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THE CRAFTSMAN

AND

Canadian Masonic Record.

By J. J. MASON, }
Publisher. }

"The Queen and the Craft."

{ 1.50 per Annum,
in advance.

VOL. X

HAMILTON, ONT. MARCH 1, 1876.

No. 3.

HOW MASONRY SAVED MY LIFE.

I BECAME a Mason before I obtained my majority in Her Majesty's regiment of foot. I joined a celebrated Lodge in the metropolis, and although at first I took but a languid interest in the business, I soon became interested, and endeavored to make myself familiar with the teachings of the Order. My regiment was at this time stationed at Chatham, but I always contrived to run to town to attend Lodge, and I usually found the Masonic banquets much more enjoyable than the mess dinners. I had taken two or three degrees in the Order, and was looking forward in due time, to fill some honorable office in the Lodge, when war broke out between England and Russia. We had been expecting hostilities, and immediately upon the publication of the Queen's proclamation my regiment received orders to hold itself in readiness for active service. I had at once to give up all my dreams of Masonic advancement, and prepare myself for the stern duties of the field. My readers will doubtless remember the stirring incidents of the period of which I am writing, and I need not dwell upon the details connected with our departure for the Crimea. We were among the first troops to embark, and with our luggage, we were crowded into one of those uncomfortable troop ships of the *Urgent* type, which were the best means of transport our Admiralty then possessed. The magnificent *Jumna* and *Serapis*, with their sister consorts, were not then in existence. Some of the regiments were embarked on hired transports, and others were accommodated on board the line-of-battle ships, which formed a portion of the fleet which was to attack the forts at Sebastopol. The voyage was an unpleasant one, but we did not mind that. Our fellows were delighted at the thought of active service in the field, and no one dreamed of the hardships and sufferings which we were fated to endure. Our landing at Eupatoria, and the victory of the Alma, are facts of history too well known to need any reference here. We were in the hottest of the fire at the Alma, and our men behaved splendidly. We had many raw recruits in our ranks, but they bore themselves on this memorable day like seasoned soldiers, and gallantly upheld the traditional fame of the gallant old regiment. Some of us were sanguine enough to believe that this victory had decided the fate of the Russians, but we soon discovered that our task was only beginning. When the trenches were opened, we were among the troops ordered to the front, and from first to last we got more than our share of the fighting. We should not, however, have minded that if we had been properly cared for. We were a fortnight without tents, and when we got them, they were a poor defence against the weather; mere rags in fact, which admitted every breath of wind. I, and two or three of the officers messed and slept together in a very small tent, to the right of our position, and we soon found that the mess was a mere fiction. Hard bread and salt junk, with green coffee, were indeed served to us, but we had no comforts, and our private stores, upon which we had based our hopes, were safe on board our ship at Palaciava harbor, and we had no chance of getting them. Often have I, after spending a night on the damp ground, with no other shelter than our flimsy tent and a blanket, rising to breakfast off biscuits and cold water. The men of course were no better off than ourselves, and as winter approached, a great many of them were obliged to cut up their knapsacks into leggings to defend their limbs from the wet and mud of the trenches. What awful nights

those were which we spent on duty at the front? We did not care about the enemy; an occasional sortie from the garrison was welcomed as a relief from the dreary monotony of our watch. The excitement revived us, and the danger was as exhilarating as wine. A brush with the enemy at the point of the bayonet, was a trifle, but to stand under arms for hours at a time, up to the knees in mud, this was a trial to test the powers of the strongest. After a night spent in this manner we frequently marched to the rear, to find that there was nothing for us to eat. Foraging was out of the question. The troops in the rear managed occasionally to pick up a day's rations in this way, but there was no such luck for our fellows. Salt junk, or salt horse, as the sailors call it, was beginning to tell upon us, and our mess at least was suffering from the indescribable longing for fresh meat, which must be felt to be understood. The regiment which was quartered near us was French, and the men possessed a brute of a dog, which somehow or other managed to keep a little flesh on his bones; we longed to shoot and dine off the rascal, which was constantly prowling around our tent, but honor forbade us to attempt such an outrage. "Gaston" was known to be a great thief and we strongly suspected that he made free with our scanty rations; but we could never catch him in the act. until, one memorable night, the rogue, forgetting his usual caution, slipped into our tent, and snatched a piece of pork before our very eyes. O'Flannigan of ours had been cleaning his revolver, and as the brute rushed past with the meat, he struck him a tremendous blow on the head with the but end of the weapon. Poor "Gaston" rolled over, with a cry which was a cross between a howl and a shriek, dropped the meat, turned up the whites of his eyes and gave up the ghost. We were not long in disposing of the body, and I must confess that roast dog is an excellent dish. I wonder our lively neighbors who have added horse-flesh to the dietary of man do not think of the canine race. I might perhaps at the present time prefer a mutton cutlet to a broiled puppy, but when we were starving on salt junk and sea bread anything in the way of a fresh bite was a luxury. We had to pay for Gaston through the nose. His comrades in the regiment soon cleared up the mysteries of his disappearance, and O'Flannigan and I had to exchange shots with a couple of fire eaters, who felt bound in honor to burn powder over the affair.

But this little incident keeps me from the pith of my story. I have to tell how Masonry saved my life, and I hasten at once to the denouement; our lines had been steadily pushed forward towards the Russian batteries, and we were almost every day expecting a sortie, when, one evening, as I was looking over the earthen parapet in the direction of the battery, which had been playing upon us all day, I thought I saw a dark and moving mass advancing upon our left. I hinted my suspicions to Major L——, and we both watched carefully. Presently we saw the glitter of steel. "That was the sword of an officer," said L——, "the fool has been using the flat of it upon the back of a laggard. I am satisfied now that a large force is advancing upon us." A few minutes sufficed to make our few preparations to receive the enemy, and we waited the attack in sullen silence. The moment the head of the attacking column was plainly visible, we commenced playing upon it with grape and canister. The Russians rushed forward with a loud shout, and we replied with a volley of musketry. The enemy was truly in great force, and had soon reached the parapet of our works, when a desperate attack, on our part, with the bayonet, drove him back in great confusion. We rushed out of the trenches, and a hand-to-hand conflict took place in the darkness the like of which I have never seen since, and hope I shall never see again. The Russians were ably supported by reinforcements from the rear, and we were assisted by a brigade of French infantry which came up as soon as the firing was heard. We had driven the enemy to the counter scrap of his own works, when he rallied, and made a desperate charge, under which our men reeled and retreated for a moment. In the struggle I received a bayonet wound in the side, and fell. A fresh column of Russians had come out to relieve their comrades, and these fellows covered the retreat in a most masterly style. I expected every moment to receive the *coup de grace*, for the retreating Russians cruelly bayoneted our wounded as they lay helpless on the ground. A brute of a fellow had, indeed, brought his bayonet to the charge, with the intention of finishing one, when, with a sudden inspiration, I sprang to my feet, seized the hand of an officer who stood near. Fortunately he was a Mason, and recognized me as such, while, with his sabre, he thrust back the deadly point which was levelled at my breast. My brotherly foe immediately gave an order for my removal, and I was carried into the shelter of the battery by the very man who, but for my happy thought, would have given me a happy despatch to the other world. My wound was instantly attended to, and the next morning I received a visit from my preserver, who brought with him a surgeon, and soon made me as comfortable as circumstances would admit. The story of my miraculous escape soon spread through the division and I received many visits from Masons, who proved themselves to be brothers in word and deed. Many little comforts were contributed by these good fellows, with the

view of making my captivity as pleasant as possible. I was of course *hors de combat* for the remainder of the campaign. I was taken into the interior as soon as I could be moved, but my story went with me, and I everywhere received the kindest treatment from the Russian officers. My captivity was not of very long duration, and I need not dwell upon the subsequent events of the war. The death of the Czar hastened the peace, and I was among the first of the prisoners who returned to England. I need scarcely add that I have ever since been a most zealous Mason, and shall cherish the principles of the Order as long as I live—*London Freemason's Chronicle*.

THE MORAL VALUE OF MASONRY.

It is a good thing to belong to this noble Fraternity of "friends and brothers, among whom no contentions should ever exist but that noble contention of who can best work and best agree"—this vast Masonic family, diffused through the whole world, and which, though continents and oceans may divide them, are bound together by the electric cable of brotherly love. I feel that I lost valuable time in beginning my Masonic travels so comparatively late in life. For many years I stood aloof from all secret societies, from the fear that my conscience might be compromised, and I only discover it when too late to retrace my steps, as Virgil says:

*Facilis descensus, Averni, sed revocare gradum, superasque evedere ad auras,
Hoc opus, hic labor est.*

But when, with better wisdom, I resolved to test Masonry for myself, my experience underwent the same revolution as that of a young man whom I recently made an Entered Apprentice. At the close of the work, he said: "I had not the slightest idea what Masonry was. I supposed I should be shook up, and roughly handled, and go through a variety of "tom-fooleries," and at last be declared a Mason. But when I found everything so solemn and reverent, when I heard you pray that I might grow in wisdom and grace, and become a true and faithful brother; when I listened to the beautiful lessons—why I felt as if I was in a church!" and I remember when I took the sublime and beautiful degree of Perfection, in another branch of our Order, (and you who have, in the language of the ritual—"wrapped in serene joy, contemplated the pillar of beauty" there, will recall its impressive and beautiful lessons), there was in my class an active Christian gentleman from Illinois, and bending over to me he said: "This is solemn business; this is going to make me a better man!" and dull must be the understanding, and hard the heart, of any man on whom our rites do not make this impression.

