J.W.; Leonard Homer, Treasurer; Joseph Peters, Secretary; John Fell, S.D.; Saul King, J.D.; Collis Glen, John O'Brien, Jones, Fawson, and Fitzsimmons, and some visiting brethren dined together, as they always did in those good old days, both on St. John the Baptist's Day and St. John the Evangelist, at the early hour of 2 o'clock, and closed the festivities at 8 and 9 o'clock in the evening—a pretty long day's work, as the Lodge invariably met at 10 in the morning in those days. There is one thing very certain, that our ancient brethren could not give the same excuse as modern Masons are said sometimes to do to the suspicious when out rather late at night—that they had been at the Lodge.

The Golden Ball of that day was a fashionable place of resort for the gentlemen of the town, and was situate in what was then the suburbs of the town, on the site of what is now the residence of James Scott, Esq., corner of Pleasant and Harvey streets. It was one of the very few houses which had then been erected outside of the town proper, i.e., between Salter street and Freshwater. Here the Lodge of St. John held its meetings for seven years, until they removed to the new Lodge room on Grafton street, on the 4th June, 1789.

In the meantime a movement had been inaugurated, in which St. John's Lodge took a prominent part, for the erection of a new Masonic Hall for the accommodation of the craft, and at an emergency meeting, held on the 19th September, 1786, a subscription list was opened for that purpose in the Lodge, amounting to £111—the original signatures to which are inscribed in the minute book of that period. This was probably the inception of what we now call the old Masonic Hall, the corner stone of which was laid on the 5th June, 1800, by H. R. H. the Duke of Kent Grand Master, on the site of the old Government House. Some years previous to this, at an emergency meeting, held on the 22nd November, 1781, at which representatives of Lodge No. 155 and Union Lodge were present, a resolution was passed to apply to the Grand Lodge of England for a Warrant to hold a Provincial Grand Lodge, and Bro. John George Pyke, the first Master of St. John, was unanimously recommended as the first Provincial Grand Master.

The original records of St. John's Lodge were well kept and preserved for the first sixteen years of its existence up to 1796. From that time up to 1810—a period of fourteen years—the minutes are missing, which is much to be regretted, as it embraced a most interesting period of the world's history. Just previous to the Peninsular war there were many of the

army and navy on this station who were made Masons in St. John's Lodge, some of whom, no doubt, distinguished themselves in the Peninsular battles; but as the records have been lost, we have no means of tracing even their names. The minutes and proceedings of the Lodge from 1815 to 1820, from the years 1830, '34, '35, '48, '49, '51 and '52, are also missing, and it does not reflect much credit upon the honesty of those who, having obtained possession of them for some purpose, have failed to restore them to their rightful owners.

Notwithstanding these breaks in the roll of her members, the books of St. John contain the names of men celebrated in their day and generation, of whom any people and any country may well be proud. Illustrious soldiers, sailors, lawyers, doctors, statesmen, merchants, orators and Divines, men whose names are written high up in the scroll of fame, who first saw the lights of Masonry under the banner of St. John; of these foremost in point of time, as he was afterwards foremost in gallant deeds of arms on the battle field, comes Captain John Moore, of H. M. 82nd Regiment—afterwards Sir John Moore of Corunna—who was initiated into the mysteries of Masonry at an emergent meeting of St. John's Lodge, held at the Golden Ball on the 12th March, 1781. On the subsequent brilliant career of this brave soldier, during the Peninsular War, until, at the fatal battle of Corunna, he "foremost fighting fell," it is unnecessary to enlarge. It is recorded in the page of history, and his deeds are familiar to us as household words. We all recollect the circumstances of his funeral—at the dead hour of night, on the battle field, with the foe before him and behind, his own little army silently and sullenly retreating to their ships. The incidents connected with his tragic death have been immortalized in verse, of which a few stanzas are here given:—

"Not a sound was heard, not a funeral note,  
As his corpse to the ramparts we hurried,  
Not a soldier discharged his farewell shot  
O'er the grave of the hero we buried.

We buried him darkly, at dead of night,  
The sods with our bayonets turning,  
By the straggling moonbeams misty light,  
And the lanterns dimly burning.

No useless coffin enclosed his head,  
Nor in sheet nor in shroud we bound him,  
But he like a warrior taking his rest,  
With his martial cloak around him.

\* \* \* \* \*

Slowly and sadly we laid him down,  
From the field of his fame fresh and gory,  
We carved not a line, we raised not a stone,  
But we left him alone in his glory.

In connection with these interesting reminiscences, we have great pleasure in stating that Bro. John McGregor, barrister, of this city, himself a Royal Arch Mason,

and an old member of the Virgin Lodge, has kindly presented St. John's Lodge with a fine portrait of Sir John Moore, which you now see before you, and which will be kept in the Lodge room as a valued memento of our distinguished brother.

The early record of St. John's contain the names of many other prominent men, who were identified with the early history of Halifax, and who, having in the various stations of life faithfully performed their duty to God and their country, have gone down to honored graves, and who, though long since dead, have left behind them their "footprints on the sands of time."

Space will only allow a few of those to be enumerated; some of whom have their descendants still living amongst us. Such men as Richard John Uniacke (the elder and founder of the family) then Attorney General, 1785; Rear Admiral Provost Wallis (1785); John Haliburton, M. D., father of the late Chief Justice Sir Brenton (1786); John Creighton, Joseph Prescott, Matthew Richardson (1790); Thomas Akins, Hon. Enos Collins, Croften Uniacke, Thomas L. DeWolf (1810.) Of Divines there were, Rev. J. Wingate Weeks (1781), who preached the first Masonic sermon in old St. Paul's Church on St. John the Baptist day, 1782; Rev. Thomas Shreve (1784); Rev. B. G. Gray, D. D., (1813); Rev. Isaac Temple, R. S. V., (1820); Rev. John T. Twining, D. D., Garrison Chaplain; Rev. Ambrose Owen, M. A., (1839); and others of later date.

Of lawyers and doctors there were plenty. Dr. Unum, R. N., (1783); Dr. Geddes (1784); John Stanser, Barrister, (1785); Edward Irish, Barrister, (1786); William Q. Sawers, Judge Inferior Court, (1814); Charles Twining, Barrister, (1820); and a host of others. St. John's was the Lodge which was favored by the military and navy in these days, and there are many names of both branches of the service on the books. Amongst others in 1841, Captain Parker, 64th Regt., a native of Lawrencetown, N. S., who gloriously fell at the attack on the Redan, having for his companion in death, as he had been in arms, our gallant Welsford, who, though not under the banner of St. John's, was still a member of the craft. In 1845 we find the name of Lieut. F. A. Thesiger, Rifle Brigade, who as Lord Chelmsford, the commander of our forces in South Africa, won for himself a name in history, and had the honor of bringing the Zulu war to a successful conclusion. Of the Navy, we have on the books besides Admiral Provost Wallis, Vice-Admiral Sir Houston Stewart, K. C. B., Sir John Dalrymple Hay, and many others equally worthy of note.

The pages of the old minute books contain much of interest to the lovers of antiquity, and although the language used is

somewhat quaint, and sounds oddly to modern ears, yet it is evident that our brethren of those days were well up in Masonic lore, and strictly enforced the rules and regulations of the craft. There are several instances recorded where brethren had been suspended for months for un-Masonic conduct, the most of whom, however, were glad to come back again into the Masonic fold.

This is the ancient way of entering the fact that a Brother had been passed to the degree of Fellowcraft:—"Bro. ———, being desirous of *having his wages raised*, was examined, found worthy, and crafted in due form." Perhaps amongst our ancestors this was the origin of the "strikes" for wages which, among modern working Masons, are now so frequent and so disastrous.

As has already been remarked the utmost good feeling prevailed between the civilian members of our Lodge and our military and naval brethren. Of this the minutes furnish many instances, of which the following letter written to the Lodge, December 12, 1819, by Lieut. Hamilton, H. M. S. *Active*, and will prove interesting, addressed to the Master of St. John's Lodge:—

"Will you have the kindness to convey to the members of the Lodge, to which I have the honor to belong, my sincerest regards for their welfare. \* \* \* I conclude with the words of my gallant captain 'that although glad to go home I feel sorry at leaving,' so my kind friends, who for years have paid me that attention, which not even time can blot from my memory. May God bless you all and prosper all your zealous endeavors in protecting so glorious a cause as Masonry, is the earnest prayer of your sincere friend and brother,

"J. HAMILTON."

The meeting at which this letter was read seems to have been unusually well attended, the sum of £40 9s. 8½d. having been received for dues. We may here mention that the dues for members were 3s. each night and 5s. for each quarterly communication.

In these days there seemed to be the same objection to *third term* officials as has been against General Grant, for we find from the minutes of that meeting that Bro. Wood, who had occupied the Senior Warden's chair for the past two years, expressed a wish for a third term, but it was decided that no Brother could be a Warden for more than two years.

There is abundant material in the minutes of the old Lodge to write a book, and the difficulty is to condense within the limits of an ordinary paper. The transactions of succeeding years must therefore be generalized.

In 1820 a rather notable event occurred in the history of St. John's. In that year

the Lodge was suspended by the Provincial Grand Lodge, in consequence of a difficulty about the election of a Grand Master. The rival candidates were John Albro, and the Hon. Richard John Uniacke. Brother Albro was elected, and the St. John's Lodge protested, on various grounds, as to the illegality of the election, and refused to take part in the installation of officers. The Grand Lodge, which sustained Bro. Albro, suspended the Lodge, which appealed to the Grand Lodge of England. St. John's Lodge continued to hold its regular meetings, but did no work until the matter was finally amicably arranged, and the Lodge resumed harmonious relations with the Grand Lodge. An amusing feature connected with this transaction was the election of Sir James Kempt (who had just been appointed Lieutenant-Governor of Nova Scotia) to be Grand Master. This was proposed by Bro. McSwiuney, W.M. of St. John's Lodge, by way of solving the difficulty. He was solemnly and duly elected, and a committee of the Grand Lodges appointed to wait on him on his arrival in Nova Scotia. His Excellency received them very graciously, and thanked them for the honor conferred upon him, which, however, he was obliged to decline for the simple reason that *he had never been initiated into the mysteries of Masonry!*

In the year 1869, an event of great importance to Masonry occurred in Nova Scotia, and that was the union of all the Lodges holding under English and Scottish jurisdiction, under the one Grand Lodge of Nova Scotia, a consummation which has resulted in great benefits to Masonry generally throughout the Province. The most important event, which has occurred of later years, was the amalgamation of Scotia Lodge, No. 22, with St. John's.

This forms one of the most interesting periods in the history of St. John's Lodge. Since the union in 1869, many prominent and enthusiastic Masons have felt that the objects of Masonry would be carried out better, and the welfare of the craft more surely promoted, were the number of Lodges in Halifax reduced by amalgamation.

To Scotia Lodge, No. 22, belongs the honor of inaugurating the movement, and the credit of disinterestedness in being willing to merge its identity in that of another Lodge for the benefit of the craft.

In the beginning of 1873, Bro. Lorenzo A. Barnaby, then a member of the Scotia, introduced to the brethren of his own Lodge the subject of amalgamation, which resulted in a resolution, at the regular Communication in April of that year, to the effect that it was desirable that the Scotia Lodge, No. 22, do amalgamate with the St. John's Lodge, No. 2, being carried unanimously. A copy of this resolution

was forwarded to the officers and brethren of St. John's Lodge, who were favorably impressed with the scheme, and appointed a committee to co-operate with a similar committee of Scotia Lodge, in order to carry out the necessary arrangements.

On May 23rd 1873, by request, a list of the officers and brethren of Scotia Lodge, 40 in number, was forwarded to St. John's Lodge.

Matters having progressed favorably so far, and both Lodges being equally anxious for the amalgamation to take place, the next step necessary was to obtain the sanction of the M. W. Grand Master, Hcn. Alex. Keith. A petition in accordance with the desires of the two Lodges was prepared and presented by R. W. Bro. Henry C. D. Twining, to whose kind offices and great interest manifested in the undertaking its success is mainly attributed; and it is worthy of note, the last Masonic act of Bro Keith was that of appending his signature to the document, approving the proposed amalgamation.

On the 2nd day of March, 1874, the members of Scotia Lodge were, by petition, regularly proposed in open Lodge for affiliation, their petition received and referred to the Investigating Committee. On the following 6th day of April, being the regular monthly Communication of St. John's Lodge, they were separately balloted for and unanimously elected, thus consummating the union so eagerly desired.

The funds, jewels, documents, etc., of Scotia Lodge became invested in St. John's, and, by special permission, their charter was allowed to be retained among the archives of St. John's Lodge, in commemoration of the successful union of the two Lodges.

Since then the Lodge of St. John's has continued to prosper, and holds a foremost place in the ranks of Masonry.

In conclusion, the committee express the hope that the paper will be acceptable to the brethren of St. John's Lodge, as a brief history of the proceedings of the Lodge for the last one hundred years, and that it may be deemed worthy a place in the archives of the Lodge, so that in future years, long after the hand that traces these lines has mouldered in the dust, and the voice that reads them has been stilled in death, they may be read, perhaps at the anniversary of the second century of the Lodge, with as much interest as we have just recorded the events of the first century of its existence. For that there will be a Lodge of St. John's one hundred years hence, holding its anniversary, we have no more doubt than that we are here to-night.

We Masons believe that as Masonry has existed from time whereof the memory of man runneth not to the contrary, so it will continue to exist throughout successive

ages until time shall be no longer—immutable—unchangeable as the everlasting hills, the same to-day, yesterday and forever.

Fitz COCHRAN,  
L. A. BARNABY,  
C. F. VOSE,

Committee of St. John's Lodge.

Halifax, N.S., June 30th, 1880.

