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THE CRAFTSMAN;

AND

CANADIAN MASONIC RECORD.

Bros. T. & R. WHITE,
Publishers.

'The Queen and the Craft.'

\$1.50 Per Annum,
in advance.

VOL. IV. HAMILTON, ONT., FEBRUARY, 1870. No. 5.

MASONS AND MASONS.

FOR THE CRAFTSMAN, BY G. S.

CHAPTER V.—TREASON.

It was on the day but one following Fred's departure that the writer had, for financial purposes, occasion to refer to the despatch-box before mentioned. He found it broken open and rifled of all the money he owned in the colony. Nolly, entertaining rather a contempt for bankable funds, treated the matter lightly at first, but, on consideration and with a mature recollection of her fidelity in guardianship, leaped, with fine womanly intuition to the only reasonable hypothesis available in the premises. "And, if he had only asked for it first, Harry," she mourned pathetically, "I should not have grudged the thing at all, for I am sure he was perfectly welcome."

"That he wouldn't, whoever he is," I made savage reply. "And if you had only kept your eyes open, as you promised, we wouldn't both be beggars to-day, thousands of miles from anybody, and right up under the Equator."

I can't say exactly whether the remorse which instantly afflicted me was for the exaggeration or for the roughness. Perhaps it had no better ground than the tears in two blue eyes not often used to them. "I know I left the door unlocked," she confessed piteously, "but it was only once, and how could I know he would have gone back for it? And ever since it has been as safe as the bank, and you can't tell how glad I was to have you back again, just to take it off my mind."

"Who went back—when, whence, whither? Tell me all you know

about it, quick, before I go to the police and find what is best to be done."

"Police! You wouldn't surely think of sending him to gaol! He left his overcoat behind, you know, as we went down to the boat, and returned for it. And then he broke the box and took the money, you know. It was very wicked and ungrateful, but don't send him to gaol, don't, please, send him to gaol!"

Till that moment I hadn't dreamed that she was taking of Fred. I could scarcely credit it now, but that there was no mistaking her earnestness. The fancy was absurd altogether. Lockyer couldn't be a thief—he was our friend, a gentleman, and a mason. The little woman was evidently crazy.

Oh, no, she wasn't. Didn't I know he had very little money; and didn't I know how reckless he had grown; and didn't I know that he had used a name that was not his own; and didn't I know how much he wanted to grow rich for Charley's sake? Didn't I know, in fact, about the longest string of absurdities ever a reasoning man was pestered with.

She was always obstinate, I told her, and stalked moodily outside. The situation was critical—the most critical I can, on calm reflection, call to mind, as having been mine at any time during an experience covering many vicissitudes. In the whole province, Fred was our sole acquaintance, and Nelly insisted that *he*—but, pshaw, that was out of the question. It was fifteen hundred miles back to the city we had started from, and mail communication was grossly irregular. I had a considerable hotel bill already accrued upon the tariff of the most ruinously expensive cities within Her Majesty's dominions, and I had three very helpless persons, besides myself, to protect and dispose of. To reach the nearest settlement would have cost us £25 for steamer fare alone, and there was just £4 odd in my pocket. It was an ugly fix, and I am devoutly grateful to be out of it.

The telegraph was a new invention in that part of the world, and I employed it. It called Fred back, and it proclaimed our woes among our nearest friends (four weeks distant at the moment) and then it could do no more. Nor could the police; nor could the magistracy; nor could the landlord—his wife improved the occasion by declaring that we desired to swindle her; nor could anybody else we knew of, and in these, the salad days of inexperience, the look-out seemed pitiless all round.

Seemed so to me, walking up the fierce glare of dusty Queen Street, and unconsciously earning a popular reputation for insanity, as the man without an umbrella. Weariness, and heat and thirst, finally combined to recall me to actuality, and a place of rest, shade and refreshment became a necessity imperative. Looking round, I found myself

in a totally unfamiliar quarter of the town, beyond reach of any caravansera familiar. There was a modest, unobtrusive, English-looking public-house right opposite, and there were a Square and a Compass over the lintel!

My readers will remember our previous grave condemnation of the employment of such emblems as signs of tradesmen. I remembered it even here myself, and laughed, in the midst of all the perplexing misery, at so practical a refutation of our doctrine. For, that house, humble as it was, stood out among the surroundings with a homely welcome on its front, making its architecture lovelier than any palace I have ever seen. Every traveller will remember the glad sensation with which, under the easiest and most careless circumstances, he greets, in foreign harbor, the flag of the dear old land behind him. And I ask any traveller to picture for himself some phantom of the satisfied rapture of relief with which, wearied, stupified and terror-stricken, he would, in the strangest of strange lands and at the extreme end of the habitable world, salute the symbols of a brotherhood closer than any compatriotism, and make for the grasp of a friendship reliable above all kindred's ties!

Mine host himself—if I could but recollect his name it should be advertised here—served in the bar and drew the beer. And mine host heard with unlimited concern the story there was to tell him and proffered kindly sympathy in the highest degree encouraging. It was, he said, a case for the Master, and to the Master we should go. The Master was John Petrie, and the Lodge the North Australian, and both names are worth recording. He listened with almost affectionate concern; he promised his assistance on the bench of magistrates; he engaged, failing redress, to take Masonic measures to pull us through; and he shook his head gravely over my necessary reference to Lockyer. It is strange that the same wild suspicion should have struck both Nelly and the stranger; the innocent, guileless, little woman, and the shrewd, sharp man of the world. But then, in justice to the latter, it must be said that he did not know Fred for a Craftsman.

There was a disposition towards comparative jubilation that evening in the Royal Hotel, almost the meanest tavern that ever bore that deceptive appellation. Only I wished that Fred could have come back and helped us, and Nelly shook her wise head, and guessed, or would have guessed if she had ever been on this continent, that he was likely to stay away.

All this determined incredulity was painful, and I felt it resentfully. The worst of the matter was that it spread to the landlord and the police magistrate, who were only to be satisfied by an engagement to produce Lockyer before them. More telegrams in consequence, and more delay, and more ridiculous suspicion, but no Fred Lockyer! It was our

business to have followed him after notification of his having passed Cunningham's Gap, but such notification never came. Under other circumstances we should not have waited its procrastinated reception, but set forward ourselves to find the cause of its detention. As it was, the sinews of war had failed and the pioneer of the campaign been despaired of. And the unanimity of condemnation which ostracized the latter on every side, and went so far as to compassionate the credulous friend who yet believed in his integrity, had slowly, though unconfessedly, begun to make its influence felt. I *knew* perfectly well that Fred was not the scoundrel they would make him, but I could not go out into the wilderness to look after him, and with every regret in the world, there was nothing to do but to abandon him to his obscurity.

For, the North Australian Lodge had met and consented to the appropriation of a sufficient sum of money to carry back to the metropolis of the continent the very needy and desolate applicants for their fraternal aid. And I don't believe that of all the moneys which ever passed through the hands of him who tells it, there was one disbursement in purchase of a more glowing satisfaction than that by which, two months later, the debt to Mr. Petrie was redeemed.

Before we next heard from Fred, the conviction had unwillingly grown that what everybody thought of him must be true, and that, through some sudden and mysterious exercise of power on the part of the Evil One, our old friend and true brother had suffered inexplicable metamorphose into scoundrelism. Presently there came a letter, plausible enough, and filled with affectionate protestation, and ingeniously explanatory, by some wonderful tale of accident, not necessary for recital, of how it came, there had been no sign previously made. There were expressed astonishment at our absence, and suggested reproach for the abandonment of joint plans, and urgent enquiry for news of Charley, and bewildered speculation as to future projects. A false, oily, treacherous communication altogether, more shocking even than the actual infamy which it so impudently attempted to gloss over. The only reply possible—the thought of any legal redress, or legal vengeance never once occurring—was a stern disclaimer of any still-existing friendship, and a curt refusal to hold further intercourse of any nature whatever. After that we tacitly avoided his name, and had as nearly as possible forgotten him.

There will be readers of these chapters to remember Mr. Landsborough. On his return from his Van Diemen Gulf Expedition, there was considerable rush to do him honor. The same week there was a grand Masonic Ball in the Hall of the Exchange, and the knowledge that the great explorer would probably be present created peculiar interest in the gathering. About eleven o'clock he arrived, and, turning at the sound of bustle and looking towards the farthest end of the room,

towards its entrance, my eyes seemed to play me some strange delusion, for they showed me Nelly talking earnestly to a tall gentleman wearing a Royal Arch apron, whose face was so bent as to avoid recognition, but whom I knew instantly for Lockyer.

It is not easy to work one's way very fast through a crowded ball-room, but it was done on that occasion, if ever. Fred was the first to notice me, and held out his hands with cordial words of greeting. The effrontery was altogether intolerable, and I am afraid there was a rough word or so, as I drew the lady haughtily away.

Fred looked at us both sadly and reproachfully, but spoke no word for a minute. "Some day or other you will be very sorry for all this, Harry," he at last said, slowly, and then we had separated in the throng, and he was no more seen that evening.

Nelly must have been ashamed of her momentary weakness, for she avoided voluntary reference to her conversation, and seemed almost reluctant to answer interrogation on its character. She was sorry for the poor fellow, that was all, and she couldn't help speaking kindly to him when she saw him. Of course she knew it was very wicked to take the money and all that, but we had got on very well without it, and why need we care now? And did I know Charley had returned all his letters a few weeks ago, and he was left quite without any friend now, and might she not find out where he was staying, and write to ask him to dinner! And as much more childish soft-heartedness of the sort as can readily be imagined.

For my part, the appearance of the man in Masonic garb, proclaiming openly his allegiance to the Order he had so far disgraced, hardened my heart to steel. A very little, and I had denounced him to every secretary in town. I am glad I didn't now, for what seemed but righteous indignation may have been, after all, personal vindictiveness. But there was a very speedy end to appeals in his favor, and whatever could be urged in exculpation must have been addressed to Miss Fenchurch, to whom regularly, for three months or so, quite an expensive mail-packet went home.

And yet his sad, sorrowful look wistfully appealed in many a recollection, and with execration for his abominable ingratitude there mingled irrepressibly a compassion that was half tender for the awful remorse by which it had been punished so terribly.

When we two should next stand face to face our positions were to be somewhat changed. But of the countless mirrors that flashed back the brilliancy of that last evening's assembled joyousness, there was not one with power of magic to reflect for us the prophetic shadow of the wild forest glade behind the mountain's barrier; of the danger, the struggle, the death, the despair, and the rescue, of the gallantry that was to work out redemption, and of the blind madness that was to avenge crime!

No such picture presented itself just then. Nothing but a melancholy, reproachful face, and a pained wondering gaze—of the man I had loved beyond all others, and of the brother who had so shamefully deceived me.

To be continued.

THE MYSTERIES OF FREEMASONRY.

SHOWING FROM THE ORIGIN, NATURE AND OBJECT OF THE RITES AND CEREMONIES OF REMOTE ANTIQUITY THEIR IDENTITY WITH THE ORDER OF MODERN FREEMASONRY, COMPILED FROM AUTHENTIC SOURCES.

BY V. W. BRO. OTTO KLOTZ.

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

—SHAKESPEARE.

INTRODUCTION.

The original object of the secret rites of Freemasonry has been a subject of enquiry for upwards of six hundred years, and the enigma seems not to have been satisfactorily solved. The initiated, as well as those without the pale of the Order, are with few exceptions equally ignorant of their derivation and import.