And so I stand before you to-night, not as an apologist for Masonry, but as an admiring disciple, and in the measure of my opportunities a diligent student. And what has won me is not merely the beauty of its rituals, though they are not wanting in charm, but the fact that after searching the whole Masonic edifice from the foundation stone of Entered Apprentice to the top coping of a Prince of the Royal Secret, I find everywhere in Masonry evidences of a profound moral character—that it is essentially religious.

I have been very much struck with this fact, in studying the philosophy of Masonry, and in asking the secret of its wonderful popularity, that it bears a striking similarity to what I suppose to have been the main design of Jesus Christ, the divine Redeemer of mankind, in establishing his religion in the world. He came to establish a universal Fraternity upon a very simple creed. It has been well said that Masonry teaches the Fatherhood of God, and the brotherhood of man. If you study the design of Jesus, simply in the light of the gospel, the same description forms the essence of his teaching. If he did not originate the expression that God is our Father, and we are all His children, and so bound to love one another, he at least popularized it, and made it a power. For when the Jewish prophets in one or two passages speak of God as our Father, they were speaking only of the children of Israel, and never thought of giving it a universal application. But Jesus taught that all true religion may be summed up in one word—all the law and the prophets hung on two maxims: thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself: and "thy neighbor" is thy fellow-man, however low down in the social scale; the more needy, the more ignorant, the more debasing, the more wicked, so much the more need of thy compassion and thy hand of help. And this is the very essence of Masonry. We can bow at His feet as our brother Mason; yea, as a Grand Master of Masons; for how poor and shabby are our Masonic lives with His self-sacrificing example.

I need not stop to remind you of the patent fact, that this simple design of Jesus Christ has been sadly perverted through past ages, through priest-craft and king-craft, and creed-craft, and sect-craft. So that instead of religion making all men a band of brothers upon a simple creed, scarcely any thing in human history has been such a

source of alienation, and debate, and strife and hatred. The angel song of peace on earth, good-will among men, has scarcely heard above the din of arms of religious combatants. The charge is continually reiterated to the dishonor of Masonry, that fifty years ago one man disappeared from among men, and was supposed to have been murdered by Masons; but those who never grow weary in reiterating the charge, choose to forget the millions of men who have been murdered in the sacred name of religion.

Masonry is a handmaid, not an enemy of true religion. Its sublime office is to call it away from its perversions, back to the primitive ideal of its Divine Founder—a Universal Brotherhood on a simple creed. And when at last the Kingdom of God shall come, and the grand forces which have brought the victory shall be gathered home for final review, we believe Masonry will not be without its crown of honor.

And yet, from many professed advocates of religion, Masonry is one of the best abused institutions in the world. I lately read in a Chicago religious paper an article by a minister, in which Masonry was styled "the wickedest institution in the world." An advertisement of an itinerant lecturer recently appeared, in which he offered, at fifty cents a head, and the aid of a magic lantern, to hold up to a horrified world, what he styled, "the moral monster of the Nineteenth Century." The itinerant showman came to speedy grief, as the interest of the public in "the moral monster" was too languid to pay fifty cents.

Part of this anti-Masonic bigotry arises from a very dense ignorance. Some of the minor sects have traded on this small capital, making anti-Masonry a trap for catching converts. We need not envy them their small stock in trade, for they do at best a very small business.

But another part comes from what the ungodly newspapers call "pure cussedness." Masonry is so large, so grand, so generous a thing, that those whose trade or whose habits of thought make them obscurantists, fearful of the light, become as it were natural opposers. Especially is this the case with that hoary institution whose commander-in-chief resides at Rome, and issues infallible orders which must be obeyed. Not only do they load Masonry with anathemas; not only consign their souls to the lowest pit of perdition, but as in the case of Guibord, deny their bones the rest of the grave-yard, lest they should contaminate the ashes of the saints.

I read the other day an anecdote of this source of opposition, which is not without its moral, and which may serve to spice the dullness of my speech. An American gentleman, a Southerner and a Mason, was traveling in Europe, accompanied by his wife, who was an invalid, and a negro servant. On Saturday they stopped to rest in a mountain town of Central Europe, far from usual routes of travel. At the hotel he learned that the parish priest had given notice that on the next Sunday he would denounce Masonry. Being well acquainted with the language of the country, which was German, he concluded to go and hear what he had to say.

In due season, the priest began his tirade, and scarcely found language—though few excel the German in copiousness, and force of words of denunciation—strong enough for his purpose.

The Masons were assassins, infidels, conspirators and atheists. Well, it happened while he was at the very heat, and so to say the fury and torrent of his passion, that the negro servant of the American gentleman came to the church door. Now such a thing as a negro had never been seen there—the priest had never seen one, and this negro was a typical one, with ebony face, and eyes flashing like black diamonds, and teeth like alabaster. His mistress had been seized with a fainting spell, and had sent him for her husband. As he stood at the church door rolling his eyes around for his master, the priest thought he was the Devil come to seize him for his violence, and forthwith he began to apologize: "Brethren," said he, "though the Masons are so bad, there may be some good men among them."

The negro, not seeing his master near the door, began slowly to advance toward the pulpit, when the priest concluded he must discount a little more.

"Brethren," said he, "I have no doubt there are a good many good people among the Masons." Just then the negro, catching sight of his master, began advancing rapidly towards his minister. He could stand it no longer; with teeth chattering and knees knocking together, he exclaimed: "May the Devil take me if the Masons are not better men than we are!" And there are a good many other fanatical slanderers of our noble Fraternity, who when the Old Boy does get after them may find it necessary to apologize!

But amidst all opposition, Masonry will move on its majestic way. It is too great to be afraid: too noble to mind the buzzing and the stinging of every fugitive gnat. Let it go on spreading the cement of brotherly love and truth until the whole world shall become a temple fit for Jehovah. Let me conclude with a sentiment in rhyme:

When Solomon the king his temple reared on high,
The Masons stand as we now stand beneath the Master's eye,

And the word went up to the lodge above,
And the word was right, for the word was LOVE.

And here to-night we stand, our trestle-board outspræd;
The work marked down is goodly work, to the Master overhead,
Ar ' the word goes up to the lodge above,
And the word is right, for the word is LOVE.

MASONIC RELIEF.

“ The quality of mercy is not strained,—
It droppeth as the gentle dew of heaven
Upon the place beneath ; it is twice blessed ;
It blesseth him that gives and him that takes.
It becomes the throned monarch
Better than his crown.”

The hand of assistance in times of emergency is as the visitation of the Divinity. It imparts life to the soul of the desponding, gives *light* to the mind of the forlorn, and makes the world itself look more lovely and beautiful. The instances are innumerable and everywhere constantly occurring where the life of some one is made sorrowful by misfortune or adversity.

The mishap of doing wrong brings many to suffering, and to them the penalty seems to be just, because they know they are guilty. But where the good are left destitute, or the innocent are made to suffer, the mystery of the providence confounds us, and our philosophy only finds relief and comfort in the superior wisdom and beneficent economy of the higher and eternal Ruler.

The results of *Fate* must be the legitimate action of law, both in the natural and moral universe, or else the Government over us is but the capriciousness and whim of an irresponsible power. This we do not believe, and therefore when plagues, or famine or war come upon us we know that the “ higher law ” has been violated, for nature, when left to its own laws takes care of itself, and though we may not see it, the greatest good of the greatest number is always intended.

Scientists, even with the light of theology, are not able to read all these laws, so as to reduce them to a system of intelligent philosophy. They have tried their best and done all and what they could to confront the popular ideas of Providence, but up to the present hour their bark is on the ocean billows subject to the winds and waves of the old uncertainties.

In 1874, the dark calamities of a wide-spread famine came upon tens of thousands of families in Kansas and Missouri, and many of the best families of the land were reduced to the very borders of starvation.

Grasshoppers came by the millions and devoured everything before them. Grain fields were swept as with the besom of destruction, and the very ground was left bare as the roads of beaten travel. The blight of desolation passed over the land, leaving behind it only the track of the destroyer. The inhabitants stood speechless and helpless, because they were totally unable to stay the strides of the all-devouring army. Thousands of them fled as from below the Destroyer, to find protection and relief among their friends in the Eastern States, while many remained to fight the battle with hunger and famine as best they could, because they were left without means and had no power to remove.

One family remained which was once well known in our own State. The head of it was a minister who had given his life to the service of the Master, and who was then laid up with the torturing agonies of rheumatism. His family consisted of his wife and widowed daughter and a grand daughter. They were poor, and under the circumstances utterly helpless. What to do they knew not. The resource of devout prayer was all that was left them, when one morning after breakfast their fast on a dish of bran bread and water, he took hold of his pen and addressed a letter to one of his old *mystic* friends, living in one of our Wabash cities whom he had not seen for years. We can only give an extract of the deeply affecting letter :

—, MISSOURI, Dec. 27, 1874.

Dr. S—, ,

MY DEAR BROTHER, —Long years have passed since last I saw you, but all these years I have given to the service of God and humanity, through many trials and tribulations and personal sufferings. I have lost two sons-in-law and a daughter from my family, and all I have left now is my dear wife, a widowed daughter and a little grand daughter. We are left to battle with famine, which is in our very door. This morn-

ing our breakfast was bran bread and water. I have not tasted coffee in two months. We are destitute and actually starving. It pains me to ask for help but we must, have it or perish.

Yours fraternally,

F. C.

This letter came to the doctor in good time, and as he informed us when he read it the tears ran down his face like rain. He took the letter and went first to a brother Mason who was a banker, and asked him to read the letter. He read it over with his eyes filled with tears, and then stepped to his desk and wrote a check for \$25.00. He then went to another brother who was also a banker, and asked him to read the letter. He read it about half way down, when with his eyes filled with tears, he handed it back saying :

"Doctor, I can't read it; I can't read it." Without a word of asking, he seized his pen and wrote a cheque for \$20.00. The Doctor stepped out of the bank, where he met another brother.