NOTE.—After the foregoing paper had been prepared, some additional MSS. came into the possession of the committee, which afford further information as to the early meetings of St. John's Lodge.

From these it appears that the first ten meetings of the Lodge under the dispensation of 11th May, 1780, were held at Bro. O'Bryan's house. The first meeting of the Lodge under the Warrant was held at the Golden Ball, on the 6th of November, A.D. 1780, at which place the Lodge continued to hold its meetings for seven years.

The original Warrant of the Lodge is dated 13th of June, 1780, under the signature of the Most Noble Prince John, III. Duke of Atrol, Grand Master Mason of England.

The old Lodge was called No. 1 "Ancient York Masons," from the fact that its authority was derived from the old Constitution granted by His Royal Highness Prince Edwin, at York, A.D. 926.

After the reading of this interesting paper, other toasts followed, and "Auld Lang Syne" was sung, followed by the fraternal anthem, bringing to a close a very pleasant meeting, which will long be remembered by those who were present, and be recorded in the annals of the Masonic fraternity at Halifax, to be read of at the second centennial of St. John's Lodge in 1980.

### Freemasonry in Manitoba.

The following historical sketch of the Masonic Order in the Prairie Province, by V. W. Bro. Joseph Hursell, published in pamphlet form, has been sent to us, and, for the benefit of the Craft throughout the Dominion, we re-produce it in our pages.

It is not our intention in this article, says the compiler, to furnish our Masonic readers with a thorough and elaborate history in all its minor details, but to give a concise and reliable synopsis of the leading incidents

of its introduction into this region, in an organized form, and to show that its prosperity has kept pace with the increase of population and civilization in this great lone land.

Individual members of the fraternity have come and gone from the time of the earliest settlement, but it was not until the year 1864 that a sufficient number were domiciled in the neighborhood to permit of an effort to establish a Lodge at Winnipeg, which was at that time a mere hamlet about a mile from Fort Garry.

We cannot conveniently trace up the distinctive rank to which each member of the fraternity was from time to time entitled, and, therefore, free from any intention of slight in this respect, will deal to all alike, simply as Brother.

The officers stationed at the American Fort Pembina, about sixty miles distant southward, had formed a Lodge there, and some of them occasionally visited Winnipeg, and during such intercourse encouraged the Winnipeg Brethren in their design to form a Lodge, and recommended their petition to the M. W. Grand Master of the Grand Lodge of Minnesota; this Territory bordering on that of Minnesota, the then Grand Master, Bro. A. T. C. Pierson, considered the Red River settlement to be within his Masonic jurisdiction and granted the prayer of the petitioners by issuing a Dispensation authorizing Bro. John Schultz as W. M., Bro. A. G. B. Bannatyne, S. W., and Wm. Inkster, J. W., to institute a Lodge in the Red River settlement, Rupert's Land, and there to Initiate, Pass, and Raise Free Masons. according to ancient custom, the said Dispensation was dated St. Paul, Minnesota, the 20th May, 1864, and was signed by the Grand Master above named.

Some delay occurred in the transmission of the paper, and in fitting up and furnishing a Hall in which to meet. This Hall was in the second story of what is now a dry goods house, at the corner of Main and Post

Office streets, and the first meeting of the Lodge was held on the 8th of November, 1864, with the following named officers:—Bro. John Schultz, W. M.; Bro. A. G. B. Bannatyne, S. W.; Bro. Wm. Inkster, J. W.; Bro. J. E. Sheal, Treas.; Bro. Wm. Caldwell, Sec.; Bro. W. B. Hall, S. D.; Bro. Chas. Curtis, J. D.; Bro. R. Morgan, Tyler.

Several petitions for initiation were received at this and subsequent meetings; the Lodge flourished amazingly and made many good Masons. I may mention Hector McKenzie, John and Thomas Bunn, Dr. J. C. Bird, and Archdeacon Hunter, as a few of the worthy Masons made in the old Northern Light Lodge.

The Lodge was held by the same principal officers for three years. The Dispensation having been extended and election of officers permitted which took place on the 23rd of December, 1867, resulting as follows:—Bro. A. G. B. Bannatyne, W. M.; Bro. Thos. Bunn, S. W.; Bro. John Bunn, J. W.; Bro. E. L. Barber, Treas.; Bro. Hector McKenzie, Sec.; Bro. C. J. Bird, S. D.; Bro. Charles Curtis, J. D.; and Bro. E. H. C. G. Hay, Tyler.

During the year 1868 the Masonic horizon in the Red River settlement became somewhat cloudy; the prospective change in the proprietorship of the Territory, and other causes, had materially dispersed the members of the Lodge; the Grand Lodge of Minnesota also, seemed to doubt the propriety of maintaining the right of jurisdiction within this Territory, a sort of apathy for a time prevailed, and finally the Grand Lodge cancelled the Dispensation, and thus ended the course of the pioneer Lodge of Rupert's Land.

The few members of the old Lodge who remained in the Province have affiliated with the Lodges formed more recently.

After the transfer of the Territory to the Government of the Dominion of Canada, the troubles of 1869 and

1870 occurred; a military force from the eastern provinces arrived here, for the restoration and maintenance of order, and amongst them were many members of the fraternity. True to the traditions of our ancient privileges, they soon arranged for the establishment of Lodges, where they could practice the mystic art, and promulgate the principles thereof in the new Province.

The first petition sent to the Grand Lodge of Canada was for permission to form the Winnipeg Lodge, with Bro. the Rev. Robert S. Patterson as W. M., Bro. Norman J. Dingman, S. W., and Bro. W. N. Kennedy, J. W.

The Dispensation was duly received; an emergent meeting was held on the 10th December, 1870, but owing to Bro. Dingman having returned to the east, Bro. W. N. Kennedy was elected S. W., Bro. Matthew Coyne, J. W.; Bro. James B. Morice, Treas.; and Bro. Henry T. Champion, Sec. A regular meeting was held on the 22nd, at which several applications and petitions were received, and on the 27th, St. John the Evangelist's Day, the brethren dined together.

At their next meeting, the name of the Lodge was changed, by permission from Grand Lodge, and called Prince Rupert Lodge. The meetings were held in the second storey of what is now a hardware store, on the corner of Main street and Portage Avenue.

At the end of one year from its first regular meeting it was properly constituted number 240 Grand Register of Canada, and its register contained 55 members.

Simultaneously with the receipt of the Dispensation for this Lodge similar documents were received for the institution of two other Lodges in the Province, namely:—Manitoban Lodge, at Lower Fort Garry, which held its first meeting — February, 1871, with Bro. George Black as W. M., Bro. Thomas Bunn, S. W., and Bro. W. J. Piton, J. W.; and International Lodge, at North Pembina, with Bro. F. T. Bradley as W.M.

The name of Manitoban Lodge was subsequently changed to that of Lisgar Lodge; their Warrant was received in due course, No. 244, G. R. C., and the old Lodge still remains, healthy and prosperous, in the thriving town of Selkirk, 22 miles north of Winnipeg, on the Red River, from whence this periodical is dispatched.

The authority to form a Lodge at North Pembina was not acted upon; Bro. F. T. Bradley found unexpected difficulties to prevent the formation of a Lodge on an international basis, and the population north of, and in proximity to the boundary line, was too sparse to admit of its success, if limited to Canadian territory, therefore the Dispensation was allowed to lapse.

The influx of population to the Province, and the rapid increase in the then prospective City of Winnipeg, suggested the advisability of forming another Lodge; accordingly a petition was sent to the Grand Master of the Grand Lodge of Canada for authority to institute Ancient Landmark Lodge, with Bro. James Henderson as W. M., Bro. Wm. F. Luxton, S. W., and Bro. Walter Hyman, J. W. The petition was granted; they received a Dispensation, and held their first meeting at Winnipeg in December, 1872. This Lodge also found abundance of good material for the erection of their Masonic edifice, and occupied the position in this Province, second, only, to Prince Rupert Lodge. In due course they were chartered No. 288, G.R.C.

The three Lodges were fully established and in good working order, and continued to flourish under the paternal care of the Mother Grand Lodge. But children arriving at mature age, generally, desire to set up for themselves, so did these three Lodges conclude to cast off the fostering mantle of the Grand Lodge of Canada, and on the 12th of May, 1875, declared themselves the Grand Lodge of Manitoba, with the following named officers:—

- Bro. Rev. W. C. Clark, Grand Master.  
 " W. N. Kennedy, Deputy Grand Master.  
 " Jas. Henderson, Grand Senior Warden.  
 " S. L. Bedson, Grand Junior Warden.  
 " Rev. J. D. O'Meara, Grand Chaplain.  
 " John Kennedy, " Treasurer.  
 " W. T. Champion, " Registrar.  
 " John W. Bell, " Secretary.  
 " Gilbert McMicken, " Sr. Deacon.  
 " W. J. Piton, " Jr. "  
 " John J. Johnston, " Sword Br.  
 " G. B. Spencer, " Dir. of Cer.  
 " Simon Duffin, " Pursuivant.  
 " John Norquay, " Steward.  
 " Thos. H. Parr, " "  
 " Wm. F. Luxton, " "  
 " C. D. Rickards, " "  
 " T. H. Barton, " Tyler.

The three Lodges thus forming the Grand Lodge were numbered Prince Rupert, No. 1; Lisgar, No. 2; and Ancient Landmark, No. 3, Grand Register of Manitoba. Shortly after the organization of the Grand Lodge Dispensations were granted to St. John's Lodge, in Winnipeg, with Bros. J. W. Harris as W. M., Archibald McNeen, S. W., and Stewart McDonald, J. W., dated the 6th July, 1875. And, to Hiram Lodge, at Kildonan, with Bros. John H. Bell as W. M.; Rev. S. P. Matheson, S. W.; Colin Inkster, J. W., dated the 9th of October, 1875.

I may here remark that from the first establishment of Freemasonry on the Red River of the North, the more educated class of the native born inhabitants showed great interest in the institution, and many of them at once became members. This Hiram Lodge was composed principally of those brethren, as shown in the address of our much esteemed Past Grand Master, Bro. W. N. Kennedy, delivered to Grand Lodge the 14th of June, 1876, at which time Warrants were issued to the two Lodges last named, and numbered 4 and 5 respectively, G. R. M. On the 29th July, immediately preceding, Emerson Lodge was formed, U. D., with Bros. F. T. Bradley as W. M., D. G. Dick, S. W.; O. Bachelor, J. W., and a Warrant issued to them at the next communication of Grand Lodge,

held in June, 1877, and numbered 6, G. R. M.

It is here worthy of note, that the M. W. Grand Master of the Grand Lodge of Minnesota, Bro. James C. Breden, evinced such truly Masonic liberality, and freely gave permission for the Emerson Lodge to receive petitions from and confer degrees upon persons residing in Minnesota, near to the Province of Manitoba.

In the course of the ensuing year a Dispensation was granted to Assiniboine Lodge at Portage la Prairie, and a Warrant issued to them at the Annual Communication of Grand Lodge held in June, 1878, number 7, G. R. M., with Bros. Rod'k McQuaig, W. M., J. A. K. Drummond, S. W., Charles H. House, J. W.

At this communication of Grand Lodge, family jars occurred which divided the household of the fraternity, emanating, principally, from the question of Ritual. The older Canadian Lodges preferred to continue the method to which they were accustomed, while the more recently formed Lodges had adopted the American method, and endeavored to make it the established Ritual of the Grand Lodge of Manitoba. The Canadian workers demurred, and severed their connection with this body; a year of probation ensued, may I say of purgation, or of purification. I am at a loss for an appropriate Masonic definition of that period, but will take consolation by calling to mind the historic doctrine, that out of evil cometh good, for thus it proved in this instance. During this time two separate bodies had existed, each styling itself the Grand Lodge of Manitoba. The Canadian Body had granted Warrants to three new Lodges, viz:—King Solomon Lodge, at the town of Morris, with Bros. W. H. Pringle as W. M., Robert Meiklejohn, S. W.; Solomon John's, J. W., No. 8, G. R. M.; Oakland Lodge, at the Boyne Settlement, with Bros. Rev. Walter Ross, as W. M., William Livingstone, S. W., Louis Renand, J. W., No. 9, G. R. M.;

and Northern Light Lodge, in Winnipeg, with Bros. Gilbert McMicken as W. M., Alex. Christie, S. W., J. M. McDonnell, J. W., No. 10, G.R.M.

Subsequently to the split referred to, various efforts were made to effect a compromise of the differences, which proved futile until at length the Canadian Body appointed Past Grand Master, Bro. Geo. Black, as arbitrator on their part, and the other Body appointed Grand Master, Rev. Bro. S. P. Matheson on their part, and to these two distinguished brethren are due the best thanks of the craft. They prepared their award, setting forth the terms and conditions of settlement; a special communication of both Bodies was called to meet on the 19th of June, 1879, to take the award into consideration; the terms and conditions, therein set forth, were adopted by both parties and they merged into one, the diverse opinions had been drawn together by that invisible mystic tie, ever powerful for good; the shattered household was again united into one band of brothers, as of yore, with a realization of strength and influence, greater and more firmly established, after an ordeal test; and when order was fully restored it was found that, during the chaos, triplicates, all healthy and prosperous, had been added to the Masonic family of Manitoba.

At the communication of Grand Lodge in June, 1868, the time of holding the Annual Communication was changed from the second Wednesday in June to the second Wednesday of February. A list of the Grand Lodge officers for the present year will be found later on.

At the Annual Communication of Grand Lodge, held on the 11th and 12th of February, 1880, the terms and conditions of settlement were fully confirmed by the Grand Lodge, and a committee was appointed to revise the Constitution. Lodges are permitted to use either of the two rituals referred to, at the option of each Lodge in this jurisdiction, in

accordance with resolution adopted by Grand Lodge, 12th of February, 1879.

