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THE CRAFTSMAN, HAMILTON, 15th MAY, 1869.

FOR THE CRAFTSMAN.

THE CRUISE OF THE THETIS.

BY G. S.

CHAPTER III. THE G. H. S.

(Concluded.)

Captain Lynch's report was perfectly true. The second day after putting to sea the *Bordelaise* was made out to windward, and, ranging rapidly down, ran up the tri-color, firing a shotted gun across the *Thetis*' forefoot as an emphatic warning that it would be prudent to heave to. Garrett's reply was to crowd on all sail, train aft his nine-pounder, run out his carronades, and run up his ensign. Utterly disdainful of the schooner, the Frenchman made instant chase, the heavy round shot from her bow-chaser ploughing up the waves on either quarter. Under a whole cloud of canvas both vessels were now fairly racing through the blue water, while Fitzgerald walked cheerily forward among his men, encouraging them at their quarters, and bidding them mark how wide fell the enemy's metal, and how, now and then, their own told in the splinters of his bulwarks, or the sudden slackening of his upper braces. Bidding them, too, note how the little *Thetis* was steadily drawing ahead of her pursuer, and cheering them with the prospect of early escape from the terrors of death or of imprisonment which threatened them. Till, lo! there came a crash aloft and a tumbled mass of hamper on the deck, and there were groans and shrieks of wounded men, and the main topmast lay a wreck across the side, carrying with it gaff top-sail and top-gallant stay-sail, and letting the fore top-sail swing idly square, as the brigantine yawed off before the wind, and the loose spars clashed dangerously in chaos with the slow heavy rolling of the crippled vessel. Down the breeze rang faintly the *Bordelaise's* cheer, and the quick roll of her drums beating boarders to their stations. Even then, Garrett had no forgetfulness of his pluck, and, though the loss of his peak haulyards had drooped his ensign, it still floated clear in the sunshine with no impulse of the commander to bid it quail. "Axes aloft there, lads, to cut away the wreck!" was the curt order that sent a dozen hands up the ratlins, while round after round from the quarter-deck made its heavy mark on the fast approaching enemy. And, if ever those hands had worked in their lives they did so then, while nearer and nearer came on the cruel death behind them. It was to this much and no more that the *Borneo* could testify, but, in her eagerness to escape, it was enough to have seen to give her evil certainty of the issue. As the tangle of rigging went over the side, and parting, as though reluctantly, from the gay craft to which it had become an encumbrance, not an aid, slid slowly into the rippling wavelets, the barque was luffed aft three hundred yards astern, and the gleaming port fires of the gunners distinctly and luridly horrible, as they prepared to throw in a raking broadside. Once more came down the Frenchman's hail, but this time in menacing command, and with no tone of courtesy. "Strike!" shouted Marioncourt through the trumpet, standing by his own mizzen rigging, calm, resolute and terrible. "Death!" was Fitzgerald's savage

answer, echoed by the roar of the stern chaser, and the crash of bulwark and stanchion, and cries of men hurt mortally, as the Master's own hand laid the fire to the torch-hole. It was the inarticulate expression of rage against defeat, and recklessness in the last extremity. Such rage and such recklessness as, twenty years later, found utterance from the lips of Cambronne, at Waterloo, in that single untranslatable word, immortalized by Victor Hugo! The rejoinder came short and sharp and sufficiently appropriate, in the rain of grape that tore through taffrail and round-house, and stays and davits, and stained the white decks with the life-blood of their defenders. Garrett had five men killed, and seven more helpless, while he himself was badly hurt by a splinter of the main-boom, when sharper and clearer fell the rattle of the drums, and the *Bordelaise* lay fairly alongside. There was a dropping fire of musketry from her tops, and the helmsman had fallen by his side, and grappling irons were being made fast to the helpless *Thetis* as he recovered from the stinging, stunning pain of the blow that had momentarily disabled him. Marioncourt, sword in hand, faced him on his own gangway, seen plainly as the smoke slowly lifted, and the bright cheery sunlight gleamed on the pikes of the boarders. It was the last extremity—the supreme instant of peril. Another half minute, and the pause would have been broken by the clash of steel, and there would have been but scanty quarter to hope for from the maddened enemy. Then, in the awful breathing space, with death looking grimly out of the Rover's imp'acable eyes,—the Master slowly and solemnly gave the G. H. S. When all other hope had faded, when everything that cool nerve and dauntless courage could effect had been proved and had failed, when all individual resources had showed themselves inefficient for preservation or protection, and when every memory that made life dear, recurred with irresistible and unavailing tenderness—then, and not till then, the man whose manhood had been so sorely tried, remembered that he was also a Mason, and, acknowledging his own impotence, appealed to the talisman of his Craft for salvation!

"Cease firing! Call off boarders! Make fast there fore and aft! Back the main-yard!" were the first rapid orders that fell from the gallant privateer. The crews stared at each other in stupid amazement, and Garrett staggered backwards, faint with loss of blood and with the re-action of excitement, his hand instinctively seizing the signal haulyards in confession of the defeat that was too palpable. Before he could shake them loose the ships had closed, and Marioncourt was beside him single-handed, one arm supporting him under the shoulder, and the other gently forcing his grasp from the line.

"Let it float, my brother," he said softly; let it float, the flag of a brave man and a true Mason! And, while Charles Marie Marioncourt can say nay, the hand of no enemy who lives may haul it down!"

Garrett's hold loosened gratefully, and he was never afterwards ashamed to own that tears stood in his eyes as he returned the fraternal greeting. And I doubt if either of those men, while he lived, knew one moment of purer happiness, than

this which acknowledged their relationship, and consummated their loyalty to the noble creed, which never lived in nobler souls than theirs.

Grand union of great hearts; faithful devotion to lofty aims; steadfast fellowship in pure principle;—show me any other system which the world has seen, to evoke such results as these, and I shall *then* confess that it is possible for Masonry to find a rival!

But, meanwhile, I claim its fellowship to be unique, and its Catholic benevolence absolutely without a parallel.

The loss of life and limb on both sides made the grim world's shadow to the light of these Craftsmen. Only in the Grand Lodge of the Infinite can it be ours to wait for that true effulgence of the Orient, which shall be wholly unmingled with gloom!

Every resource of the *Bordelaise* equipment was brought into requisition to refit the *Thetis*, and every exertion of the *Bordelaise* Captain was cheerfully and heartily employed to correct the damages of his making. And when, with the old green ensign still flying on her peak, the brigantine was once more fairly under way, the privateer chivalrously escorted her clear out of French waters, before she dipped the tricolor, and manned her yards in farewell honour to the prize whose inviolability our Craft had guaranteed.

Alice had come slowly round. Youth is not easily cast down utterly, and is prone to be hopeful beyond all reason. And her father, in his misery, had whispered some words of consolation and of comfort, upon which she had laid perhaps greater stress than he suspected. Whispered hints that his obduracy might not hold out forever, and that there was yet happiness in store for her when fortune should send home her lover. I believe that Mr. Creagh was firmly convinced of Garrett's being beyond the possibility of restoration before he could commit himself to such abandonment of what he would call principle, and considered that he was but making use of a pious fraud in encouraging any joyful anticipation to give back to the cheeks of his darling the colour of life and energy. For Captain Lynch's story had been universally convincing; and every flag in town and harbour had been at half-mast upon the strength of its details.

But Alice took it all in good faith, and hoped on bravely for a miracle. It is only such simple child-like beliefs that *can* work miracles, and that sometimes do work them. And, here is how hers was presented her, bringing the joy of her life in its train.

She had made a practice in the long jolly evenings of taking long lonely walks in the Quakers' Fields, the scene of her last tryst with her betrothed. It was some melancholy pleasure to retrace the steps they had made there that Eve of Separation, and to dwell on each loving word that had been uttered there, to live forever in her memory. There was, too, always a nameless hope fluttering in her breast that she should some day see the Ship that was to bring him back after the war, returning to the peaceful river. And she had pictured to herself many times how she would rush to the water-stairs to be the first to greet him, and give him the welcome he would most prize, and how she would tell him of the change that had come over her

father, and of the bright prospects which had opened before them. And would herself bring him up to Ellen Street, and claim from the old man the fulfilment of the pledges he had given her. And then—and then, beyond such point who shall say where a maiden's fancies range, or what soft hazy outlines of reality her girlish vision may achieve? And then, at least there would be the joyous, half-triumphant presentation of her hero to all the many hearty friends who had mourned him, and—

Hark! What was that? .

She started at the heavy boom of a gun close below. Walking slowly or with downcast eyes, as she built up her castle in Spain, she had noticed nothing of all she had been waiting for, till it had glided to her feet, and challenged her. And then, as she raised her head and looked breathlessly down the slope, there under easy sail and looking strangely battered and wave-worn, swept slowly up the flood-tide the vessel she had never dreamed of looking on, but which, for her, there was no mistaking. For a moment it seemed a phantom sent to mock her wretchedness, and her cheek blanched with terror, as old stories of wraiths and fetches forced themselves on her troubled memory. Then a signal fluttered up to the main, and the Saltire Gules upon an argent field, seemed to wave her a reassuring greeting. She could hesitate no longer. Down the slope to the water's edge, with all the speed of her lithe limbs, and with all the impetuosity of her beating heart, she flew to make assurance surer. Slowly and steadily and tangibly sweeps on the homeward bound. She can see the men at the braces, and on the fore-castle, and at the wheel, and, as a sudden bend brings to view the Cathedral towers, there is a wild cheer that echoes far up the marshy bank, and startles quiet burgers in their after dinner doze. And there, there is Garret himself waving his cap to her, well and safe and home and hers—and there drops the gig from the davits, and he is down the side as they came fairly opposite, and sculls himself ashore, while his quarter-master dips the ensign to her, and the men cheer once again as Sailors never cheered before. And then, she knows nothing but that she is in his arms, and the dull dream of Separation is past and gone, and God has blessed her beyond her fondest hopes; all glory to his holy name!

Is there anything more to say? Well, just this perhaps. When he, who has feebly attempted to tell this true story here, first dined at the George Hotel, Limerick, with Lodge 13, I. C.; in which he had been that day initiated, a very massive and handsome, though somewhat old-fashioned, centre-piece attracted his attention. Observing that it bore an inscription he asked of the brother who sat next him, whether it had been a presentation. Before a reply could be made, the W. M. rose to give the last toast—the toast that is always last at gatherings of that Lodge, and drank there in solemn reverential silence. *To the memory of Brother Mar'ioncourt, and to all distressed Masons through' out the world!* And then told to such of our company as were strangers or new comers, the tale of the cruise of the *Thetis*, which has been published in these chapters. Adding that the plate which the writer had admired, had been purchased by the Lodge, in

acknowledgment, as its record shows, of their fraternal obligation to the privateer captain, and as a slight testimonial of the high Masonic honor in which they held him. While the war lasted, there was no possible opportunity of its presentation; and, when the war was ended, there was no discoverable trace of the *Bordelaise* on the books of the French marine or of her commander. After that last exploit, which was her noblest, there remains no earthly record of the course of the barque, or the fate of the Captain. The last that men were ever to know of Charles Marie Marioncourt was, that he was a good man and a good Mason. No tombstone bears his epitaph, but this sentence that has just been written lives in the hearts of thousands of his fellow-craftsmen. And when I read a higher eulogy in any churchyard, I shall be sorry that our dead brother sleeps still in the ocean that he loved.

So the Epergne remains with us, as precious a jewel, to my fancy, as any that I have ever seen. There is no need to dwell upon the lesson that it teaches. My story is of little worth if it need any sermon to expound it.