"See here," said he, "I've got a letter here I wan't you to read." The brother took hold of it and began reading. Directly the tears came—he wiped his eyes and felt for his pocket-book. Looking in it he took out a \$10 bill. "Here," said he, "send him this by return mail."

The Doctor then dropped into a dry goods house and asked the proprietor to read the mystic and magic letter. The good merchant brother read the letter in a business like way, without a word. He then laid it down on the counter and turned to his drawer and took out a \$10.00 bill. "Doctor," said he, "please send this to the poor fellow right away." His tears showed his deep sympathy, for he was full.

Going out on the street again, the Doctor met a prominent lawyer.

"Judge," said he, "I have a letter here I would like for you to read."

The Judge adjusted his specs and began to peruse it. He read on, then stopped and took a long breath :

"Why, Doctor," said he, "this is a devil of a hard case. We'll have to do something for him." Then pulling out his pocketbook, he laid two \$5.00 bills in the Doctor's hand. "Send him these," said he; "it won't do to let people starve to death in *this* country."

Two more Frateres read the letter and came down with the dust, or what was just as good, the greenbacks, and the Doctor counted his money, and he had \$85.

In a few minutes more he met two others, who went \$5.00 each on the letter, and then adding his own \$5.00 he just had a hundred dollars.

By the return mail he sent a check on New York for one hundred dollars to the suffering brother, only adding a word of prayer, that God might preserve him and his family. Within a few days he received an answer, in which the brother said :

"I thank you. I thank every giver with the deepest emotions of my heart. The gift is life to our souls and bodies too. It comes as light comes from heaven. I did not expect only a little help. It turned our home of famine into a Heaven of life. May the Grand Master above reward you for your fraternal consideration.—*Masonic Advocate.*

MASONIC MEMORIES.

We all of us at times go back in the spirit of our minds to the other days and ancient friends. For in Freemasonry, like everything else, Time the great disturber and destroyer of all mundane institutions, often lays its heavy hand on us and the Lodge, where we have spent so many happy hours. Change or sickness, absence or business, takes us away for a short time from the company of contemporaries, and like as in some tale of the genii, in the meanwhile a magic transformation has taken place. The old friends we knew so well are gone. Bro. Jones is sick and suffering, Bro. Brown has gone to live in the country, Bro. Simpson can't leave home of an evening, Bro. Barker has got tired of Freemasonry, Bro. Pogson has been advised by his doctor not to face night air, one or two have become married men, one or two have migrated elsewhere, and lo! and behold, the whole personnel of the Lodge is completely metamorphosed. We enter the Lodge once again as of yore, we find the external appearance unchanged, and the old Tyler greets us with a smile and nod, and a few words of welcome, "Long time since we have seen you, Bro. Cropper, where have you been?"—And then we approach the mystic sanctum, and find ourselves once more in a well-known seat. All looks as it ever did, except the array of faces, the greater part of which was actually unknown to us. Oh, we say, "Quando mutatus ab illo" is the Lodge of the day, and that good old assembly in which in happier hours we whiled innocently away a few sunny hours of life amid the calls of duty, or the labors of refreshment. And then we almost start. No more good old P. M. Jones with his dogmatism and his lectures, his laying down the law, his infallible authority, his ready utter-

ance, and his good memory. No, all is changed. A young P. M., exclusively well got up, very civil, very pleasant, and very fluent, repeats those cherished formulæ which we have heard so often from friendly lips of old, from the brave, the true, the warm-hearted. and the most fraternal alike in speech and heart, and which we know so well, and have been acquainted with so long. The old Lodge is the same in some respects, to us, at it, indeed, must be, and yet it is not the same. We miss the smiling faces and warm hearts of the past; we miss friendship that never wavered, and fraternal feelings that never changed; and miss the old familiar companions of many an hour of work, of many a reunion; and, like ghosts in an assembly of the living, we are like strangers in a home which once was ours, and new comers in a Lodge room which we aided to establish and adorn. And all we can say is, "Such is life." Time and change come to all in turn; they dim the after hours of life with lowering clouds, they undermine friendship, and they deaden affection. The world is moving on and we are growing old, and the "postnati" are getting the advantage of us, and think that we are not quite go-a-head for them. Like Masonic philosophers, let us accept calmly, then, the inevitable and the actual. We have worked our work, we have done our duty, we have laughed at old Jowler, and cheered Pat Maguire's song, and have declared that our W. M. is a "jolly good fellow, which nobody can deny—ny." We have upheld the cause of the Masonic Order, or have furthered the claims of Masonic benevolence, and as every dog has its day, we have seen ours. But still the memories of the past will seepervene to whisper to us many pleasant hours and happy gatherings, and to remind us of that good old Lodge "quorum pars," once upon a time "magna fuimus."—*Kentucky Freemason.*

EARLY MEETINGS OF THE GRAND LODGE OF ENGLAND.

BY BRO. WILLIAM JAMES HUGHAN.

Students of Masonic History will be aware that but little is known about the institution of the Grand Lodge of England in 1716-17, and for that little we are mainly indebted to the Rev. James Anderson, D. D. There are, however, other indications of the importance and position of Freemasonry in the early part of last century than those furnished by our Books of Constitutions—*Historical Introductions*—from A. D. 1723. One important work especially, written in 1721, and printed in 1723, dedicated to the Grand Master of the Freemasons of Great Britain and Ireland (there being but one Grand Master at that period, viz. in England), and containing many curious allusions to the Fraternity, has not yet been considered as it deserves, and it is our intention to treat of it shortly.

Because, however, we obtain our knowledge of the Grand Lodge and its meetings from the source indicated—Book of Constitutions—some have thought fit to doubt almost its very existence until years later than 1717, and hence any other evidence of its condition becomes valuable, and should be carefully noted. Our good Brother Clarke, of Shepton-Mallet, having copies of the *Whitchall Evening Post*, has kindly made several extracts therefrom, and which are now submitted for the information of the Craft:—

(*W. E. Post*, December 28th to 31st, 1728). "Friday last being St. John's Day, there was a great appearance of Freemasons at Stationers' Hall, where a handsome entertainment was provided for them by 12 stewarts chosen for that purpose, after which the following officers were chosen for the ensuing year, viz.: the Rt. Honble. the Lord Coleraine, Nathaniel Blackesby, Esq., Deputy Grand Master, in the room of Alexander Chock, Esq., and Sir James Thornhill and Martin O'Connor, Grand Wardens, in the room of the said Mr. Blackesby and Mr. Jos. Highmore."

"'Tis remarkable that there were present the Master of the Lodge at Madrid, in Spain, and the Wardens belonging to the Lodge of Carmarthen, in South Wales, and a Commission was signed by the Grand Master to constitute a Lodge in the East Indies.

"At the same time the Grand Master and Wardens, and most of the gentlemen present took tickets to appear in white gloves at the Theatre Royal in Drury Lane as last night, where the Play of Henry IV., Part II., was acted for their Entertainment, and a Prologue and Epilogue were spoken suitable to the occasion, and in honor of that society."

This is a very long report for the *Post*, the paragraphs generally only averaging four or five lines, and is an indirect proof, with others we might mention, of the wonderful prosperity of the Grand Lodge at that time, though only seven years from its constitution. The fact indeed points to the great probability that the Grand Lodge is an outgrowth of numerous Lodges, and many members scattered over the country, in addition to the four old Lodges, and the Brethren who directly instituted it—Lodges

which were content to accept Warrants from the new Grand Lodge, though previously working according to ancient usage.

In the Constitutions of 1798 is the following account of the meeting, not quite in agreement with the foregoing, and a much shorter narrative of the business. The editions since simply perpetuate the same meagre extract :

"Assembly and Feast at Mercer's Hall on St. John's Day, Friday, 27 Dec. 1728. D. Grand Master Choke with his Wardens, several noble Brethren, duly clothed, attended the Grand Master Elect in coaches from his Lordship's House in Leicester-square to the Hall Eastward; and all Things being regularly transacted as above, D. G. M. Choke proclaimed aloud our noble Brother.

VIII. James King, Lord Viscount Kingston, Grand Master of Masons! who appointed Nathaniel Blakesby, Esq., D. G., Master.

Sir JAMES THORNHILL,	} Grand
Mr. MARTIN O'CONNOR,		} Wardens,
and the Secretary was continued."	

In the *Post* of November 21st-23d, 1732, is the following:—

"Last night a Quarterly Com——— was held at the Devil Tavern, in Fleet-street, &c., present Rt. Hon. Lord Inchiquin, Rt. Hon. Earl Sutherland, Pro. Grand Master, Ireland, &c. &c. Between £40 and £50 was brought in for charity from different Lodges."

The account in Constitutions 1738, and others read thus: "Grand Lodge in due form at the Devil 'foresaid, on Tuesday, 21st November, 1732, with Lord Coleraine, Lord Southwell, and other G. officers and those of 49 Lodges."

The amount contributed for charity was surely large for the period, and proves that our predecessors forgot not to cherish that "distinguished characteristic of a Freemason's heart."

From the *Post*, Dec. 7th to the 9th, 1732, Bro. Clarke has extracted the following:

"There was a Grand Committee of the Free and accepted Masons from several Lodges met at the Horn Tavern, in Palace-yard, to consider of proper measures for raising by subscription, a sum of money for the relief of their poor Brethren throughout England and Ireland."

It is important to note that the historians of the Grand Lodge of England are silent as to this meeting, and doubtless at that time were not anxious for the poverty of many of its members being published to the world.

This paragraph preserves the account of the first meeting of the Grand Lodge of England to provide for a systematic benevolent scheme, and was in all probability the beginning, in a humble way, of our present Grand Lodge of Benevolence.