I must here refer back to an occurrence on the 30th of July, 1879; a Lodge was instituted at Gladstone in the county of Marquette West, with Bros. Alex. Nichol as W. M.; Archibald McDonald, S. W.; C. P. Brown, J. W.; and is in a prosperous condition.

A Dispensation dated the 15th of April, 1880, was granted for instituting a Lodge at the village of Stonewall, about twenty miles north-west from Winnipeg, to be called the Stonewall Lodge, U. D., with Bros. Angus Fraser as W. M.; Andrew R. Mitchell, S. W.; Wm. Mann, J. W., and a sufficient number of Charter members to insure the success of Stonewall Lodge.

All the branches of the Masonic body in the city of Winnipeg hold their meetings in the spacious Hall and suite of rooms in the brick block No. 370, Main Street, directly opposite to the City Hall.

Thus far we have confined our history to Symbolic, Ancient Freemasonry, we may at a future time give a sketch of Capitular and other branches of the order; but, for the information of our readers who are interested in those orders we may state:—

Prince Rupert Chapter of Royal Arch Masons, No. 52, under the Grand Register of Canada, hold their regular convocations on the second Thursday of each month.

Cyrus Council of Royal and Select Masters, No. 13, under the Grand Council of Ontario, hold their regular meetings on the second Tuesday of each month.

The Winnipeg Lodge of Perfection, No. 7, Ancient Accepted Scottish Rite, 14 degrees, hold their regular meetings on the second Friday of each month.

The Bethsada Sovereign Chapter, No. 5, of Rose Croix de H. R. D. M., Knights of the Eagle and Pelican, 18

degrees of the same Rite, hold their regular meetings on the fourth Friday of January, April, July and October.

Albert Edward Preceptory, U. D., meets at Winnipeg on the second Tuesday of each month.

TO THE CRAFT.—I have endeavored to supply information which has been a subject of enquiry by the Grand Lodge of Manitoba for four years past.

And, for myself, fraternally submitted.

JOS. HURSELL.

NOTE.—As the subject of Ritual has demanded remark in the foregoing sketch, I beg leave to add this note.

Many years ago when the Canadian Lodges differed in their method of rendering the work, and the Lodges of the Athol system were, one by one, changing towards that approved by the Grand Lodge, the writer then carefully studied the origin and adoption of the different Rituals in use, and compiled a brief account thereof, it will afford him pleasure to answer any questions on the subject, from Brethren in this jurisdiction, otherwise than through newspapers.

#### A Mason's Examination.

BY BRO. R. F. GOULD.

The earliest of the "so-called" exposures of Freemasonry appeared in the *Flying Post*, or *Post Master*, No. 4712, from Thursday, April 11th, to Saturday, April 13th, 1723. So far as I am aware it has never been reprinted. From 1723 to the present era, hundreds of these "Examinations" and "Catechisms" have seen the light, and it may be stated generally, that they bear a strong "family likeness" to the original "revelation," which is subjoined.

The (so-called) "exposure of 1723 professes, of course, to have been compiled from the papers of a "deceased brother"—a "formula" with which readers of more recent "Cate-

chisms" will be familiar, and which implies that our Masonic ancestors of 150 years ago had, even then, forestalled our German brethren of to-day in the use of printed or written Rituals; students will, however, find several points of interest presented in the "Examination" under notice, *e. g.:*

The allusions to the second degree (though this was then only conferred in Grand Lodge), to the mark of a Master Mason, and to the pattern of an Arch—the first mention of the word "Arch" in connection with Freemasonry, it may be here observed—occur in the Constitutions of 1723, at the close of Dr. Anderson's exordium.

[FROM THE FLYING POST, No. 4712.—A.D. 1723.]

To the Author of the *Flying Post*.

The Ancient fraternity of Free and Accepted Masons, has through all ages been justly esteemed the only one Society, which hath inviolably observed and kept those two essential and fundamental pillars of all good fellowship, taciturnity and concord, there being but one single instance since the beginning of time, that a Free Mason betrayed the grand arcanum of the Society; namely, Samson, who indeed proved a mere Judas, and was punished accordingly.\*

This has been a matter of much speculation to the rest of mankind, and hath occasioned various reasonings and disputes.

It is indeed agreed on all hands, that Masonry, the most substantial part of architecture, is of singular use and ornament; that Free Masons are no prying inquisitive busie-bodies, but honest industrious persons, who desire only to excel in their own profession; that the worshipful Society are no innovators in religious affairs, no perjured plotters or conspirators

\*Hence comes the saying on one who blabs all he knows, he'll bring an old house on his head.

against the established government; that they in no way interfere or clash with any other Society or Corporation, however dignified or distinguished; for all which excellent qualifications, a reasonable person would be willing to pay their persons, their Lodges, their Constitutions, all due respect and honor.

But so it is, there are men of shallow capacities, blabbers of secrets, who, because they have lost or misused their own retentive faculties, envy and hate those who retain the gift of secrecy and fidelity; these mean wretches have of late studied a thousand practices to bring this worshipful Society into contempt and obloquy, and are egged on by some silly women, who (because for good reasons their sex are by the Constitutions judged incapable of Fellowship) are, therefore, nettled and seek revenge. These are the persons who trump up many foolish and idle signs, gestures, and practices, and vouch them for the very basis and ground-plot of Freemasonry. The enclosed is a sample of their malice, and which they pretend was left in writing by a Fellow Mason lately deceased; but, in very truth, is a senseless pasquinade, highly derogatory to the honor of the whole body, and each Worshipful Fellow, many of whom daily stand in presence of kings, and are clothed with titles, dignities and honors.

I shall not take upon me to vindicate the high reputation of the fraternity, their numerous Lodges stand in no need of props and buttresses for their support; neither will their members, by any arts or contrivances, be induced like fools and children to divulge the lessons and instructions given by their Masters and Wardens; but will have a constant eye to that memorable saying of wise King Solomon, in his time Grand Master of Masonry and architecture, and which pointed to Samson's fate aforementioned—a prating fool shall fall.

I am, &c.

When a Freemason is entered, after having given to all present of the fraternity a pair of men and women's gloves and leathern apron, he is to hear the \* \* \* belonging to the Society read to him by the Master of the Lodge; then the Warden leads him to the Master and Fellows; to each of whom he is to say:—

I fain would a Fellow Mason be,  
As all your Worshipps may plainly see.

After this, he swears to reveal no secrets of the Worshipful Fraternity, on pain of having his throat cut, and having a double porcion (portion?) of hell and damnation hereafter. Then he is blind-folded, and the ceremony of ——— is performed. After which he is to behold a thousand different postures and grimaces, all of which he must exactly imitate, or undergo the discipline till he does.

After this the word maughbin is whispered by the youngest Mason to the next, and so on, till it comes to the Master, who whispers it to the entered Mason, who must have his face in due order to receive it. Then the entered Mason says what follows:

An enter'd Mason I have been,  
Boaz and Jachin I have seen;  
A Fellow I was sworn most rare,  
And know the Astler, Diamond and Square  
I know the Master's part well,  
An honest Maughbin will not tell.

Then the Master says :

If a Master Mason you would be,  
Observe you well the Rule of Three;  
And what you want in Masonry,  
Thy Mark and Maughbin makes thee free.

When you would enter a Lodge you must knock three times at the door, and they'll challenge you.

Q.—Are you a Freemason?

A.—Yes, indeed, that I am.

Q.—How shall I know it?

A.—By signs and tokens—(Hebrew characters)—from my entrance into the kitchen, and from thence to the hall.

Q.—What is the first point of your entrance?

A.—Hear and conceal, on pain of having my throat cut or tongue pull'd out.

Then one of the Wardens will say—God's greeting be at this Meeting; and with the Right Worshipful the Master, and the Worshipful Fellows, who keep the keys of the Lodge from whence you came; and you are also welcome, Worshipful Brother, into this Worshipful Society.

Then you salute as follows—

The Right Worshipful the Master and the Worshipful Fellows of the Lodge from whence I came greet you abundantly.

Q.—What Lodge are you of?

A.—I am of the Lodge of St. Stephen's.

Q.—What makes a just and perfect Lodge?

A.—A Master, two Wardens, four Fellows, five Apprentices, with Square, Compass, and Common Gudge.

Q.—Where was you made?

A.—In the Valley of Jehosophet, behind a rush-bush, where a dog was never heard to bark, or a cock crow, or elsewhere.

Q.—Where was the first Lodge kept?

A.—In Solomon's Porch; the two pillars were called Jachin and Boaz.

Q.—How many orders be there in architecture?

A.—Five; Tuscan, Doric, Ionic, Corinthian, and Composite, or Roman.

Q.—How many points be there in Fellowship?

A.—Six: foot to foot, knee to knee, hand to hand, ear to ear, tongue to tongue, heart to heart.

Q.—How do Masons take place in work?

A.—The Master, S. E.; the Wardens, N. E.; and the Fellows, eastern passage.

Q.—How many precious jewels are there in Masonry?

A.—Four: Square, Astler, Diamond, and Common Square.

Q.—How many lights be there in a Lodge?

A.—Three: the Master, Warden, and Fellows.

Q.—Whence comes the pattern of an Aroh?

A.—From the Rainbow.

Q.—Is there a key to your Lodge?

A.—Yes.

Q.—What is't.

A.—A well hung tongue.

Q.—Where is it kept?

A.—In an ivory box between my teeth, or under the lap of my liver, where the secrets of my heart are not.

Q.—Is there a chain to it?

A.—Yes.

Q.—How long is it?

A.—As long as from my tongue to my heart.

Q.—Where does the key of the working Lodge lie?

A.—It lies on the right hand from the door two foot and a half under a green turf, and one square.

Q.—Where does the Master place his mark on the work?

A.—Upon the S. E. corner.

To know an entered Apprentice, you must ask him whether he has been in the kitchen, and he'll answer yes.

To know an Entered Fellow, you must ask whether he has been in the hall, and he'll say yes.

To know a Mason in the dark, you must say there is no darkness without absence of light; and he'll answer there is no light without absence of darkness.

To compliment a Brother Mason, you put your right hand to the right side of your hat, and bring your hat under your chin; then the Brother will clap his right hand to the right side of his hat, and bring it to the left side under his heart.

To meet a Brother, you must make the first step with your right foot, the second with your left; and at the third you must advance with your right heel to your Brother's right instep; then lay your right hand to his left wrist, and draw the other hand from your right ear to the left under your chin, and then he'll put his right hand to his left side under his heart.

To gripe, is when you take a

Brother by the right hand, and put your middle finger to his wrist, and he'll do so to you.

To know a Mason privately, you place your right heel to his right instep, put your right arm over his left, and your left under his right, and then make a square with your middle finger, from his left shoulder to the middle of his back, and so down to his breeches.

When a Mason alights from his horse, he lays the stirrup over the horse's neck.

To call a Mason out from among company, you must cough three times, or knock against any thing three times.

A Mason, to show his necessity, throws down a round piece of slate, and says, can you change this coin?

Bro. Wm. J. B. Macleod Moore.

AN OLD-STYLE MASON.

The host of Templar Masons to assemble here in August will bring together most of those gentlemen whose zeal in Templary matters has lifted the Order of Masonic Knighthood recently into such prominence. Since the last Conclave in Chicago, 1859, the number of members has increased three-fold, and equal advances have been made in legislation upon matters of ritual, tactics, costume, and all that gives form and *eclat* to such an organization as this.

Among the veterans now arriving to honor and instruct the Order in America there is one whose presence would be welcomed in Chicago with particular pride. We refer to Col. William J. B. McLeod Moore, of La Prairie, Quebec (Canada) with whom the writer has enjoyed an intimate acquaintance of nearly a fourth of a century. Nothing that we can say will add to the filial interest felt for him by the Canadian Fraters, but there are many of the American Knights whose entrance into the

Order is recent, and who are not sufficiently posted in our history to recognize the names of all Templary benefactors.

Colonel Moore was born at Athy, in county Kildare, Ireland, January 4th, 1810. He is of military stock. His father served under Wellington in India, and at the memorable battle of Assaye was so severely wounded as to be incapacitated from further service. Three of his brothers and five nephews died in military life. He was educated first in the Marischal College, Aberdeen, Scotland; then in the Royal Military College at Sandhurst, England. Beginning as an Ensign in the 69th Regiment, he served for more than twenty years, and was then sent as first class staff officer to Canada in 1852 to organize the forces there. Retiring from the regular service in 1857, he was appointed by Lord Elgin to command the whole active force at Ottawa. He has composed a number of valuable papers on military subjects, his treatise on broad-sword and bayonet-fencing having been in its day eminently popular. So much in the way of military life. But it is as a Freemason, and particularly a Knight Templar, that the name of Col. Moore is of special interest to Americans, and, indeed, to Christian Masons throughout the world. He entered the Mystic Craft in 1827. A dispensation was granted for this purpose by Major-General Alex. Leith, K. C. B., the Master of Glenkindre Lodge, No. 333, Aberdeenshire, Scotland, and Colonel Moore received the three Degrees then at the same meeting, and at the immature age of seventeen years. In 1844 he was created Knight Templar in the Encampment attached to Lodge No. 242, at Boyle, county Roscommon, Ireland.

As the name of this distinguished Frater is associated with the Island of Malta, we explain that, while on military service there in 1847, he affiliated with the English Lodge, and was elected Master. It was acer-

tained that a Masonic Lodge had existed in Malta during the last century, but was suppressed by order of the Pope. In 1850 he founded the first Knights Templar Encampment (in connection with Freemasonry) ever held on that island. It was named the Militia, and still exists in vigorous usefulness. In his correspondence we have many curious and interesting facts relative to the operation of Masonic Templary in Malta.