The man who first told it in my entered-apprentice hearing bore himself the arms of Leinster. But he quartered the Saltire with a Chevron Gules between three laurel branches, and anybody who sees his seal may know that in his veins the blood of Garrett and of Alice happily commingles.

There was, then, something extraordinarily appropriate in his presence in that chair, from which his last official words were to be "To the memory of Brother Marioncourt, and to all distressed Masons throughout the world!"

ANOTHER IMPOSTER.

Grand Secretary Parvin has forwarded us the subjoined "first rate" notice of another masonic sponge, with the request that we reproduce it in our columns. The circular is signed by brother Charles Ruickoldt, secretary Connecticut Rock lodge No. 92, New Haven, Connecticut:

"Doubts have arisen in the minds of some members of this lodge whether a certain Robert Stroinsky, hailing from the lodge of Three Crowns, in Breslau, Prussia, is a mason in good standing. The undersigned was ordered by the lodge to make due inquiry about the same. Having corresponded with lodges in Breslau we found that no lodge exists there with that name, nor has a Robert Stroinsky been made a mason in any of the three other lodges in Breslau.

"He is a man about thirty years old, of small size, black hair, black eyes, dark but fair complexion, speaks English fluently; pretends also to be a physician and wonder doctor; shows certificates that he has brought even the dead to life again. He also pretends to have served in the war in General Hurlburt's brigade as surgeon, and lived some time in Providence, Rhode Island, where he says he married. Sometimes he is a fresco painter, but generally gets his living by sponging on lodges and unsuspecting generous brother masons. He has been arrested here for obtaining goods from apothecaries to a large amount under false pretences.

"All lodges and brethren are notified to look out for this accomplished imposter and swindler."—*Ex.*

THE BARTON LODGE SEVENTY YEARS AGO.

At the regular meeting of the Barton Lodge, No. 6, Hamilton, held on Wednesday Evening, the 14th April, A. D. 1869, A. L. 5869, the proceedings were agreeably diversified by the delivery of a lecture on "The Barton Lodge Seventy Years Ago." The subject is one of peculiar interest to the Craft. The members of the Barton, Sister Lodges in Hamilton, and other Lodges, were present in considerable numbers, the meeting being one of the largest Masonic gatherings in Lodge ever held in Hamilton. Very Worshipful Brother Wm. Edgar, W. M., presided; Very Worshipful Brother B. E. Charlton, P. M. On the dais were Right Worshipful Brother the Hon. Harcourt B. Bull, P. D. D. G. M.; Very Worshipful Brothers W. W. Pringle, W. M. of Strict Observance Lodge, No. 27, and Edward Mitchell, W. M. of Acacia Lodge, No. 61; and Worshipful Brothers W. J. Simcoe Kerr, W. M. Burlington Lodge, No. 165, Wellington Square; T. B. Bain, W. M. King Hiram Lodge, No. 78, Tilsonburg; Wm. Reid, P. M. Acacia Lodge, No. 61; and John G. McIntyre, P. M. St. John's Lodge, No. 40.

After the routine business and work were finished, the Worshipful Master informed the brethren that in accordance with the notice in the summons, calling the meeting, the first of a series of Masonic Lectures, in connection with the Lodge, would now be delivered. The Lodge was then called from labor to refreshment. After a short interval, and at the request of the Worshipful Master, Right Worshipful Brother the Hon. Harcourt B. Bull took the Chair, and called the Lodge from refreshment to labor, and in a few well chosen and complimentary remarks announced the subject of the lecture, and introduced Brother James Charlton, who delivered the following

ADDRESS.

Right Worshipful Sir, Very Worshipful and Worshipful Brethren, and Brethren:

The prophet Ezekiel, in a vision, was set down in the midst of a valley, which was full of dry bones, and was enabled by prophesying to re-unite bone to its bone, to bring sinews and flesh upon them, to invest them with skin, and inform them with life; and they stood upon their feet, an exceeding great army. The task of to-night is like that of the prophet; but I cannot promise you the same measure of success. The hour and the man have changed. In our day, instead of prophesying we have spirit-rapping; instead of miracle we have science; and instead of the prophet, we have one who is neither a prophet nor the son of a prophet. My task is to call up the buried past, and make it pass before you; but after thus preparing you for some failure, perhaps you will be kind enough not to be disappointed if the past should be galvanized only, and the dry bones get no farther in their resurrection than a skeleton state. That is all I can assure myself of doing, and the utmost I beg of you to expect.

I am to present in this address the leading incidents in the history of the Barton Lodge, No. 10 Provincial Register, No. 733 English Register, now No. 6 Grand Register of Canada, from the granting of its first warrant, November 20th, 1795, to February 9th, 1810, when it ceased to work for twenty-six years. My materials consist of such outside sources of information as are accessible to me, the minute books and other records of the Lodge, the able "History of the Barton Lodge," prepared by a committee of well-informed brethren, and published in 1864, and the Report and Appendix to the same by Brother Simon McGillivray, Esq., of his proceedings as Provincial Grand Master for Upper Canada in the year 1822, presented to His Royal Highness the Duke of Sussex, Most Worshipful Grand Master of England. I have mentioned the other records of the Lodge besides the minute books. These other records, however, are few and unimportant. The early correspondence, and almost all the early documents apart from the minute books, have been lost or carried away.

Many of the names of our first members are historic in our local annals, and familiar to us as household words. There is, therefore, an interesting past in these records waiting to be revealed, if age and patient industry and genius could be impressed into the work of revelation—a past which makes the present marvellous by contrast. When these records began, Hamilton was not; and when they ended, three years had still to pass away before our ambitious city was laid out. When on January 31st, 1796, at Smith's Tavern, in Barton, four visiting brethren, seven farmers, a merchant, a minister, a schoolmaster and two captains—one of the latter an Indian Chief, famous in history and song—met and opened our Lodge, the primeval forest and primeval swamp covered the place of our present city. Where the workshops of the Great Western Railway now stand, the waters of the bay then stood. No vessel floated on our bay, and Burlington Bay Canal was thirty years in the future. There were no roads, not even to the bay; and the music of the bullfrog and mosquito, and the experiences of ague, were as common as the elements. Niagara Town, then known as Newark, was the seat of Government for the Upper Province. It was the port of entry and market town for this part of the country, and the only road to it was an Indian trail, and along that highway of red men, and in the gloom of the forest the early settlers travelled and conveyed merchandise. In stead of palace cars, and the advantages and pleasure and comfort of rapid transit by rail, they had the dangers and inconveniences of the Indian trail. Their pursuits were farming, fishing and shooting. The deer and wildfowl which then swarmed everywhere in our neighborhood, and the fish which filled our waters, afforded them such food as luxury cannot now always command. But they were almost cut off from the outer world. Extensive Indian hunting grounds, through which no road lay, intervened between them and the Lower Province, with which they had no postal communication except once or twice a year. From 1793 to 1820, only one newspaper existed in Upper Canada. The Worshipful Master of the Barton Lodge, writing, on 1st August, 1843, to the Right Worshipful the Grand Secretary of the Grand Lodge of England,

and speaking of our Lodge on its first establishment, says "that the place where it was held was almost a wilderness." The Township of Barton commenced settling in 1787, eight years before our Charter was granted; and the Township of Ancaster commenced settling in 1795, the year our Charter was granted. The two first settlers in the latter were Brother St. Jean Baptiste Rousseaux, whose name appears in the list of members at the second meeting, and is the thirteenth signature to the original rules, and who built a log grist mill where the Village of Ancaster now stands; and Brother James Wilson, who was Senior Warden at the first meeting, and whose signature is the first to the original rules. What I have said of the country when my narrative opens, was also to a great extent true of it when that narrative closes. The history of the time was not of that kind which finds brilliant historians to record it in the brilliant pages of popular histories. There were no battles, nor sieges, nor magnificent pageantries, nor imposing ceremonies, nor exciting political conflicts. A history without these may be looked upon as rather humdrum by some clever people; but a great epic was silently enacting, which deserves, and may yet find some Homer to sing of it. The sturdy settlers were conquering the forests and the swamps, and driving barbarism towards the setting sun, and enthroning civilization in its stead.

It was at the beginning of this period of quiet, steady, solid progress, that the History of Freemasonry in Upper Canada commences. In the year 1792, the Grand Lodge of England granted a patent to Bro. William Jarvis, Secretary of the Province of Upper Canada, appointing him Provincial Grand Master of Freemasons in and for the said Province. His warrant only empowered him to grant dispensations to remain in force twelve months, but he granted warrants and acted as a Grand Master, of a Grand Lodge, instead of a Provincial Grand Master, of a Provincial Grand Lodge; and he never made any returns nor any report of his proceedings to the Grand Lodge of England. This led to difficulties and misunderstandings, which outlasted the life of Bro. Jarvis, as well as the period which limits my subject. The seat of Government and Bro. Jarvis were removed from Niagara, (then called Newark,) to Toronto, (then called York,) in 1796. At, or shortly after this time, some of the Lodges on the South side of Lake Ontario, revolted from Bro. Jarvis and formed a Grand Lodge. Brother Christopher Danby was the leading man in this rebellion. It was Brother Danby who brought out from England the patent sent Bro. Jarvis, "and he was introduced as a brother particularly well skilled in Masonry." "There seems to have been no experienced Masons in the Province, and Bro. Danby first in the capacity of Lecture Master, and afterwards as Deputy Provincial Grand Master, seems on all occasions to have been referred to as "the oracle." [McGillivray.] He had great influence in the Craft, and, while he acted in unison with Bro. Jarvis, he seems to have had everything his own way, Bro. Jarvis being a mere instrument in his hands. Subsequently he became a pensioner of the Grand Lodge of Niagara. In 1822, we find him in an old age of helpless second childhood and poverty, the latter I regret to say, brought about by habits of confirmed intemperance. Bro. Jarvis never acknowledged this illegal Grand Lodge

of Niagara; and he retained his warrant and the allegiance of a number of Lodges, the Barton amongst the number, but the Niagara brethren retained the records and jewels, which it is supposed were afterwards burnt, or lost during the war of 1812. The first Provincial Grand Lodge was held at Niagara, on August 26th, 1795. This meeting was summoned by a circular signed Davenport Phelps, Grand Secretary, *pro tem.*, and it elected Bro. Phelps, Provincial Grand Secretary. It was no doubt, at this meeting that our warrant was granted, although this does not appear in the incomplete copy of the minutes of the meeting which is in our archives. Our first warrant was dated November 20th, 1795, and in his letter of 1st August, 1843, to the Right Worshipful the Grand Secretary of the Grand Lodge of England, the then Worshipful Master of the Barton says:—"Our charter" is "the most ancient in the Province now working."

And now having thus cleared my mimic stage, my audience being prepared, and even let me hope, impatient, the scenery and actors in readiness, the bell tinkles and the curtain rises on the Barton Lodge of seventy-three years ago. There must have been preliminary meetings of the brethren, but of these we have no record, and the first minute book opens abruptly thus:

"Pursuant to a summons from the Worshipful Master of Lodge No. 10, the members met at Smith's Tavern in Barton, January 31st, 1796, and A. L. 5796. Lodge opened in the entered apprentice degree, fellow-crafts and apprentices being present. That Lodge was closed, and opened in the Master's degree, when Bro. James Wilson was duly installed Senior Warden. The Master's Lodge was then closed and an apprentice Lodge opened, when the By-Laws were laid before the Lodge, and being read and considered paragraph by paragraph, were approved. Bro. Daniel Young was elected Treasurer, and Brother John Thomas Secretary, for the ensuing six months, or until St. John's Day next. The Lodge closed at a quarter past ten, in good harmony.