The object of this paper is to endeavour to show the origin of the mysteries, ceremonies and symbols of the Masonic Fraternity, by pointing out its intimate connection and similitude to the most ancient institutions of which there is any record.

In a search for that origin, the enquirer soon finds that the general history of the world affords him but a very limited aid; that the Masonic history is also almost entirely silent on that subject, and that even tradition with all its vagueness will not supply the material desired; the chain of connection becomes lost, blanks and vacuities frequently appear, and the only means left him are those afforded by *comparison*. By comparisons man will be enabled to find relation, similarity and affinity, existing between societies and bodies; these comparisons will lead him to draw conclusions, which if based upon good, sound, common sense, will most invariably reward him with satisfaction; in particular if during such enquiries his mind has been freed from all prejudices, either social, political or religious.

In pursuance of this course, it becomes necessary to take a transient view of the dogmas and customs of Egypt in the remotest period of its history; for it appears evident that that country was the salient point from which the religious observances of the ancient world commenced.

And after having taken a view of the dogmas and customs of Egypt, we will require to examine those of other nations and countries, in particular the Mysteries of Eleusis, of Phœnicia, of the Cabiri, of the Druids and of Pythagoras, and we will find that the usages and customs of Freemasons, their signs and symbols and their secret rites, bear

a near affinity to those ancient institutions, particularly to those of the Egyptians, the Druids and Pythagoras.

Since I would consider it on my part highly presumptuous to publish this paper without naming the authors whose works I have used in compiling the same, while at the same time such an omission would make me guilty of ingratitude to those men, who have given their time and their talents for the benefit of the Craft, I will enumerate the principal works I have used as books of reference, viz:—

George Oliver's Works, (English;) Preston's Illustration of Masonry, (English;) Hutchison's Spirit of Masonry, (English;) Arnold's Philosophical History of Masonry, (American;) Conversations Lexicon, (German;) Bishop Warburton's Divine Legation of Moses, 4 vols., (English;) John Fellow's Mysteries of Freemasonry, (American;)—whose work contains extracts from:—Abbe Pluche's History of the Heavens, (French;) Strabo's, (the celebrated Grecian Geographer,) Works, and various other eminent authors.

I therefore disclaim any credit for originality, except for performing the more humble task of arranging materials already furnished by others, (but generally much scattered and often obscured,) and in putting those materials into a more condensed and intelligible form; and if my brethren will find as much pleasure in perusing this paper as I have found in collecting its matter and compiling the same, I will consider myself amply compensated for the time and labour I have bestowed on it. Should any brother desire a more comprehensive and complete description than is given in the following paper, which is only an extract, I beg to refer him to the works I have just mentioned; when he will find all the information which a reasonable man can desire on this subject.

ON MYSTERIES IN GENERAL.

The ideas of law-giving and religion were inseparable in antiquity, and we should remember that there never was in any age of the world, from the most early accounts of time, to this present hour, any civil-policied nation or people, who had a religion of which the chief foundation and support was not the doctrine of a future state of reward and punishment, *the Jewish people only excepted*, a fact amply demonstrated by Bishop Warburton.

The Egyptians were the first people who perfected civil policy, and established religion; they were the first too who deified their kings, law-givers and public benefactors. This was a practice invented by them, who, in process of time, taught the rest of the world their mysteries.

The first step the legislator took was to pretend a mission and revelation from some god, by whose command and direction he had framed

the policy he would establish. In a word, there is hardly any old law-giver on record, but what thus pretended to revelation and the divine assistance.

The second step the legislators took to propagate and establish religion, was to make the general doctrine of a *providence*, with which they prefaced and introduced their laws, the great sanction of their institutions. Thus Zaleucus begins his preface: "Every inhabitant, whether in town or country, should first of all be persuaded of the being and existence of the gods; which belief he will readily be induced to entertain when he contemplates the heavens, regards the world and observes the dispositions, order and harmony of the universe, which can neither be the work of blind chance nor of man. These gods are to be worshipped as the cause of all the real good we enjoy. Every one, therefore, should so purify and possess his mind, as to have it clear of all kinds of evil, being persuaded that God is not honoured by a wicked person, nor acceptably served, like miserable man, with sumptuous ceremonies, or taken with costly sacrifices, but with *virtue only* and a *constant disposition to good and just actions.*"

The next step the legislator took was to support and affirm the general doctrine of a *providence*, which he had delivered in his laws, by a very circumstantial and popular method of inculcating the belief of a future state of reward and punishment.

This was the institution of the *mysteries*, the *most sacred part of pagan religion*, and artfully framed to strike deeply and forcibly into the minds and imagination of the people.

Each of the pagan gods had, besides the *public* and *open*, a *secret worship* paid unto him, to which none were admitted but those who had been selected by preparatory ceremonies, called *initiation*. This sacred worship was termed the *mysteries*. The pagans seemed to think initiation as necessary as the Christians do baptism. Everything in these rites was mysteriously conducted and under the most *solemn obligation of secrecy*, for which there are two reasons:—

First. Nothing excites our curiosity like that which retires from our observation, and seems to forbid our search. Of this opinion you will find the learned Synesius when he says: "The people will despise what is easy and intelligible, and, therefore, they must always be provided with something wonderful and mysterious in religion, to hit their taste and stimulate their curiosity." And again, "the ignorance of the mysteries preserve their veneration; for which reason they are intrusted to the cover of the night." On these principles the mysteries were framed. They were kept secret to excite curiosity; they were celebrated in the night, to impress veneration and religious horror, and they were performed with variety of shows and representations, (of which more hereafter,) to fix and perpetuate those impressions. Hith-

erto, then, the mysteries are to be considered as invented not to deter, but to *invite* the curiosity of the people. But, (secondly,) they were kept secret from a necessity of teaching the initiated some things improper to be communicated to all. The learned Varro, in a fragment of his book of Religion, preserved by St. Augustine, tells us that "there were many truths which it was inconvenient for the state to be generally known; and many things which, though false, *it was expedient the people should believe*, and that, therefore, the Greeks shut up their mysteries in the silence of their sacred inclosures."

Now, to reconcile this seeming contradiction, of supposing the mysteries to be instituted to *invite* the people into them, and at the same time to keep them from the people's knowledge, we are to observe that in the Eleusinian rites, as also in others, there were two mysteries, *the greater* and *the less*. The end of *the less* must be referred to what is said of the institutor's intention to invite the people into them, and of *the greater*, to his intentions of keeping some truths from the people's knowledge. Nor is this said without sufficient warrant; antiquity is very express for this distinction. We are told that the lesser mysteries were only a kind of preparatory purification for the greater, and might be easily communicated to all. That four years was the usual time of probation for those greater mysteries, in which as Clemens Alexandrinus expressly informs us, the *secrets were deposited*.

However as it is very certain that both the greater and lesser mysteries were instituted for the benefit of the state, it follows that the doctrines taught in both were equally for the service of society, only with this difference, some, without inconvenience, might be taught promiscuously, others could not. The greater mysteries taught the doctrine of one Supreme God, and that polytheism was an error; admitting at the same time that the sun, moon and stars were minor divinities, under the superintendence of one Supreme. The belief, however, in hero-gods was so engrafted on the minds of the ignorant multitude, that it was feared the open promulgation of a doctrine in opposition to that faith would lead to disturbances in the state, and might produce great evil. This mystery consequently was confided *only* to a chosen few of the most intelligent, under the sanction of an *oath* and the penalties of the law. The revealing of the secrets of these mysteries was punished with death.

The mysteries being of great service to the state, we shall not be surprised to hear the wisest of the ancients speaking highly in their commendation, and their best law-givers and reformers providing carefully for their support. Plato introduced Socrates speaking after this manner: "In my opinion, those who established the mysteries, whoever they were, were well skilled in human nature." And Tully thought them of great use to society, for preserving and propagating the doc-

trine of a future state of reward and punishment. Aristides said the welfare of Greece was secured by the Eleusinian mysteries alone!

But now, such is the fate of human things, those mysteries, venerable as they were in their first institution, did, it must be owned, in course of time degenerate; and those very provisions made by the state to enable the mysteries to obtain the end of their establishment, became the very means of defeating them. For we can assign no surer cause of the horrid abuses and corruptions of the mysteries (besides time, which naturally and fatally depraves and vitiates all things,) than the season in which they were represented and the profound silence in which they were buried. For *night* gave opportunity to wicked men to attempt evil actions, and *secrecy* encouragement to repeat them; and the inviolable nature of that secrecy, which encouraged abuses, kept them from the magistrate's knowledge so long, till it was too late to reform them. In a word, we must own that these mysteries, so powerful in their first institution for the promotion of virtue and knowledge, became in time horribly subservient to the gratification of lust and revenge. Nor will this appear at all strange after what has been said before. A like corruption from the same cause crept even into the church, during the purest ages of it. The primitive Christians in imitation, perhaps, of those pagan rites, or from the same kind of spirit, had a custom of celebrating vigils in the night, which at first were performed with all becoming sanctity; but in a little time they were so overrun with abuses that it was necessary to abolish them.

The first and original mysteries, of which we have any account, were those of Osiris and Isis in Egypt,—whence they were derived to the Greeks, under the presidency of various gods, as the institutor thought most for his purpose. Zoroaster brought them into Persia, Cadmus and Inachus into Greece at large, Orpheus into Thrace, Melampus into Argis, Throponius into Bœotia, Minos into Crete, Cinyras into Cyprus, and Erechtheus into Athens. And as in Egypt they were to Osiris and Isis, so in Asia they were to Mithras, in Samothrace to the mother of the gods, in Bœotia to Bacchus, in Cyprus to Venus, in Crete to Jupiter, in Athens to Ceres and Proserpine, in Amphissa to Castor and Pollux, in Lemnos to Vulcan, and so to others in other places, the number of which is incredible. The Phœnicians in general were those who brought the Egyptian Mysteries into Europe.

The whole Mosaic religion was an initiation into mysteries, the principal forms and regulations of which were borrowed by Moses from the secrets of the old Egyptians.

The ancient Christians towards the end of the first century were also divided into two orders, similar to the lesser and greater mysteries of the ancients. These orders were distinguished by the names *believers* and *catechumens*. The latter were candidates for baptism, or persons

who prepared themselves for receiving it; the former were such as had been dedicated to God and Christ by baptism, and were therefore admitted to the public prayer, the holy communion, and the ecclesiastical assemblies, from all of which the catechumens were positively excluded.

(To be continued.)

OUR SISTER GRAND LODGES.

GRAND LODGE OF INDIANA.

The fifty-second annual communication of the M. W. Grand Lodge of the State of Indiana, was opened at Indianapolis on Tuesday, May 25th, 1869. There was a large representation present from the different parts of the State, 376, out of 411 lodges, being represented by delegates.