But let us also note the fact that the revival, as it is called of the Society, only occurred some fifteen years before this meeting, and yet funds were being accumulated to relieve distressed Brethren, and the casual sums previously obtained, even as much as upwards of £40 at a meeting, were insufficient for the purpose.

Surely all this points to the fact that there were more Masons in existence than those initiated since 1717, and that in all probability it was the operative portion of the Fraternity who required assistance.

At the period in-question, a great many Noblemen belonged to the Order, and it is not likely that a society of "yesterday" would have secured their patronage to the extent that Freemasonry did, neither is it probable that the class of their Members was such as to want pecuniary aid; so that we may relieve distress as formerly, because of the great accession of Gentlemen who did not want such sums, were feeling the need of their old system being restored, under the Grand Lodge, determined to make strenuous efforts to help them.

From *St. James' Evening Post*, 1733, is extracted as follows:

"On Monday next, at eight in the morning, the Society of "Honorary Freemasons" will proceed from Whitehall in several barges to Richmond, with a grand concert of music, and return to Fulham, where an elegant entertainment will be provided for them."

At the Grand Lodge held March 30th, 1734, the same paper states, "They also appointed Rev. Mr. Crater Henley for their Chaplain for the ensuing year," and that John Ward, Esq., appointed Senior Grand Warden "was M. P. for Newcastle under Lyne."

We look in vain for any report of the appointment of Bro. Henley in any of the Books of Constitutions, but there is no reason to doubt the fact of such an office being customary, though no word is said about such office (Grand Chaplain), until many years subsequently, when the unfortunate Rev. William Dodd, D. D., was appointed.

The Rev. Bro. Henley signalized his appointment by the following advertisement in *St. James' Evening Post*, June 23rd, 1733:

“By Command of the Rt. Hon. and Rt. Worshipful the Grand Master of the Ancient, and Honourable Society of free and accepted Masons of the last General Assembly, Mercer’s Hall, and for the entertainment of the Brethren,

At the Oratory,

The corner of Lincoln’s Inn Fields, near Clare Market. on Thursday next, the 25th of this instant, June, at 6 in the evening. will be delivered an

Eulogium

upon

Freemasonry,

The first oration on that subject.

“N. B.—At the Feast the Brethren were desired by the Grand Officers, to come clothed to this oration. It will be spoken in the proper habiliment.

“Price of seats to all persons whatsoever, Masons or others—Two shilings.”

It was not the *first* Oration on Freemasonry, but we should much like to know what was said by our Bro. Orator Henley.—*London Masonic Magazine.*

WHAT IS MASONRY?

An eminent English barrister and a member of Parliament, who was also a Provincial Grand Master of Masons, once said that if Freemasonry be not scientific, it is nothing. We agree with the spirit of his remark, but not at all with the letter. He stated one truth, in an exaggerated form, but not the whole truth. It is impossible to boil down into a brief verbal phrase the whole purpose and function of Freemasonry, so as to define them in a single sentence. Ours is a Royal Art, richly endowed of old, and through all the ages since deriving a constantly increasing heritage of intellectual wealth. From tradition we learn that the wisdom of Solomon founded the Craft; the architects of Europe and the East preserved its form and substance; and the revivalists of the early part of the last century, finding it had been gradually assuming a speculative as well as an operative form, superseded the latter by the former, and made the Craft what we find it to-day. It is apparent then that Freemasonry is a growth, a development; that it was not born in a day, nor reared in a generation, nor matured in a century—but is the heir of ages, and now has more noble and glorious purposes than it ever had before. With this ancient and noble lineage, with the royal purpose of the Fraternity to develop the higher nature of its members, and make them morally and mentally wealthier, and socially happier, it need not surprise any one if it be impossible to state in a single sentence the object of Freemasonry. We will devote several sentences to an attempt to state, in as few words as possible, our view of this important subject.

Freemasonry is a social and convivial Order. It gathers into the closest fraternal intercourse those who are qualified by nature and education for admittance into its Lodges. It spreads before them Refreshment that strengthens the inner man, and develops the finest social and healthiest convivial propensities. The Lodge is the Mason’s home, where he meets with Brethren only, sitting with them around the Tressel Board and the Banquet Board—where heart beats to heart and hand clasps hand. In this union there is Strength, for the Mystic Tie is Love. This is one statement of what the Craft is and does.

Freemasonry is a moral Order. It builds no longer perishable edifices of stone, but living spiritual temples. Man is immortal, and it is upon man it labors. And it works with proper tools. All of the Craftsman’s implements are symbolical—every one teaching its lesson. Twenty-four inch Gauge and common Gavel, Plumb, Level, and Square, Trowel, and Compasses—all adorn a moral and point a tale, all lead to reflection upon the lower nature in man, which is to be subjected, and the higher nature which is to be made supreme. Faith in God and belief in the immortality of the soul are the first and last lessons of Freemasonry.

Freemasonry is an intellectual Order. It stores the mind with knowledge ready phrased for the memory, where if it once find lodgment it will never depart. The work of Masonry is a fruit of perennial growth and bloom, through time into eternity. Those who are made Masons in heart, and whose careers are redolent with the charities of life, whose minds expand under the culture which the Craft affords, in the great hereafter when we shall rise to a higher sphere of existence, will be prepared to advance from one stage of intellectual growth to another. But the Work, proper, of Masonry, does not embody all of its culture. It was this thought, doubtless, that prompted the words of the English Provincial Grand Master that we quoted at the beginning of this article—that Freemasonry is nothing if not scientific. We agree with him so far as to unequivocally assert, that no matter how well the Work of Masonry is done, *more* needs to be done, or after all the Work is *not* well done. Sign and

Symbol require other and fuller explanation than those regularly given at the Altar. The truths of Masonry need to be illustrated, amply and forcibly illustrated. This is the province of the ancillary Lecture. The records of every Lodge and Grand Lodge prove that, at certain epochs, Masters and Grand Masters have performed their duties in this regard, but they need to have their memories jogged continually respecting them, for they are too readily overlooked or forgotten. By means of the Lecture, Freemasonry may become truly scientific, for there is scarcely any learning that may not be made tributary to the elucidation of the origin, history, and symbolism of the Craft. The Brethren need it for their true understanding of the underlying principles of the Order, as well as for the adornment of their minds. It is well to exemplify the Work, and thus secure its uniformity, but it is better still, after having exemplified it, to illustrate it with force and reason and fertility of imagination.—*Kyctonc.*

MASONRY.

FREEMASONRY has its history: a history full of generous and noble deeds, well worthy to be preserved and cherished through ages to come. She has survived the vicissitudes, the wars, and revolutions of nearly thirty centuries; has witnessed the rise and growth of all the civilized nations on the face of the globe.

The principles of our order inculcate honor, probity, justice, self-abnegation; they denounce, they condemn dishonesty, falsehood, injustice, and presumption. They teach mankind to live together as one great family, loving, cheerful, true to one another as God, who is our Father, is true to us.

A man is never too old to practise brotherly love, relief, never too old to bring a ripened judgment, a holy and consistent life, to bear upon his younger brethren.

Masonry has ever been loyal to its own principles, characteristics, and aims; it has sought to do no work but its own.

Amid all the strife which has Sundered communities and deluged the world in blood, Freemasonry has been in the enjoyment of tranquil repose. It has been for all who were under the tongue of good report. Had it not been so, our affections would have turned it from us as dishonoring to that Creator who kindled the splendid fireside of the sun, and who poured the mighty floods from the hollow of his hand.

Masonry wears upon its forehead the gathered scars and wrinkles of a thousand years, and yet it is as vigorous to-day, as resolute of moral purpose, as if it bore upon its frontal only the glittering dew of youth. The world is wide, and the demand is great enough to employ the energies of all; but Masonry leads the column of that great army which followed the Church of Christ up and down, and to and fro, in the earth, conquering peace and fraternity among men.

Proverbs xi. 13; xviii. 17; xvii. 28

Masonry is a fountain of charity, whose streams go out to invigorate and gladden the sorrowful, to bear relief to famished poverty, to meander by the widow's cottage, and lave the feet of the orphan. Its crystal waters cool the fever of partisan passion, and baptize men of conflicting views into a great brotherhood of mercy.—*Corner Stone.*

A PLEASING MASONIC INCIDENT.

BROTHER DANIEL W. GLENNEY, of Hiram Lodge, No. 1, New Haven, Conn., relates the following personal experience which illustrates the power of Freemasonry: In the year 1866, Brother Glenney was a Captain in the Mexican Army and in command of an independent company of eighty-five men, having a roving commission, whose object it was to harass and obstruct the enemy as much as possible.

One night he with his command were surprised and himself and nine of his command captured by a detachment of the enemy under Colonel Francesco Dupin, a man who had acquired great notoriety by his inhumanity to prisoners, it being one of his customs whenever any prisoners were taken to lop off a limb and send them back, claiming that it took more to look after a wounded man than a prisoner. After the skirmish was over Captain Glenney and his men were taken to the City of Mexico, and there tried, condemned, and sentenced to be shot the next day. They were then taken and confined with a bail and chain about their ankles, with the expectation of being taken out the next day and shot; but the next day came and passed, and for seven long weary months they lay in prison, with the expectation and promise that the next day was to be their last.

On a certain afternoon the Empress Carlotta called on the prisoners (as she was in the habit of doing frequently) and informed Brother Glenney that the next day, at twelve o'clock, he was to be shot, that the orders were positive and that there would

be no respite, and at the same time asking if he had any friends to whom he would like to write or send any articles, promising to see that they were safely delivered.

Brother Glenney informed her that he was a citizen of the United States, that he came from a place called New Haven, Conn, that he had a mother and sister living there to whom he would like to write.