(Signed,) "JOHN THOMAS, Sec'y.

"BRETHREN PRESENT:

"Worshipful Davenp't Phelps, Esq., Master.
 "Brother James Wilson, Sr. Warden.
 " " John Ryckman, J. V. *pro tem.*
 " " Daniel Young, Treas'r *pro tem.*
 " " John Thomas, Sec'y *pro tem.*
 " " Warner Nellis.
 " " Will'm Nellis.
 " " John Aikman.
 " " William Smith.
 " " Saint John.
 " " John Young.
 " " Capt. Brant.

"VISITORS:

"Brother Fry.
 " " Bradt.
 " " Clark, P. M.
 " " Cozen, P. M.

"N.B.—The Lodge expenses of the night amounted to £5 6s. 0d.

(Signed,) "J. T., Sec'y."

Brother Davenport Phelps, who is recorded as our first Master, was also, as I have already mentioned, the first Grand Secretary of the first Provin-

cial Grand Lodge of Upper Canada. Thus early in its history does the Barton Lodge connect itself with the highest offices in the gift of the Order. The visiting brothers, Clark and Cozen, Past Masters, appear in the minutes of the first Provincial Grand Lodge, as Masters of Lodges No. 7 and No. 8 respectively. The entry of the name of Bro. St. John I take to be a mistake, and that it was intended for Brother St. Jean Baptiste Rousseaux, as the name St. John is not amongst the signatures to the rules, and does not again appear in our minutes. It is possible that Brother Rousseaux was familiarly known as St. John, the deviation from St. Jean to St. John being so easy, and that the familiar, instead of the correct baptismal name, slipped inadvertently from our first Secretary's pen. Brother Captain Brant is entered as a member but his name is not signed to the rules, and he does not again appear in our minutes, except as a visitor on June 24th 1803, on which occasion, it being the festival of St. John the Baptist, the brethren "walked in procession to the house of Bro. Richard Beasley Esq., and heard a sermon given by Bro. D. Phelps." Brother Phelps had ceased at that time to be a member of No. 10, and of the seven visitors present at that communication, the names of "Bro. D. Phelps" and "Bro. J. Brant" are first and second respectively on the list. Bro. Captain Joseph Brant, whose Indian name was Thayendanega, was that famous warrior, orator, and Chief of the Six Nations, who won for himself such an honorable place in our history, after whom the County of Brant, and the town of Brantford, and the Township of Thayendanega, on the Bay of Quinte, are named, who led the Huron-Iroquois to war on the side of the British in the American war of Independence, and of whom history records, to his credit as a generous soldier and a Mason, that "he did much to alleviate the horrors of Indian warfare." When the war very justly went against him and his allies, he was exiled from his native hunting grounds on the banks of the Ohio, and settled with his people in Canada, securing, for the Six Nations, a grant of land on Grand River, six miles in width from the source to the mouth of the river. He embraced christianity; translated the Gospel of St. Mark into Mohawk; visited England, where he was initiated into Masonry, at the Falcon, Princess St. Leicester Fields, London, in 1776; was active in all good works for his people; died at the Brant Farm, near Wellington Square, in Upper Canada, November 24th, 1807; and now sleeps near the church which he had erected in the Mohawk Village on Grand River, near Brantford.

A great poet was unintentionally unjust to this noble chief. He is described in Campbell's *Gertrude of Wyoming* as the "monster Brant," and as the ruling demon of that terrible tragedy which Campbell has immortalized in imperishable verse. The son of Brant afterwards convinced Campbell of the great error he had committed, and the wrong he had unwittingly done, and the poet made a frank and full retraction, which now appears as a note in all well-edited editions of his beautiful poem, as well as in his *Life and Letters*, by Dr. Beattie. In that note Campbell refers to the son of Brant, as "a most interesting and intelligent youth." That youth, at that time the successor of his father in the Chieftainship of the Six Nations, was born the year before our Lodge was opened. At the age of seventeen he led one hundred Mohawk warriors at the

victorious battle of Queenston, October, 1812. He became a distinguished member of our order, and the name of Bro. John Brant is connected with important events in the history of Canadian Masonry. His sister is also referred to by Campbell. That sister, a woman of culture and of many graces and gifts of character, who followed in the ways of her father, and aided in all his good works, became the wife of Worshipful Brother Kerr, whose portrait now hangs in our reception room, and who was Worshipful Master of our Lodge in 1842. The present Chief of the Six Nations, who is the son of the late Worshipful Brother Kerr and this lady, is the present Worshipful Master of the Burlington Lodge, No. 165, Wellington Square, and is also, I am pleased to be able to say, one of this present audience; and I am sure that we all feel it to be a most pleasing incident that the son of our honored Worshipful Master of 1842, and the grandson of the great Chief, who seventy-three years ago assisted at the opening of our Lodge, sits in our East-to-night.

Perhaps this would be the most fitting place in which to make another personal reference, although it is not strictly within the limits of my subject, but I know that no apology will be required for making it. A Right Worshipful Brother sits in the East-to-night, whom every member of the Barton, from the Master down, is always glad to see sitting there, and who was initiated in our Lodge, No. 8, 1841, nearly twenty-eight years ago, and whose initiation was the first which took place after the Lodge resumed work in 1836. To many members of the Barton, it will be needless to say that I am referring to the Right Worshipful Brother who occupies the chair.

To be Continued.

MASONIC SERVICE—ITS PLEASURES and its PAINS.

The "service" of Masonry, like that of its handmaid, the Church, "is a reasonable service," and is worthy a large share of the attention of the man of capacity and energy. As the chiefest and most widely disseminated of the humanitarian institutions of earth, it demands and should receive the reverence and love of all men who live not for themselves alone.

The pleasures of masonic service are manifold, and the earnest and enlightened brother would enumerate them as consisting in the sociality which that service begets; in the absolute equality which prevails upon the checkered pavement; in the opportunities it affords him to extend his acquaintance under the most propitious circumstances among men of "every country, sect, and opinion;" in the blessed inducements it holds out to men to become lovers of the good, the true and the beautiful, in civil and in social life, and to cultivate the virtues of general as well as special charity and hospitality. A brother entertaining such comprehensive views of the "mysterious, glorious science," would necessarily become a worker in the hive. Not admiring the service of Masonry because of its *commercial*, but because of its moral and benevolent aspects, he would devote himself to the culture and progress of the Institution with an earnestness born of an intelligent appreciation of the fact that God demands of every man that he should leave the world better than he found it. Masonic literature, masonic ritualism, and the masonic divine idea of the unity of

rites and the brotherhood of man, he would sedulously cultivate.

Into masonic legislation he would endeavor to introduce a wise spirituality, and would warmly oppose all measures whose end was to materialize the lessons and uses of the service, and to render it purely "of the earth, earthy."

Having a correct understanding of the festival feature in that service, he would seek to cultivate it to its utmost capacity, and would strive to make the Lodge so attractive in its adornments and in its ministrations, as that each Lodge meeting should become a festival that would fully reproduce the beautiful picture which is presented in the 133rd Psalm.

Of course a brother who is imbued with these ideas, and who is in earnest and unselfish in their advocacy, would soon become noticeable, and just here the pains of masonic service, of that delightful and "reasonable service," would begin to environ and annoy him.

Unfortunately, in masonry as in the church, there are many black sheep in the flock. It is such as these who place obstructions in the pathway of the masonic worker. They are the "pelting petty cavilers," who misconstrue his motives, depreciate his well-meant activities, and malign his teachings.

They are his self-ordained *mustard plasters*, the counter irritation they produce, while it is frequently unbearable, because in his opinion it is so unnecessary to his masonic health, are no doubt wise dispensations of Providence, in that they tend to cure him of self-consequence, and to make him circumspect in his life and active correspondencies.

Yet to every right-minded and philosophical worker, the pains of masonic service are but "light afflictions;" and however hard to bear, they by no means counterbalance the pleasures thereof. If the worker labors because he is a true lover of his race, and not because he is secretly a selfish place-hunter, he will sooner or later become insensible to the pains of the service, and they will affect him as little as the baying of the dog affects the moon. If he regards masonic preferment as an *incident* rather than the *ultimate* of masonic endeavor; an incident which is only covetable because it enhances his capacity for good; he will not falter by the way-side, and, like a moral coward, abandon masonic labor because cavilers assail him. Conscious that he is in the right, and remembering that misconstruction and wrong are the natural and blatant enemies of zeal and efficiency, he will bide his time, and dare to be—

—"Up and doing,
Night and day."

—regardless of all considerations which have reference to material affairs; and only mindful of the reward which shall be his in the "Land of the Hereafter."—*The Evergreen.*

EVIL SPEAKING.—To speak ill upon knowledge, shows a want of charity. To speak ill upon suspicion, shows a want of honesty. To know evil of others, and not speak it, is sometimes discretion; to speak evil of others, and not know it, is always dishonesty. He may be evil himself who speaks good of others upon knowledge; but he can never be good himself who speaks evil of others upon suspicion.

THE PROBLEM.

Her life is all one neutral tint;
A cold and quiet gray;
No thunder-cloud nor sunbeam glint
Darkens or cheers her way;
No great events their shadows cast
Across her Present or her Past.

From year to year she patient sips
The tasteless cup of life;
No annals e'en escape her lips
Of blighting care or strife;
And rarely from them falls one word
That would be worthy to record.

She is not old—she is not young—
She works from day to day,
Nor cares for those she dwells among,
And hers—the neighbors say—
A nature neither warm nor cold,
Too soft to carve—too hard to mould.

And yet her face has saddening power,
I seek the cause in vain—
As sometimes, at the twilight hour,
A misty, treeless plain,
With drearier feelings fills the heart,
Than scenes of strife or storm impart.

Kingdoms might fall, and empires quake,
Nations rejoice and groan,
And in her breast no interest wake,
Yet surely I have known
A sound, a scent, a trifling thing,
Search out some memory's hidden spring;

When, slowly rising to her eye,
I see a faint light glow,
And then—I know not how or why—
It must be long ago—
By that pale gleam I read the cost
Of a life's welfare staked and lost!

—Chambers' Magazine.

CITY AND COUNTRY.

BY JOSIE LEIGH.

The Country is nearer Heaven, they say,
And perhaps it may be so;
That it makes the worn heart fresh and gay
With its cheerful peace I know.

Full of rest are its forests calm,
Full of healing its air;
And its clear, brown rivers know a psalm
That is tender as a prayer.

Singing of birds and bloom of flowers,
And sounds of wind-swept grain,
With the ringing beat of sudden showers
On the close-shut window pane.

Out from the meadows all day long
The crickets' sharp, shrill cry,
And the frogs' deep chorus night and morn
From the shallow marshes nigh.

All things soothe us to idle dreams,
Drown us in self-content,
Until each hour of our earth-life seems
With sunshine and bird-song blent.

Here in the City everywhere
The people buzz and swarm,
Hunted down by the flocks of care,
And vice in every form.

Side by side with the man of wealth
Passes the beggar's child,
And faces glowing with joy and health
Front other's sorrow wild.

Here are children whose baby lips
Lisp only words of blame,
And often the fairest among them slips
Lowest in sin and shame.

Not unchided may any think
Simply of selfish ease,
Since, howsoever we weakly shrink,
Our fate is linked with these.

Famine, pestilence, crime and woe,
Have given answer plain
To the question piling so long ago
The trembling lips of Cain.

And the aching heart can find no hour
For petty, selfish needs;
But seeks its rest in the free hand's power
To aid all nobler deeds. —Home Journal.