M. W. Bro. Martin H. Rice, Grand Master, delivered a very admirable address, in which he made suitable reference to the removal by death of the Grand Junior Warden, R. W. Bro. A. G. Holmes, and of M. W. Bro. Philip Mason, who, at the time of his death, was the oldest Past Grand Master in the State. During the year dispensations were granted for twenty-one new lodges. The subject of uniformity of work occupies a full share of attention in the address, and the Grand Master, after reviewing the action of the Grand Lodge on the subject at different periods, recommends the appointment of District Deputy Grand Masters as the method which experience has shown to be most conducive to the successful instruction and government of the Craft. We quote the following on the subject of Freemasonry from the address:—

“The institution of Masonry is not a mere experiment, but a permanent growth of the ages. Its mission in the world may be assumed as a permanent mission; and its objects as beyond the necessity of mere defense. The institution is now presented to the world with a growing confidence in the vitality and fruitfulness of its organic history. It is better understood by masons themselves, and is consequently presented with greater distinctness, and with less seeming antagonism, and exclusiveness, and zeal, without knowledge. Many who have looked with suspicion upon the Order, as claiming more than can possibly pertain to any human institution, even the supplanting of the necessity of anything outside of the Order, either for morality, religion, or civilization, have found that Masonry as presented by her best, and ablest advocate, is the handmaid of all that is good, beautiful and true, and not the exclusive owner of the sunlight, the love, or the redeeming merits of that God, who binds to himself in golden chains the whole human family.

“The object of Masonry is not the same as the Church, or the State. It has a peculiar mission of its own, and by the distinct presentation of that mission so that all may see it, the less will be the suspicion in the world against the institution, and the more plainly will its peculiar merits be manifested, and unfolded in fruits of beauty, richness and delight. Masonry is not a religious or a political body. It is not exclusively, or primarily a teacher of morality, or politics, in the sense of practically applying the moral principles of any religion, or the practical principles of any civil government, but in common with all religions, and all State authority, it starts with the fact of the Brotherhood of the human race; and believing that to think over problems that relate to action between man and man, without proceeding to act, is to become speedily paralyzed, it acts and its action is a society. The mysteries of mutual, fraternal action do not yield up their secrets of light, while we

‘Sit apart, holding no form of society,
But contemplating all.’

"The formative principle of Masonry finds its illustration in that principle of science by which the most minute and apparently isolated facts resolve themselves into systems; these systems again are bound together in still wider systems; complex laws, as we ascend higher in the scale of being, unfold their complex operations, and assume simpler forms. And so we go from infinite diversity, to a higher and higher unity, until we find all reduced to a unity of one universe, beneath the throne of one God.

"From this fundamental principle of science springs the development of the mind, in the activity of thought, and the various applications of the conclusions gained.

"In the Brotherhood of man and the Fatherhood of God, is the unity of one human family; and this principle is the formative principle of Masonry. The realization of this sublime fact develops obligations, moral, religious and political. But Masonry aims not at the presentment or enforcement of obligations abstractly considered, only at the inculcation of the family relationship, from which spring morality, religion, civil obedience and progress. Other organizations and instrumentalities, Divine and human, have their legitimate place in the world's history, to which Masonry claims only to be the handmaid, and from which Masonry welcomes light and truth, and all elements that tend to the realization and perfection of the Brotherhood that is her peculiar mission to insist upon, and illustrate;

'For so the whole round earth, is every way
Bound by golden chains, about the feet of God.'

The reports of the Grand Treasurer and Secretary do not exhibit Grand Lodge funds in a very healthy condition. The balance in the hands of the Treasurer at the beginning of the year was \$4,969 34; and there was received on loan the sum of \$4,000. These two items, with the ordinary receipts of the year, amounted together to \$19,816 14; while the disbursements for the year amounted to \$20,749 43. Of this amount no less than \$6,991 20 went to pay representatives for their attendance at Grand Lodge, and \$9,771 77 went towards roofing and repairs of "Grand Masonic Hall." Not a dollar was expended in benevolence.

There are 381 lodges under warrant, and 31 U. D., having a membership of 21,205. During the year there were initiated 2,301 candidates. There were suspended during the year 311, and expelled 79.

M. W. Bro. Martin H. Rice was re-elected Grand Master, and R. W. Bro. John Bramwell Grand Secretary.

GRAND LODGE OF CONNECTICUT.

The eighty-first annual communication of the Grand Lodge of Connecticut, commenced its sittings at New Haven on May 12th, 1869, 93 lodges being represented.

M. W. Bro. Storer, Grand Master, delivered a very interesting address, in which his official acts for the year are fully detailed, and from which we learn that the Craft is in a prosperous condition in the State. Dispensations for four new lodges had been issued during the year, and a number of official visitations had been made.

A most unfortunate event had occurred during the year, the particulars of which are stated in the Grand Master's address. The Grand Treasurer, Bro. Benjamin Beecher, had during the year appropriated

Grand Lodge funds to his own use, leaving the treasury absolutely depleted, so that there was not sufficient to pay ordinary current expenses. This conduct on the part of the Treasurer involved the necessity of a special assessment of ten cents for each member of subordinate lodges, and the Grand Lodge, by a unanimous vote, expelled the Grand Treasurer from the privileges of Freemasonry.

There are in the jurisdiction 106 warranted lodges, and 4 U.D. During the year there were 943 initiations, and 406 applicants were rejected, a fact which speaks well for the care with which the ballot box is guarded.

The report of the Committee on Foreign Correspondence is from the pen of Bro. Jos. K. Wheeler, Grand Secretary. Referring to the proceedings of the Grand Lodge of Canada, Bro. Wheeler condemns the practice of permitting masons to appear clothed in regalia, except upon strictly masonic occasions. He says: "We should as soon think of wearing masonic clothing as a part of our every-day costume as we should to wear it at pic-nics, strawberry festivals and moonlight excursions."

M. W. Bro. Amos E. Cobb was elected Grand Master; and R. W. Bro. J. K. Wheeler re-elected Grand Secretary.

GRAND LODGE OF NEW YORK.

The last annual communication of the Grand Lodge of the State of New York, was opened on the 1st June last, in the City of New York, 610 lodges being present by their representatives.

M. W. Bro. James Gibson delivered a very able address. He referred appropriately to the brethren who, during the year, had died, some of whom had occupied distinguished positions in the Craft. During the year twenty-two petitions for dispensations to open new lodges were presented to the Grand Master, only seven of which were granted, the other fifteen being denied. Reference is made to complaints by other Grand Bodies of invasions of their territory; and the address enters into a defence of the conduct of the Grand Lodge of New York. On the subject of physical disabilities in candidates, we are glad to perceive that the Grand Master takes very strong ground. He had had several applications for dispensations on the subject, and to all of them he had returned the answer that "neither the Grand Master nor even the Grand Lodge can dispense with its requirement. It is a landmark and cannot be removed." * * * "There are some things beyond our power to confer; and if the candidate has become maimed, whether in the civil or military service of his country, or how otherwise, masonry is one of the gifts that cannot then be conferred upon him; and this not on account of his unworthiness, but of our inability. We can no more confer these degrees on him lawfully than we can restore naturally the limb

which he has lost." On the subject of the secrecy of the ballot, the Grand Master says:—

"The secrecy of the ballot, on an application for initiation, is a landmark, and the Constitution also ordains that it "shall be inviolably secret." This principle should be preserved because it is a landmark; and it should be respected and obeyed, because the regulation is necessary to preserve the unity and welfare of our Institution. There is no officer in the Fraternity so high that he can disregard this commandment, and no member, junior or senior, but is entitled to shelter himself, from any question on the subject, under the broad privilege of inviolable secrecy. How can the ballot be secret, if there is any one in the lodge entitled to know its character? If the reasons or motives of a brother in casting a black ball can be inquired into, then it follows that the like inquisition can be had as to the motives of those casting white balls. And if motives can be inquired for, and a bad one is stated, it logically follows that the brother who is not actuated by motives satisfactory to others is subject to charges and a trial. Every brother voting on a petition has a masonic right to vote as he thinks proper. He ought to vote with a conscience void of offence against God or man, but he is not responsible for the act to any human tribunal. When a rejection takes place, the balloting should have been so "inviolably secret," that no one could possibly know how any other voted, or who cast a rejecting ballot. No one has any right to know, or even to inquire. On a ballot being spread, the brethren are placed under masonic honour that each will vote secretly, and that each one will bear his share of the burden of the result, be it what it may. If a rejection is declared each one voting should stand as one who might have cast the rejecting ballot, and no one should inquire of another as to his vote, or inquire at all, much less go about the lodge making confusion and strife, and angrily seeking unlawfully to know by whom the rejecting ballot was cast. On the contrary, when a rejection occurs, no brother ought to take offense. He who proposed the candidate exercised a masonic right, no stronger than his who rejected the petition. The brother who recommended the candidate should recollect that the stranger's admission would give offence to a brother, and compel him either to leave the lodge or fraternally acknowledge one whom he may consider degraded or dishonored, or whom he may despise. What is the applicant to us, my brethren, that we should have strife on his account? He is nothing but a stranger, while we, as Father Abraham said to Lot, "be brethren;" and I trust will ever cultivate with each other "brotherly love, the foundation and capstone, the cement and glory, of our ancient Fraternity."

Reference is made to the action of the Grand Orient of France in recognizing a body in the State of Louisiana, known as the Grand Council of the Ancient and Accepted Rite, and which presumes to grant the three first degrees in defiance of the protest of the Grand Lodge of that State; and the Grand Master recommends the withdrawal of friendly relations with the Grand Orient, so long as this recognition is continued, Accompanying the address are eight pages of closely printed matter, containing the decisions of the Grand Master on points of masonic law given during the year.

By the Grand Secretary's report it appears that the amount received by him during the year was \$67,947 64. The number of initiations during the year was 8,852; and the total number of masons on the roll was 70,333. The Grand Treasurer reports expenditures to the amount of \$67,469 99, leaving a balance in his hands of \$4,868 84.

The Trustees of the Masonic Hall and Asylum fund, reports receipts during the year to the amount of \$267,585 69, and expenditures to a like amount—\$160,000 having been paid on purchase of property. The Trustees hold property to the value of \$421,500, upon which there is due \$87,568 25

The report of the Committee on Foreign Correspondence, is the most interesting and exhaustive of any which have come under our notice, its reference to European Grand Lodges being especially valuable.

M. W. Bro. James Gibson was re-elected Grand Master, and R. W. Bro. James M. Austin, Grand Secretary.

THE QUEBEC SECESSION.

OPINION OF MASONIC AUTHORITIES.

We copied last week from the *Freemasons' Magazine*, published in London, England, an article on the so-called Grand Lodge of Quebec. We propose following this up with extracts from American authorities on the same subject. We do this not in a spirit of hostility to our brethren in the sister Province, but in the interest of sound masonic principles. They, as well as the Freemasons of Ontario, should be, and we are quite sure are, concerned for the prevalence of correct opinions on questions of masonic authority and jurisdiction. The question of convenience is an entirely separate one, to be determined by each jurisdiction for itself, with the concurrence of the ruling masonic body. There will be time enough to discuss this point, in relation to the present Canadian masonic crisis, before the next meeting of Grand Lodge. It will facilitate that discussion very materially to have the points of law first clearly laid down; and it is with this view that we give the extracts following:

Pro. Frank Gouley, in *The Freemason*, after quoting from the circular issued by the so-called Grand Lodge of Quebec, says:—

"The first is wholly untenable, for the reason that it is based on the masonic heresy, that 'political divisions affect the jurisdictional limits of Grand Lodges.' Any argument based upon this premise must fall to the ground.

"No political power in the world possesses within itself the legal or constitutional right to create a Grand Lodge or circumscribe its jurisdiction. And no state or government can, by changing its boundaries, change those of masonic bodies, and it is not a usage of masonry to recognise such interference, but to preserve to itself the supreme control of its own affairs. We hold, in conjunction with the soundest and safest masonic minds of this and other countries, that when the jurisdictional limits of Grand Lodges are once defined, and recognized by sister masonic powers, that those limits are *perpetual* until the Grand Lodge itself shall make an alteration of its own boundaries.