The Empress had heard of New Haven, and asked a good many questions concerning the place, and how he came to be in Mexico. At length she arose to go, at the same time telling him that there was no hope, and on the morrow he was to be executed according to the sentence already passed.

As she was about to depart he called her back and asked her if her husband, Maximilian, was a Freemason. She replied that he was not, and said, "why do you ask?" Bro. Glenney replied that it was no matter, only that he would like to know. After pausing a few moments she said that there was a Colonel on her husband's staff who was a Mason. Bro. Glenney asked her if she would be kind enough to ask the Colonel to call on him that night as he would like to see him. In the evening the Colonel appeared, and taking Bro. Glenney one side gave him a thorough examination, and on leaving him told him he need have no further fears. At ten o'clock the next morning the Colonel appeared with his release signed by Maximilian, and with a pass to conduct him without the lines, but Bro. Glenney refused to accept the papers unless his men could be released also. The Colonel informed him that it could not be, that he had worked to induce Maximilian to sign his release, and that he could not be induced to release them all. Bro. Glenney refused to take advantage of his release, and the officer departed. At the end of four days he again appeared with the necessary papers signed for their release, together with passes to conduct them beyond the lines, and which, it is unnecessary to state, that they were not slow in taking advantage of Bro. Glenney is at present in the State General Hospital suffering from an old wound received some years ago.—*Loomis' Masonic Journal*.

ACTION.

ACCORDING to the latest statistics furnished by those whose minds are cast in a mould suitable for the purpose of patiently gathering together and analyzing figures, there are on the North American continent about five thousand Lodges of Master Masons, with a membership of not far from six hundred thousand, of which about one-sixth are located in the State of New York. And this great army is the outgrowth of the last thirty years. True, Masonry had an organized existence on this side of the Atlantic long before this, and indeed, had at one time a vigorous growth and well established standing, but the events of 1826 to 1836 undid in a great measure the work previously accomplished, putting the institution before the people in an utterly false light—as many zealots are now striving to do—and placing its members on the defensive among their families, neighbors and friends. Much of this disaster is directly chargeable to the want of tact in the Masons themselves, and we may readily believe that they will not again be caught at a similar disadvantage, but it really seems as if we had learned no other lesson from our trials than that to be read on the surface of the anti-Masonic proceedings. We have devoted our energies with unflagging zeal for more than a quarter of a century to the increase of numbers and to the attainment of a proper status in the community, and in both we have reached a measure of success which the preceding generation would have received with utter incredulity, had some one more sanguine than the rest ventured to predict it. In numbers we are an army more than respectable, while the recognition and respect accorded us by the public in general is all that we wish—in fact, so liberal that there are not wanting those among us who feel sufficiently elated to put on an affectation of contempt for the good or ill will of the community—an affectation which our readers will bear us witness we have always and most earnestly endeavored to combat.

— We venture to think now, as we have thought for years past, that enough had been done in this direction; that we are strong enough and stand well enough in favor with the people to train our guns for a higher range, and that to continue to devote our time and zeal to the mere making of additional members is not fulfilling our whole duty and investing the talent entrusted to us to the best advantage. The possibilities within the power of eighty thousand men has never been duly estimated, and it really looks as if they never would be; for if they were, the brethren at large could be made to understand them, even approximately, there would be a different state of affairs than at present existing.

The work of education is now in order, and it devolves not only on the Masters and other leaders of the Craft, but upon every well-informed brother whose words may weigh with the craftsmen less favored by Nature and opportunity than himself. By education we mean the dissemination of the facts connected with our mission as a

society, the just and proper appreciation of the value of united endeavor when applied to the pursuit of justifiable ends. By it we mean a general endeavor on the part of the teachers to shake off the incubus which rests upon us in the shape of waiting, Micawber-like, for something to turn up, forgetting that duty rests upon us as individuals to assist the turning process. It is quite favorable that no project, let its aim be ever so high, its object ever so laudable, its pursuit and methods ever so free from selfishness and ever so full of devotion to the best and most advanced interests of the fraternity, can ever meet with unanimous assent. Men will form and cling to opinions, will refuse to be convinced they are wrong and every one else right; but this will lead to discussion, to thought, to study, to investigation, and out of this process will grow a new life for the Craft, a new sphere of usefulness for its labors and a fuller, broader and better development of the moral and intellectual natures of the brethren.

None of this will come to us, however, by merely sitting down and waiting for it. Jupiter will scarcely move the waggon unless we put our own shoulders to the wheel—and push. This is precisely the idea we wish to inculcate, and the more so that its successful adoption, involving good to the Craft as a whole, and the members as individuals, demands action.—*Masonic Dispatch.*

WHAT IS THE SECRET?

BY BRO. G. W. SCOTT.

Mystic tie of wondrous order
Whence your origin and power,
Is it true some strange recorder
Marks thy steps from Eden's Bower?

Was it brought by bright-winged angels
From their home to man in life?
Among the sons of want, this stranger
Takes the place of Husband, Wife.

Cooling now some burning fever,
Lifting now some fallen head,
On her bosom like a river
Bringing to the hungry,—bread.

Seeks the lost who've gone astray;
Bringing home the wandering sheep,
Turns the stray'd to the right way,
Lulls the wakeful eye to sleep.

Pities when the empty coffer,
Calls for help without reward;
Loving Charity she offers—
Character and life she guards.

Bearing persecution ever—
Resting in the truth alone—
Calmly bears—resisteth never
From the slave or throne.

This the secret of our Order—
This the golden chain that binds,
This the Charity that broader
Than sectarian bounds or lines.

Alpine snows and deserts wide
Speak her praise in distant lands,
In every clime where man resides
The galley-slave or monarch grand,

On the field of battle drear
Where she seeks a brother's wants,
Wipes from weeping eyes the tear,
In every land that sorrow haunts.

On the briny ocean, danger
Oft besets the sailor's way;
Whether friend, or foe, or stranger,
She's his helper night or day.

Famine, with h's dark wing often
Flaps his pinions o'er the land;
Crushing hearts he cannot soften,
Strewing bones upon the sand.

There she, likesome bright-winged an-
Hastens to the land of Death, [gel,
Treading like the loved Evangel,
Scattering Life with every breath.

Millions, millions call her blessed,
Ever on their dying bed,
So upon her bosom rested,
That poor faint and sinking head.

Holy shrine of consolation,
Beaming from the sun of light,
Through our world and land and nation,
Robe the earth in garments bright.

Friends and Brothers, oft we've met
In the Lodge with song and glee;
You, I never can forget—
And wonder, do you think of me?

THE following are among the recent edicts of the Grand Lodge of Tennessee: "No Masonic procession shall occur except for Masonic burial, festival of St. John's, or laying of corner-stones, and the Grand Master shall not authorize any procession except for these Masonic purposes. All petitions for new Lodges shall be signed by at least fifteen Master Masons, who shall be *bona fide* residents of the jurisdiction where the Lodge is desired to be located."

BROTHER SHINN AND THE METHODIST CONFERENCE.

WE find the following story in Bro. Chadwick's good report of Foreign Correspondence, published in the proceedings of the Grand Lodge of Oregon :

About the year 1844, or perhaps 1845, there resided in the State of Iowa, a Methodist minister of marked ability by the name of Shinn, who was at the time referred to considered a power in the " Methodist Conference," doing great good for his Church, and very popular in the community where he was best known. In addition to his usefulness as a minister of the Gospel, he was a *Mason*, enthusiastic, bright, and devoted to the Order; his influence in the Lodges which he visited was marked and of great value. For a long time this good man labored faithfully, both for his *Church* and the *Lodge*, and having the approval of his own conscience that he was doing his whole duty and walking uprightly in the path that destiny seemed to assign him, he was happy in his work and dreamed of no opposition to his course. But there came a time when some of his co-laborers in the Church, who were wholly ignorant of Masonry and its teachings, conceived the idea of improving Bro. Shinn's usefulness by forcing him to renounce Masonry; and to that end, introduced a resolution into the General Conference of the Church. Brother Shinn calmly listened to the reading of the resolution, and the remarks that were made by well-meaning but ignorant brethren, and after the stillness that followed the speaking, began to be painfully oppressive, he arose in his place, and looking around for some moments without uttering a word, and until the solemnity of the occasion seemed to hang like a cloud of warning over the whole congregation, he began with a clear full voice, and in his usual impressive manner, spoke in substance as follows :

" I have for a long time endeavored to do my duty as a faithful minister of Christ ; and extended the field of my usefulness without, as I believe, impairing or doing violence to my obligations to the Church. I have been a loyal and zealous Freemason.

" If I understood the reading of the resolution now before this body, it is that I shall renounce Masonry or retire from the Church ; and with this understanding, painful as it is for me to sever relations that have been so pleasant, and as I had hoped, so acceptable, yet rather than renounce Masonry I will at your bidding sever my connection with the Methodist Episcopal Church."

He then took his scat. The embarrassment that followed was unbearable, and one of the brethren, who had been most active in urging the resolution, jumped up and extended his hand to Brother Shinn, and said, " My brother, there must be something good in Masonry, or you, whom we all love so well, would not adhere to it so tenaciously. I want to be a Mason ; will you recommend me and place my petition before the Lodge ?"

This broke the ice ; restraint gave way, and, to make a long story short, many followed the lead of the generous-hearted brother, and in due time became true and zealous Masons. The whole Church seemed to be inspired with the feeling that there was something good in Masonry ; and there followed a rush to the doors of the different Lodges by the members of the Methodist Church.