THE CALM OF DEATH.

"THE man looks calmly down when man is dying,
The earth still holds her way,
Flowers breathe their perfume, and the winds keep sighing,
Naught seems to pause or stay!"

Clasp the hands meekly over the still breast, for they have no more work to do. Close the weary eyes, there are no more tears to shed. Part the damp locks, there is no more pain to bear. Closed is the heart alike to love's kind voice and calumny's stinging whisper.

O, if in that still heart you have ruthlessly planted a thorn; if from that pleading eye you have turned carelessly away; if your loving glance, and kindly word, and clasping hands, have come all too late—then God forgive you! No frown gathers on the marble brow, as you gaze; no scorn curls the chiseled lip; no flush of wounded feelings mounts to the blue-veined temples.

God forgive you! for your feet, too, must shrink appalled from death's cold river; your faltering tongue asks, "Can this be death?" your fading eyes linger lovingly on the sunny earth; your clammy hand yields its last faint pressure; your sinking pulse its last feeble flutter.

O, rapacious grave! yet another victim for thy voiceless keeping. What! not a word of welcome from all the houseless sleepers? No warm greeting from a sister's loving lips? No throb of welcome from the maternal bosom? Silent all!

O, if these broken links were never, never gathered up! If beyond death's swelling flood there was no eternal shore! If for the struggling bark there was no port of peace! If athwart that lowering cloud sprang no bow of promise! Alas! for love, if this be all, and naught beyond, on earth!

—Masonic Eclectic.

SUPREME GRAND COUNCIL.—The meeting of the Supreme Grand Council of England will not take place in April, as hitherto, but a meeting of the 30° will be held on Tuesday, May 12th.

NOTICE.—SUBSCRIBERS missing any numbers, or noting any other irregularity connected with the delivery of the CRAFTSMAN, will oblige by communicating direct with the Publishers, at Hamilton, Ont.

The Postage is prepaid invariably at the Hamilton Office, and in no instance should be collected at Office of delivery.

IRA CORNWALL, Jr., General Agent.

The Craftsman,
AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT."

HAMILTON, MAY 15, 1869.

"ANCIENT AND ACCEPTED RITE," 33°.

"Since the introduction last year of the A. and A. Rite" into Canada, under the jurisdiction of the Supreme Grand Council of England and Wales, we have had numerous queries from brethren in the Dominion, as to its history, and whether the Degrees correspond with those in the United States to the 33°; what Degrees Candidates are required to be in possession of; and if the Holy Royal Arch and Order of the Temple are in any way connected with it. We have therefore thought it advisable to set forth, in as condensed a form as possible, from the most reliable authorities, such information as we hope will be acceptable to our numerous readers. We need scarcely promise that every Masonic Rite is based upon "Ancient Craft Masonry," and from these have sprung all the numerous Degrees that inundated the Masonic world during the last century. To reduce them to an organized form gave rise to the A. and A. Rite, in which are combined the religious and philosophic department of Freemasonry, with some of the old military orders or fraternities. About the middle of the last century, Frederick, King of Prussia, was declared head of the superior degrees of Freemasonry; and at Berlin, in the year 1786, the 33° degree, or *chief tribunal* of the Rite, was instituted, out of the possessors of this degree the Supreme Grand Councils are formed. It was enacted that *not more than one* Supreme Council can exist in a nation, except in the United States where two are allowed, one for the Northern and the other for the Southern jurisdictions. These councils are composed of nine members, called Sovereign Grand Inspectors General 33°. In 1801, the Supreme Council for the Southern jurisdiction was opened; and in 1813 a Supreme Council for the Northern States was constituted. From the Southern jurisdiction a grant was issued to establish a Supreme Council in Ireland, in 1825; and in 1845 the Supreme Grand Council for England, Wales, and Dependencies of the British Crown, was established under authority from the Northern jurisdiction. In a detached form, many of the degrees of the Rite were practiced from an early period in Great Britain, Ireland, and all over the continent of

Europe, and were taken from England to the West Indies and America before the independence of the United States.

In the arrangement and number of its Degrees, the rite begins from that of Master Mason, and it is incumbent on Candidates that the degrees of E. A., F. C., and M. M., have been conferred in a regularly warranted Lodge. When the system of the rite is completely carried out, it consists of the following bodies.

First.—A Grand Lodge of "Perfection," which has jurisdiction over all the degrees from the 4th, to the 14th, inclusive.

Second.—A Grand Council of "Princes of Jerusalem," which exercises jurisdiction over the 15th and 16th Degrees.

Third.—A Sovereign chapter of "Rose Croix of H. R. D. M.," which exercises authority over the 17° and 18°.

Fourth.—From the 19°, inclusive, to the 32°, are conferred in a body called a Consistory of "Princes of the Royal secret."

In the United States most of the degrees are carried out in *extenso* and require, as may well be conceived, a considerable outlay and a most retentive memory, for a more particular account of them, we would refer our readers to the Constitutions, &c., by Ill. Bro. Albert Pike, Grand Commander of the Southern jurisdiction, in which will be found the names of all the degrees, their Historical Legends and other necessary information.

Having thus briefly explained the formation of the A. and A. Rite, we will now endeavour to point out the practice sanctioned by the Supreme Grand Council of England. The only degrees they work, or to which any ceremonial or ritual is attached, are the 18°, or Rose Croix, and the 30°, or Kadosh. A Candidate for the Rose Croix requires to be twelve months a Master Mason, unless by special dispensation, and before conferring the degree he has to sign a declaration of fealty and allegiance to the Supreme Grand Council, on his admission prior to the ceremonial. The names of the degrees from the 4° to the 17°, inclusive, are merely given to him with the secrets of the latter degree. The ceremonial is then proceeded with, which is most impressive, and purely christian, its teachings figuratively expressing the passage of man through the valley of the shadow of death, and his final reception into the abode of immortality.

One of the regulations of this degree enjoins that it should never be conferred until after the most satisfactory inquiries into the true Masonic as well as civil qualifications of every Candidate.

The 30° or Kadosh, called Knight of the Black and White Eagle, is not conferred until the Candidate has been three years a S. P. Rose

Croix, or is the actual Sovereign or Past Sovereign of a Chapter.

The ritual connects this degree with the Templars, and furnishes the history of the destruction of the Orders by Philip of France, and Pope Clement the 5th, in the commencement of the fourteenth century.

The 31° is that of Inquisitor Commander, and is simply administrative, the duties of the members being to examine and regulate the proceedings of the subordinate Lodges. The meetings are called Sovereign Tribunals.

The 32° is named Sublime Princes of the Royal Secret, and until the 33° was instituted, it was the summit of the Rite. The Lodge is styled a "Grand Consistory," and can confer degrees from the 19° to 29°; but as these are not communicated in England, there is but one Consistory established, which is moveable for the convenience of conferring the 30°, 31° and 32°, on members of the Rose Croix Chapters, at which there must be at least three Inspectors General 33° present. Therefore of itself a Consistory whose members have not attained the 33° has no power to create new members. On this account, the Supreme Grand Council of England have appointed four Ill. Brethren to assist their representative in Canada, who are all *ex-officio* members of the Consistory, and are alone the governing power with authority to advance brethren of the Rose Croix to the 30°, 31°, and 32°.

The appointment of Inspector General 33° is extremely limited, and rests *entirely* in the hands of the Supreme Council in England.

The Rose Croix and Kadash degrees, prior to the establishment of the A. and A. Rite in England, was always conferred in the Encampments of Knights Templar. Now the Templar Order is not admitted in the Rite, and a Candidate for the Rose Croix, when receiving the degree, is not allowed to wear the jewels of a Knights Templar, although all others of any Masonic rank are permitted. The Templar Order not being looked upon as strictly Masonic.

In fact the Holy Royal Arch and Knights Templar are in no way connected with the A. and A. Rite, and as a consequence it is not an essential that these degrees should have been acquired for admission to the A. and A. Rite, nor will the possession of any degree of the A. and A. Rite entitle a member to admission to a Holy Royal Arch Chapter or Encampment.

NEW PREMISES.—As will be seen by advertisement, the Publishers of the *Spectator* and *Craftsman* have purchased the large building corner of Main and James Streets. It has been entirely refitted, and is now one of the most convenient and extensive Publishing Houses in Ontario.

THE OLDEST MASON.

During the past month their has been quite a discussion on the subject of the "Oldest Mason," arising out of the reference in the April number of the *CRAFTSMAN* to the "Father of Masons in Upper Canada," who is unquestionably Bro. Capt. Joseph Birney, we have received several communications giving the history and dates of initiation of a number of Masons now resident in Canada, and the United States, and for the information of the Brethren, and for future reference, we give a brief summary of them.

Bro. Charles McKewen was born in the year 1757, and was initiated in Lodge 404, Ballenderry, County Antrim, Ireland, in the year 1776. This makes him a Mason of 93 years standing. Bro. McKewen is now residing at Ingersoll, and is a member of St. John's Lodge, No. 68. He is undoubtedly the oldest living Mason in the world. This Brother, although 112 years old, is still in the enjoyment of good health.

Bro. Alexander Johnstone, father of Governor Johnstone of Pennsylvania, is 96 years of age, and has been 74 years a Mason. He is believed to be the oldest Mason in the United States.

Bro. William Moore, of Salem, Ohio, was born in 1776, and was made a Mason in 1799, which makes him 70 years a Mason.

Antigonishe, Nova Scotia, claims to have the oldest Mason in the world. He was made at Stornaway, 1800. He had the honor to assist at the installation of the late Lord Brougham, then a young man, who, with several companions, was voyaging in the Hebrides.

Bro. John Haldan was born in the year 1779, and was made a Mason in St. Andrew's Lodge, Edinburgh, Scotland, in the year 1801, making him 68 years a Mason.

Bro. Joseph Birney was born about the year 1777, and was initiated in the Barton Lodge, Hamilton, on 11th February, 1803, over 66 years ago.

Bro. Wm. Kendall, Fairfield, Maine, was initiated on the 5th March, 1804, and is 65 years a Mason.

Bro. William Anderson, Sen., was born in the year 1785, and was made a Mason on the 28th March, 1805, at Ernestown, Ontario, and is consequently 63 years a Mason.

Bro. Joseph Cormick, of York, Ontario, was born in the year 1787, and was made a Mason at Martinique, West Indies, in the year 1811, making him 58 years a Mason.

Bro. Alfred Rich, Streetsville, Ontario, was initiated on the 10th Nov., 1815, at Quebec, P. Q., making him 54 years a Mason.

Bro. Richard Howard, Niagara, Ont., was made a Mason in 1819, at York, now Toronto, making him 50 years a Mason.

Bro. A. G. Campbell, Molesworth, Co. Perth, Ont., was made a Mason December 27, 1829, in Scone and Perth Lodge, Scotland. This makes him 40 years a Mason.

Correspondence.

TO THE EDITOR OF THE CRAFTSMAN.

OMAHA, NEBRASKA, April 25th, 1869.