"Any other theory would be subversive of the fundamental principles of international masonic amity and rights. It would be placing Freemasonry at the mercy of the caprices and whims of politicians and governments, thus destroying the very harmony of our institution, which has outlived the rise and fall of empires."

Bro. Gouley then refers to the case of West Virginia, which has been quoted as an example, and says:—

"Some few Grand Lodges in the United States did, in the heat of a dreaded conflict, forgetting the duties they owed to a sister Grand Lodge with whom they were at peace, recognize the Grand Lodge of West Virginia, but after mature reflection the recognition stopped, and it was not until October, 1869, that this Grand Lodge extended its recognition, and only then because the Grand Lodge of Virginia compromised the matter."

He then proceeds to say:—

"It is now about time that the American Grand Lodges should put a stop to this sort of imperfect and inconsistent sort of legislation, and take the new Grand Lodge of Quebec as an example, whereby to set themselves straight on the record for all

time to come. This case affords us a fine opportunity, for the reason that we have no personal partiality or bias in the premises, but are, or ought to be, impartial judges, sitting in solemn judgment upon the rights, limits and powers of Grand Lodges."

After quoting the report of the committee at the last special communication of the Grand Lodge of Quebec, Bro. Gouley concludes :—

"We must cordially endorse the hope expressed by the Committee, that the brethren will, after due consideration, retract their unconstitutional action. We hope they will throw out all crude and hot-blooded counsellors and stand by the laws and their covenant at any or every sacrifice. They have done wrong, and the sooner they retrace it the better for the good name they have always heretofore borne.

"Unless they comply with the fourth resolution above quoted there will be no alternative left to the Craft of this jurisdiction but to treat all Masons holding allegiance to the new Grand Lodge as 'clandestine,' and without the pale of masonic recognition. This would be painful to us, but 'duties' are paramount to 'preferences.'"

Bro. George S. Blackie, M.D., of Nashville, Tennessee, in the *Masonic Record* for January, thus refers to the action of our Quebec brethren :—

"Jealousy, and the desire to multiply titles and obtain clandestine power, has induced some mal-content brethren, in the Province of Quebec, to enter into sedition, with the object of establishing a second Grand Lodge within the territorial jurisdiction, the supreme control over which has been recognized and extended to the Grand Lodge of Canada by every Grand Lodge in the world. These rebellious brethren, many of whom, we are informed, are under suspension, called a convention, which met in the city of Montreal on the 25th instant, at which gathering about twenty, or one-half the Lodges of that district, were represented, as also two suspended Lodges, and formed a so-called Grand Lodge. We have the names of the so-called Grand Officers, but do not intend to honor them by the publication in our pages. The Grand Lodge of Canada is preparing a circular, which will contain full information on this most un-masonic action. Meanwhile, it expresses the hope that no Grand Body will recognize the clandestine organization. It may assuredly count on the Grand Lodge of Tennessee, which will never desert a friend. We hope to see the disaffected brethren crushed by the strong arm of masonic right, and meanwhile refer our brothers to the prompt and successful action of the Grand Master of Kentucky a year or two ago, and bid them look to the West for an excellent example. We assure our Canadian brethren of our sympathy with them in their trouble, and will have much pleasure in serving them in any way which may lie in our power."

M. W. Bro. Tucker, Grand Master of the Grand Lodge of Texas, has issued the following circular :—

GRAND LODGE OF TEXAS, A. F. & A. M.

GRAND MASTER'S OFFICE, GALVESTON, Dec. 24th A.L. 5869, A.D. 1869.

To all Lodges and Freemasons within the jurisdiction of the M. W. Grand Lodge of Texas :

BRETHREN,—Information having been received of an attempt to establish a Grand Lodge in the Province of Quebec within the limits over which the M. W. Grand Lodge of Canada has territorial jurisdiction, which attempt is in violation of the laws and usages of Masonry, as often recognized by our Grand Lodge, in common with all other Grand Lodges, (except the Grand Orient of France and the Grand Lodge of Hamburg,) you are required NOT to recognize or hold masonic communication with any Mason who hails from what was formerly called Upper and Lower Canada, now known as the Provinces of Ontario and Quebec, in the Dominion of Canada, unless they are of the obedience of the M. W. Grand Lodge of Canada, of which Alexander Allan Stevenson, Esq., of Montreal P. Q., is M. W. Grand Master, and Thomas Bird Harris, Esq., of Hamilton, Ontario, is the R. W. Grand Secretary; and this you will in no wise neglect.

PHILIP C. TUCKER,

Grand Master.

Attest :

GEO. H. BINGHURST,

Grand Secretary.

THE LANDMARK, printed in New York, publishes the report of the Committee of Grand Lodge on the formation of the so-called Grand

Lodge of Quebec, and refers to the conduct of our friends as "the injudicious action of a few members of the Province of Quebec to establish a Grand Lodge." FIGARO, another New York Masonic Journal, publishes extracts from the Grand Master's address at the recent special communication of Grand Lodge, and gives in full the report of the Special Committee. Our contemporary speaks of the question as having been "temperately discussed and impartially adjudicated upon;" and expresses the hope that "this emergent communication will result in a healing of whatever causes or supposed causes of difference which may exist or be supposed to exist between the different localities of the jurisdiction of the Grand Lodge of Canada. The cause of Masonry throughout the world would be benefited thereby. Peace and harmony are prominent characteristics of Masonry. 'Let us have peace.'"

BOARD OF GENERAL PURPOSES.

The Board of General Purposes held its semi-annual meeting at the Town of Cobourg, on Tuesday and Wednesday, the 1st and 2nd instant.

The representation of the members present was above the average number. The President of the Board having been prevented from attending, through sickness, the Vice-President occupied the chair.

The Grand Secretary, R. W. Bro. Harris, laid before the Board his Annual Statements, with books, &c., as also the statements of the Grand Treasurer; and from them we gather the following most satisfactory particulars.

The receipts, as per Statement of Grand Secretary, for the year ending 31st December, 1869, amounted to \$9,683.48, being an increase over the previous year of \$1,070.75, the following being the sources from whence derived:

Certificates.....	\$2,627 00
Dues.....	4,420 40
Fees.....	1,585 50
Dispensations.....	431 00
Warrants.....	140 00
Constitutions.....	430 97
Proceedings.....	48 61

Total..... \$9,683 48

From the Grand Treasurer's Statements we obtain the following:

Balance of General Fund brought forward from Dec., 1868. \$21,203 83

Total..... \$30,887 31

Less expenses during the year..... 5,950 84

Balance..... \$24,936 47

The amount to the credit of Benevolent Fund, current acc't on 31st December, 1868, was.....

\$720 73

Amount transferred from general fund.....

500 00

" Interest accrued during the year.....

1,847 95

\$3,068 68

Less amount expended in Benevolence in 1869.....

2,190 00

Leaving a balance to the credit of this account of..... \$878 68

Benevolent Investment account stands as follows:

Balance from 1863	\$8,625 14
10 per cent interest on receipts for 1868.....	861 27
Total	\$9,486 41

The Asylum Trust Fund is as follows:

Balance from 1868	\$4,793 01
Interest on \$4,800, Dominion Stock	288 00
Total	\$5,081 01

Recapitulation of the Funds is as follows:

General Funds account.....	\$24,936 47
Benevolent Fund Investment account.....	9,486 41
“ “ Current account.....	878 68

	\$35,301 56
To which add Asylum Trust Fund.....	5,081 01

Total	\$40,382 57
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Which Funds are invested as follows:

Dominion Stock, 6 per cent interest.....	\$28,800 00
Middlesex Debentures, 6 per cent	1,600 00
Bank of Montreal, Toronto.....	281 01
“ Commerce, Simcoe, 5 per cent.....	9,701 56

\$40,382 57

The Sub-Committee on Benevolence reported that they had placed before them applications for assistance from a number of deserving widows and orphans, and Masons in advanced age. To whom they had collectively donated the sum of \$755, which, with some previous special appropriations made by the President, would take up all the money at their disposal. From other statements of the Grand Secretary, we are gratified to find that the conditions of Lodges throughout the jurisdiction has much improved, and that but very few are in arrears for dues. The other business of the Board was satisfactorily disposed of, with the exception of two appeal cases, which were laid over until the next annual communication, at the request of the parties interested.

One of the most pleasing features of the meeting was an *impromptu* entertainment got up by the brethren of St. John's Lodge, No. 17, to which all the members of the Board were most cordially invited. The banquet was presided over by our R. W. Bro. W. H. Waller, P. M. of the Lodge, who did the honors of the evening in his usually happy manner. Song, toast, and sentiment, followed fast upon one and the other, until the hour of low twelve, when the Junior Warden's toast, "Happy to meet, sorry to part, happy to meet again," closed the proceedings.

It is the remark of a generous spirit to aim at what is lofty, to attempt what is arduous, and ever keep in view what it is impossible for the most splendid talents to accomplish. — *Seneca*.

Never cast a ballot in favor of a candidate unless you know him to be worthy, and free from reproach.

FESTIVAL OF ST. JOHN THE EVANGELIST.

WE continue this month our record of the officers installed on the Festival of St. John the Evangelist. The following had not come to hand when the January number was issued:—

ST. JOHN'S LODGE, No. 3.—W Bro John Kerr, W M; R W Bro George M Wilkinson, I P M; R W Bro Alex S Kirkpatrick, S W; V W Bro Edward H Parker, J W; Rev Bro E C Bower, Chap; Bro E R Welch, Treas; V W Bro John M Horsey, P M, Sec'y; Bro L Clements, S D; Bro John Mudie, J D; Bro Thos F Taylor, D of C; Bro David Fraser, I G; Bro Thomas Graham, Tyler.

DORCHESTER LODGE, No. 4, C R.—Bro Geo H Wilkinson, W M; Bro R P McGinnis, I P M; Bro Jas S Allen, S W; Bro E R Smith, J W; Rev Bro H Gillespie, Chap; Bro John Pearson, Treas; Bro W A Osgood, Sec'y; Bro R L Dixon, S D; Bro John Macpherson, J D; Bro S Jones, I G; Bro C A Burnell, Tyler.

SUSSEX LODGE, No. 5.—W Bro William McKechnie, W M; R W Bro Thos Wilkinson, I P M; W Bro W H Jackson, S W; Bro Alex Stewart, J W; Bro John Wright, Treas; Bro W A Schofield, Sec'y; Bro T J B Harding, S D; Bro John McLenan, J D; Bro John Slogg, D of C; Bro W J Saunders, I G; Bro William Martin, Tyler.

NELSON LODGE, No. 8.—Bro E A Bourret, W M; V W Bro L W Decker, I P M; Bro J I Carr, S W; Bro W N Lewis, J W; R W & Rev Bro H Montgomery, Chap; Bro L Strite, Treas; W Bro P E Luke, Sec'y; Bro M A Stewart, S D; Bro Chas Laperche, J D; Bro P Smith, D of C; Bro D T R Nyes, I G; Bro W Turnbull, Tyler.

UNION LODGE, No. 9.—Bro Frederick Richardson, W M; Bro H M Daroche, S W; Bro E S D Stevenson, J W; Rev Bro James Allan, Chap; Bro Wm S Dettler, Treas; Bro Chas James, Sec'y; Bro John M Wallace, S D; Bro William Thos Gibbard, J D; Bro Jas C Huffman, D of C; Bro Wm R Chamberlain, I G; Bro Jas Henry, Tyler.