Finding at Kingston, Canada, in 1854, that an old Masonic Knights Templar Encampment had existed there, but was now long dormant, Col. Moore established, under English authority, the first Encampment of the present system in Canada. This seed of Templary truth has germinated, until now the number of Encampments (now called Pories) is twenty-one. In the reconstruction of the Templar system in England, and the formation of the Convent General of the United Order, in 1873, the Prince of Wales being elected Grand Master, Col. Moore was made "Great Prior" of Canada, and received one of the Grand Crosses distributed on that occasion.

So much is said concerning higher Degrees in these latter days, and so many misapprehensions are current as to their real value, that the testimony of so old a Mason as Col. Moore is of special value. Having taken all the Degrees, grades, and orders current in this country—thirty-third Degree of the Scottish Rite, those of the Red Cross Order of Rome and Constantine, those of the Swedenborgian Rite, the Royal Order of Scotland, the Rosicrucian Society, and the Degrees commonly known here as those of the Capitular and Cryptic Rites—he affirms that "none of them, except the Blue Degrees, possess any practical, useful knowledge, or can exercise any authority beyond themselves. The Craft Grand Lodge is the only really supreme governing body." "The Scotch Rite in its modern reformed work (due to

Albert Pike) is of a stately and refined character, and calculated to interest the Masonic student," but nothing more. Of the Templar Order he has always been an enthusiastic admirer, as having more reality than the other bodies adopted by the Craft, and capable of being brought, he thinks, into vigorous life by giving it more of the spirit of chivalry, purifying it from the modern innovations, that had no place in the ancient Order.—*Rob. Morris in London Freemason.*

◆◆◆  
Jurisprudence Department.

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

Q.—Is a P. M. justified in installing a W. M. when he knows the W. M. elect is in arrears for dues?

A.—If any member of the Lodge objects to the installation of the W. M. elect, on the ground that he is in arrears for dues, the installing officer would be justified in not proceeding with the installation until the dues were paid.

If no objection is made, the installing officer would be justified in installing the W. M. elect, although he might know that he was in arrear for dues. If all the brethren declare that they are still satisfied with their choice, the installing officer may proceed with the installation.

Q.—In further reference to my question *re.* Honorary members in your August number, I send you a copy of our By-laws, Article 11 of which reads:—"Brethren may be declared Honorary members by vote of the Lodge, as a mark of respect or in consideration of their services or zeal in the cause of Masonry. Any Honorary member shall be exempt from dues; but should he take office he shall be placed on the list of subscribing members."

I would call the particular attention of the very able editor of the Jurisprudence department of THE CRAFTSMAN to the part I have italicised, should he take office he shall be placed on the list of subscribing members. In face of this, if an Honorary member is elected to office, at the expiration of his term of office does he resume his former position as an Honorary member *without a vote of the Lodge?*

A.—The authorities give very little light on the subject of honorary membership, and we are left to be guided by such analogies as may be found to apply to the circumstances of each case, and by what we suppose to have been the intention of the By-law in question.

In the absence of a direct provision specifying the privileges and rights to be enjoyed by honorary members in this Lodge, it is reasonable to suppose that the privileges assigned to an honorary member would at least be equal to those enjoyed by an ordinary member. He would be entitled to sit in the Lodge, to debate and to vote. He would also be, in general, entitled to hold office, and this By-law plainly implies that an honorary member may be elected to office, but that privilege is coupled with a condition, "that should he take office, he shall be placed on the list of subscribing members."

From the reading of the whole of this By-law, it appears that honorary membership is to be conferred as a mark of respect, or in consideration of the brother's services or zeal in the cause of Masonry. The election of an honorary member to office is an additional mark of respect, and it should not be regarded in the light of a punishment, by which he is to be deprived of an honor before conferred on him. The clause in question may be read to mean that while an honorary member is in office, and only during that period, he is to pay dues, and it may be regarded as a temporary suspension of his privilege of exemption from dues as an honorary member.

According to this By-law, one of the obligations attached to the acceptance of office is the payment of dues, but there is nothing to indicate that the acceptance of office is to deprive the officer entirely of his status as an honorary member.

Having once been elected as an honorary member by a vote of the Lodge, we think that that honorary

membership can only be lost by some action taken for the express purpose of bringing it to a termination. A brother may resign his honorary membership, and if the Lodge accepts his resignation, that ends it; or the Lodge may, by a prosecution for un-Masonic conduct, put an end to all the brother's rights and privileges, including the honorary membership.

If the members of the Lodge wish to deprive a brother of his honorary membership, they would surely never think of doing it by electing him to office. They would probably, in the first place, pass a resolution asking him to resign. It does not seem reasonable to suppose that a brother could be deprived of an honor which he has, by conferring on him an additional honor.

On the whole, we are of opinion that according to the proper construction of this By-law, if an honorary member is elected to office, and accepts the office, at the end of his term of office he resumes his former position as an honorary member without a vote of the Lodge.

◆◆◆

The Essex, (Mass.) *Mercury* states "that the Rev. Mr. Chainey, pastor of the First Unitarian Church, of Evansville, Ind., having become a Rationalist, and startled his congregation by publicly denying the existence of God, and asserting that prayer was a hideous mockery, in consequence charges were preferred against him in his Masonic Lodge, and he was expelled for un-Masonic conduct." This is as it should be; for as no Atheist can be made a Mason, so if any member of the Fraternity subsequently lapse from the Masonic creed, which especially declares a belief in the existence of the Supreme Being, he should at once be excommunicated from the Society.

## The Canadian Craftsman.

Port Hope, November 15th, 1880.

### Grand Lodge of Prince Edward Island.

We are in receipt of the printed Proceedings of this Grand Lodge, which held its fifth Annual Communication in the Masonic Hall, Charlottetown, on the 24th June, 1880.

The address of the M. W. Grand Master, John Leo, was devoted principally to local matters. From the Grand Secretary's report we learn that the number of members on the Register of Grand Lodge is 680; the number of Lodges 12; the number initiated during the previous twelve months, 19; total receipts, including cash on hand, \$513.90; and disbursements, \$805.71.

We observe the following standing Resolution which was adopted in February, 1876. *Whereas:* Intemperance is an evil that afflicts humanity and injures Society, and whereas our time honored and beloved institution has, through its agency and the indiscretion of some of its members suffered from its influence, and whereas we regard the excessive use of alcoholic liquors as a violation of the principles of Freemasonry, and as a sin against God, the Grand Artificer of the Universe,

*Therefore Resolved:* That this Grand Lodge records its disapprobation of the custom of having intoxicating drinks at Masonic suppers and festivals.

The following are the Grand officers for the year 1880-81.

M. W. Bro. John Yeo, Grand Master, Port Hill.

E. W. Bro. Neil McKelvie, Deputy Grand Master, Summerside.

E. W. Bro. B. Wilson Higgs, Senior Grand Warden, Charlottetown.

E. W. Bro. Simon W. Crabbe, Junior Grand Warden, Charlottetown.

E. W. Bro. David Small, Grand Treasurer, Charlottetown.

E. W. Bro. Geo. W. Wakeford, Grand Secretary, Charlottetown.

E. W. Bro. P. Albert Carvell, Grand Lecturer, Charlottetown.

R. W. Bro. Wm. J. H. Read, D. D., Grand Chaplain, Charlottetown.

W. Bro. Joseph Fairchild, Senior Grand Deacon, Georgetown.

W. Bro. Donald Darrach, Junior Grand Deacon, Kensington.

W. Bro. Stephen McNeill, Grand Director Ceremonies, Summerside.

W. Bro. Benjamin Champton, Asst. Director Ceremonies, Alberton.

W. Bro. John P. Irving, Grand Sword Bearer, Charlottetown.

W. Bro. John Clay, Grand Standard Bearer, Summerside.

W. Bro. Wm. H. Sampson, Grand Organist, Charlottetown.

W. Bro. Wm. T. Burrows, Grand Pursuivant, Summerside.

W. Bro. John G. J. Weldon, Senior Grand Steward, Charlottetown.

W. Bro. Benjamin S. Mills, Junior Grand Steward, Summerside.

Bro. James Dollar, Grand Tyler, Charlottetown.

### Grand Chapter Proceedings (Canada.)

Having given a *resume* of the proceedings at the last Annual Communication of the Grand Lodge of Canada in last month's No. of the CRAFTSMAN, we now proceed to lay before our readers a synopsis of the proceedings of the Grand Chapter of Canada at its Annual Convocation, held in Guelph, on Friday, 16th day of July, 1880.

The Grand Chapter having been opened in Ample Form at 10 a.m. on the day above named, the Committee on Credentials reported that fifty-three of the seventy-seven Chapters on the roll were represented—or thirteen more than represented at the last Annual Convocation, owing, probably, to the fact that it was held at the same place, and during the same week as Grand Lodge.

Although the address of the Grand Z., M. E. Comp. Daniel Spry, has already appeared in our columns, some portions will bear repetition, particularly as they relate to questions which have, from time to time, been matters of controversy.

On the question, how far suspension of a Lodge affects a Companion's standing in the Chapter, the Grand Z. remarked:—

"The decision given by some of my predecessors, 'that suspension by a Craft Lodge does not affect the standing of the Companion in the Chapter,' has led to con-

siderable discussion among Royal Arch Masons. It is claimed, and apparently with much reason, that a member under suspension by a Lodge should not be permitted to remain in good standing in a Chapter, as it is not consistent with the honor and dignity of the Royal Craft that suspended Masons should be permitted to associate on terms of equality in the Chapter with those who cannot meet them in a Lodge. Nor can I avoid calling your attention to the fact that a Companion might meet with us to-day in Grand Chapter, who could not have met with us yesterday in Grand Lodge, being at the time under suspension by a Lodge. It can hardly be conducive to the well-being of Capitular Masonry, to permit such a state of matters to continue, and I cannot believe it to be right. I invite your careful consideration of this question, feeling assured that after you have done so, Grand Chapter will declare that suspension by a Lodge for un-Masonic conduct, carries with it the penalty of suspension in the Chapter without further trial."

With these views as laid down by the M. E. the Grand Z., the Executive Committee cordially agreed, and expressed the hope that in the revision of the Constitution, then being proceeded with, the regulations on this point would be amended in accordance with his suggestions; and we see that in the proposed alterations, a clause has been introduced in these terms.

On the subject of Masonic Funerals, the Grand Z. remarked that some discussion had lately taken place in the Masonic press regarding the proper Masonic clothing to be worn at the funeral of a deceased brother, and the place to be assigned in the procession to Royal Arch Masons and Masons who have attained to the higher degrees. There is no funeral ceremony in connection with Royal Arch Masonry in this jurisdiction, and, although the Constitution permits the attendance at funerals of Royal Arch Masons properly clothed as such, it would be much better if all Freemasons would, on such occasions, appear in the more simple and appropriate clothing usually worn by Master Masons.

And in the Report on the Address of the Grand Z., the Executive Com-

mittee were fully in accord with the views of the Grand Z. on the subject of Masonic funerals, believing that the simple costume worn on these occasions by Master Masons is more appropriate than any other, and that more elaborate display is unnecessary, and should be avoided. And the CRAFTSMAN modestly declares that it is also in accord with the views of the Grand Z. (vide April No. 1880). And before passing from this subject, we beg to call the attention of Royal Arch Masons throughout the jurisdiction, that Grand Chapter having adopted the report, the wearing of Royal Arch clothing at funerals is virtually forbidden by the Supreme Body, and Companions owing allegiance are bound to observe its decrees.

The Grand Z. also referred to the large number of suspensions for non-payment of dues. In the course of his remarks on this subject he said that "Companions who possess the means of paying and will not, deserve but little consideration, but as to those who are willing to pay, and cannot, it is the refinement of cruelty to cut them off from Masonic fellowship with their Companions, for an offence that is not a crime but a misfortune." "If," he truly observed, "as much energy were displayed in quietly ascertaining the ability of our members to meet the demands made upon them, as is sometimes exhibited by Companions who possess more zeal than discretion in "touting" for candidates to join the Chapters, there would be less suspensions for non-payment of dues; or, indeed, for any other cause."

The Grand Z. reported that he had issued Dispensations for two new Chapters, viz.—"Macpherson," Meaford; and "Wentworth," Dundas.

The Reports of the various Grand Superintendents are contained in the printed Report of Proceedings, and will be found to be interesting reading. From these reports the Executive Committee learn that Capitular Masonry is growing and increasing in

almost all the Districts, and, notwithstanding commercial depression, the year has been one generally prosperous.

From the Report of the Committee on Audit and Finance, we take the following items:—

RECEIPTS.	
Cash on hand.....	\$2,151 09
Certificates.....	\$450 00
Dues.....	622 40
Registration Fees.....	242 50
Dispensation, Chapters...	80 00
"    various.....	16 00
Warrant.....	10 00
Constitution.....	20
Interest on Investments..	372 94

1,794 04

\$3,945 13

EXPENDITURE.	
Mrs. Harris, grant.....	\$ 200 00
Grand Scribe E., on account of salary.....	458 33
Printing and Sundries..	451 42
Invested.....	1,500 00
Cash on hand.....	1,335 38

\$5,345 13

The Committee to whom was referred the Revision of the Constitution of Grand Chapter presented their report containing the various alterations and additions which they recommend. For reasons therein stated the Committee recommended that the consideration of the Revision of the Constitution be deferred until the next Annual Convocation, and that in the meantime the proposed amendments as printed be sent at once to all the Subordinate Chapters, with a request to send any amendments of the Constitution which they desire to suggest to the Grand Scribe E. within three months. These suggestions are then to be forwarded to the Committee. The whole Constitution as it is proposed to be amended, to be then printed, and copies sent to all the Subordinate Chapters two months before the next Annual Convocation. This was agreed to.