DEAR SIR AND BROTHER.—I arrived here safely this morning after a most pleasant trip per Southern Michigan and Chicago and North Western Railways, everything on the road was all that could be desired, pleasant sleeping cars, excellent restaurants, civil officials. As soon as I had refreshed myself with a bath, &c., I visited the Trinity Church, where the Anglican Service was performed with much ceremony, I called upon Ill. Bro. R. C. Jordan, 32°, the Father of Freemasonry in this State, and the first Grand Master of the same; he received me with every mark of courtesy and fraternal kindness, and went with me to see Ill. Comp. H. P. Deuel, 32°, the Past Grand High Priest, who also paid me every attention; from these two gentlemen I learned that Masonry in all its branches was flourishing in this extraordinary city of the West. Here a thousand miles from the Sanctum of the Craftsman are two Lodges, a Chapter, a Council, a Commandery, a Grand Lodge of Perfection, all in good working order with the exception of the last, which is not yet fairly "under way," next year however it is anticipated that there will be every body of the A. & A. S. R., up to the Consistory established here. Capital Lodge No 3, has one hundred and fifty members, (150), and Cover No. 11, about ninety, (90), Omaha Chapter No. 1, presided over by Comp. Deuel, has

about eighty, (80 Companions) and Omaha Council of Royal and Select Masters, thirty five, (35), the Commandery of Knights Templar, Mount Calvary No. 1, (a particularly appropriate and beautiful name,) has about 70 members, the E. C. is C. W. Burt.

In the State of Nebraska there are over twenty lodges, all prospering under the excellent management of the present G. M., M. W., Bro. O. H. Irish. The Grand Chapter has six Chapters within its jurisdiction, and is presided over, by Comp. D. H. Wheeler, G. H. P. The Councils in the State are at present under the authority of the A. & A. S. R., of the Southern Jurisdiction of the U. S. but intend to organize an Independent Grand Council at an early date. There are only two Commanderies in Nebraska, both of which have received their charters from the Grand Commandery of the United States, but intend as soon as a third Commandery is chartered, to at once form themselves into an Independent Grand Commandery.

I would mention that Nebraska Blue Lodges remember the landmarks, and do not, like some American Grand Lodges, allow Masons to take the E. A. this week, the F. C. next, and the M. M. the third, here I am glad to note that, at least one month must intervene between each degree, and no Master Mason (except by special dispensation) can receive his chapter degrees, until he has stood upon the third for six months. This is better even than Canada, and shows the true conservative spirit, that prevails in this new and thriving country.

Before closing I would remark that some Masonic body meets here almost every night, their rooms are neatly furnished, and every mark of fraternal courtesy shown to a visitor, probably no city in the Union, has more calls upon it for Masonic charity, and certainly no body of Masons respond more freely to the cry of the widow and the wail of the orphan. This I can say on good authority.

Would it not be a good idea for the G. L. of Canada, to exchange representatives with her younger sister. The suggestion is worth at least a thought.

Yours fraternally,
ROBERT RAMSAY.

ANSWERS TO CORRESPONDENTS.

QUESTION.—On page 65 Book of Constitution, clause 4 reads as follows:—

"Any Brother who shall violate the secrecy of the Ballot on Candidates for initiation or membership, by stating how he voted or intended to vote, or endeavoring to ascertain how a Brother voted, or if he should be aware and mention it to another Brother, shall render himself liable to severe masonic censure, and for a second offence, to expulsion."

This involves a point, which in private lodges often furnishes cause for difference of opinion, and, as I am informed, difference of action. The Constitution seems to prohibit violation of secrecy of ballot under "any circumstances whatsoever," yet much doubt exists as to its real intent and meaning. Replies to the following questions will give me light, and perhaps be of service to the Craft.

1. Does clause 4 refer only to personal communications from brother to brother, "out of the lodge," or "in the lodge," as may be?
2. Does it imply that any brother who has cast a black ball against a candidate, may not state "to the lodge at the time," that he has done so, and voluntarily give his reasons for so voting, with a view to remove any suspicion that he was influenced by a spirit of personal or malicious opposition?
3. If a black ball appears against a candidate who is generally regarded as fit and worthy. Has the W. M. a right to enquire who cast it, and to demand an explanation?
4. Do the members of Committee of enquiry act contrary to "the spirit of Constitution," (as it reads) by an interchange of opinion, and afterward by expression to the lodge?

ANSWER.—This foregoing article of the Constitution has reference directly to the ballot after it has been taken, and forbids any member from stating how he voted, or intended to vote, but this restriction does not prevent individual Brethren from making enquiry into the qualifications of a Candidate, nor from expressing their opinion as to the applicants eligibility for the degrees of Masonry before the ballot is taken, but when the ballot has been taken, no Brother is allowed to state how

he voted, but the Master may in the case of an adverse ballot if he has a reasonable doubt on his mind that a mistake has been made on the part of some Brother, direct a second ballot be taken which must be final, this method gives the Brother casting the adverse vote an opportunity if he has made a mistake of rectifying the same. The Master is not warranted nor has he any power to call upon the Brother voting in the negative, to state his reasons for having so voted; for if such were permitted, it would of itself destroy the independence, as likewise the secrecy of the ballot, and at the same time render this clause of the Constitution inoperative.

The clause has clearly been framed with a view to preserve the secrecy of the ballot, and cannot be strained to interfere at all with consultation or enquiry as to the qualification of a candidate before he is balloted for—but simply to strongly mark the perfect independence of the voting and the absolute exemption from remark, enquiry or discussion after the ballot has been taken.

QUESTION.—Has an initiated candidate a right to a copy of the Constitution? I know a Lodge in which such copy is refused to both Apprentices, and Fellow-Crafts, and allowed only to Master Masons; in explanation of this apparent nonconformance with clause No. 8, of the section "Of proposing members," this Lodge interprets it as meaning, that the copy of the Constitution should be presented to the Apprentice after his initiation, and taken away immediately before he can look into it, while he is allowed to retain a copy of the By-Laws.

ANSWER.—Article 8, "Of proposing members" in the Book of Constitution, requires that a copy of the Constitution shall be presented to every candidate on the night of initiation, and the intention is, that such Book of Constitution is to be retained by the Candidate, for his future guidance and information, and, in order that he may be enabled to inform himself of his duties and responsibilities to the Craft in general. The By-Laws likewise he is entitled to have, for by those he will learn his duties to his own Lodge in particular.

QUESTION.—Has a suspended Brother still to pay his monthly dues till he is restored, or do those dues cease when he is suspended.

ANSWER.—Article 24, "Of Private Lodge" is as follows:—"A member suspended for non-payment of dues, shall be immediately restored by the Lodge without a fresh ballot, on payment being made of all arrears owing at the time of his suspension, and of the regular Lodge dues for the period he was so suspended." It is therefore quite evident that a suspended member is liable for the regular Lodge dues, and that the act of suspension does not relieve him from the payment thereof.

PRESENTATION AND SUPPER

TO RIGHT WORSHIPFUL BROTHER M. H. SPENCER, D. D. G. M.
P. M. CORINTHIAN LODGE, No. 96, A. F. & A. M.

On the 6th ult., the brethren of Corinthian Lodge, No. 96, Barrie, presented their immediate Past Master, R. W. Bro. Spencer, the D. D. G. M., of the District, with a handsome Past Master's jewel, accompanied with the following highly complimentary address:

To M. H. Spencer, Esq., D. D. G. M., P. M. Corinthian Lodge, No. 96, A. F. & A. M.:

RIGHT WORSHIPFUL SIR AND BROTHER,—The pleasing duty having been assigned to me to present to you upon this occasion, in the name of the officers and members of Corinthian Lodge, No. 96, A. F. & A. M., this small token of their high appreciation of your continuous perseverance, untiring zeal, and earnest devotion in the governing of the affairs of their Lodge, as Worshipful Master for

the past three years. In presenting this small memento (an insignia of but one of the high offices you have now the honour to fill), it is our earnest and united prayer that the Mighty Architect of the Universe, the Great Geometrician of the World, may kindly sustain, continually guide, and long preserve your life; that as in the past, so in the future, your light may continue to shine, to vivify, cheer, and direct you brethren in particular, and mankind in general. Herewith the officers and brethren of the Lodge unanimously desire (and permit me in particular) to bear testimony to your great efficiency in the discharge of your duties, that by your ever constant attendance at your post, your strict adherence to our constitution and laws, the old landmarks have not been removed, nor have they been marred, injured, or defaced; nay, we deem it not too much to say they have not been even dimmed by neglect, or soiled by inconsistency. Thus it is that to your skillful administration the great success of our Lodge, for the past three years, is mainly attributable. In conclusion, we would respectfully avail ourselves of the present opportunity to convey to you, and through you to Mrs. Spencer, our earnest desire for your united prosperity and happiness in the future, and that when all your labours are ended here on earth, that you and yours, together with all the faithful, may be received by the Great Architect above, into those mansions where happiness reigns supreme and forever.

ROBERT KING,

W. M. Corinthian Lodge, No. 96, A. F. & A. M.

BARRIE, April 6th, A. D. 1869. A. L. 5869.

To which Bro. Spencer replied :

W. SIR AND BRETHREN,—As the recipient of your very kind and fraternal address, I cannot find words to express the pleasure and gratitude which I feel at the present moment. I was aware that you were about to present me with some mark of your favor and fraternal esteem; but I was quite unprepared for the very flattering expression of your feelings towards me, which you have now given. I feel that you have greatly exaggerated my humble services to Corinthian Lodge, which services would have been of little avail if I had not been so ably seconded at all times by yourself and the brethren, who have worked so faithfully with me for years, in endeavouring to raise the Corinthian Lodge to its present position, a position which I trust through the blessing of T. G. A. O. T. U., it will continue to improve to the glory of God, and the happiness of our fellow creatures. The beautiful Past Master's Jewel, with which you have presented me, I shall ever keep as a sacred gift in remembrance of those feelings of brotherly love and affection which have prompted you to bestow it upon me, and (if it please God to prolong my days,) when I look upon this beautiful emblem in after years, it will serve to remind me of the many happy hours I have spent in the society of my brethren of Corinthian Lodge, and I hope brethren, that those happy reminiscences of by gone days, shall dispose my heart to draw more closely toward those of you who may be still around me or to breath a sigh of regret to the memory of any who may have passed away. There are times it is said when silence is eloquence, and that when the heart feels most deeply, the lips refuse to give utterance to its dictates, I can assure you brethren that I feel the full force of those statements at the present time. I could not refrain from making an effort to express my appreciation of your kindness on this and many other occasions, but as to giving a full expression of what I feel, I am convinced that the attempt has proved a complete failure.

W. Sir and brethren, I thank you from my heart on behalf of myself and Mrs. Spencer, who, I am sure will appreciate your kind wishes for our welfare, and I hope that in your kindly and fraternal feelings toward me, you will accept what I have said, as an evidence that I appreciate your kindness, or rather as a substitute for what I should have said, had I language to express the feelings of my heart. And in conclusion I hope that the G. A. O. T. U., will continue to pour upon Corinthian Lodge and all its members, both individually and collectively, every blessing which a kind providence can bestow.

BARRIE, April 6th, 1869.

After the ceremony was concluded, the W. M., Bro. King, informed those brethren present, that he should be pleased to see them call at the "Queen's," where a supper awaited them.