AMITY LODGE, No. 32.—Bro Martin C Upper, W M; Bro Thos L M Tipton, I P M; Bro Fred Clarke, S W; Bro Ed H Docker, J W; Rev Bro J J A Leaver, Chap; Bro Wm R McIndoe, Treas; Bro Chas E S Black, Sec'y; Bro John Moblo, S D; Bro Harmon Root, J D; Bro Arr Brownson, D of C; Bro David Galbraith, I G; Bro Joseph Cornick, Tyler.

THISTLE LODGE, No. 31.—Bro Wm McGuire, W M; Bro Mark J Salmonic, I P M; Bro Chas W Thomas, S W; Bro James Atkinson, (Jr.) J W; Rev Bro Gore Elliot, Chap; Bro Asa Young, Treas; Bro John Conroy, Sec'y; Bro William Meeke, S D; Bro Antoine Lacross, J D; Bro John Banth, D of C; Bro Alfred Baley, I G; Bro James McVety, Tyler.

ST. GEORGE'S LODGE, No. 42.—Bro Wm Skinner, W M; W Bro G Burdett, I P M; Bro Isaac Waterman, S W; Bro John A Balkwill, J W; Rev Bro H Bartlett, Chap; V W Bro H Waterman, Treas; Bro John M Longon, Sec'y; Bro L Kisbec, S D; Bro W F Green, J D; Bro W J Reid, I G; Bro Jas Heron, Tyler.

MADOC LODGE, No. 48.—Bro B H Mayher, W M; Bro A F Wood, I P M; Bro Jos Fitzgerald, S W; Bro Thos Gray, J W; Bro Thos S Egar, Chap; Bro Jos Cavery, Treas; Bro Jas O'Hara, (Jr.) Sec'y; Bro S D Ross, S D; Bro J H Dunstan, J D; Bro A B Ross, D of C; Bro Franklin Dean, I G; Bro D McDonald, Tyler.

ST. ANDREW'S LODGE, No. 62.—Bro Chas Hunter, P M, W M; Bro D E Bronrick, I P M; Bro Samuel Pattison, S W; Bro Wells Hollenbeck, J W; Bro Geo Crystal, Chap; Bro John Macdonald, Treas; Bro Thos B Howells, Sec'y; Bro Jas Aldridge, S D; Bro T B Galer, J D; Bro R Canfield, D of C; Bro Wm Simington, I G; Bro Daniel Galaghan, Tyler.

ST. JAMES' LODGE, No. 74.—Bro Wm Dobbin, W M; Bro James Hurbett, I P M; Bro John Chapman, S W; Bro John Anderson, J W; Bro Daniel Collins, Chap; Bro Chas Eldridge, Treas; Bro Samuel A Horton, Sec'y; Bro David Maxwell, S D; Bro Chas B Semon, J D; Bro James Boyd, D of C; Bro Francis McManus, I G; Bro Joseph Baker, Tyler.

OXFORD LODGE, No. 76.—Bro E A H Fauquier, W M; Bro E A H Fauquier, I P M; Bro Robt Stock, S W; Bro Alex G Shaw, J W; Bro D McDermid, Chap; Bro Chas H Whithead, Treas; Bro Chas L Beard, Sec'y; Bro Henry L Kinkle, S D; Bro Wm McKay, J D; Bro John Marsden Burns, D of C; Bro Joseph Codville, I G; Bro James L Cherry, Tyler.

WILSON LODGE, No. 86.—W Bro Robert Robinson, W M; Bro Frederick Clark, S W; Bro F Pearson, J W; Bro J P Dunn, Chap; Bro Geo Burns, Treas; Bro Jas B Nixon, Sec'y; Bro Jas Leslie, S D; Bro W H Trebilcock, J D; Bro Henry Piper, D of C; Bro Henry Collins, I G; Bro Samuel McGowan, Tyler.

CATARAQUI LODGE, No. 92.—V W Bro R Hendry, (Jr.) W M; Bro Geo S Aldriere, S W; Bro Wm Allen, J W; V W Bro Henry Dumble, Chap; R W Bro J V Noel, Treas; Bro Henry S Minnes, Sec'y; Bro Alfred Agent, S D; Bro Jas Greenfield, Jr, J D; Felise Shaw, D of C; Edward Law, I G; Bro Thos Grahame, Tyler.

TUSCAN LODGE, No. 99.—W Bro E Jackson, W M; Bro A Wilheims, S W; Bro E Roadhouse, J W; Bro E Eykes, S D; Bro W Dieslerlie, J D; Bro M Owens, I G; Bro H Bowden, Tyler.

MAPLE LEAF LODGE, No. 119.—W Bro W F Peterson, W M; Bro B C Dary, I P M; Bro R B Price, S W; Bro J J Johnston, J W; Rev Bro T A Parnell, Chap; Bro G Belfour, Treas; Bro J Belfour, Sec'y; Bro W H Davy Jr, S D; Bro Elias Price, J D; Bro R R Finkle, D of C; Bro Chas Champion, I G; Bro R Johnston, Tyler.

WARREN LODGE, No. 120.—W Bro Malcolm Campbell, W M; Bro W B Burgess, I P M; Bro Roderic Cochran, S W; Bro Lerr Walker, J W; Bro Thomas Ferguson, Chap; Bro James P Finley, Treas; Bro George Glasgow, Sec'y; Bro James Milligan, S D; Bro Wm Ridsen, J D; Bro Mirar McLaughlin, I G; Bro Chas M Caughell, Tyler.

CORNWALL, LODGE, No 125.—W Bro Henry W Weber, W M; Bro Patrick B Martin I P M; Bro Thos Wildon, S W; Bro James C Bryner, J W; Rev Bro Robert K Bullock, Chap; Bro George Pringle, Treas; Bro Chas Poole, Sec'y; Bro Adam Eligh, S D; Bro Archibald G McArthur, J D; Bro John McIntyre, D of C; Bro David Black, I G; Bro David Perkins, Tyler.

PENBROKE LODGE, No 128.—W Bro Samuel E Mitchell, W M; Bros Andrew Forbes, I P M; William R White S W; John G Cormack J W; ——— Forbes Treas; Asher Ansell Sec; John Supple S D; Emery J Cusherling J D; Robert Delahay and T H Johnson D's of C; James P Moffat I G; William Moffat Tyler.

PETERBORO' LODGE, No 155.—W Bros William Cameron W M; D S Eastwood I P M; Bros Robert Taylor S W; Thomas J Winship J W; John Cameron Chap; William Mercer Treas; George Burnhan, jr Sec, David McDougall S D; William Menzies J D; J R Ormond, D of C; William Helm I G; S Ridpath Tyler.

ALEXANDRA LODGE, No. 158.—W Bro William Smith W M; Bros Samuel Street Macklem I P M; John Duggan S W; Charles Seib, J W; Henry H Parry, Treas; Henry Brown Sec; James Kerr S D; Arthur Stokes J D; J Q Braund D of C; Hugh Cameron I G; Charles Minam Smith Tyler.

BURLINGTON LODGE, No. 165.—W Bros W Kearns W M; W J Simcoe Kerr I P M; J H Campbell S W; G C Bastedo J W; J Waldie Treas; Robert Halson Sec; W J Douglass S D; Thomas Graham J D; W W Bredin I G; W Minhinnick Tyler.

MACNAB LODGE, No. 169.—W Bros James R Hann W M; Mathew Richardson I P M; Bros Joseph Priestman, S W; Paul Cramer J W; John W Young Chap; John Mathews Treas; Charles B Nimmo Sec; Jno W Young S D; John Schofield J D; M F Haney D of C; James Hamilton, I G.

BOTHWELL LODGE, No. 179.—W Bro H L Smith relected W M; Bros C A Conover S W; Wm K Wesner J W; Rev M Benson Chap; John Drummond Treas; N H Avery Sec; Rev M A Wright, S D; Gzozkie B Flemming J D; Thomas Boon D of C; A Symington I G; Stokes Smith Tyler.

ORIENTAL LODGE, No. 181.—W Bro Samuel Leybourne, W M; Bros George Puntine, S W; Robert Timmins, J W; V S Milks, Treas; Wm H Hamilton, Sec'y; Wm Halsted, L D; Job Wildern, J D; Alex McBride, D of C; E A Dunham, Chap; Wm Backhouse, I G; David Merrill, Steward; James Ward, do; Omar Nevills, Tyler.

OLD LIGHT LODGE, No. 184.—W Bro R L Hunter, W M; W Bro James Somerville, I P M; Bros Walter Treleavin, S W; Dugald McKinnon, J W; Rev Mark Burgess, Chap; Henry Glidhill, Treas; Wm Kenney, Sec'y; Samuel Robinson, S D; Thomas Lawrence, J D; John Mathison, I G; Steele sturdock, Tyler.

FILIUS VIDUAE LODGE, No 189.—W Brother E H Smith, W M; Brothers J C Chamberlain, P M; J E Sills, S W; J S Harrison, J W; J B Galt, Chap; P D Davis, Treas; J J Watson, Sec'y; J Sloane, S D; A Downey, J D; J Hill; I G.

ASHLER LODGE, No. 191.—W Bro Wright Sleeper, W M; W Bro Geo Wood, I P M; Bros Amos R Fox, S W; Wm H Cowhard, J W; Rev John Foster, Chap; A F Adams, Treas; Newel W Thomas, Sec'y; R L Nevers, S D; Horatio Webster, J D; Thos Eckett, D of C; H W Edwards, I G; R C Lyster, Tyler.

PETROLIA LODGE, No. 194.—W Bro David Trotter, W M; Bros John Tracy, I P M; Geo E Murphy, S W; Hugh Smiley, J W; Rev Thos Panton, Chap; P Barclay, Treas; Octavius Prince, Sec'y; F Lloyd Goring, S D; Neil Sinclair, J D; F A Reid, D of C; W E Reynolds, I G; Thos Melrose, Tyler.

MADAWASKA LODGE, No. 196.—W Bro Jas Goldie Cranston, W M; Bros Arch'd Garrioch, I P M; Wm Carss, S W; James Miskelly, J W; John Munro, Treas; Arch'd Garrioch, Sec'y; Wm Wilson, S D; John Harvey, J D; James McCuan, I G; Geo Milne, Tyler.

LEEDS LODGE, No. 201.—W Bro Wm Bryus, W M; Bros Wm Bryus, I P M; Sam'l McCannon, S W; Elijah E Abbott, J W; Rev Davidson Macdonald, Chap; George Taylor, Treas; W B Carroll, Sec'y; Wm N Pregay, S D; John M Minchy, J D; John Ormiston, D of C; Thos P Richardson, I G; Lewis Knight, Tyler.

PERCY LODGE, No. 161.—W Bro Israel Humpries, W M; Bros Benjamin de Furlong, I P M; P D Goldsmith, S W; C A Mallory, J W; W A Sills, Chap; J S Platt, Treas; R T Hurlbut, Sec'y; O B Boyce, S D; James Leeper, J D; J M Might, D of C; Wm H Boyce, I G.

WHITE OAK LODGE, No. 198.—W Bro Wm Robertson, W M; W Bro G K Chisholm, P M; Bros Jno Kaitting, S W; John Doty, J W; T C Brown, Chap; R K Chisholm, Treas; E R Skelley, Sec'y; H M Switzer, S D; C W Pearce, J D; R S Wood, D C; Thomas Patterson, I G; A Mathews, Steward; Geo J Sumner, Tyler.