The Grand Chapter was called from labor to refreshment at 1 p.m. and on resuming labor at 1.30, the election of officers took place with the following result:—

- M. E. Comp. Daniel Spry, Barrie, re-elected Grand Z.
- R. E. Comp. Donald Ross, Picton, re-elected Grand H.
- R. E. Comp. Henry Macpherson, Owen Sound, re-elected Grand J.
- R. E. Comp. David McLellan, Hamilton, re-elected Grand S. E.
- E. Comp. J. Ross Robertson, Toronto, Grand S. N.
- V. E. Comp. J. E. Tamlyn, Wingham, Grand Prin. Soj.
- R. E. Comp. E. Mitchell, Hamilton, re-elected Grand Treas.
- E. Comp. E. H. D. Hall, Peterborough, Grand Registrar.
- And by an open vote of Grand Chapter, Comp. W. W. Summers, Grand Janitor.

And the following Companions were nominated by the Representatives from the respective Districts, and approved by the M. E. Grand Z. as

GRAND SUPERINTENDENTS.

- E. Comp. Wm. Hawthorne, London, London District.
- R. E. Comp. C. L. Beard, Woodstock Wilcox District.
- R. E. Comp. John McLaren, Mount Forest, Wellington District.
- R. E. Comp. Gavin Stewart, Hamilton, Hamilton District.
- R. E. Comp. Isaac F. Toms, Goderich, Huron District.
- E. Comp. John W. Coy, St. Catharines, Niagara District.
- R. E. Comp. J. G. Burns, Toronto, Toronto District.
- R. E. Comp. Chas. Doebler, Port Hope, Ontario District.
- E. Comp. Jas. Smith, Belleville, Prince Edward District.
- V. E. Comp. John Moore, Ottawa, Central District.
- V. E. Comp. Henry Duffell, St. John, New Brunswick District.
- E. Comp. John H. Bell, Winnipeg, Manitoba District.

Subsequently the M. E. the Grand Z. made the following appointments to office:—

- V. E. Comp. Francis Gallow, Toronto, Grand 1st. Asst. Soj.
- V. E. Comp. Fleming Rowland, Kingston, Grand 2nd Asst. Soj.
- V. E. Comp. Geo. S. Waight, Stratford, Grand Sword Bearer.
- V. E. Comp. Albert Fair, Hamilton, Grand Standard Bearer.
- V. E. Comp. Henry Reeh, Peterborough, Grand Director of Ceremonies.
- V. E. Comp. J. McL. Stevenson, Barrie, Grand Organist.

V. E. Comp. William Lawson, Picton,  
Grand Pursuivant.

V. E. Comps. A. Taylor, Galt, F. B. Gregory, Collingwood, David Kennedy, Guelph, and E. B. Butterworth, Ottawa, Grand Stewards.

In accordance with a Resolution passed at the last Annual Convocation authorizing the appointment of a Committee to procure and present a suitable testimonial to M. E. Comp. F. J. Menet, Past Grand Z., to mark, in an appropriate manner, the high appreciation by Grand Chapter of his services as Grand Z. during the years 1878 and 1879—the Committee, consisting of R. E. Comps. Donald Ross, Henry Macpherson and David McLellan, then presented the testimonial, consisting of a handsome piece of plate suitably engraved, accompanied by the following address:

*To M. E. Comp. Fred. J. Menet, Past Grand Z. Grand Chapter of Canada:*

DEAR SIR AND M. E. COMP.—In compliance with the express wishes of the Companions at the last Annual Convocation of the Grand Chapter of Canada, we are pleased to present you with this testimonial as a slight token of the high esteem in which you are held by the Craft under our jurisdiction. It has been a labor of love, having been connected with you in Capitular Masonry for many years and knowing how justly you have deserved it, having labored long and earnestly in every department of our Royal Craft.

We have no doubt but that it will be appreciated by you, knowing the well wishes and kindest regards with which you are held by every member of Grand Chapter.

We trust that you may be long spared to enjoy social intercourse with your Companions, and though you have passed out of the highest office which it is possible for a Companion to attain, you will still retain the continuance of kind fellowship which it has been our lot to enjoy.

On behalf of the Grand Chapter of Canada.

DONALD ROSS, Grand H., Chairman.  
HENRY MACPHERSON, Grand J.  
DAVID McLELLAN, Grand Scribe E.

M. E. Comp. Menet in receiving the testimonial replied in appropriate terms to the Address, thanking the Companions for the valuable memento which he would prize not so much for its intrinsic worth as for the kindness which prompted it, and as an evidence of their good feeling.

After the appointment of the Standing Committees by the Grand Z., the labors of Grand Chapter being ended, it was closed in *Ample Form*.

#### Editorial Notes.

At the recent Annual Festival of the "Royal Masonic Institution for Boys," (Eng.) the Stewards reported over £14,000, (\$70,000), collected for the past year

THE Marquis of Londonderry was, on the 12th ult., installed Provincial Grand Master of the Provincial Grand Lodge of Durham, by the R. W. Bro. the Earl of Lathom, Deputy Grand Master of England. The ceremony was followed by Divine Service in the Cathedral, after which a grand banquet was held in the Town Hall.

WE have to thank the Appollo Music Co. for a copy of "The Knights Sovenir," a beautiful song and chorus issued in honor of the meeting of the Triennial Conclave in Chicago in August last. The title page is one of the best pieces of Lithograph work we have seen in a long time. This piece of music is worthy of a place in every Mason's collection of music. Price 50c. Orders sent to this office will be promptly filled. See advertisement.

THE regular Quarterly Communication of the Grand Lodge of Scotland was held on the 3rd ult., the M. W. Sir Michael Shaw-Stewart, G. M., on the throne. No business of general importance was transacted, beyond the presentation of the Annual Report of the Grand Lodge of all Scottish Freemasonry in India. From this report it appears that there are now 30 Lodges on the roll of the Grand Lodge of India under Scotland, and that in 1879 there were 126 initiations, as compared with 97 in 1878. In a few districts the Lodges had suffered to some extent on account of the services of the military members comprising them being en-

gaged on the frontier, while, on the other hand, in stations composed mostly of civilians there had been a marked improvement.

Words of praise and commendation are pleasant to Editors as well as to individuals, and the many complimentary letters which we receive, and the flattering notices which appear from time to time in our exchanges are very encouraging—almost as encouraging as the prompt payment of subscriptions would be, but not quite so substantial. Our big brother, the *London Freemason*, from whom we appreciate a pat on the back, in its review column, a short time ago, under the heading *THE CANADIAN CRAFTSMAN*, remarks: "This well conducted Masonic Magazine is always worth reading, and pursues the 'even tenor of its way' with much success and marked ability." We, of course, agree with our esteemed contemporary in its opinion as to the "marked ability" displayed in the editorial management of the *CANADIAN CRAFTSMAN*—we would not presume to express dissent—and we also believe that our magazine is "always worth reading," but the "tenor" of the *CRAFTSMAN'S* way is not as even as the *Freemason* supposes, and if its editor could see our long list of defaulting subscribers, he would conclude that the "tenor" of our "way" is rather rough. The subscribers to the *Freemason* are probably prompt and punctual in meeting their engagements, and its editor judges others by himself. We have been hopeful and patient, but "hope deferred maketh the heart sick," and that part of our system is beginning to feel very unwell.

Obituary Notice.

Bro. Joseph Fleury, of Rising Sun Lodge, No. 129, Aurora, was called to his rest on the 29th of September. He was well known as the proprietor

of the Aurora Agricultural Works; and although it is but a few years since he commenced in a small way to manufacture implements for agricultural purposes, his business has become so extended that his implements are known and used in every part of Canada, and at his death he left a fortune estimated at \$250,000. Bro. Fleury has for some time taken an active interest in municipal affairs, has been for several years Reeve of Aurora, and last year was Warden of the county of York.

At his own request he was buried with Masonic honors, and the funeral was the largest ever seen in the village. In addition to the members of Rising Sun Lodge, there were representatives from Richmond Lodge, No. 28; Vaughan Lodge, No. 54; Markham Union, No. 87; Sharon Lodge, No. 97; Tuscan Lodge, No. 99, Newmarket; Union Lodge, No. 118; Patterson Lodge, No. 265, Thornville; Thorne Lodge, No. 281, Holland Landing; and some of the city Lodges were also represented—about 200 in all. The band of the 12th Battalion headed the procession. The pall bearers were: R. W. Bro. B. Saunders, D.D.G.M. Toronto District; W. Bros. Wm. Patterson, Jas. Speight, Wm. French, Isaac Crosbie, George Eakin, and Bros. D. W. Down and John Holladay. Among the public men present were W. Bro. Dr. Strange, M. P., W. Bro. P. Patterson, M.P.P., W. Bro. Dr. Widdifield, M. P. P., J. P. Wells, ex-M. P., and Joseph Stokes, Esq., Warden of the county of York. The Masonic services were conducted by R. W. Bro. Rev. C. W. Paterson, P. G. C., and Master of Rising Sun Lodge.

On the return to the Lodge room, the following resolution was moved by W. Bro. Dr. Strange, M. P., and seconded by V. W. Bro Morrison:—"That the members of Rising Sun Lodge, No. 129, having performed the last sacred rites over the mortal remains of their deceased Brother Joseph Fleury, desire to place on re-

cord an expression of their sorrow in parting for the last time with 'one who, by his consistent life and integrity of character, was a valuable member of the Craft; and to tender their deep sympathy to his sorrowing widow and family on the great affliction they have sustained."

The death of our late brother has left a blank in the village which will not be easily filled.

### Masonic Correspondence.

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

#### Divine Service and Grand Lodge.

*To the Editor of THE CRAFTSMAN.*

DEAR SIR AND R. W. BRO.—When I gave notice of the Resolution which I moved at the last Annual Communication of Grand Lodge, that the attendance of Grand Lodge at Divine Service should form part of the proceedings at its Annual Communications, I did so with the best intention, and prompted by a sincere desire to promote the interests of the Order. I believed, and am still of the opinion, that the assembling together of the brethren for the worship of the G. A. O. T. U., whom we acknowledge, and in whom we profess to believe, with an address on those points of Masonry which apply more directly to the inner life and spiritual part of man, would tend very materially to draw its members together and bind them in closer bonds of fellowship and love, and would give them more correct ideas of the objects of our Society; and would, at the same time, prove to the world that Freemasonry is not the Godless and irreligious institution which its enemies assert.

I was, therefore, much grieved and not a little surprised at the tone of the brief discussion which followed upon the moving of that resolution; for it was characterized by a flippancy and irreverence which was unbecoming in a body of men who never meet together in their little communi-

ties without an open bible before them, and a sacred symbol in the centre which conveys its lesson. One member of Grand Lodge (a P. D. D. G. M.) stated that he usually went to church once on Sunday, and sometimes twice, if the weather was not too warm, and he didn't see why he should be compelled to go on a week day. If he think that his religious duties begin and end in that of which he boasts, he has formed a very wrong conception of the obligations laid upon him as a Christian and a Mason. His Mohammedan brother would put him to shame; and a more serious contemplation of the volume of the sacred law, recommended to him as a neophyte, as well as the more faithful application of the 24 inch gauge, would probably make him a better Mason.

From Bro. Klotz I expected opposition, as his views, as expressed in his articles in the CRAFTSMAN, are opposed to the religious element in Freemasonry; his excited speech against Roman Catholicism was, however, uncalled for and unnecessary. Bro. Spry argued that the Grand Lodge met for business—that its members wanted to get through that business as soon as possible and go home. But every member of Grand Lodge who has any faith in his religion will believe that work is not less well done when sanctified by prayer. And as for the time—one hour of the many wasted would suffice. No objection was raised on that ground, when, at the last Annual Communication, Grand Lodge was called off in response to the cry, "go to the circus;" consequently no evening session was held, and several hours of the time in which business might have been done were lost. If Grand Lodge had attended Divine Service that evening beneficial results might have followed, and the citizens of Guelph would not have been kept awake until long after midnight by the riot and revelry of those who do not believe in going to church on a week day.

As I remarked at Grand Lodge the practice which I am advocating prevails with nearly all of the Provincial Grand Lodges in England. At the last Annual Communication of the Prov. Grand Lodge of Surrey there was Divine Service as usual; and the *London Freeman*, in its report of the meeting and service, states that the Prov. Grand Chaplain in a "thoughtful and appropriate sermon pointed out in earnest and forcible language the importance of adhering to the one guiding principle of Freemasonry—the belief and trust in a personal God, &c." And at the banquet which was afterwards held (and no doubt the more pleasant, and temperate in its character, because sanctified by the religious service which preceded it), M. W. Bro. Samuel Perkins, P. G. M. Grand Lodge of Pennsylvania, in response to the toast of "the visitors," said in the course of his speech, that of all he had been permitted to hear and witness that day, nothing had given him a deeper respect for the Grand Lodge of England, and confidence in her stability and unswerving faith to the ancient landmarks than the sermon of the Prov. Grand Chaplain, Bro. Rev. F. Jackson. "I did hope, he said, for the satisfaction of meeting him personally, and assuring him of the extreme gratification which his noble, fearless, plain, strong, and earnest presentation and exposition of a truth which is, indeed, the very corner stone of all that is good and valuable in our ancient institution, afforded me. My very heart went out in warmest response to every utterance from his lips; as he set before us the necessity to humanity of a belief in a personal God, the one Father Almighty, who is above all, and for all, and in all. I regret that he is not present; but through you, R. W. Sir, and in the presence of his brethren, I do here, and now, most heartily and sincerely thank him not only for his service to the cause of fundamental truth, on which is erected the whole structure of the morality incul-

cated by Freemasonry, but for the benefit and instruction which I have personally derived from his most practical and eloquent discourse. I do not desire to speak harshly of what has taken place among Freemasons on the other side of the English Channel within a comparatively recent period, but I cannot refrain from saying that my respect and admiration for the fraternity in old England, from whom we, in Pennsylvania, take special pride in claiming a direct descent, were greatly increased and strengthened by the prompt, emphatic, and unmistakably pronounced action of your M. W. Grand Lodge, when a blow was aimed at our fundamental truth. I honor her for it, and I have no hesitation in saying that I express the unqualified sentiment, not only of the R. W. Grand Lodge of Pennsylvania, but of all the Grand Lodges of the United States. More especially did I respect and honor your Grand Chaplain, as a Christian minister, speaking to his brethren from a Christian pulpit, for his earnest, plain, and direct setting forth of Jesus Christ, the only Son of the Father, as the way of approach. In this too did I feel that my faith was one with his, although my particular creed, or I might better say, the outward profession of my faith as respects ecclesiastical relations, differs. But the Apostle's Creed is part of the teachings of my own church. And with him I cordially agree, that with charity towards all, and holding to the doctrine of the one only living and true God, the Father of all, as a personal Divine and Supreme being, as essential, and the only essential faith so far as Freemasonry is concerned, there is nothing to hinder or interfere with a love for, and a living faith in, our Christianity."