At a little after ten, the brethren, some thirty in number, surrounded the festive board; the W. M., Bro. King, occupied the chair, on his right was R. W. Bro. Spencer, the guest of the evening, on his left Bro. Robert Ramsay; Bro. Arthur Ardagh filled the vice-chair. After due justice had been

done to the viands, the usual Loyal and Masonic toasts were given by the W. M., who then proposed "Bro. Spencer, our immediate Past Master." Bro. King, in doing so, alluded to the zeal and earnestness that Bro. Spencer had always exhibited in the cause of Freemasonry, and pointed out how much the success of Corinthian Lodge was due to his energy and ability. Bro. Spencer in reply expressed the hope that he should always remember the kindness he had experienced from the hands of the brethren of Barrie, and trusted that the Lodge would ever maintain the proud position that it now occupied. Bro. William Ardagh then gave "Our Visiting Brethren," and in a neat speech assured those whose health he proposed that Corinthian Lodge was always pleased to welcome brethren who honored her with their presence, and concluded by referring to Bro. Meldrum, who, after an absence of ten or twelve years, was again seated with the brethren of his mother Lodge. Bro. Meldrum, on rising, explained under what difficult circumstances Corinthian Lodge was started; congratulated the members upon its prosperity, and said that he hoped it would always continue to flourish. Bro. Ramsay being called upon, thanked the brethren for their courtesy; alluded to the invariable kindness with which he had always been welcomed in Barrie; complimented the W. M., Bro. King, highly upon his work; and after explaining at considerable length the necessity of making the Masonry of to-day practical; gave a brief history of the Royal Arch Degree, and concluded by cordially inviting the brethren of Corinthian to assist next month at the opening of "Mount Horeb" Chapter, Orillia. Bro. Donaldson, of Toronto, seconded the remarks of Bro. Ramsay relative to the efficiency of the officers in the work, and the acknowledged courtesy of the brethren, and in a neat and appropriate manner mentioned the pleasanee he always experienced in visiting Corinthian Lodge. Brothers Castell and Williams also briefly responded. Bro. Ramsay then gave "Bro. Robert King, W. M. of Corinthian Lodge, No. 96, F. & A. M.," and in doing so, mentioned the fraternal reception with which he had always been welcomed by Bro. King, and congratulated him upon the harmony and good fellowship that evidently prevailed in his Lodge. Bro. King, on rising, thanked Bro. Ramsay for the eulogies he had passed on himself and his Lodge, and after explaining his views relative to Ancient Craft Masonry, expressed his regret that some did not attend as regularly as they should, and pointed out how much could be learned by a close application to the lectures in the Lodge-room. Bro. Spencer then proposed "Our newly raised Brethren," to which the Rev. Bro. Finch eloquently responded, congratulating the brethren at the same time upon the harmony and good feeling that existed, not only in the Lodge-room, but also at the festive board. Bro. Nelson briefly replied to the same. The next toast was "The Press" by Bro. Burton, to which Bro. Nicholson, of the "Examiner" replied in one of his witty and amusing speeches, at the same time complimenting the D. D. G. M., R. W. Bro. Spencer, for his zeal and assiduity on behalf of the fraternity, and said he was pleased to hear a gentleman like the Rev. Bro. Fitch praise so publicly the Masonic association; and after a few remarks relative to the power and importance of the Press, resumed his seat amidst general applause, only, however, to again

rise to propose "The Reeve and Council. Bro. W. Ardagh, the Reeve, in a brief speech thanked the brethren, and said that he believed, that as by a strange coincidence every member of the Council was a Freemason, they would one and all carry their Freemasonry with its noble principles to the Council Chamber. Bro. Spencer, the Deputy Reeve, in a few well-timed remarks, also replied, at the same time causing much amusement from some of his "jocular hits" relative to the Reeve and others. Bro. Simpson too responded, expressing the gratification it afforded him to meet in Barrie so many old friends, particularly Brothers Meldrum and Ramsay, both of whom, after an absence of some years, had returned to North Simcoe. Bro. Plaxton then sang "Ben Bolt," and Bro. Nicholson followed with "Robin Ruff and Gaffer Green." Bro. Ramsay next proposed, in a humorous, yet exceedingly complimentary strain, "The Ladies of our County," and called upon Bro. Williams to respond. Bro. Williams did so with great brevity, and much gallantry. The W. M., Bro. King, then sang "The Mistletoe." Bro. Meeking then, in a most courteous manner, gave "The Host and Hostess," which Bro. Arnold duly acknowledged. Bro. Meeking then sang "The Fine Old English Gentleman," after which all joined in "Auld Lang Syne," and the wee sma' hours having arrived, the Master called upon the J. W., Bro. Anderton, to give his toast: "Happy to meet, sorry to part, happy to meet again." "God Save the Queen" was then sung, and all parted, rejoicing in the social ties of Freemasonry.

A new Lodge has been established, under Dispensation of the Grand Master, A. A. Stevenson, Esq., at Ridgeway, Ont., to be named the "Dominion," and its regular day of meeting is Wednesday on or before full moon in each month, Brother Arr Matteson being the first Worshipful Master.

We have much pleasure in announcing, that the "Geoffrey de St. Aldemar" Encampment of Masonic Knights Templars of Toronto, which has been for some time past dormant, is about being revived under the Commandership of V. E. † Frater Samuel B. Harman, the present Mayor of that city, and we are sure with his zeal, ability and influence, the effort will be successful.

We likewise notice that the "King Baldwin" Encampment of Belleville, has exhibited signs of life, after having ceased working for some time in the past, principally caused by the loss of Furniture, and Equipments by fire. E. † Frater Lawrence Henry Henderson, is the Commander, and his popularity with the Fraters of the Encampment, will ensure a prosperous future.

THE RED CROSS OF ROME AND CONSTANTINE.—The Right Honorable the Lord Kenlis, G. Sovereign, has appointed the Illustrious Bro. Colonel W. J. B. McLeod Moore, 33° (Grand Prior of K. T.), as Chief Inspector General for the Dominion of Canada, with authority to appoint Inspectors General of Divisions throughout the Dominion.

PERSONAL.—Mr. Thomas White, Jr., left for England on the 17th April. His duties are to give information by lectures, and through the British Press, as to the advantages offered by Canada to British Emigrants.

APPOINTMENT.—We are sure the numerous friends of V. W. Bro. Brackstone Baker, Secretary G. W. R. Company of Canada, will learn with pleasure that he has been appointed a Senior Grand Deacon of the Grand Lodge of England. V. W. Bro. Baker, it will be remembered, was present at the meeting of our own Grand Lodge last July, and had conferred upon him then the honorary rank of a Past Grand Senior Warden.

PRESENTATION.—At a regular convocation of King Solomon's Chapter, No. 8, Toronto, held on Wednesday evening last, R. E. Comp. Augustus T. Houel, P. G. P. S., presented V. E. Comp. Daniel Spry, P. G. J. S., with a P. Z. Jewel, in the name of, and on behalf of the members of the Chapter.

PRESENTATION.—The removal of W. Bro. E. B. Armstrong to Almira, N. Y., from Stouffville, afforded the Brethren of his Lodge an opportunity of presenting him with an address, expressing their appreciation of his high qualifications as a man and a mason. The address was accompanied by an elegantly chased P. M.'s Jewel.

PRESENTATION.—On Friday evening, a number of the members of the Corinthian Lodge, No. 59, A. F. & A. M., waited on Wor. Bro. E. C. Barber at his residence, Richmond Road, for the purpose of presenting him with a Past Master's jewel and address, in recognition of his services as W. M. for the past two years, and as a token of their esteem and regard for him.

The jewel, which is of solid gold, and of most elegant workmanship, is from the well-known establishment of Bros. Young and Radford, Sparks Street, and reflects great credit upon their skill. It bears the following inscription: "Presented to V. W. Bro. Barber, W. M. for the years 1867 and 1868, by his friends in Corinthian Lodge, 59, Ottawa, April 1869."

The address is most beautifully and artistically illuminated on parchment by R. W. Bro. W. J. B. McLeod Moore, one of the founders, and first Master of the Lodge.

HURONTARIO ENCAMPMENT AND PRIORY.—This new Encampment was opened at Collingwood, on Monday, May 3rd, 1869. The officers are Henry Robertson, E. C. Chas. Cameron, 1st Capt., and M. H. Spencer, 2nd Capt; who were ably assisted by Eminent Sir Kt. C. D. Macdonell, Prov. G. Prior, and Sir Kts. W. C. Morrison and E. Hollingshead, of Toronto. A number of candidates were installed in due and ancient form.

A. & A. S. RITE.

At a special assembly of the "Hamilton Sovereign Chapter of Rose Croix," held on the evening of Tuesday, 13th April, the following brethren were duly installed into their respective offices for the ensuing masonic year, having been elected or appointed thereto at the annual assembly, held on Holy Thursday, March 25th:—

III Bro J W Murton, 33°, M W S; H A Mackay, 32°, H Prelate, W Reid, 32°, 1st General; Bros E Mitchell, 18°, 2nd General; R Brierly, 18°, Reg. Treas; III Bro Wm Edgar, 32°, G Marshall, Bros James Charlton, 18°, Raphael; W T Munday, 18°, D of C; III Bro C A Birge, 32°, Herald; Bro C R Murray, 18°, C of G.

ROYAL ARCH MASONRY.

OXFORD CHAPTER, No. 18, WOODSTOCK.—The following officers were installed for the ensuing year, at a Regular Convocation, held the 19th inst.:

R E Comp C L Beard, Z; E Comps Jno Paterson, H; Jno Chalmers, J; Comps M McKinnon, Scribe E; E A H Fauquier, Scribe N; Rod'k McKay, Prin Soj; H P Brown, Treas; Henry Hall, 1st Asst Soj; John Oswald, 2nd Asst Soj; J L Cherry, Janitor.

VICTORIA CHAPTER, U. D., PORT HOPE.—The Most Excellent Thomas Douglas Harrington, Grand Z., has been pleased to issue a dispensation to the following Companions, to open a new Chapter at Port Hope, viz:—

John Wright, as Z; Harrison Gates Taylor, as H; Robt Nicholls, as J; Joseph Benjamin O'Dell, John Brooke Traves, James Moor Irwin, Alphonso T Williams, Edw'd Peplow, Jr., Wm. B. Ferguson.

The Chapter is to meet on the second Thursday of each month.

The Grand Superintendent is to install the officers at an early day, after which the Chapter will at once commence active operations.

Victoria Chapter commences under the most favorable auspices, and has our hearty wishes for its prosperity.

KEYSTONE CHAPTER, U. D., WHITBY.—The officers of Keystone Chapter of Royal Arch Masons, were installed on Saturday afternoon, April 24th, by R. E. Comp. Wm. McCabe, of Oshawa, Grand Superintendent Toronto and Ontario Districts, assisted by E. Comps. A. DeGrassi, of Toronto, Fairbanks of Oshawa, and Patterson of Bowmanville. E. Comp. G. H. Dartnell was installed First Principal Z.; E. Comp. Yeoman Gibson, Second Principal H; E. Comp. J. P. Campbell, Third Principal J. The remaining officers invested were as follows:

Comps George Hopkins, Scribe E; J Gale, Scribe N; D Bette, Treasurer; C. A. Jones, Principal Sojourner; J B Bickell, Assistant Sojourner; John Stanton, Junior Sojourner; James Wallace, Master of the Veils; R. Francis, Standard Bearer; Charles King, Director of Cer; J. A. Campbell, Sword Bearer; Joseph King, Steward.

Eleven applicants for admission were balloted for, and seven petitions read and referred.

MOUNT HOREB CHAPTER, U. D., ORILLIA.—We learn that at a Regular Convocation of Manitow Chapter, No. 27, Collingwood, held on April 2nd, R. E. Comp. Henry Robertson, G. P. S., assisted by R. E. Comp. C. D. Macdonnell and E. Comp. John Nettleton, installed E. Comp. Robert Ramsay as Z., E. Comp. M. H. Spencer, as H., and E. Comp. R. King as J., of this new Chapter about to be established at Orillia.

KNIGHTS TEMPLAR.