ELYSIAN LODGE, No. 212.—W Bro Robert Nancollas, W M; W Bro Anthony Malone, P M; Bro George Cumming, S W; Bro John A Charles, J W; W Bro Anthony Malone, Treas; Bros G F Charles, Sec'y; Henry Roney, Chap; Wm Johnston, S D; Alex Melligan, J D; Louis Spencer, M of C; R H Charles, I G; Jas Johnston, Steward; Samuel Anderson, do; John Hazlett, Tyler.

ELYSIAN LODGE No. 212.—The following are the officers for the ensuing year:—W. Bro. Robert Nancollas, W. M.; Brs. George Cumming, S. D.; John A. Charles, J. W.; Henry Roney, Chaplain; W. Bro. Anthony Malone, (P.M.) Treas.; Bros. Geo. F. Charles, Sec'y; Wm Johnston, S. D.; Alex Milligan, J. D.; Louis Spences, Dir. Cer.; James Johnston and Samuel Anderson, Stewards; Richard H. Charles, I. G.; John Hazlett, Tyler.

This lodge is held on Garden Island, the site of Messrs. Calvin & Breck's great lumbering establishment, about two miles south of Kingston; it has been in existence for about a year, the warrant having been granted at the last annual communication of Grand Lodge; but many of its members being from home during the summer months pursuing their avocations on the lakes, it was thought best to delay the consecration ceremony until the winter, when all could be present and enjoy the accompanying festivities; and that the fairer portion of the creation might also take part, it was determined that a ball should take place in the evening. Accordingly on Wednesday forenoon, R. W. Bros. Wilkinson and Fowler, V. W. Bro. Parker, Rev. Bro. Bower, and several other members of St. John's and Catarqui Lodges, of Kingston, crossed the ice to the Island, and the Lodge having been opened by the retiring Master, W. Bro. Malone, R. W. Bro. Wilkinson, the Installing Officer, was received with the honours of a D. D. G. M. When the minutes were confirmed, the charter read, and the assent of the brethren to the necessary inquiries given, R. W. Bro. Fowler delivered an oration "on the nature and design of the Institution," which was well received.

The ceremony of consecration was very impressively performed by R. W. Bro. Wilkinson. D. D. G. M., assisted by the Rev. Chaplain and the other brethren, after which the W. M. elect having been presented by W. Bro. Malone, the usual solemn charge was delivered and the proper questions satisfactorily answered, he was then bound to his trust

and duly presented to a Board of Installed Past Masters who, according to ancient usage, enrolled him amongst the rulers of the Craft and installed him as Master of the Lodge. The brethren were then admitted, and W. Bro. Nancollas duly proclaimed and saluted as W. M. of Elysian Lodge No. 212, and proceeded to invest and induct his officers; after which the lodge was closed and the brethren sat down to a cold collation which received due attention.

It was a very pleasing feature in my first visit to the Elysian Lodge to see the officers so perfect in their duties; one would however naturally expect this of those retiring from office, but those who were newly inducted were as much at home in their places as their predecessor.—from the Master to the I. G. all were alike accurate; indeed I am informed that on the occasional absence of an officer from his station, any brother might be taken at random to fill his office, for every member of the lodge makes it his pride to be able do so. This fact should put to shame many older lodges, who are apt to make greater pretensions to exactness; for nothing looks worse in a masonic lodge than to see any of its officers clumsily or ignorantly blundering through the work he ought to do with care and exactness; and no matter how impressive the W. M. may be, if he is not properly supported by his officers the effect of our beautiful ceremonies is apt to be completely marred.

Not having been present at the ball, for "my dancing days are done," I can write only from hearsay. It was held in the large room under the lodge, used as a reading-room, which was filled to overflowing both with "islanders" and their friends from Kingston, one hundred or one hundred and twenty-five couples being present. By the kind permission of Col. Hibbert the music was furnished by the Band of the Royal Canadian Rifle Regiment, and it is saying a good deal to affirm that the refreshments were equal to the music, and the enjoyment of the company equal to both. In proof of this the dancing was kept up without intermission, saving only the time occupied by the duties of the supper table, until 5:30 o'clock in the morning. S. D. F.

CAPITULAR MASONRY.

We give below the officers of such Chapters as we have heard from:

MOUNT HOREB CHAPTER.—At the annual Convocation of the Mount Horeb Chapter, No. 20, held in the Odd Fellows' Hall, kindly placed at our disposal on account of our twice being burnt out during the past year, the following Companions were duly installed and invited for the ensuing twelve months, viz.: Ex. Comp. J. Taylor, Z.; V. Ex. Comp. J. W. Lethbride, Junior P. Z.; Ex. Comp. H. Davis, H.; Ex. Comp. Hugh McWilson, J.; V. Ex. Comp. J. W. Lethbridge, Scribe E.; Comp. Robt. Turner, Scribe W.; R. Ex. Comp. David Curtis, Treas.; Comp. Wesley Horrell, Principal Sojourner; Ex. Comp. Charles Heyd, P. J., as Senior Sojourner; Com. J. B. Meadham, Junior Sojourner; Comp. J. H. Shatford, D. of C.; Comps. Neo H. Wilkes, James Tutt, and James H. Rich, Master of Veils; Comps. A. S. Hardy, and Thomas Spencer, Stewards; and Comp. Wm. B. Woodyatt, Janitor. The very interesting ceremony

of installing the three Principals was ably performed by R. Ex. Comp. David Curtis, Past Grand H., assisted by V. Ex. Comps. Armah Huntington and J. W. Lethbridge.—*Com,*

ST. ANDREW'S CHAPTER No. 4.—The annual Convocation of this Chapter was held Friday evening, 20th January, in the Chapter Room, Masonic Hall, Toronto, when the officers of the Chapter for the current year were installed in their respective offices by R. E. Companion Thomas Sargent, Grand Superintendent, Toronto District. The following are officers for the current year:—R. E. Companion S. B. Harman, Principal Z; V. E. Companion M. Crombie, Principal H; E. Companion R. P. Stephens, Principal J; E. Companion James Bain, Scribe E. E. Companion J. K. McDonald, Scribe N; E. Companion W. R. Harris, Principal Sojourner; E. Companion J. Widmer Rolph, M. D., Senior Sojourner do.; E. Companion J. J. M. Burnside, Junior Assistant do.; E. Companion H. P. Brunel, Master of Veils; E. Companion E. M. C. rruthers, Standard Bearer; E. Companion J. F. Lash, Master of Ceremonies; E. Companion W. Howland, and E. Companion J. C. Small, Stewards; E. Companion Thomas Willing, Janitor. After the proceedings in this Chapter were concluded R. E. Companion Sargent, assisted by the Principals of the City Chapters, installed the officers of Signet Chapter, No. 31, G. R. of C, Orillia, who had come to Toronto for that purpose, viz. E. Companion C. S. Elliott, First Principal Z; V. E. Companion Robert Ramsay, Past First Principal Z; E. Companion George J. Bolster, Second Principal H; E. Companion Robert Ross, Third Principal J; Clifford Thompson, Scribe E.; Thomas Atkinson, Scribe N; E. Companion — Wilson, Principal Sojourner; E. Companion Moffatt Treasurer. A large number of the Companions were present, and the whole proceedings were conducted by the installing officers in a highly dignified and solemn manner. The Companions afterwards adjourned to enjoy a social hour, and retired to their several homes in peace, love, and unity.

KING SOLOMON'S CHAPTER ROYAL ARCH M., No. 8.—V E Comp David McLellan, Z; R E Comp Thos Sargent, P Z; E Comp Geo Carson Patterson, H; E Comp Emanuel Hollingshead, J; Comp Frederick Clarke, Scribe E; Comp William Christopher Morrison, Scribe N; V E Comp Daniel Spry, Treasurer; Comp Nelson Gordon, Bigelow, Principal Sojourner; Comp George Chanter, Senior do; Comp William Henry Trebilcock, Junior do; Comp Joshua George Burns, 1st Master of Veils; Comp George Roden Kingsmill, 2nd do; Comp Francis Pearson, 3rd do; Comp Charles Gaspé Fortier, 4th do; Comp Henry Clay Houel, Organist; R E Comp Vincent Clementi, Chaplain; Comp John Ross Robertson, Director of Ceremonies; Comp Thos Langton, Standard Bearer; Comp Wm Dudley, H Kennedy, Steward; Comp Thos Davis, do; Comp William Lane, Sword Bearer; R E Comp's James Adams, Augustus Thomas Houel, Members of Executive Committee; Comp James Spooner, Rep of Benevolent Committee; Comp Samuel McGowan, Janitor.

STADACONA CHAPTER OF ROYAL ARCH MASONS, No. 13.—V E Comp Christopher Staveley, 1st P Z; R E Comp Henry J Pratten, Past Z and D G Supt; E Comp Chs B E Tilstone, 2nd P H; E Comp Frs T Thomas, 3rd P J; Comp Wm J Paterson, Scribe E; Comp Geo W Ellison, Scribe N; E Comp Jas Dunbar, Past Z, Treas; Comps Thos B Prissick, P S; Amos Bowen, S Assistant S; John F Hossak, J Asst. S; J V R Roy, Organist; James Chalmers, D of Ceremonies; Jos Bates, Steward; Edson Fitch, do; Henry Hughes, Standard Bearer; R E Comp J S Bowen; E Comp A McCallum; E Comp H P Leggatt; Comps D Bell, W Clearihue, Permanent Committee; Comp John Proctor, Janitor.

CARLETON CHAPTER, No. 16.—V E Comp J J Gemmill, Z; V E Comp E P Remon, Past Z; E Comp Wm Hay H; E Comp D S Eastwood J; Comps C S Scott, Scribe E; J McRae, Scribe N; W M Somerville, Pr S; J J Radford, Treas; P St Hill, Sen S; T P Stiff, Jun S; G Clarke, D of C; C Ryan, M of V; S Gouldthrite, Steward; E Comp J Salmon, do; Comps J A Cobb, T Kirby, J Graham, Committee of General Purposes; Comp J Sweetman, Janitor.

WATERLOO CHAPTER, R. A. M., No. 32.—E Comps G H Patterson, Z; A T H Ball, Past Z; Wm Elliot, H; Geo Keating, J; Comps John Habbick, S E; R H Polson, S N; John Davidson, Treas; W S Burnett, Principal Sojourner; J Wagner, 1st Assistant; J Patterson, 2nd do; J Scott, Master of Veils; H K Maitland, Organist; A Kennedy, Janitor.

~~no~~ The M. E. Grand Z of the Grand Chapter of Canada has issued his dispensation to certain Companions to hold a chapter, to be called the "Seymour Chapter" at Bradford, in the County of Simcoe; Comps. John W. H. Wilson to be first Principal Z; Horatio Gates Summers, second Principal H; and W. R. Jameson to be third Principal J. Under such excellent Companions the Chapter is certain to flourish.

AN IMPORTANT DECLARATION.

The Grand Orient of France has caused to be issued to all Grand Bodies with which it is in friendly communication, the following circular, which we translate from the original :

"VERY DEAR BRETHREN,—In its general assembly of the 25th July, the Grand Orient of France passed the following declaration :

"Freemasons under the jurisdiction of France, represented by their legal representatives at the Convention of 5869, affirm that the humanity of Masonry is outraged, when colour, race or religion, are sufficient to prevent a profane from being admitted to the family of Masonry."