I hope, R. W. Bro., that you will pardon me for writing at such length on this subject, but the deep interest which I take in Freemasonry, and the earnest desire to use my humble efforts in assisting to elevate the tone

of its members, must be my excuse. Although my resolution received such a cold reception on its first presentation to Grand Lodge, my ardour is not yet cooled. Actuated by a wish to be serviceable to my brethren, I will persevere, and believing as I do in the worthiness of the object, and in the loyalty of Canadian Masons, I feel that I shall eventually succeed; and that before long Divine Service will be considered not the least profitable and pleasant part of the annual proceedings of Grand Lodge.

Fraternally yours,  
CHAS. W. PATERSON,  
P. G. C.

Nov. 1st, 1880.

### Masonry in Manitoba.

To the Editor of THE CRAFTSMAN.

DEAR SIR AND BRO.—Last evening I visited Prince Rupert's Lodge here; the Lodge is the oldest in the Province, where there are four Lodges. The Masonic Hall is a very good one, and last night there was a very good sized Lodge. In conversing with the brethren I discovered that a lively interest is taken in Masonry in Manitoba.

I am, yours fraternally,  
NICHOLAS FLOOD DAVIN.

To the Editor of THE CRAFTSMAN.

DEAR SIR & BRO.—In reading the September issue of THE CRAFTSMAN, I notice a communication signed "Anti-Cant," which calls for some comment. The writer quotes statistics from the returns of the G. L. of Quebec, showing the number of suspensions for N. P. D. in that jurisdiction during eight years, from 1872 to 1879, to amount to the large number of 647. From the tenor of your correspondent's remarks, it may be inferred that he starts with the assumption that the whole of that number of suspended brethren are poor and distressed. Now, sir, I venture to say that such is not the case. For anyone who has had any experience in Lodge matters knows perfectly well that many members of the Order allow their dues to run in arrears from carelessness, and various causes other than poverty or distress, and by so doing allow the Lodge no alternative, but in justice to good, attentive and paying members, to suspend them. A member's circumstances are usually well known to the brethren of his Lodge, and Lodges may be safely left to deal with individual cases with which they are well acquainted, and

my experience is that they are more likely to err on the side of leniency than otherwise, and many a brother is carried on the rolls, and Grand Lodge dues paid for him, who has long neglected his duty to his Lodge, and should long ago have been suspended.

I trust, my dear brother, "Anti-Cant" will not be offended at my remarks; doubtless some case of hardship has aroused his sensibilities, but carry his arguments to their logical conclusion, and let off everyone who does not choose to pay his dues, and the Lodges will soon be objects of charity themselves. I do not quite understand your correspondent's remarks about clap-trap in the Ritual. However, I let that pass, not to further trespass upon your space. Yours fraternally,  
ANTI-HUMBUG.

### Acknowledgments.

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

R. W. Bro. George W. Wakeford, Grand Secretary Grand Lodge A. F. & A. M. of Prince Edward Island, for a copy of the Proceedings of that Grand Body for 1880.

R. W. Bro. Thomas M. Reed, Grand Sec. Grand Lodge A. F. & A. M. of Washington, for copy of the Proceedings of that Grand Body for 1880.

R. W. Bro. DeWitt C. Dawkins, Grand Sec. Grand Lodge A. F. & A. M. of Florida, for copy of the Proceedings of that Grand Body for 1880.

R. E. Comp. John D. Hammond, Grand Sec. Grand Chapter R. A. M. of Nevada, for copy of the Proceedings of that Grand Body for 1880.

E. Sir Knight Ira Berry, Grand Recorder, Grand Commandery Knights Templar, for copy of the Proceedings of that Grand Body for 1880.

R. W. Bro. Wm. R. Bowen, Grand Sec. Grand Lodge A. F. & A. M. of Nebraska, for copy of the Proceedings of that Grand Body for 1880.

R. E. Comp. Wm. R. Rowen, Grand Secretary Grand Chapter R. A. M. of Nebraska, for copy of the proceedings of that Grand Body for 1879.

E. Sir Knight Wm. R. Bowen, Grand Recorder, Grand Commandery of Knight's Templar of Nebraska, for copy of the proceedings of that Grand Body for 1880.

We are pleased to learn that the Craft is so prosperous in Woodstock, Ont., that a more commodious hall has been found necessary, and which will soon be taken possession of.

### A Visit to New York.

Travelling after the close of September is not the most agreeable thing in the world, and what pleasure there is, is more than swallowed up by the discomforts of the journey itself. Of this we had an excellent illustration towards the end of last month, when business called us to New York city for a few days.

Leaving Port Hope by the staunch little Steamer *Norseman*, commanded by Bro. R. Crawford, of Kingston, we found when out a few miles from shore that the water was much more lumpy than we cared for, and we were rather rudely "rocked in the cradle of the deep." However, thanks to the kindness of the Engineer, Mr. R. Riley, who was good enough to give us a seat by his side in the engine-room, we worried through the journey without contributing to the mid-day meal of the finny-tribe, and arrived in Rochester, N. Y., safely at 4.30 p.m. Here, we missed several of our most intimate friends, Bros. Gen. W. H. Briggs, A. H. Smith, Col. Erbeling, and others, who were out of town on a hunting expedition, and, consequently, our long wait over until 11 p.m. would have been a dreary one, had we not succeeded in finding our old friend, Mr. Andrew Erhardt, and later in the evening, an old Port Hoper, Bro. F. Vincent. The train, which, of course, was over an hour late because we happened to be waiting for it, finally got under way from Rochester shortly after mid-night, and as we were fortunate enough to secure the last berth on the New York Sleeper, we were soon asleep, banging along at the rate of forty miles an hour. The darkey in charge was good enough to wake us in time for breakfast at Albany, where we got a cup of indifferent coffee, a piece of goughy johnny-cake, and a tough piece of beefsteak,—none of which we were venturesome enough to eat,—all for the small sum of 75c., (probably it cost at least 5c.) but this is only a fair profit, we presume.

At Albany there was a long wait, but, as there was no smoking car attached to the train, the time was not lost by most of the gentlemen, who availed themselves of the opportunity to smoke a cigar, and as the air was keen, a brisk walk up and down the platform was enjoyable.

On starting we found our train had a distinguished addition to its passengers in the person of the Rev. Henry Ward Beecher, whose burly form and long hair makes him conspicuous wherever he goes.

The route of the N. Y. C. & H. R. R. R. from Albany to New York is a beautiful one, running as it does in close proximity to the Hudson River, with its busy fleet of all kinds of craft. Our train ar-

rived about noon, and the busy hubbub of New York meets the traveller at once at the Grand Central Depot; but being somewhat of an old stager in the great city, we had no difficulty in making our way to the Gilsey House, on the corner of 27th Street and Broadway. This is one of the finest hotels in the city—home-like in all its surroundings, while its furniture, offices, reading rooms, restaurant, &c., &c., are of the most elegant description, surpassing, because newer, the best of the Chicago palace hotels. We were disappointed in not finding Mr. Chas. Clemes, of Port Hope, here, but, nevertheless, had an excellent room assigned to our use. The Gilsey House is conducted on the European plan, so that one can live as economically or as expensively as he chooses, and as the house is considerably up-town from the business centres, this is really the most desirable and enjoyable class of hotel to go to. The Elevated Railway runs within a short distance of the Gilsey, and other hotels of the better class, so that the inconvenience of getting up and down town is greatly lessened. The Elevated Railway, which has sprung into prominence and popularity in the last few years, is a great convenience to the people of New York, as a journey which would take over an hour on the horse cars is accomplished in a few minutes. We did not quite get the hang of the route, and we will, therefore, not undertake to say where it does or does not go to—but it sadly disfigures some of the streets through which it runs.

The first day of our visit, while carefully threading our way along Printing House Square, we were surprised and pleased at meeting our genial friend M. W. Bro. John W. Simons, Past Grand Master of the Grand Lodge of the State of New York, whom we met in Chicago during the sitting of the Triennial Conclave, of which body he is the Grand Treasurer. Brother Simons is a fervent Democrat, and politics being all the rage, he came to a halt, and as he extended a friendly hand to us remarked "I am sorry to hear that you have turned Republican!" but we assured him we had no intention of doing anything of the kind. In fact, as we depended on the N. Y. papers for our knowledge of American politics, the more we read the more "mixed" we got, and that consequently we couldn't quite make out what constitutes one party or the other. Our venerable friend then located us properly, and on his invitation we accompanied him to his sanctum in the Astor House, where we were fortunate enough to meet several celebrities well-known to the Craft, among them R. W. Bro. Daniel Suckles, P. D. G. M. of the Grand Lodge of New York; M. E. Sir Knight George Wallgrove, Grand Commander of the Grand Com-

mandery of the State of New York; M. E. Sir Knight Samuel M. Todd, Grand Commander of the Grand Commandery of the State of Louisiana, P. G. M. of the Grand Lodge of Louisiana, and Representative near that Grand body of the Grand Lodge of New York; and last but not least, W. Bro. Isaac Simonson, the able editor of the Templar column in the New York *Dispatch*. The party was a most enjoyable one, and Bro. Simons made it lively for a couple of candidates for a new faugled degree of his own invention and of which he is the M. E. and S. H. C. E. L. O. R. M. Averse as we are to side-degrees, we must say this one serves a very useful purpose, and the elaborate certificate signed, sealed and delivered to every initiate is well worthy a frame and conspicuous position. Bro. Simons for his years is active and energetic, and the able manner in which he conducts his portion of the *N. Y. Dispatch*, (the Masonic department of which is held in high esteem throughout the continent of America,) shews he can still wield a pen with as keen a relish as in the days of yore, when he devoted most of his time to the study of Masonic subjects, the result of which has been the publication of several books which are still standard works of reference, and in good demand. Time seems to have dealt generously with Bro. Sickles, whose appearance is that of a man in the prime of life, and his pen is also constantly in motion to brighten the pages of several of our American exchanges. Bro. Todd is a thorough gentleman—a business man keen perceptions, and thorough common sense, and his occupying exalted positions in the craft is alike creditable to the order and himself. Bro. Wallgrove has a commanding presence, and was evidently intended by nature as a leader of men. Bro. Simonson is a busy, pushing, hard-working literary "limb of the law," and is a good typical American, systematic in all he does, and his Templar column shews him to be well up in all that concerns that branch of the Order. To Bro. Simonson we were indebted for an introduction to the establishment of Bro. Macoy, where we succeeded in capturing several treasures in the shape of the best works on Masonic Jurisprudence, Trials, &c., which we have no doubt will be of great service to us. Bro. Macoy is a pleasant gentlemanly Brother, and we have to express our grateful thanks to him for the kindly favor shown us. During our stay in the city we made several pilgrimages to Bro. Simon's office, and found a cordial welcome on every occasion. We have to apologize to R. W. Bro. H. W. P. Hodson for not making his office, which we fully intended doing, but pressure of business and the moisture of the atmosphere, (for it rained nearly all the time we were in the city—as it did on the occasion

of our previous visit)—must serve as our excuse. We will not forget him next time.

The newspaper offices naturally claimed considerable of our attention, several of which we were surprised to find lit by the electric light, which brilliantly illuminates them. In the *Times* office, we found our old friend, Mr. John Lonsdale, a former Port Hoper, whom we were pleased to find in flourishing circumstances. We were also greatly pleased to meet Mr. Colborne, Secretary of the N. Y. Typographical Union, who with his family took so friendly an interest in the late Mr. F. W. Oliver, after the latter's being seized with the illness which afterwards resulted in his death some time subsequent to his return home to Port Hope. Mr. Colborne is a gentleman well fitted for his position, and we were greatly pleased with him—as we were also with Mr. Wm. Bailey, an *attache* of the *Herald* office, and his accomplished bride, to whom we had the honor of an introduction. We had also the pleasure of inspecting the establishment of Mr. Jas. W. Kelly, the publisher of the *Model Printer*, and a printer who has probably no equal in the world in the execution of ornamental work. We were surprised to find Mr. Kelly a Canadian, and to ascertain that his apprenticeship was served at the same period as our own, and when we got to talking about the men of those days, (twenty six years ago) we found we knew nearly every one in the business in Montreal, except each other. Mr. Kelly has a magnificent establishment, and we were only sorry we had not a longer time to spend in its inspection. We were also pleased to meet Mr. W. White, ex-Sec'y-Treas. of the International Typographical Union, and Mr. Hunter, of the firm of Lang, Little & Co., one of the largest Job Printing establishments in the city.

We were very greatly pleased with a visit to the Brooklyn *Eagle* office, where Mr. Sutton, the Superintendent, kindly showed us through every department of the establishment, which is a very extensive one, and takes in every branch of the business.