The annual meeting of Plantagenet Encampment, and Priory of Knights Malta, was held in the Masonic Hall, St. Catharines, on Monday evening, April 12th, when quite an interesting time was spent by the Frateres in attendance. During the evening the following officers were installed in ancient form, and duly proclaimed:—

Emt. Sir Kts. † Edwin Goodman, E. C.; † Alexander Servos, 1st Capt.; † George Groves, 2nd Capt.; † Isaac P. Willson, Prelate; † Lewis C. Camp, Registrar; † James Seymour, Treasurer; † John McDonagh, Almoner; † Walter Chatfield, Expert; † Henry H. Collier, 1st S'nd Br; † Moses Betts, 2nd S'nd Br; † James B. Fowler, Capt. Lines; † Thomas Hostetter, 1st Herald; † William Willson Wait, 2nd Herald; † Theophilus Mack, † William McGhie, Members of Council; † George Collins, † William Higgin, Equerries.

DEDICATION OF DORIC LODGE NO. 204.

FOR THE CRAFTSMAN.

The Hall of Doric Lodge, Danville, P. Q., No. 204, A. F. and A. M., was dedicated, and the Lodge consecrated and constituted on the evening of Tuesday, the 30th March.

To a part of these interesting and impressive ceremonies, some two hundred ladies and gentlemen, friends and acquaintances of the members of the Lodge, were admitted and appeared to enjoy themselves. The Hall was beautifully decorated with evergreens, flags and Masonic emblems,—great credit for which is chiefly due to the ladies. The Danville Brass Band furnished excellent music for the occasion.

The exercises were conducted by the District Deputy Grand Master for the Eastern Townships District, ably assisted by W. Bro. A. W. Hamilton A. B., M. D., &c., W. M., V. W. Bro. M. M. Tait, B. C. L., W. Bro. Thomas Hart, Brothers Burnie and Callup, Wardens, Bro. Wilcocks, S. D.; Bro. Hamel, Librarian; Bro. Brand, Tyler; and Bros. Jones, Boswell, of St. Francis Lodge, Richmond, and by V. W. Bro. D. Thomas, and Bros. Foss, Bostwick and others of Victoria Lodge, Sherbrooke; by Rev. C. P. Mallory, Chaplain, and Bro. T. B. Harris S. W., and Bro. Spafford, Treas., of Ascot Lodge, Lennoxville, Bro. Col. Lawrence and by a large number of other Brethren. The bad state of the roads, and the irregularity of the trains prevented not a few from attending.

After the consecration of the lodge a very beautiful quarto copy of the Bible, (the first great light in Freemasonry,) was presented by W. Bro. Dr. Hamilton, to Doric Lodge from St. Francis Lodge, Richmond, accompanied by an appropriate address which was fittingly responded to by W. Bro. Leet.

The investiture of the following officers of Doric Lodge for the present year, then took place:—W. Bro. Timothy Leet, W. M., Bro. J. L. Snow, S. W., Bros. W. E. Jordan, J. W.; R. Macleary, Treas., A. H. Burbank, Sec., A. J. Morrill, S. D.; J. S. Riddle, J. D.; W. R. Philbrick, I. G.; G. T. Hill, Steward, J. E. Holyoke, Steward, M. Lynch, D. of C., W. B. Hall, Tyler.

The D. D. G. M., was again requested to preside, and W. Bro. Dr. Hamilton, read the following

ADDRESS.

To Right Worshipful Bro. John H. Graham, A. M. LL. D.:

We, the undersigned officers and members of St. Francis Lodge, No. 67, A. F. & A. M., Richmond, over which you so long and ably presided, and which owes mainly to you its present position, have the honor to beg your acceptance of this Service, as a token of our appreciation of your many virtues as a man and a Mason; as well as of our grateful acknowledgement of your valuable labors in behalf of our Lodge in particular, and the Craft in general.

It would be impossible to refer here at any length to your valuable services as Worshipful Master of our Lodge; or to do them any adequate justice. However, when we mention that at the time you were elected its Worshipful Master, there were but seven members, who met irregularly in a poorly furnished Lodge-room, and that on your retirement (two years later) the Lodge numbered seventy-five members—who assembled regularly once a month, and very frequently oftener, in the present comfortable and well-furnished Lodge-room—that it was presided over by efficient and well-instructed officers; and lastly, that it was free of debt and firmly established on a good foundation. And when we remark that all this was only accomplished at a great sacrifice of your valuable time, and at great personal inconvenience, we bear some testimony to your zeal for the institution of Freemasonry.

And Right Worshipful Sir, while we recall with pleasure your services to our Lodge in particular, we are not unmindful of the zeal and wisdom you have displayed in your more extended sphere as District Deputy Grand Master of the Eastern Township's District.

It rejoices our hearts to know that harmony has, and now exists throughout the Lodges of your District, and to notice the number of flourishing Lodges which have sprung into existence during your term of office; and it has pleased us to observe that your zeal has been tempered with discretion, in recommending only such Lodges as have already, and will no doubt continue to reflect credit and honor to the Craft.

We trust you will now permit us to express our high sense of your many private qualities. From experience we can testify that your heart is ever ready to sympathize with a brother's sorrows, and disposed to relieve his necessities.

And now, in conclusion, we pray that the Great Architect of the Universe may watch over and protect you and those dear to you, and that you may be long spared to uphold and extend the principles of our noble order.

Signed, V. W. BRO. M. M. TAIT, P. M.
" BRO. THOS. HART, P. M.
" BRO. A. W. HAMILTON, W. M.

On behalf of members of
St. Francis Lodge, No. 69.

RICHMOND, March 30th, 1869

The following is the INSCRIPTION ON THE TEA SERVICE:

"Presented to
"R. W. BRO. J. H. GRAHAM, M. A., LL. D.
"District Deputy Grand Master,
"Eastern Townships District,
"By the
"Brethren of St. Francis Lodge, No. 67, G. R. C.,
"A. F. and A. M., Richmond, P. Q.—
"March 30, 1869."

The R. W. Bro. replied that he would gratefully accept their generous testimonial, and in behalf of himself and family, returning them his most hearty thanks for this beautiful and valuable gift, and for the many other favors which they had so kindly bestowed upon him.

An address on Freemasonry was then delivered by the D. D. G. M., after which, on invitation from Doric Lodge, nearly all in attendance both ladies and gentlemen, repaired to the Hall of Bro. Wm. Barnwell, where a sumptuous repast awaited them, and to which ample justice was done.

The unanimous resolution of the Doric Lodge, to dispense with "Liquors," &c., at the dinner, was strictly carried out much to the general satisfaction.

By earnest request, the D. D. G. M. presided, and was supported by Bros. Leet, (R. A.) Thomas (K. T.) Hamilton, (R. A.) Hart, Tait and others.

After dinner, the chairman, on addressing the assembly, expressed his gratification at the pleasant, orderly, and efficient manner in which all had contributed to make the occasion a success, and was especially gratified that it had been so arranged to have the wives and "sweet-hearts" of the Brethren and friends present both in the Lodge room and at the banquet, and while he was heartily glad that the Lodge had pre-determined to dispense with "Liquors and Toasts," he could not forbear proposing one sentiment which they would not willingly have omitted, namely, "The Queen and the Craft." He said, no better Sovereign than Queen Victoria, ever sat on the British Throne, one of whose strongest pillars of support was Freemasonry. The sentiment was warmly applauded, and the whole audience rising, enthusiastically sang a part of the National Anthem, lead by Bro. M. M. Tait, whose powerful and melodious voice admirably fits him for such leadership.

By "dispensation," W. Bro. Leet volunteered to reveal the secrets of Freemasonry, which he did by the recitation of some humorous verses. The laughter with which they were received by the ladies and gentlemen, clearly indicated that they thought they were about as wise after the "revelations," as they were before.

One after another was called for, by the Brethren and Guests, and V. W. Bro. Thomas (K. T.) entertained the audience with one of the short, witty speeches, for which he is so distinguished.

Bro. Harris (R. A.) of Lennoxville, who never fails to delight his hearers on such occasions, sang one of his humorous songs.

J. P. Goodhue, Esq., one of the able and highly esteemed editors of the *Danville Union*, responded to the unanimous call, by delivering a short address, in which he mirthfully alluded to the frightful stories about Freemasons, which he had heard in his boyhood; but he must say that together with other things, the instructive, solemn exercises of the evening in dedicating their new Hall, and consecrating their Lodge, had tended to remove his earlier impressions. If they would always treat him as well as they had on this occasion, he would have no reason to complain of them. Dea. Goodhue, as at all other times, was most attentively listened to, and warmly applauded.

J. P. Stockwell, Esq., one of the leading merchants of Danville, expressed his thanks for the courteous invitation to be present that evening with so many of his friends and neighbors. He was greatly pleased to see so many ladies present and although he had understood they could not be Freemasons, yet their presence on such occasions, was very desirable. He was a member of a Temperance organization, of which they were members, and he believed, with the best results. He sang an amusing parody of an old song, on the "Velocipede," and on being called for again, he gave an excellent Temperance song.

Bro. Col. Lawrence (K. T.) of New York, manager of the Danville School-Slate Quarry, by previous request, then read a brief scholarly essay on the aspect of Freemasonry. It was an admirable paper, well read, and received with deserved applause. The Col. presented the D. D. G. M., (K. T.) with a beautiful and valuable masonic manual; which was gratefully and thankfully accepted.

Rev. Bro. C. P. Mallory, (K. T.) District Chaplain, in answer to the hearty call of the assembly, spoke of his exceeding pleasure at being permitted by a kind Providence, to be with them and to participate in the masonic ceremonies, also to be present at the dinner conducted on "total abstinence," principles. He hoped this example would be for good and that the practice would everywhere prevail among the Fraternity and throughout the world.

Other gentlemen called for, made amusing apologies for not making speeches, or singing songs. The Band pleasingly varied the entertainment by a well selected and well executed musical programme.

On motion of W. Bro. Leet, a unanimous vote of thanks was passed to the host and hostess, Bro. W. Barnwell and wife, for the excellent dinner which they had provided, and for the great trouble to which they had been. Bro. Barnwell briefly and appropriately responded.

And now "low twelve," admonished them of rapidly passing time, and after heartily singing the National Anthem, and Benediction by the Chaplain, this large concourse of Brethren and other friends separated, expressing themselves as having been "happy to meet, and sorry to part, and happy to meet again." So mote it be.

THE NOVA SCOTIA DIFFICULTY.

WE feel sure that masons everywhere will rejoice with us that the troubles which have for so long a time distracted our brethren of Nova Scotia, are in a fair way of settlement. A little concession on both sides, a little exhibition of a true masonic spirit, combined with the well-known masonic zeal and interest which animates our brethren of every part of the Dominion,—and the thing is as good as done.

Through the Courtesy of W. Bro. Jas. K. Munnis, Master of Keith Lodge, Halifax, we are enabled thus early to lay before our readers the following preliminary measures which doubtless pave the way for a speedy adjustment of their troubles.

In a private letter Bro. Munnis assures us that there is no doubt but that the measures will be perfected in June next. We wish them God speed in their laudable undertaking.

The following circular was sent to all Masters of Lodges within the Province, and fully explains itself:—

HALIFAX, N. S., 23th Jan., A. L. 5869.

Worshipful Sir and Brother,—

At a meeting of the District Grand Lodge of Nova Scotia, held at Masonic Hall, on Wednesday, the 18th instant, the following resolution, moved by Bro. P. M., Robt. D. Clark, was passed:—

Whereas, since the passage of the resolution of the 4th September, under which this District Grand Lodge has been convened, several propositions have been submitted to the R. W. the District Grand Master, by the body styling themselves the "Grand Lodge of Nova Scotia," having for their object the amicable adjustment of the differences which have heretofore existed between that body and this District Grand Lodge.