"At the same meeting, the Assembly invited the Grand Master of the Order to bring this declaration to the notice of foreign masonic Powers, with the statement that the Grand Orient of France will withdraw from alliance with all masonic Powers which refuse to assent to this proposal.

"In conformity with this decision, Very Dear Brethren, I have the honour of calling your attention to this declaration. You will find in the Official Bulletin, which has already been sent to you the motives which have induced the Grand Orient of France thus to express itself, and the sentiments which have animated it in the circumstances.

"I feel assured that this declaration will not find one opponent among the Grand masonic Powers of the world, and that it will not deprive the Grand Orient of France of one single alliance. The principles which it proclaims—are they not, in fact, the fundamental principles of Masonry, and the natural result of its motto: Liberty, Equality, Fraternity?"

"I shall be glad to have the views of your Grand Lodge by the month of May, 1870, the period of our next general Assembly."

We find on reference to the *Bulletin du Grand Orient de France*, that the adoption of this circular was the occasion of a speech, which appears to have been very enthusiastically received, from Brother Poulle. The principal ground of this speech was a defence of the idea that neither color nor religion should suffice to exclude a candidate from the privileges of masonry. Referring to the protest of the Grand Lodge of Louisiana, the speaker declared that their protest was not simply an act of impolicy and of aggression on their part, it was an act of injustice. He insisted the rights of negro lodges and of negro masons to recognition; and in very indignant terms he denounced any attempt to withhold such recognition.

This question of negro masons and Lodges is assuming increased importance in the United States, and is likely to lead, in some jurisdictions at least, to legislation on the subject. The position of the Grand Orient of France, even admitting the general principle which they lay down, and which no one in this jurisdiction, at least, would venture to dispute, is quite untenable. It is one thing to declare that neither



THE RIGHT HONOURABLE
THE EARL OF ZETLAND,
M. W. GRAND MASTER
OF THE
UNITED GRAND LODGE OF ANTIENT FREE & ACCEPTED MASONS
OF ENGLAND.

race, color nor religion should, of themselves, suffice to exclude a candidate from the privileges of Freemasonry, it is another and very different thing to recognise and sustain a Grand Lodge, bound exclusively upon any of these considerations, within the territory already occupied by a legally constituted and universally recognised Grand body. This is the error into which our French brethren have fallen, and it is one which, even at the risk of a breach of friendly relations, must be condemned. All candidates, of whatever complexion, must pass the ordeal of the ballot box before their admission, and the ballot being secret, every individual mason must determine for himself how he shall exercise his privilege in depositing the ballot. In the majority of Lodges, we fancy it must be difficult for a negro to obtain admission, not because of any assertion that his colour suffices to exclude him; but simply because of the social prejudice that exists in the minds of many persons towards companionship with his race. That is a difficulty which no legislation can overcome; and to attempt to compel his admission, because of an abstract principle of justice and universal brotherhood, would be to violate the sanctity of the ballot and the rights of Freemasons under it. It is this fact which the Grand Orient of France has overlooked in the position which they have, unwisely, as we are compelled to feel, assumed in issuing the circular which we have quoted above.

THE EARL OF ZETLAND.

We have already, in a former number, given the leading particulars in the life of the Grand Master Mason of England, the Earl of Zetland, as a Freemason. To few men has it been given to preside for so many years over so august a body as the Mother Grand Lodge; and no man could have presided with more dignity and with greater advantage to the Craft. Masonry has made wonderful progress during the twenty-seven years that he has occupied the oriental chair. Probably three-fourths of the Freemasons of England to-day hold certificates bearing his signature, of many of our older Canadian Masons the same thing can be said; and we are sure they especially will prize highly the possession of his likeness, at the moment he is about to yield to another, the authority he has so long exercised. We present our readers, to-day, with a very excellent portrait of our venerable brother; and we are sure, in doing so, we will be joined by them in wishing for him many more years of a vigorous and happy old age.

The great principles by which alone can be worked out the science of life, are a desire for the good, a passion for the honest, and a yearning after the true.

MASONIC JURISPRUDENCE.

QUESTION.—If one Lodge initiates a person from the jurisdiction of another lodge, and after the mistake has been discovered and he is returned to his own jurisdiction, is it necessary to ballot for him a second time?

ANSWER.—A person initiated into a lodge becomes a member of it, and can only join any other through the medium of the ballot. The case put by our correspondent does not alter this position in any way. We scarcely understand what is meant by the member being "returned to his own jurisdiction." The lodge initiating him while he lived in a different jurisdiction, without permission first obtained, was guilty of a masonic offence; but having admitted him, it has no power to dispossess him of his membership, or return him to his proper jurisdiction, merely on the ground of the error.

QUESTION.—A man, whose ordinary residence has been in Quebec, is engaged by a person, as a permanent employee, whose residence is in Ontario. His duties however, require him to spend a portion of the year near his former residence. Can a lodge in Ontario, in whose jurisdiction his employer resides, initiate him into Freemasonry without the consent of the Quebec Lodge having jurisdiction where he formerly lived, and still is engaged for a portion of the year?

ANSWER.—If he is a married man and his family continue to reside in Quebec, that must be regarded as his place of residence, and the consent of the lodge there would, we think, be necessary to his initiation in Ontario. But if a single man, then the place where his employer lives, and where, therefore, his employment rests, would be his residence, and the lodge would be quite right in so regarding it. His presence in Quebec during part of the year is a mere incident of his Ontario engagement, and does not affect the question of residence.

QUESTION.—At the installation of the W. M. of a Lodge, can the election be reviewed on the confirmation of the minutes, and must the brother objecting to the election, state the ground of his objection?

ANSWER.—The election of the W. M. cannot be reviewed on the confirmation of minutes. Grand Lodge has distinctly declared that the only point which can arise on the question "shall the minutes be confirmed?" is whether they are a correct record of what took place at the meeting to which they relate. In the case of the election of a W. M., however, there is the confirmation of the election as well as the confirmation of the minutes. The Constitution, under the head, "Of Masters and Wardens of Lodges," referring to this subject says: "It is necessary, previous to the installation of the Master, that the election be confirmed," and it is important to bear in mind that this is entirely different and apart from the confirmation of minutes. It arises, as our readers who are familiar with the ritual are aware, when the installing officer enquires whether the brethren are satisfied with their choice? Should a majority not be satisfied, they can so declare without giving any reasons, and a new election must be ordered, to take place at the following regular meeting of the lodge.

QUESTION.—A Lodge applies to another Lodge for permission to initiate a candidate who resides within the jurisdiction of the latter, and the permission is refused. Can the Lodge go on notwithstanding and ballot for and accept such candidate?

ANSWER.—Yes, the lodge may ballot for and accept the candidate, but it cannot initiate him so long as the lodge to whose jurisdiction he belongs, withholds its consent. The lodge which, having asked per-

mission, and permission being refused, should notwithstanding proceed to initiate the candidate, would be guilty of a very serious offence, justifying the withdrawal of its warrant. If the refusal to grant permission is, in the opinion of the lodge asking it, dictated by unworthy motives, it would be competent for it to apply to the M. W. the Grand Master for a dispensation to initiate, laying all the facts before him. As a rule, however, dispensations for such purposes are not granted.

QUESTION.—Is it necessary to obtain the consent of the Grand Master before a Lodge of Instruction can be held?

ANSWER.—No. A Lodge of Instruction can be held under the sanction of a regular warranted lodge, or by special license and authority of the Grand Master, or District Deputy Grand Master. Either mode is equally constitutional.

QUESTION.—A Brother is elected Secretary of a Lodge but declines to be invested. Is it competent for the lodge at once to elect some other brother and proceed to invest him; and if this is done, is the election regular, or may it be set aside?

ANSWER.—The election is not regular and may be set aside. The proper course, when an elective officer declines to be invested, is to order a new election for the next regular meeting, giving notice in the summons of such election, that all brethren may have due notice of it. Should the course stated by our correspondent be pursued, it is competent for any brother, at the next meeting, after the minutes are confirmed, to move a reconsideration of the election upon the ground of its irregularity.

QUESTION.—Has the D. D. G. M. the right to open the Lodge, the W. M. and P. M. being present? And if he has the right, is it not one more to be "honoured in the breach than the observance?"

ANSWER.—The D. D. G. M. has not power to open the Lodge without the consent of the Master. The Lodge being opened, however, when the D. D. G. M. enters he may assume the east and the gavel, with the W. M. on his right hand.

QUESTION.—When a question has been discussed and a motion put, has the presiding officer the right to grant the ballot; and, if so, what would be the effect of contrary votes: that is to say if the Lodge, by an open vote, approves of a certain action and the ballot showing disapproval? I can well understand why a ballot is granted in Grand Lodge, but cannot see why it should be so in private Lodges.

ANSWER.—The Constitution declares the mode of taking votes in Lodges. For candidates for initiation, or members for joining or affiliation, the vote is taken by ballot, the ballot in such cases being secret. For election of officers the vote is taken by written ballot, which is not necessarily secret. On all other questions the vote is taken in the usual masonic manner by holding out the right hand, which uplifted hands the deacons are to count. In Grand Lodge the ballot is used on ordinary motions, if required by any member, for the reason that each member represents from one to ten votes, and the uplifted hand does not afford a fair criterion of the numbers for and against the motion.

QUESTION.—Is it necessary that the By-laws of a Lodge be submitted to and approved by the Board of General Purposes before they take effect?

ANSWER.—Certainly not. The Board of General Purposes has nothing whatever to do with them. The Constitution, section 3; "of private Lodges," provides the proper course, as follows: "Every Lodge has the power of framing By-laws for its own government,

provided they are not contrary to or inconsistent with the general regulations of the Grand Lodge. The By-laws must be submitted to the D. D. G. M., for the approbation of the Grand Master, and when approved, a fair copy must be sent to the Grand Secretary, and also to the D. D. G. M.; and, when any alteration shall be made, such alteration must in like manner be submitted; and no law or alteration shall be valid until so submitted and approved.

QUESTION.—Our W. M. was installed while working under dispensation in March last. In July we obtained a warrant of Confirmation from Grand Lodge. On St. John the Evangelist's day we elected a new W. M., and he was installed. Query!—Is the brother installed under the dispensation, entitled to the rank of P. M., under the circumstances?

ANSWER.—The installation of the brother under the dispensation, was irregular, and should not have been done. If the brother was not subsequently installed after the warrant was authorized by Grand Lodge, we consider that the brother is not constitutionally entitled to take past rank.

QUESTION.—Where a candidate for initiation into the mysteries of Freemasonry, upon the evening of the ballot, two black balls appeared against him, when at the same time he is well known to be a gentleman of good standing in society, is the rejected candidate to be for ever debarred from enjoying the advantages of the craft.

ANSWER.—Not necessarily. He may renew his application after the expiration of twelve months.

QUESTION.—How many days notice is required for a regular meeting when candidates are to be balloted for. I know an emergency calls for seven days notice, but I can see nothing in the constitution that applies to the regular meeting. Q. 2ND.—If a brother does not receive any but a verbal notice one hour before the time of meeting of the regular meeting, when candidates are to be balloted for, he accepts the verbal notice and attends, and does not object to the proceedings as irregular, can he, at the next regular meeting, object to the initiation of the candidate and call for another ballot to be taken.