LORD LINDSAY, Prov. Grand Master of the Grand Lodge of Scotland for Aberdeenshire, is the well known " Masonic Astronomer." The Right Hon Lord Lindsay, son of the Earl of Crawford and Balcarres, was initiated in the Lodge Isaac Newton, Cambridge. His Lordship joined the Lodge of Edinburgh in 1870. He is Senior Grand Warden of the United Grand Lodge of England, and Provincial Grand Master of West Aberdeenshire. His Lordship has a very extensive knowledge of the Craft, and has made himself acquainted with its workings throughout the world. Some years ago he travelled through Russia, and while on his way down the Volga exhausted his supply of the coin of the country. The master of the steamboat refused to recognize English gold, and put his Lordship and his servant on the desert bank of the river. His Lordship had a revolver, with which he shot a partridge ; and having a few fishing-hooks, he took some worsted from his socks, with which he caught some fish, on which he and his servant maintained themselves for ten days. During that time more than one steamer passed them, but would not take them aboard. At last another steamer came, and a Jew who was a passenger, observed his Lordship making a peculiar appeal. Through him his Lordship and servant were taken aboard, and their charges advanced to the end of their journey. A similar incident occurred to Gen. James Lindsay, of Balcarres, his Lordship's grandfather. While a prisoner in the hands of the Turks, in the north of Africa, he made himself known to an old man, a Mason, who was about the fortress in which he was detained. The man thereupon put him in a way to escape, and on his leaving the fortress met him and placed him in a boat, in which he escaped to Gibraltar.

EDITORIAL DEPARTMENT.

A PLEA FOR NON-AFFILIATES.

THE *Michigan Freemason* takes up the cause of the non-affiliates, and in a long article pleads strongly in their behalf, as against the practice of excluding them from the benefits and privileges enjoyed by regular members of lodges. It says, "a non-affiliate, out on a demit, because he is changing his location, should be entitled to all the rights and benefits of Masonry, for a reasonable time, at least, and until he can find himself a desirable location, and form a new home, when he should seek Lodge Membership in the usual manner." This seems reasonable; yet the *Freemason* objects to the rule of the Grand Lodge of Canada which affords non-affiliates "a reasonable time." Our Book of Constitutions provides that no Brother residing in this Province, and not affiliating with some Lodge, shall be entitled to the benefits and privileges of Masonry, nor can he visit any Lodge more than once in the place where he resides until he becomes affiliated. We do not see that a brother has any reason to complain if he fails to comply with the rule, for it should be his duty to seek affiliation without delay. Were the rule relaxed, it is just possible that non-affiliates would be careless about seeking a renewal of membership, and would thus share in the benefits at the expense of the regular brethren.

We would go as far as any one in demanding justice for non-affiliates, but we really cannot see the force of the *Freemason's* contention, when he asks for longer time, inasmuch as, we fear, it is not calculated to be of service to the Order. There may be, and we believe are, cases where leniency should be exercised, but no brother need be placed in such a position that he is unable to obtain affiliation, for, even in such an extreme case as the *Freemason* supposes—that of being unable to pay the admission fee—a way might be found of getting over that difficulty, when it is considered that Charity is one of the grand aims of Masonry. Our contemporary holds to the opinion that a Mason removing from one jurisdiction to another should have from six months to a year in which to visit the Lodges in his vicinity, and choose his Lodge-home. We hardly think such an arrangement would be any better than the present one; for, if a brother fails to seek affiliation in a shorter time than six months, he is likely to go on for years as he is; besides he would have all the benefits for nothing, for the time being. Possibly it might be well if our Grand Bodies were to consider the matter, and see if a modification could be effected without impairing the rights of others. The *Freemason* learns that greater attention is being given to the subject—and rejoices at the prospect of Masonic legislation being so modified as to meet the object it aims at. If anything could be done in the direction of making the laws better, it ought certainly to be done; but it is to be presumed that the Grand Bodies will be careful in what they do, lest by relaxing the rules of the Order harm might result therefrom. It is well known that our Masonic legislation has been so revised and redereed suitable that there is danger in meddling with the Constitutions as they now stand, unless it should appear that there is something very glaring which has escaped observation.

THE LATEST IMPOSTURE.

THE Brethren of Boston, U. S., have recently been greatly excited by the doings of a spurious mason, calling himself Professor Charles De Lagarriere. It appears that he undertook to play off on a number of dupes, and succeeded so far that he found some fifty or sixty to believe in his right and authority to make them Masons. The reason of his success appears to have been the moderate sum he charged for each. The initiation fee in a regularly constituted Lodge seemed to be too much for the parties in question, and they accordingly sought out the Professor, who had established a lodge in Boston and there received his initiates.

How sensible men could be duped by the mere fact of lowering the rates of admission to a Masonic Lodge, is one of those strange and unaccountable things that are every once in a while occurring. The desire to become connected with a Masonic Lodge should have had the effect of leading the Boston gentry to the proper source; the idea of being made Masons by an impostor, is the most extraordinary hallucination of the age. Still the Boston men held to the notion that Masonry is a thing in which all sorts of people may deal, never thinking for a moment that this Professor had designs upon their pockets, while professing that he had ample authority to initiate them into the sublime mysteries of the Order. While we are not sorry for those who permitted themselves to be imposed upon, we cannot but regret that bad men are found to traffic in Masonry and render it subservient to their personal aims. The Professor has been committed for trial on a charge of false pretences, but it matters little what becomes of him, his dupes should hide their heads for very shame, as they have nothing but their own credulity to blame for the imposture practiced upon them.

THE *Masonic Advocate* gives the following with reference to the way in which some Masters in Indiana do their work :

"As a sample of the kind of material from which Worshipful Masters are made in some of our Lodges, we must tell an incident that occurred at the office of our worthy Grand Secretary, after the elections were held in December last. A newly elected W.M. from an adjoining county presented himself at the office, and wanted to receive the degree of Past Master to qualify himself for installation. Being a stranger, it became necessary that he should stand an examination as a Master Mason before his request could be complied with. Surprising as it may seem, he was unable to prove himself even an Entered Apprentice. There was an obstacle in the way of his ambition that must be overcome, so he started out to find a brother who had sat with him in open Lodge to vouch for him. In this he was successful, and having received his degree, returned home 'happy as a big sunflower,' and probably has been regularly installed as W. M. of his Lodge. He must have served as a Warden before being eligible to his present position, and how he could have done so acceptably to the brethren, and thus secured their votes for promotion, can be accounted for only upon the supposition that they are no better posted than he is. We dislike to believe that there is a Lodge in the State of Indiana in this condition, and think there must have been some other reason for electing a W. M. who could prove himself a Mason."

THE Grand Master of North Carolina evidently disapproves of holding Emergent Meetings for the purpose of conferring the Degrees. He says :

"That the petition for the degrees must be presented at a regular meeting and lie over one month, under reference to the usual committee of inquiry as to character. Being about to travel to be absent several months is not such an emergency as would justify the suspension of law by dispensation, except, perhaps, in the case of a young man who had just attained majority. The sudden discovery of 'a favorable opinion of

the Ancient Institution,' on the eve of a journey, smacks rather much of a desire for the secrets of Masonry for other purposes than a desire for knowledge. Masonry is designed for the education and enlightenment of its votaries and not for convenience solely."

MASONIC BRIEFLETS.

WE care nothing for the blame or censure of either the New York *Square* or the *Masonic News*, so long as we have the approval of the country press of our Province, as shown in the following from the *Uxbridge Journal* :

"The January number of the *Craftsman and Canadian Masonic Record* has come to hand. This magazine, which is published monthly, is principally devoted to the interests of the Craft, but contains, besides Masonic news and articles on Freemasonry, many things which are of interest to the general reader. To a Canadian Freemason, we should say, the *Craftsman* is indispensable. The articles are well written and the typography all that can be desired."

THE *Masonic Review* make the mistake of naming Bro. Dunbar, of Quebec, Grand Master of Ontario. There is no Grand Lodge of Ontario, and M. W. Bro. Dunbar is Grand Master of the Grand Lodge of Quebec.

THE Thirty-first Annual Bulletin of the Grand Orient of France has reached us. As it was published in November it is rather late in arriving.

THE *Masonic Review* tells a story of a clergyman who at an anti-Masonic Convention renounced Masonry, saying he was a member of a Lodge in the State of New York, and being convinced of the evil tendency of the Institution, he saw fit to recant. It so happened that the poor renegade was under suspension in the Lodge of which he was a member. When a Mason he was presented with a splendid copy of the Scriptures, in token of his zeal as a Mason. As he has not returned the present, it is contended that he ought to do so.

HERE is a sensible move on the part of the Ohio Grand Lodge. We should like the hint to take effect in this Jurisdiction :

"Resolved, That it is the sense of this Grand Lodge that, in the present era of progress, every Mason should be a subscriber to one or more Masonic periodicals, in order that the Craft may be posted as to the great progress that is now going on in the development of the true history, science and symbolism of the Institution."

THE Suspension Bridge *Journal* republishes in its 'Masonic Tidings,' the article on Brother Broughton which appeared in the *Craftsman* for January.

FREEMASONRY appears to flourish in Australia, particularly in Sidney, where a journal in the interests of the Craft is published under the name of *The Australian Freemason*. We are pleased to hear such good accounts of the Brotherhood from the antipodes.

THE *Masonic Review*, we are pleased to find, is with us again, after a long absence for which we are unable to account. The January number was graced with a well executed portrait of Brother Mellish, one of the assistant editors of the *Review*.

THE *Christian Patriot*—so called, for it is only so in name—speaks of a deceased member of the Masonic Order as one who had many good and noble traits, but "the blot upon his memory is that he was a *Freemason*."

"O, for the rarity
Of *Christian* charity."

BRO. WESTLAKE'S GRAND LODGE.

CERTAIN misguided brethren in London, forgetful alike of their obligations and their honor, have incorporated themselves under the title of "The Grand Lodge of Ancient, Free and Accepted Masons of Ontario," for the sole purpose apparently of forcing into an illegal existence, a lodge in that city.