And Whereas, in the opinion of this District Grand Lodge, the settlement of the subsisting differences and misunderstanding between the several Masonic bodies in the province, and the union of the whole in one Grand Lodge, would greatly promote the best interests of the craft, and would tend to strengthen those fraternal ties so essential to the prosperity of the order.

And Whereas, the propositions so submitted appear to be conceived in a spirit of brotherly regard, and with a sincere desire for the success of the proposed union of the Masons in Nova Scotia under one supreme jurisdiction.

Therefore, Resolved, that this District Grand Lodge cordially reciprocate the anxious desire expressed in the said propositions for a sincere and fraternal union of all worthy Masonic brethren in the province into one body, governed by one supreme jurisdiction; and they desire to promote such union in every way consistent with the honor and interests of this Grand Lodge, and of the several subordinate Lodges under its jurisdiction.

And Whereas, this meeting was called for the sole purpose of considering the propriety of forming an independent Grand Lodge; and no opportunity has been afforded to the Lodges of passing upon the propositions hereinbefore referred to, and it would be inexpedient to enter into negotiations on the subject until such opportunity has been afforded.

Therefore, Resolved, that a committee be now appointed to meet a committee from the said Grand Lodge of Nova Scotia, for the purpose of settling and agreeing, if possible, on articles of union consistent with the rights, interests, and honor of both bodies; and that such articles, when agreed upon, shall be submitted to the subordinate Lodges, who are requested to report their views thereon to this District Grand Lodge, and that this District Grand Lodge do now adjourn until the first Friday in March next, then to meet to consider and pass upon the articles of union as submitted by the said committee.

Whereupon the following brethren were appointed for the purpose of carrying into effect the terms of the above resolution:—

A. H. CROWE, P. M., St. Andrew's Lodge, No. 118.

R. D. CLARK, P. M., St. John's Lodge, No. 161.

BENJ. CURREN, D. C. L., P. M., Virgin Lodge, No. 396.

DAVID D. TAPPER, W. M., Scotia Lodge, No. 961.

JAMES HUDSON, P. M., Keith Lodge, No. 870.

DAVID H. CLARKE, W. M., Welsford Lodge, No. 924.

ALEX. MCKAY, P. M., Cobequid Lodge, No. 1190.

Agreeably to appointment, the above committee met at Masonic Hall on Thursday evening, the 21st instant. Present: P. M., Robt. D. Clark; P. M. Benj. Curren, D. C. L.; P. M., James Hudson; W. M., D. H. Clarke; P. M., A. H. Crowe; P. M., P. S. Archibald (who was appointed by Cobequid Lodge in place of Bro McKay, prevented from attending through illness).

Bro. P. M., Robt. D. Clarke was appointed Chairman, and Bro. P. M., A. H. Crowe, Secretary.

The Secretary read the propositions hereinbefore referred to, comprising in all ten clauses, of which the following is a copy:—

ARTICLE 1.—That on the 24th day of June, 1869, the Grand Lodge of Nova Scotia, meet at such place as may be agreed upon by the contracting parties, under their respective Grand Lodge Banners.

ARTICLE 2.—In order to equalize the votes polled at such meeting by the respective bodies, the voting shall be as follows, viz.: The Grand Lodge officers of both bodies; the Master and Wardens of all subordinate lodges, duly installed, and in their absence, duly certified proxies; three immediate proxies; three Immediate Past Masters, being subscribing members of the lodge for which they are returned; and five Principal Past Officers of the Grand Lodge, and the four Principal Past Officers of the Provincial and District Grand Lodge of England for three years last past, and representatives of Foreign Grand Lodge, shall each and all have a vote as such; but no member of either body shall exercise more than three votes.

ARTICLE 3.—That the first business to be taken up after the officers and members of both bodies have taken their seats, shall be the election of Grand Lodge officers.

ARTICLE 4.—The Grand Master shall be elected by open vote, as evidence on the part of the contracting parties of their desire to see the R. W. Bro. the Hon. Alex. Keith elected. The four other principal officers, viz: The Deputy Grand Master, the Substitute Grand Master, the Senior Grand Warden, and the Junior Grand Warden, by written ballot. The remainder, viz., Grand Treasurer, Grand Secretary, Grand Clerk, Grand Chaplain, Grand Lecturer, Senior Grand Deacon, Junior Grand Deacon, Grand Architect, Grand Jeweller, Grand Bible Bearer, Grand Director of Ceremonies, Grand Sword Bearer, Grand Director of Music, Grand Marshals, Grand Tyler, and Grand Stewards, by nomination and open vote.

ARTICLE 5.—The Grand Master elect will then be installed, after which he (the Grand Master) will install the remainder of the officers.

ARTICLE 6.—The warrants of many of the subordinate lodges of the District Grand Lodge, being of great antiquity, and therefore highly valued, that such lodges which are represented at the aforesaid Communication, and desire to retain their warrants, shall produce them to the Grand Lodge, and the new Grand Master shall indorse them, as evidence of their having been reissued by the Grand Lodge; and further, they shall be signed by the Grand Master and Grand Secretary, with the seal of the Grand Lodge. Such Charters shall at once be registered in the books of the Grand Lodge, and shall have the same legality as those previously issued. Those Lodges desiring to have warrants, of the Grand Lodge, shall apply for the same, when such shall at once be granted.

ARTICLE 7.—That the roll of the Grand Lodge shall be revised, and the numbers of the lodges shall be placed thereon according to the seniority of such lodges, by satisfactory proof of the date of the original formation of the several lodges, which shall consent to this movement, or be present at the aforesaid Communication of the Grand Lodge.

ARTICLE 8.—That a Committee shall be appointed to revise the Constitution.

ARTICLE 9.—The principal Past and Present Officers of the Grand Lodge, and of the Provincial and District Grand Lodge of England, viz., Grand Master, Deputy Grand Master, Substitute Grand Master, Senior Grand Warden, and Junior Grand Warden, shall be permanent members of the Grand Lodge.

ARTICLE 10.—That a new Grand Lodge Seal be adopted. The words: "The Grand Lodge of Ancient Free, and Accepted Masons of Nova Scotia," encircled.

After a careful consideration they were (with the exception of that portion of clause 2d referring to the voting of Foreign Grand Lodge representatives) unanimously agreed to.

The Chairman and Secretary were then appointed a sub-committee to meet and confer with the

brethren of the Nova Scotia authority upon the result of our deliberations, and endeavor, if possible, to effect such arrangements as would insure a perfect and complete union of the whole masonic fraternity in the Province.

A meeting was accordingly convened on Saturday, the 23rd inst. After a satisfactory explanation upon that portion of clause 2d, before referred to, a friendly conversation ensued with reference to a more complete union of the craft in its jurisdiction. In consequence of some matters bearing upon that subject not being fully understood, it was agreed to adjourn until Tuesday evening following, at which meeting we are happy to report, such arrangements were completed as will, we believe, result in an amicable adjustment of those differences that have heretofore existed amongst us, and unite the whole fraternity of masons in this Province in one indissoluble bond, so that in all time hereafter they shall form and constitute but one brotherhood. The Committee, therefore, earnestly solicit the zealous support of yourself and the members of your lodge; and with this view request that you submit the matter for their consideration, and report their decision to the Secretary of Committee at as early a day as possible.

We have the honor to be,
Worshipful Sir and Brother,
Yours fraternally,

ROBT. D. CLARK, *Chairman.*
BENJ. CURREN.
DAVID D. TAPPER.
JAMES HUDSON.
H. D. CLARKE.
ALEX. MCKAY.
A. H. CROWE, *Secretary.*

(Boston Masonic Monthly)

STATUS OF AN ENTERED APPRENTICE.

Bro. McCorkle, Grand Secretary of Kentucky, in his report of the Committee on Foreign Correspondence, gives the following history of the Entered Apprentice degree:

The brother seems to be ignorant that only about twenty-five years ago, throughout the whole United States, all lodges, as they still do in England, Scotland and Ireland, and we believe on the Continent of Europe, made the Entered Apprentice's lodge the place where all the lodge business was transacted,—petitions for initiation and membership presented and voted on,—appropriations of money made and elections of officers held, in all which Entered Apprentices were as much entitled to vote as Master Masons, but they could not themselves be elected to office for obvious reasons. Then the lodge was only opened in the Fellow Craft and Master's degrees for the purpose of work, or for trials of those who were of those degrees. And it all worked smoothly enough. But most unfortunately, a Convention, was gotten up in Baltimore about 1843, in which only a few Grand Lodges were represented, where, among other things, it was resolved that all business thenceforth should be done in a lodge of Master Masons; and this innovation, for it was an innovation, has gradually spread until we now find the doctrine proclaimed that an Entered Apprentice is in reality no Mason at all or at least an *inchoate* Mason—the ward of the lodge—a child Masonry, in short a kind of sucking Mason, we presume, who is to be fed on Masonic pap until he reaches maturity in the shape of a Master Mason. And we are also

gravely told now that "the usages of Masonry have changed," and it "has adapted itself to the progress of the world and a changed condition of society." We admit the ancient usages of Masonry have in this particular been changed, but deny that there was any necessity for it; and to us that fine phrase about the progress of the world and the changed condition of society has no meaning. What did the progress of the world have to do with the change in the status of an Entered Apprentice Mason? and in what has the condition of society changed, as to require a change in the rights of an E. A.?

At Rest.

DIED—At Brooklyn, N. Y., on the 26th April, Bro. Geo. A. Keefer, in the 26th year of his age.

An Emergent meeting of Euclid Lodge, No. 656, Brooklyn, was called on Tuesday evening, the 27th, when by a unanimous vote of the Lodge, it was resolved to have the funeral services performed on Wednesday morning, at ten o'clock; that the beautiful service of the Episcopal Church, appointed to the house, should be performed by Rev. Mr. Johnson, Rector of St. Mary's, Clason Ave., Brooklyn; that Worshipful James T. Burdick, Master of the Lodge, should perform the Masonic Service; that the Trustees procure a casket for the remains; that Worshipful Wm. A. Kelsey, Past Master of the Lodge, together with Brother Frederick Heeg, should constitute a committee of escort to the remains of our late Brother Keefer; and such other preliminaries as were necessary to the occasion.

The committee of escort, with the body, arrived at London on Thursday evening at six o'clock, where they were met by Jas. Keefer, Esq., County Clerk for Middlesex, father of deceased, and a delegation from Beaver Lodge, No. 83, at Strathroy. Friday morning, the 30th, they proceeded on our journey to Strathroy, arriving safely, and were met by the entire Lodge, who walked in procession to the residence of deceased's family; and at ten, a. m., the last sad rite to the memory of the deceased was performed respectively by Brother the Rev. R. S. Patterson, Rector of Christ's Church, and Worshipful Bro. Lenfestey, Past Master, and some sixty of the brethren.

Bro. George A. Keefer was a member of Euclid Lodge, No. 656, Brooklyn, N. Y., having been initiated in December, 1867, in the following spring passed and raised, and last December was appointed Senior Deacon of the Lodge, which position he held at the time of his death. Brother Keefer had endeared himself not only to the members of Euclid Lodge, but to a large circle, embracing the various wards surrounding his residence.

Wor. Bro. Wm. A. Kelsey, to whom we are indebted for the above notice of Bro. Keefer, desires us to express the warmest thanks of himself and Bro. Heeg, for the truly Masonic courtesy and kindness extended to them by Bro. S. K. Brownson of the American Express Company, Bro. Jarvis, the Agent of G. W. R. R., New York, the Custom House Officers at Susp. Bridge, and especially to the brethren at Strathroy.

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