ANSWER 1ST.—Although no time is specified, it is clearly the intention of the constitution that such reasonable notice shall be given before the meeting, as to permit of every brother being present and expressing his opinion by the ballot previous to the admission of candidates. A. 2ND.—In the case stated it would not be competent for the brother to object to the regularity of the ballot, but a brother may, at any time, object to the initiation of a candidate on good and sufficient grounds.

CORRECTION.

January, 1870.

To the Editor of the *CRAFTSMAN*,

DEAR BRETHREN,—In your last number, an error was made with regard to the authorship of the excellent paper upon the "History, Antiquity, and Beauty of Freemasonry," read at the recent meeting of the Lodge of Instruction, at Port Hope. The credit, therefore, is due solely to our talented brother, W. Bro. James D. Henderson, late Worshipful Master of the Colborne Lodge, but now a resident of Cleveland, Ohio. This brother was accustomed, from time to time, while he occupied the oriental chair, to prepare and deliver addresses to his Lodge upon Masonic topics. Such an admirable practice cannot be too highly commended; but as I wish, merely with a view to correct an error made through inadvertence, I must not trespass upon your valuable space.

Yours fraternally,
WILLIAM McCABE.

DISTRICT LODGE OF INSTRUCTION.—We would again remind our brethren of the meeting of the Toronto District, to be held at Newmarket on the 23rd and 24th of this month; and to which we referred at length in the last CRAFTSMAN. The attendance promises to be large, and we look for a most interesting meeting.

CHATHAM.—The Masonic Ball held under the banners of Wellington Lodge, No. 46, in Chatham on Thursday the 10th inst., was in every respect a most successful affair. There were about 300 couples present. We regret that we are unable to give a fuller account of one of the most brilliant social gatherings ever held in that Town.

WHITBY.—The brethren of Composite Lodge, No. 30, gave a grand festival in the Mechanics' Hall, Whitby, on Friday evening the 11th inst. The Hall was tastefully decorated with banners and other insignia of the Order. The music, furnished by the Band of the 10th Royals, was excellent, and the attendance very large, comprising visitors from Toronto, Oshawa, Bowmanville, Port Hope, Cobourg, and other places at a distance. We are pleased to learn that everything passed off most harmoniously, and that it was in every respect a great success.

MASONIC FESTIVAL AT ST. CATHARINES.—The Festival given on Friday night, 4th February, by the members of St. Mark's Lodge, No. 105, in the Town Hall, Clifton, was an extremely successful and brilliant affair. The brethren, under the guidance of R. W. Bro. I. P. Willson, D.D.G.M., in the grand march at the opening presented a splendid appearance. There were between 90 and 100 couples present. The refreshments were served in the Drill Shed, adjoining the hall. Dancing was continued till nearly 5 a.m., and all separated highly pleased with the success of the entertainment.

MASONIC FESTIVAL.—This festival, was duly celebrated at the City Hall, Welland, on the evening of Friday last. The fraternity was freely represented by delegations from Dunnville, Port Colborne, Drummondville, St. Catharines, Fonthill, and other places, besides, of course, the members of Merritt Lodge. About nine o'clock the members of the Craft assembled in a large ante-room, and having formed into procession, clothed in their regalia, and in due Masonic order proceeded to the ball room, where the Worshipful Master, S. E. Hopkins, in an appropriate and pleasing manner, introduced Worshipful Brother I. P. Willson, Esq., D. D. Grand Master, who addressed the company in a short and admirably well chosen address, when dancing almost immediately commenced. About twelve o'clock the company adjourned to the supper room, where having enjoyed themselves at an excellent banquet, provided by Bro. A Root, of the City Hotel, they rejoined to the ball room, where the dancing was resumed, and kept up with spirit until about four o'clock, when the gay throng dispersed, all of them having been happy to meet, were sorry to part; we hope to have often the happiness of meeting again on no less pleasant recurrence of the event.—*Welland Tribune, 3rd February.*

MASONRY AND CIVIL OBLIGATIONS.

"For he embarketh himself to set sail with a west-north-west wind, every one in heaps did cast into the ship gold, silver, rings, jewels, spices, clouzs, and aromatical perfumes, parrots, pelicans, monkeys, oivet cats, black-spotted weazels, porcupine &c. He was accou ted no good mother's son who did not cast in all the rare and precious things he had."—RABELAIS, Gargantua Book, l. 50.

It might seem strange to the reader to see at the head of this paper a quotation from an author who shares with Lucian, Aristophanes, and a few others a rare reputation for whimsicality joined with wisdom. But to the Mason, the writer is disposed to think, the words will be found applicable. Indeed it is more than likely that Rabelais, who wrote his inimitable budget of fun and satire at a very solemn crisis of the world's history, was himself a Mason. Perhaps, among his wide experience, this honourable body had claimed him; for there are other important allusions in his works to the necessity of charity and prudence. In a very cautious way he, in the directions given for the erection of the Abbey of Theleme, symbolizes many important truths of the Order. Monks are stigmatised as being *mal-nez* (of ill-bred disposition; or with bad noses), whereas those admitted to the androgyne establishment of Theleme were to be *bien naturez*, *bene nati*, well-born, the reverse of *malnez*, ill-born or disfigured in person. See the fifty-third chapter of the first book of Gargantua.

At the time when Rabelais wrote, the whole of society was in the throes of emergence from the thralldom of the letter arriving at the better condition of the spirit. It was his object, therefore, as it should be that of every good citizen, to promote throughout the world what is to be found in a lodge "just, perfect, and regular,"

It is well known in the annals of Masonry that the wandering guilds who travelled from country to country, and built the sacred structures in which the exoteric communities adored the G.A.O.T.U., in defiance and grim mockery of priestly rule, mingled sarcastic emblems indicative of their solemn protests against priestly arrogance and evil-doing with those symbols enjoined by tradition and consecrated by Faith. From this time forward a deadly animosity has reigned in the hearts of Roman Catholic authorities against the Order. Hence the various fulminations of the Vatican directed against Freemasons.

The superstitious priests who held up the sacred branch, unintelligible to them from their crass ignorance, did not dare to remove these evidences of Masonic playfulness from the edifices raised for them by their opponents; therefore they remained in grim parabolic manner on the walls of the cathedrals, abbeys, and churches. Let those who can read, read, and be certified of this important truth.

But henceforward there arose a cry that Freemasons desired to subvert that society which in truth, by precept and example, they only sought to remodel. A charge, therefore, was easily instituted by the

possessors of temporalities, that the Masons were foes to civil as well as religious liberty. This, however, is answered by the fact that of all things you may speak in a lodge—except religion and politics. Masons are more peculiarly bound to respect civil and political institutions than other men, but they cannot avoid sharing special political sympathies with the mass of mankind. Hence their ordinances enjoin the most scrupulous respect for that which exists, with the most heartfelt hope of gradual and orderly improvement in every direction.

In the family, Masons are taught to restrain their passions, to respect the ties of blood, and to enforce by precept and example the rules of temperance and good report. In the State, Masons are enjoined to have confidence in the appointed rulers and princes under whose guidance and government they find themselves; and to be a Mason, in the true sense, is to be a patriot of the purest character.

Thus it happens that a Mason entering the military state is ready, independent of other considerations, to encounter everything for the honour of his country. As a sailor, he shrinks from no danger that may be necessary to increase the security of his native land. As a minister of religion, he seeks to enlarge the boundaries of morality and true humanity. As a merchant to increase the wealth of his country. As a husband and father, a son or brother, his duty is without offence plain and straightforward; and while he more peculiarly respects and cherishes those to whom he is allied by the tie of Light, he is led to extend the hand of humanity to those beyond. "Many are called but few are chosen."

Those that say that Masons have no such duties as these, or that they seek mere self advancement, are far from the truth of the matter, and can only be pitied.

What has been written above may appear eulogistic, and indeed it is so, but it is no more than the fact, nor while the sacred landmarks remain can Masons act otherwise than thus. Of course there are individual exceptions, alas! to this rule, and some of the legends of the Order point to sad instances of this, but as evil has a mysterious though necessary existence, so occasional instances of erring brethren are to be found. But, as in the world, these do not pass without censure and punishment. If, however, a man on becoming a Mason is not ready to do as Alharbel, King of Canarre, is represented as doing in the merry romance of Rabelais, he can never be a Mason "in spirit and in truth."—*The Freemason.*

UP HILL WORK.—A foolish fellow advised a friend not to marry a poor girl, as he would find matrimony with poverty "up hill work." "Good," said his friend, "I like to go up hill."

PRESENTATION.—We should sooner have noticed in the CRAFTSMAN the acknowledgement by the brethren of Barton Lodge, of their obligations to their P. M., V. W. Bro. Edgar. On the 20th Dec., an Emergency Meeting was held when Bro. Edgar was presented with a P. M. Jewel and Apron. The following notice appeared in the *Spectator* of the presentation. We bespeak for V. W. Bro. Edgar a warm and fraternal greeting from our Detroit brethren. They will find him well tried, true and trusty :

MASONIC PRESENTATION.—On Monday evening last, an emergency meeting of the Barton Lodge of A. F. and A. M., was held for the purpose of presenting V. W. Bro. William Edgar, Past Master of the Lodge, with a Past Master's Jewel and Apron, as a token of their respect and esteem and appreciation of the services rendered by him to the Lodge, and as a parting gift to carry with him to his new scene of labours, the city of Detroit, which, for some time to come, will be his home. The Lodge Room was filled with the brethren of the Barton and visitors from the sister Lodges, the chair being occupied by V. W. Bro. Munday, the W. M. of the Lodge. On the right of the W. M. was seated R. W. Bro. J. W. Murton, V. W. Bro. W. W. Pringle, and W. Bro. W. Reid. and on his left, V. W. Bro. E. Mitchell, W. M. of Acacia Lodge, W. Bro. Kearns, W. M. of Burlington Lodge, and W. Bro. George Walker. An address accompanying the present was read by Bro. Charlton, and was suitably responded to by Bro. Edgar. The usual fraternal toasts were given and appropriately recognized.

CHARITY.

“And now abideth faith, hope, charity, these three: but the greatest of these is charity.”

Oh, be not the first to discover
A blot on the frme of a friend,
A flaw in the faith of a lover
Whose heart may prove true in the end.

We none of us know one another,
And oft into error we fall;
Then let us speak well of our brother,
Or not speak about him at all.

A smile or a sigh may awaken
Suspicion most false and untrue,
And thus our belief may be shaken
In hearts that are honest and true.

How often the bright smile of gladness
Is worn by the friend that we meet,
To cover a soul full of sadness,
Too proud to acknowledge defeat.

How often a sigh of dejection
Is heard from the hypocrite's breast,
To parody truth and affection,
Or lull a suspicion to rest.

How often the friends we hold dearest
Their noblest emotions conceal,
And bosoms the purest, sincerest,
Have secrets they *cannot* reveal.

Leave base minds to harbor suspicion,
And small ones to trace our defects;
Let ours be a noble ambition,
For base is the mind that suspects.

We none of us know one another,
And oft into error we fall;
Then let us speak well of our brother,
Or not speak about him at all.

At Rest.

DIED.—On the 20th ultimo, Bro. J. G. Clute, of Filius Viduæ Lodge, No. 189, Adolphustown, aged 87 years.

The brethren of the Lodge paid a last tribute of respect to our departed Brother and committed to the grave with Masonic ceremonies.