The declaration of incorporation reads as follows :

TO ALL WHOM IT MAY CONCERN :

WHEREAS, we, the undersigned, are members of the Ancient and Honorable Order of Ancient, Free and Accepted Masons ;

And whereas, there exists no regularly constituted Grand Lodge of our said Ancient Order for the Province of Ontario, and we are desirous of organizing and constituting such a Grand Lodge of Ancient, Free and Accepted Masons of Ontario ;

And we hereby declare and express our desire to become incorporated under the Act passed in the Thirty-Seventh year of Her Majesty's reign, entitled and Act (*sic*) respecting Benevolent, Provident and other Societies.

The name of the society shall be, "The Grand Lodge of Ancient, Free and Accepted Masons of Ontario.

The purposes and objects of our Order and Society, is (*sic*) the practice of benevolence and charity, to relieve the sick and distressed, and comfort the mourner, and to disseminate true Masonic knowledge in all its branches (?) and degrees.

The principal and managing offices are, and shall be : The Most Worshipfull (*sic*) Grand Master ; The Right Worshipfull Deputy Grand Master ; The Right Worshipfull Grand Senior Warden ; The Right Worshipfull Grand Junior Warden ; The Right Worshipfull Grand Secretary.

The following brethren shall fill the said several offices until an election shall be held as hereinafter provided : Brother Francis Westlake, Most Worshipfull Grand Master ; Brother John Robert Peel, Right Worshipfull Deputy Grand Master ; Brother William Hatten Street, Right Worshipfull Grand Senior Warden ; Brother James Francis Latimer, Right Worshipfull Grand Junior Warden ; Brother William Weir Fitzgerald, Right Worshipfull Grand Secretary.

The Society shall meet once in each year at such time and place in Ontario, as the Society shall hereinafter from time to time at the annual meeting appoint, and at such other times as the Most Worshipful Grand Master shall deem it necessary to call the brethren together to transact any business pertaining to the management and welfare of the Order.

The officers shall be elected at the annual meeting in each year.

The Masters and Past Masters of Lodges, and the Wardens for the time being of lodges under the jurisdiction of this Grand Lodge and (*sic*) shall be entitled to be admitted to the meetings of Grand Lodge and to vote on all questions including the election of officers.

The election of officers shall be by ballot and other questions that the Grand Lodge shall hereinafter (*sic*) decide on, to be voted by ballot shall be voted on by ballot.

The Society may, from time to time, by a resolution at any meeting regularly called, appoint any other officers that may be deemed necessary, and at the same time declare that such officers shall thereafter be elected or appointed at the annual meeting. So soon as may be convenient the Grand Master shall call the brethren together to frame and adopt a constitution by-laws and rules of order for the government and management of the Society, the same not being contrary to law or the provisions hereof.

(Signed),

F. WESTLAKE.
JNO. R. PELL.
W. H. STREET.
J. F. LATIMER.
W. W. FITZGERALD.

I, William Elliot, Esquire, Judge of the County Court of the County of Middlesex, do hereby certify that the foregoing declaration was duly signed in my presence by the therein named Francis Westlake, John Robert Peel, William Hatten Street, James Francis Latimer, and William Weir Fitzgerald ; that I have examined the said declaration and duly considered its provisions and the same appears to me to be in conformity with the Act of the Legislative Assembly of Ontario, Thirty-seventh of Victoria, entitled an Act respecting Benevolent, Provident, and other Societies.

(Signed),

WILLIAM ELLIOT,
Judge County Court, Co. of Middlesex.

10th February, 1876.

I certify that the foregoing is a correct copy of the original document in this case, filed in the office of the Clerk of the Peace for the County of Middlesex, on the Tenth day of February, A. D. 1876.

HENRY IMLACH,
Deputy Clerk of the Peace.

As soon as the Grand Master was placed in full possession of the facts, the Brethren who were known to be connected with the seditious movement were suspended, and the Grand Secretary was instructed to issue the following edict:—

GRAND LODGE A. F. & A. M.

To the Worshipful Masters, Past Masters, Wardens and Officers of Lodges, and all Masonic Brethren, to whom these presents may come,

GREETING:

WHEREAS, it is within my knowledge, that Bros. F. Westlake, J. R. Peel, W. H. Street, J. F. Latimer, and W. W. Fitzgerald, brethren within the jurisdiction of the Grand Lodge of Canada, have signed a declaration of Incorporation, under the style and title of "The Grand Lodge of Ancient Free and Accepted Masons of Ontario," and whereas such declaration is an attempt to subvert the authority of the Grand Lodge of Canada, is detrimental to the best interests of Freemasonry, and is calculated to disturb the peace, harmony, and unity of the fraternity; and whereas, the within named brethren and others have been present at, and taken part in, clandestine meetings of Masons held in the city of London, under the pretended authority of the so-called "Grand Lodge of Ontario," in utter violation of their masonic obligations, and the requirements of the Constitution;

Therefore take notice, that the M. W. the Grand Master of the Grand Lodge of A. F. & A. M. of Canada, has, by the power vested in him, suspended the within named brethren and others from all the rights, benefits, and privileges of the Order of Freemasonry, such suspensions to continue in full force during his pleasure, or until the Grand Lodge of Canada shall have taken action thereon.

The M. W. the Grand Master further directs and requires that you will not, under any pretence whatever, hold masonic intercourse with the brethren within named or with any brother who is in sympathy with, or recognises the authority of, the so-called "Grand Lodge of Ontario."



Given under my hand and the Seal of the Grand Lodge, at the City of Hamilton, this 22nd day of February, A. L. 5876.

By command of the M. W. Grand Master.

J. J. MASON,
Grand Secretary.

BRETHREN SUSPENDED UNDER THE ABOVE EDICT:

Bro. F. Westlake,	London,	.....P. M.	St. George's	Lodge, No. 42.
" J. R. Peel,	"	.....	Kilwinning	" No. 64.
" W. H. Street,	"	.....M. M.	(late of) Erie	" No. 149.
" J. F. Latimer,	"	.....	St. Mark's	" No. 94.
" W. W. Fitzgerald,	"	.....	Kilwinning	" No. 64.
" D. M. Bowman,	"	.....	St. John's	" No. 209a.
" W. D. McGloghlon,	"	.....P. M.	Albion	" No. 80.
" S. P. Groat,	"	.....M. M.	(late of) Durham	" No. 66.
" C. A. Conover,	"	.....W. M.	Kilwinning	" No. 64.
" John H. Ley,	"	.....M. M.	"	" No. 64.

Bros. McGloghlon and Conover, though suspected from the commencement, kept in the back ground at first, and disavowed any connection with the famous five or their wonderful doings, but the former having had the high rank of Past Grand Master conferred upon him, in consideration of his distinguished services as District Deputy Grand Master, and the latter having exchanged the position of Master of Kilwinning Lodge for that of D. D. G. M. of the "Grand Lodge of Ontario," they threw off their masks and rushed into print. Bro. McGloghlon leads off as follows in a communication to the London Advertiser:

"In the first place, there has been no Masonic squabble, neither has the Grand Master of Canada suspended any of the members of the Grand Lodge of Ontario. But it is a fact that there has been a Grand Lodge of Ontario formed and regularly incorporated under Act of Parliament, which is now the legal Masonic representative body in Ontario, there having been no Grand Lodge of Ontario previously formed. The Grand Officers are: Most Worshipful Bro. F. Westlake, D. D. G. M. of the Grand Lodge of Canada, Grand Master; R. W. Bro. John R. Peel, D. G. M.; R. W. Bro. W. H. Street, M. D., G. S. W.; R. W. Bro. Rev. J. F. Latimer, G. J. W.; R. W. Bro. W. W. Fitzgerald, G. Sec., with the other elected and appointed officers. Incorporated Feb. 18, 1876—5875. Among the advantages of the Grand Lodge are said to be the following: A brother during illness receives \$3 per week, and should death occur, the widow or orphans, if any, receive \$400, besides the regular annual allowance. Besides, it has rid itself of what is called a cumbersome and useless piece of machinery, the Board of General Purposes, and also accomplished many other improvements which will be highly appreciated by the members. The Grand Lodge is now issuing charters and establishing lodges where they are required, and has before it a wide field of usefulness, the fees for the final charter being \$20 and the dues to the Grand Lodge 25 cents per year for each member."

The advantages of receiving \$3.00 per week during illness, and of being assured that \$400.00 would be paid to a brother's widow are no doubt very great, but we fancy that in Bro. McGilghlon's eyes, even these inestimable benefits must pale into insignificance when compared with the good that must result from "getting rid of that cumbersome and useless piece of machinery, the Board of General Purposes." Our reasons for believing this may be found in the following resolution which by a large majority was adopted at the recent meeting of the Board at Cobourg:

In the matter of the complaint of the W. M., the P. M., and several brethren of Springfield Lodge, No. 259, against R. W. Bro. McGilghlon, D. D. G. M. for the London District, in that he ordered the restoration of a brother who had been suspended by the Lodge, and after a notice of appeal from such decision had been given and objection made by the W. M. to the admission of the brother into the Lodge until such appeal had been decided in that he ordered and directed the W. M. to confer the third degree upon the brother on pain of immediately withdrawing the warrant and suspending the Lodge, which complaint has been referred to this Board by the M. W. G. M. The Board find as follows:

In this case two matters are before us—

I. A Brother is under suspension in a Lodge which the D. D. G. M. orders to be removed. This, although constitutional, we still feel should be only exercised subject to appeal to Grand Lodge.