Learning one evening that an old chum, Mr. Geo. S. Evans, head clerk of the Railway Postal Service between New York and Boston, was in the city, we made our way to the Post Office, where enquiry established the fact that he was not only in, but in bed; but no matter, we thought our card good enough to wake him up, and it was, for he soon made his appearance, and as this apparition brought us back to our boyish days again, a couple of hours were pleasantly spent, first in an inspection of the immense P. O. building, and in social conversation. The building is a magnificent structure, and well re-paid the time spent in going over it. From thirty to fifty thousand packages of Registered mat-

ter pass through it from the city alone in a single day, and the system of dividing the labor in handling it is one of which the Postmaster, Thos. L. James, Esq., may well feel proud, and which has made his name famous as one of the most expert in the difficult features of the P. O. Department, not only in the United States, but throughout the world. He has able assistants in the gentlemen who kindly initiated us into the mysteries of the office—Messrs. Geo. DuBois, H. C. Harris, Chas. E. Charles, night Supt., and Merritt Smith. Space will not permit us to enter into details, or we would be tempted to give our readers the benefit of our five pages of notes, which contain much that would exceedingly interest nearly everyone. The electric light is in use in the building, which is in nearly every part as bright as day. The light is supplied by twelve batteries one to each light, and is run by a 40 horse-power Wells Balance Engine, making 310 revolutions a minute, and revolving the batteries at the rate of between seven and eight hundred times a minute. A curiously constructed "clock," with alarm bells attached, indicates the pressure. Mr. Robt. Clark, Assistant Chief Engineer, was in charge of the engine, and we are indebted to him for a great deal of valuable information. Our thanks are due to the entire staff with whom we came in contact, for their courteous treatment of us during our visit.

J. B. T.

[Conclusion in next issue.]

### The Craft in Toronto.

#### ANNUAL ELECTIONS.

At the regular meeting of Ionic Lodge, No. 25, G. R. C., held on the 2nd inst., in the Masonic Hall, Toronto street, the following Brethren were elected officers for the ensuing year:—Bro. C. W. Postlethwaite, W. M.; Bro. A. G. M. Spragge, S. W.; Bro. William Roaf, J. W.; Rev. Bro. W. H. Davies, Chaplain; V. W. Bro. A. R. Boswell, Treas.; Bro. Jame R. Roaf, Secy; and Bro. John Pritchard, Tyler.

At the regular communication of Orient Lodge, No. 339, held in their hall, Kingston road, on the 2nd inst., the following officers were elected:—W. Bro. John Jones, W. M.; Bro. N. J. B. Richards, S. W.; Bro. John K. Brydon, J. W.; Bro. J. W. Lewis, Treasurer; Bro. J. McP. Ross, Secretary; Bro. James Bedley, Tyler.

At the regular meeting of Occident Lodge, No. 346, held at Occident Hall, on the 3rd inst., the following were elected officers for the ensuing Masonic year:—R. W. Bro. Jas. Wilsoa, W. M.; Bro. J. S. Williams, S. W.; Bro. F. Hill, J. W.; W. Bro. Walker, Secy; W. Bro. J. O. Bennet, Treas.; Bro. Gordon, Chaplain; Bro. J. B. Hall, Tyler; Bro. E. J. Firman and R. McLennan, Hall Trustees.

At the regular communication of Rehoam Lodge, No. 65, held in the Masonic Hall, Toronto street, on the 4th inst., the following officers were elected for the ensuing Masonic year:—Bro. A. W. Carkeek, W. M.; Bro. John K. Brydon, S. W.; Bro. Andrew Park, J. W.; Bro. D. H. Watt, Sec.; V. W. Bro. J. B. Nixon, Treas.; Bro. A. W. McLaughlan, Chap.; W. Bros. Francis Gallow and Lawrence Gibb, Hall Trustees; Bro. J. Pritchard, Tyler.

At the regular meeting of St. George Lodge, held on the 5th inst., the following Brethren were elected officers for the ensuing year:—Bro. J. A. Wills, W. M.; Bro. W. J. Turner, S. W.; Bro. A. J. Harwood, J. W.; Bro. J. L. Hetherington, Secretary; Bro. Thomas Murray, Treasurer; Bro. J. B. Hall, Tyler.

At the regular meeting of Stevenson Lodge, No. 218, held on the 8th inst., in the Masonic Hall, Toronto-street, the following were elected officers for the ensuing Masonic year:—Bro. Alex. Donaldson, W. M.; Bro. H. G. Wood, S. W.; Bro. G. H. Lander, J. W.; Bro. James Austin, Secretary; Bro. James Smith, Treas.; Bro. Geo. Doughty, Chap; Bro. Thos. Graham and G. H. Lander, Hall Trustees; Bro. John Pritchard, Tyler. A large number of visiting brethren were present.

At the regular meeting of St. Andrew's Lodge, No. 16, held on the 9th inst., the following Brethren were elected officers for the ensuing year:—Bro. W. Anderson, W. M.; Bro. M. E. Snider, S. W.; Bro. Jas. Hughes, J. W.; Bro. Levi Clark, Secretary; R. W. Bro. Jas. Bain, Treasurer.

The annual election of officers for the Blue lodges take place this month, with the exception of King Solomon, 22, and St. John, 75, the former electing in December, and the latter in June.

At a late meeting of St. Andrew's Lodge, V. W. Bro. W. C. Wilkinson was presented, on behalf of the officers and members, with a handsome Grand Lodge regalia. The presentation was made by the S. W., Bro. W. Anderson, in a few remarks of a highly complimentary character. He stated that the presentation was made as a slight expression of the high appreciation of V. W. Bro. Wilkinson's eminent services to the Lodge; a recognition of these personal qualities which had endeared him to every member, and in commemoration of his recent appointment to the position of Director of Ceremonies in the Grand Lodge of Canada. V. W. Bro. Wilkinson acknowledged the unexpected honor, in suitable terms, and spoke feelingly of the many marks of respect and confidence he had at different times received at the hands of his Masonic brethren. R. W. Bro. Saunders, D. D. G. M., Toronto district, and R. W. Bro. Nettleton, D. D. G. M., Georgian district, were present on the occasion.

It is proposed to ask Grand Lodge at its next annual meeting to give Toronto City a District Deputy Grand Master. Toronto has now, with Yorkville, Parkdale and Riverside, 14 lodges. Weston, Eglinton and Mimico Lodges will probably be included in the proposed district. [We do not think Toronto will ask for anything of the kind. Toronto brethren know when they are well off. They control a powerful District just now, and are not likely to surrender it.—Ed. C. C.]

An Inspector-General of the German Branch of the A. & A. Scottish Rite, who has recently established in New York branches of the Supreme Council, conferring the 33° upon several of the leading Masons of that city, intends visiting Toronto, for the purpose of organizing a Supreme Council in Canada, with Consistories, Chapters and Lodges of Perfection in the several leading cities and towns. This branch of A. & A. Order, was organized originally in the United States by Ill. Bro. Jos. Cerneau, 33° in New York with Subordinate Bodies for the United States. The following are the officers of the Body in the United States:

- Ill. Wm. H. Peckham, 33°, M. P. Sov. G'd Com.
- " Daniel M. VanCott, 33°, P. L't Grand Com.
- " Chas. F. Beck, 33°, G. O. Grand Min. of State,
- " Thomas Bell, 33°, G. Chan. G. Sec. Gen'l.
- " T. M. Leonard, 33°, G. Treas. Gen'l.
- " Jas. S. Fraser, 33°, G. Mar. Gen'l.
- " Harry J. Seymour, 33°, G. Mar. Gen'l of C's.
- " George R. Bevens, 33°, G. Capt. of Guard.
- " Henry Arden, 33°, G. Standard Bearer.
- " W. J. McDonald, 33°, Grand Seneschal.

Asylum—Valley of New York—117 West of 23rd St. meetings: 2nd, 4th, and 5th Tuesday of each month.

It is hardly necessary to state that all members of the A. & A. Rite in Canada, owing allegiance to our Supreme Council, are not to countenance or aid in any way this body, which is spurious and cannot under any legal pretence whatever invade the territory already occupied by a Supreme Council. We hope our Toronto brethren will give this imposture a decidedly cool reception.

Rehoboth Lodge has become aware of the fact that they are the possessors of a burial plot in St. James' cemetery. The plot was purchased in the year 1858, and shortly afterwards a tombstone was erected to the memory of Bro. Sergt. Wm. Webb, a prominent member of the Lodge. During the interval between the years 1860 and 1870 the Lodge was dormant, and the ownership of the plot appeared to be lost sight of. In the last mentioned year the Lodge was resuscitated by Rt. W. Bro. D. Spry (now of Barrie, Ont.,) since which its progress upwards has been rapid, with a correspondingly large increase in membership. Bro. J. K. Brydon, with others, instituted enquiries into its former history, when it was learned that a small plot in

the above named cemetery had been bought and paid for. The papers, however, had gone astray during its dormancy, but the cemetery trustees were convinced that all was right, and readily granted a certificate of ownership, pending the preparation of a proper title deed.

R. W. Bro. James Moffatt is said to be about to take up his residence in Hamilton.

The Order of Constantine has been introduced into the Prairie Province, a Dispensation having been granted.

At the last annual Communication of the Grand Lodge of Royal Ark Mariners for the Dominion of Canada, held at the city of Guelph, that Grand Body ceased to hold a separate existence, they having united with the Grand Council of Royal and Select Masters and the Imperial Grand Council of the Order of Rome and Constantine in forming a new Grand Body, entitled "The Grand Council," holding Jurisdiction over all the Subordinate Lodges, and Chapters formerly possessed by the several Grand Bodies above named.

Cyrus Council, Royal and Select Masters, No. 13, Winnipeg, is in a flourishing condition. Much of this is due to the energy of Ill. Comp. John McDonald, the painstaking Recorder of the Council.

William De la More, the Martyr Preceptor, Quebec, which obtained its warrant in July last, is in a flourishing condition, the leading Masons in the ancient city having become warmly interested in the Templar Order.

The committee of the Grand Lodge of Canada will shortly present to M. W. Bro. W. H. Weller the solid silver tea set voted to him at the Kingston Communication of Grand Lodge on his retirement from the Grand Mastership.

M. Ill. Sir Kt. J. G. Burns, G. M. of the Grand Council of Canada of the United Orders of R. and S. M., Royal Ark Mariners and Order of Constantine, has granted a Dispensation to open Winnipeg Conclave at that place, this being the introduction of the Constantine Order in the Prairie Province.

M. W. Bro. J. H. Graham, of Richmond, Q., Grand Master of the Grand Lodge of Quebec, has received a cable message notifying him that the Grand Committee of the Grand Lodge of Freemasons of Scotland, in session at Edinburgh, has passed the proposals recently agreed upon for the settlement of the Scottish-Quebec differences. The Grand Lodge of Scotland will doubtless sanction the plans.

M. W. Bro. W. N. Kennedy, P. G. M. of the Grand Lodge of Manitoba, was in Toronto a few days ago.

Quebec and Scotland.

Fraternal Intercourse Resumed.

R. W. Bro. T. P. Butler, D. G. M.; R. W. Bro. J. H. Isaacson, G. S.; and R. W. Bros. Jos. Mitchell, D. D. G. M.; paid an official visit to Zetland Lodge, No. 13, on Thursday night, October 14. The W. M. Bro. F. A. Crossby was in the chair, and there was a large attendance of members. Amid considerable applause the D. G. M. announced that the edict of non-intercourse with the Grand Lodge of Scotland had been withdrawn, and instructed R. W. Bro. Isaacson to introduce R. W. Bro. Dr. Baynes, Provincial Grand Master of the Grand Lodge of Scotland. The R. W. Brother was received with all the honors, and made a most happy speech. The Lodge then adjourned to the Terrapin, where a splendid collation was served by mine host, W. Bro. Henry Ounne. Toasts were drank to the Queen and the Craft, the Grand Lodge of Quebec, the Grand Lodge of Scotland, sister Grand Lodges, &c., and speeches made by R. W. Bros. Butler, Baynes, Isaacson and Mitchell, V. W. Bros. W. S. Walker, representing the Grand Lodge of Canada, Wm. Johnson and W. Bro. Crossby. Thursday night's meeting will long be remembered by the members of Zetland and all who had the pleasure of taking part.

OFFICIAL.

PROCLAMATION.

Grand Lodge of Quebec, Ancient, Free and Accepted Masons.

OFFICE OF THE GRAND MASTER, }  
RICHMOND, P. Q., Oct. 14, 1880. }

To all Brethren of obedience to the M. W. the Grand Lodge of Ancient, Free and Accepted Masons of the Province of Quebec, and to all whom the following may concern:

BE IT KNOWN UNTO YOU ALL, That it has been duly communicated to me that the Committees recently appointed by the M. W. the Grand Lodge of Quebec and by the R. W. the District Grand Lodge of Montreal Scottish Constitution, have met, and have happily and unanimously agreed upon proposals for the adjustment of differences hitherto existing; and embodying among other important principles of final settlement of the same, that the three private Lodges in the

said city, heretofore under the jurisdiction of the M. W. the Grand Lodge of Scotland, do become of obedience to the M. W. the Grand Lodge of Quebec. And it having been further officially communicated to me that the aforesaid District Grand Lodge has unanimously approved of the said terms and conditions of final settlement of the said differences; and that the aforesaid private Lodges, under its immediate jurisdiction, namely, the Elgin, the Argyle, and the King Solomon, have happily declared their adherence to, and acceptance of, the aforesaid proposals of adjustment and final settlement of the said differences, upon the conditions therein set forth, upon the same being duly ratified and confirmed by the Grand Lodge of Quebec. Therefore, be it known unto you all, that by virtue of the power vested in me as the Grand Master of the Grand Lodge of Quebec, Ancient, Free and Accepted Masons,—I do hereby revoke and annul the Proclamation and interdict ament the said differences, issued by the Grand Master of Quebec, of date June 21, 1878,—and the said Edict is hereby revoked and annulled until such time as further action thereanent shall be taken by the Grand Lodge or the Grand Master of Quebec.

OF ALL WHICH, you, and all others whom the said Proclamation and interdict may in any way concern, shall take due notice and govern yourselves accordingly.

WITNESS my Hand and the Seal of the Grand Lodge of Quebec, and the attestation of the Grand Secretary thereof, at Richmond, P. Q., this 14th day of October, A. L. 5880, and A. D. 1880.

JOHN H. ISAACSON, J. H. GRAHAM,  
Grand Secretary, Grand Master,  
G. L. of Q. G. L. of Q.

[SEAL.]

We are pleased to learn that W. Bro. H. B. F. Odell, was re-elected W. M. of Cedar Lodge, No. 270, G. R. C. Oshawa, on the 22nd inst., as he is a young man of excellent abilities, and thoroughly up in the work.

## From Advance Sheets of Robertson's Digest of Masonic Jurisprudence.

### NON-AFFILIATION.

An unaffiliated Mason is one who is not a member of any Lodge.

It is the duty of every Mason to be affiliated with some regular Lodge. The position of an unaffiliated Mason is contrary to the spirit of the Masonic institution, as every Brother ought to belong to some Lodge, and be subject to its By-laws and the general regulations of the Craft.

The Mason who has withdrawn from his Lodge has, by his own act, voluntarily surrendered all his claims to any Masonic privilege or benefit. He is not entitled to any of the rights or privileges pertaining to members of Lodges. He may be assisted by his brethren, but such assistance or relief is entirely voluntary and they are under no greater obligation to give assistance to an unaffiliated Brother than to one who is not a Mason.

Masonic charity is broad enough to include all mankind, but the claims of members are to be preferred to those who are not Masons, and also to those who have voluntarily severed their connection with the fraternity.

An unaffiliated Mason is not entitled to the benefit of the Benevolent Fund, for himself or family.

An unaffiliated Mason is not entitled to Masonic burial.

An unaffiliated Mason is not entitled to take part in any Masonic ceremony, public or private, nor is he entitled to any Masonic privilege whatever.

An unaffiliated Mason cannot be permitted to visit any one Lodge in the town or place where he resides, more than once during his secession from the Craft.

An unaffiliated Mason cannot hold any office in the Grand Lodge.

An unaffiliated Mason may be one of the petitioners for a new Lodge.

An unaffiliated Brother is subject to Masonic discipline. By his withdrawal from the Lodge, he does not, and cannot release himself from his obligations to the craft in general. In this respect, "once a Mason, always a Mason." For any violation of the laws of Masonry, or for any un-Masonic conduct, a Brother can be punished by suspension or expulsion, whether he is a member of a Lodge or not.

An unaffiliated Mason may be tried and punished for un-Masonic conduct. The charge should be preferred and the trial had in the Lodge within whose jurisdiction the accused brother resides.

The fact of a Mason not being an affiliated Brother is no ground for an appeal against his suspension for un-Masonic conduct.

### NOTICE OF MOTION.

Notice of motion is always required to be given in order to alter, amend or repeal any provision of the Constitution of the Grand Lodge, or the By-laws of Subordinate Lodges, or to add a new law or By-law.

In Grand Lodge, the notice of motion required to be given in order to amend the Constitution is one year's notice; that is, the notice must be given at the Annual Communication held previous to that at which the motion is to be brought before the Grand Lodge for action.

All notices of motion to be brought up in Grand Lodge are to be sent to each Lodge at the same time as the annual notice of the meeting of Grand Lodge.

A motion affecting the Constitution is out of order, unless the notice of such motion states that it is an amendment of the Constitution, and in what particular.

In Subordinate Lodges, the notice required to amend the By-laws, is or should be specified in the By-laws. Some Lodges require only one month's notice, and where this is the case, it is generally provided that the proposed amendment shall be inserted in the summons sent to all the brethren for the next regular meeting. Other Lodges require three month's notice, and that the proposed amendment shall be read in open Lodge at three successive regular meetings before being put to vote.

All notices of motion must be in writing.

All notices of motion must clearly set forth the nature and purport of the proposed alteration or amendment.

A motion to recommend the petition for a new Lodge does not require any previous notice.

### NUMBER.

The number of members required to hold the Warrant of a Lodge, or to receive a Dispensation for a new Lodge must not be less than seven.

No Lodge can make more than five new Brothers in one day.

Two black balls exclude a candidate, and Lodges have power to provide by By-law that one black ball shall exclude.

Each Lodge has three votes in Grand Lodge, and each Past Master has one vote.

### Canadian Masonic News.

GODERICH.—An Emergency Meeting of Maitland Lodge, No. 112, was held in the Masonic Hall on Wednesday evening, the 27th ult., for the purpose of presenting a Past Master's jewel to R. W. Bro. Charles E. Robertson, P.D.D.G.M., who is about to take his departure shortly for Australia. The opportunity was taken of presenting, at the same time, a similar testimonial to

R. W. Bro. I. F. Toms, P. D. D. G. M. W. Bro. Radcliffe made the presentation, and in doing so said:—R. W. Bro. Robertson, you have been requested to attend here on the eve of your departure from among us, in order that the members of this Lodge may evince to you in a tangible (though slight) form their high appreciation of you as a Mason, and that one word includes all the best attributes of a man. It is therefore, R. W. Sir, with pleasure and sadness combined (for there is such a thing as a sad pleasure), that on behalf of a large number of the members of this Lodge, I now present you with this P. M. jewel, as a slight token of their esteem and brotherly love, and may you ever wear it as an emblem of honor. It is at all times a pleasure to us as Masons to be enabled to show our appreciation of worth, but it is also ever sad to part with those whom we love and respect, and with whom we have passed so many years of pleasure and profit to ourselves. But this is a world of constant change; infinite Nature is beautiful and endless; its beauty and its endlessness dwell in eternal change. Waves die upon the shore, but the mighty sea rolls on and on for ever; the tree grows old and falls, decays and vanishes, but the forest stands. The patriarchal founders of the indestructible order of Masonry, were gathered one by one to the resting place of their fathers, but families, tribes and nations took their places on the earth, the dawn gives way to noon, the noon to evening and the evening to night. The seasons come and go, the years glide swiftly by, from infancy to youth, from youth to middle age, and from middle age to life's autumn, and from that to wintry old age. There is seed time, blossom, harvest and repose in every well rounded life, sunshine and shadow, storm and calm, freeze and thaw, cold and heat, continually altering the condition of existence. But the true Mason surveys these changes with philosophic serenity and recognizes in it all the ever constant presence of the G. A. of the U. and the immortality of the soul. I feel assured, R. W. Sir, I but express the sentiments of all the brethren present when I say that you have ever proved yourself a faithful and energetic craftsman in the quarries, that your zeal and love for our noble order has had a most beneficial effect not only on the members of this Lodge but on all the brothers in this district, with whom you have come in contact, and we doubt not, R. W. Sir, that no matter in what country or in what quarter of the globe you may ever be, you will guard well the ancient landmarks of our order, and that the zeal and energy which you have displayed on behalf of Masonry in the past, will remain and shine forth as bright as ever in the future, and when you are in that far off

country on the other side of the globe, for which you are so soon to depart, that even without this small token of remembrance you will often look back with pleasure on the many evenings you have so ably presided over this Lodge. In conclusion, R. W. Sir, allow me to add, that it is the sincere wish of all the brethren that you may be prosperous and happy in your new home, and that the G. A. O. T. U. may bless you and prosper you in all your undertakings.

Then turning to Bro. Toms he addressed him thus:—

R. W. Bro. Toms,—you have been requested to attend here to-day, that the brethren of this Lodge might also evince to you, in a slight form, their esteem and brotherly love, and their high appreciation of your many excellent qualities. I am not speaking merely my own sentiments, but I am endeavoring to utter the feelings, and to express the sentiments of the whole craft in this town, in now addressing you. We feel most closely attached by sentiments of gratitude and esteem towards you, and we are impressed with the conviction that we owe much to you, for your constant anxiety and unabating zeal for the welfare of the brethren collectively and individually. Masonry as you well know, is one of the most sublime and perfect institutions that ever was formed, for the advancement of happiness and general good of mankind. It holds our allurementso so captivating as to inspire the brotherhood with emulation to deeds of glory, such as must command throughout the world, veneration and applause, and such as must entitle those who perform them to dignity and respect. It teaches us those useful, wise and instructive doctrines, upon which alone true happiness is founded; and at the same time affords those easy paths by which we attain the rewards of virtue. It teaches us the duty we owe to our neighbor, never to injure him in any situation, but to conduct ourselves with justice and impartiality—to be above all meanness and dissimulation, and in all our avocations to perform religiously that which we ought to do. As Masons and brethren, we always stand upon a level by the principles which we are taught, we are all of the same family, high and low, rich and poor, created by the same Almighty power. Still, however, Masonry teaches us to show respect and honor to each man to whom respect and honor is due, according to the respective character of each individual. And when individuals deserve well of the whole fraternity, it displays that additional lustre, that Masons unite heart and hand to evince their high estimation of meritorious services. We, therefore, R. W. Sir, behold in you that character, which calls forth the respect and approbation of the fra-

ternity, by frequently forsaking your own comforts, and your high station, deigned to turn your mind with all its energies to promote the welfare and happiness of this particular association. You, who possess that character commanding respect and confidence, have labored with effect to impose and enforce those duties which are necessary to the welfare of the craft. It is, therefore, with extreme pleasure that, on behalf of those brethren who feel that respect and confidence which your conduct has inspired in them, I now present you with this P. M. Jewel, and may you ever wear it as a badge of honor; and may the remembrance of this occasion inspire you to ever continue in that path which you have thus far trod with so much honor to yourself and happiness to us all, and may the G.A.O.T.U. long spare you to continue to assist us with that counsel which your talents and experience enable you so well to do.

R. W. Bro. Robertson then replied in a few well chosen remarks, expressing his regret at having to part with so many warm friends. He said no matter what part of the globe it might be his lot to live in, the remembrance of Maitland Lodge and its members would be ever green and fresh in his memory. R. W. Bro. Toms also replied, stating that the occasion, together with the departure of Bro. Robertson, so affected him that he could not give utterance to his feelings.

The jewels were of solid gold, and the reverse side had the following inscription:—"Presented by the members of Maitland Lodge, No. 112, A. F. & A. M., G. R. C., to R. W. Bro. Chas. E. Robertson, P.D.D.G.M. of Huron District and W.M. of the said Lodge for the years A. L. '58, '76, '77, and '78." Bro. Toms' was the same, with the exception of the dates that he was W. Master.

KINOSTON.—At the regular communication of Catarqui Lodge, No. 92, held at the Masonic Hall on the 3rd instant, the brethren marked their appreciation of the many valuable services rendered to the Lodge by V. Wor. Bro. Fleming Rowland by presenting him with a magnificent Past Master's jewel in gold. The presentation was made by R. W. Bro. R. Hendry, jun., who expressed the great pleasure the occasion afforded him. He knew of no one upon whom a Past Master's jewel would glitter with better effect than on the present recipient. He was entitled to such a recognition at the hands of the Lodge, and he hoped that Bro. Rowland would long be spared to wear it. This was also the sincere wish, he had no doubt, of the brethren present. Bro. Rowland, in reply, returned thanks for the honor done him, and said that no brother who had

on a previous occasion been the recipient of a similar favor would value it more than he would the jewel now presented to him. He had endeavored to do his duty while in the chair, and was glad to know that he had done so satisfactorily. After the Lodge closed the brethren, to the number of 25, were entertained by Bro. Rowland to a supper at the Windsor Hotel. It is needless to say that the *menu* was *par excellence*.

The recently published proceedings of the Great Priory of Knights Templar of Canada, which contains the elaborate and learned address of M. E. Sir Knight Col. W. J. B. McLeod Moore, 33<sup>d</sup>, Great Prior, have given great satisfaction, as they set forth clearly and unmistakably the position of the Great Priory as an independent and Sovereign Grand Body, having exclusive jurisdiction over all Knights Templar in the Dominion of Canada. Copies of these proceedings have been applied for on behalf of H. R. H. the Prince of Wales, G. M. of the British branch of the Templar Order. Efforts are being made to have placed upon the Register of Great Priory, the Templar Body, under the jurisdiction of Scotland, which continues to meet in St. John, N.B. The Hon. Robt. Marshall, Prov. Prior of New Brunswick, is taking an active part in bringing about this desirable result.—*Toronto Telegram*.

OMEMEE.—The brethren of Lorne Lodge, spent a most pleasant time on Tuesday evening last—the occasion of a farewell supper to Bro. Col. Hamilton. The chair was filled by W. Bro. W. S. Cottingham, W. M., and the vice chair by Bro. McWilliams. The spread was of the *recherche* style and highly creditable to the resources at the command of the Clarke House. The company included among other prominent citizens, Dr. Norris, Warden of the county; Mr. John Kincaid, Councillor; Mr. I. McNeely, J. P., Treasurer of the Municipality; Mr. J. Shaw, of the High School; Captain Evans, and Mr. W. Miller. Toasting, responses and songs followed the removal of the "cloth of hospitality," in the customary order. The compliment paid Col. Hamilton by the brethren is highly deserved. During his residence at Omemee his honorable dealing, business intercourse and genial manner have won him a host of friends without distinction. All will miss his happy countenance and noble self.

The authorities of the A. & A. Rite in Canada are about issuing a circular to all the Lodges of Perfection and Chapters in the jurisdiction warning them against the spurious German A. & A. Rite, which is endeavoring to gain a foothold in Canada. Persons asking admission to Canadian Chapters will have to not only undergo examination but produce their parchments.