II. The D. D. G. M. then ordered that the W. M. proceed to raise the same brother as a M. M.; against this the W. M. protested, when the D. D. G. M. ordered him to proceed or he would suspend the Lodge, and the W. M., on this threat, raised the brother. We consider this an assumption of power entirely unwarranted by any authority—constitutional or otherwise, and that a brother proceeding to exercise such high functions as those of a D. D. G. M. with so little regard, if not with a perfect disregard, of all proper caution and consideration, is unfit to be confirmed in the further discharge of such office.

Bro. Conoyer rises to explain as follows:

LONDON, February, 23rd, 1876.

DEAR SIR AND BRO.:—Having severed my connection with the Grand Lodge of Canada, A. F. & A. M., and being Master of Kilwinning Lodge, No. 64, I feel it my duty to acquaint you with the fact; also to thank you for the honor and support I have received from the members of the Lodge.

I regret that I find such a course necessary, but feeling that an injustice has been done to the members of my Lodge, and to myself, by the unreasonable commands of the Grand Master, which inflicted unnecessary disorder and confusion at our last regular meeting, I consider such commands unconstitutional and without precedent, and I think may justly be denominated high-handed despotism.

After careful consideration, I have decided to connect myself with the Grand Lodge of Ontario, with the honest conviction that it is a step in the right direction, it being grounded on Benevolence, Temperance, and Brotherly Love, incorporated under, and by the laws of our country.

I should have been glad to have had the opportunity of meeting with the members of Kilwinning collectively to speak of the subject before vacating my position as Master, but will be pleased to have an interview with the Brethren respecting it, at any time.

Yours fraternally,

C. A. CONOVER.

All we need say about this remarkable production is, that "the unreasonable demands of the Grand Master," which are given as the ostensible reasons for Bro. Conover's change of base, consisted simply in the direction to Bro. Conover that he should exclude from Kilwinning Lodge those brethren who had been suspended by the Grand Master. There is a saying that a bad excuse is better than none, and this may account in some measure for the barrenness of the excuse that Bro. Conover has favored us with. We noticed in the *Hamilton Times* that W. Bro. Cohen, of Toronto, P. M. of Antiquity Lodge, Montreal, had been installed by Bro. Westlake as D. D. G. M. of the Toronto District. We are informed that Bro. Cohen was at once interviewed by R. W. Bro. Spry, the D. D. G. M., and Bro. Cohen having been shewn that he had been misinformed and mis-led, at once notified Bro. Westlake that he must no longer count him amongst his supporters.

We are glad to learn that not one single lodge under our banner has so far given any countenance to the reckless and utterly irregular proceedings of Bro. Westlake and his followers. The good sense of the vast majority of our brethren will deter them from deliberately committing Masonic suicide. They have everything to lose and nothing to gain, except it may be a few empty titles, by linking their fortunes with the factionists in a movement which must necessarily end in disaster. Their declaration of incorporation will in all probability prove a curse instead of a blessing, for through it they will be legally and personally liable for the rash pecuniary promises, they have published through Bro. McGloghlon to the world. Shunned both at home and abroad, they must forever remain without the pale of the vast Brotherhood of loyal Masons, and must sooner or later bitterly bewail the folly of the proceedings that led to their being cast out. Neither can they expect to gain much sympathy in their present humiliating position, inasmuch as the whole movement originated out of pure spite, because they were not permitted to dictate to the Grand Master the manner in which he should discharge his duty.

We regret to find Bro. Westlake in this company. We cannot forget that in days gone by we have worked side by side with him in his endeavors to extend the usefulness of Grand Lodge, and we are sorry that for so little cause he should invite the Grand Master to banish him from amongst us. This regret is shared by a number of brethren in the London District who have written us, and who in the past were wont to respect him as their District Master. We doubt not but that the regret will be general.

Since the above was written, and as we go to press, the following prospectus has come to hand:

TO ALL OUR LOVING BRETHREN IN ONTARIO

THESE PRESENTS COME, GREETING.

At a Convention of Masons from various Lodges held in the City of London, Ont., on the 8th day of February, 1876, after mature deliberation, the following preamble and resolution were unanimously adopted:

WHEREAS, it is desirable that the ennobling and generous principles of Freemasonry

should be more practically wrought out in accordance with its ancient spirit and design, and more in consonance with the moral and social progress of the age;

AND WHEREAS, it is desirable that charity, which is the distinguished characteristic of every true Freemason's heart, should be developed in more positive and generous beneficence toward the needy of the craft;

AND WHEREAS, we believe these good objects can be most effectually accomplished by the formation of a Grand Lodge, into whose Constitution such clauses shall be incorporated as would most effectually secure the desired end, and from which all unnecessary and expensive innovations shall be excluded, and all misappropriation of funds prohibited, and which shall at the same time adhere firmly to the ancient landmarks and established usages of the order;

AND WHEREAS, there exists at the present time no Grand Lodge of Ontario (this Province, since the Act of Confederation, having remained, in regard to Provincial jurisdiction, Masonically unoccupied territory);

THEREFORE IT IS RESOLVED, that in accordance with the foregoing views and principles, a Grand Lodge be formed, to be called the GRAND LODGE A. F. & A. M. OF ONTARIO, to be incorporated under the Act respecting Benevolent, Provident and other Societies, 37 Vic., Cap. 34.

The following brethren were then chosen to act as Executive Officers until the annual meeting in June next, viz.:

M. W. G. M. P. D. D. G. M. Bro. F. Westlake, St. George, No. 42.; R. W. D. G. M. Bro. John R. Peel, Kilwinning, No. 64.; R. W. G. S. W. Bro. W. H. Street, M. D., Erie, 149.; R. W. G. J. W. Bro. J. F. Latimer, St. Marks, No. 94.; R. W. G. Sec. Bro. W. W. Fitzgerald, Kilwinning, No. 64. And other Officers.

On the 10th day of February, 1876, the said Grand Lodge of Ontario was duly incorporated under the said Act. At a subsequent meeting of the Grand Lodge a Constitution was compiled with great care, which will be printed and ready for distribution in a few weeks.

The following are some of the principle improvements incorporated in the Constitution:

- 1st. No Lodge funds are to be appropriated for refreshments or entertainments.
- 2nd. In case of the sickness of any brother disqualifying him for labor, three dollars per week is to be appropriated by the Lodge to which he belongs, for his sustenance; and in case of the death of any brother, fifty dollars is to be appropriated by the Grand Lodge for the benefit of his widow or orphans, if any.
- 3rd. The vice of Intemperance is to be made a Masonic offence, as being utterly inconsistent with the character, obligations, and duties of Masonry, and the Lodge to which the offender belongs is required to take action in every such case, and failing of effecting a reformation, the offender is to be recommended to the Grand Lodge for expulsion.
- 4th. The cumbersome and expensive Board of General Purposes is to be superseded by Committees acting under the Grand Lodge without expense.
- 5th. The cost of Warrant of Constitution, which will be issued at the formation of a new Lodge, will be twenty dollars.
- 6th. One-half the Grand Lodge receipts will be devoted to benevolent purposes, as provided in the Constitution.

The brethren composing the Grand Lodge of Ontario hope to receive the hearty support of all Masons who have the interest and welfare of the craft at heart. Additions are being daily made to our numbers, and we feel assured that the improvements made in the working of the order must commend it to all right-thinking men and secure its ultimate success.

A cordial invitation is extended to all Lodges and Masons in Ontario to unite with us in the good work, confident that we shall build up, on the foundation which we have laid, an Institution which will be an honor to the craft, and a blessing to future generations.

On behalf of the Grand Lodge,

F. WESTLAKE, G. M.

W. W. FITZGERALD, G. S.

Address W. W. FITZGERALD, Grand Secretary, London, Ont.

THE *Masonic Advocate* directs attention to the improper working of some of the Lodges in Indiana, and remarks that what is most needed in many Lodges is a better qualified Master. It is undoubtedly correct, after stating that the W. M. of a certain Lodge entertained four motions which ought to have been ruled out of order, three of them having been moved by a Past Master and the other by the W. M. elect.

IMPOSTORS!

BRO. HENRY CULLEN, Secretary of Lodge No. 155, of Peterboro', writes us to the effect that there is one Francis Paratte, claiming to be a Mason, and hailing from Frontier Lodge, Oswego, travelling about that county, soliciting aid from lodges, and imposing on them.

BRO. W. F. WALKER, Secretary of True Briton's Lodge, No. 14, Perth, also writes us to warn the Fraternity against one John Sweeny *alias* John Cowell, a wool dyer, who visits them periodically, soliciting aid as a brother in distress. He claims to be a member of Aurora Lodge, No. 523, Jermyn, Pennsylvania. He is not known as a member of the lodge he pretends to hail from.

BRO. DR. MACKEY writes to the *Keystone*, charging the New York *Dispatch* with appropriating without credit an article entitled "Initiation of Voltaire," which he says first appeared, from his own pen, in the *Masonic Miscellany*, published by him at Charleston in 1849. The *Keystone* acquits the *Dispatch* of plagiarism, and explains that the article did not appear in that journal as original, but as no other journal was credited with what to all appearance was a borrowed article the *Keystone* credited it to the *Dispatch*. This explanation should be deemed sufficient. The article was a surprise to us, as it evidently was also to Bro. McCalla, too, for he says a son of his—a minor—remarked after reading the article, "How could Voltaire have been made a Mason? Was he not an infidel?" It will now be Dr. Mackey's turn to explain.

THE *Masonic Jewel* for February, comes to us in a new form. It is certainly much improved in appearance. The publisher says he has now got his magazine almost to his liking, and that with a good subscription list in another year he will be able to reach the excellence of style he has aimed at from the first. We cordially wish the *Jewel* success.

WE commend the Canadian Press Association to the kind attentions of Bro. McCalla. The intention is to visit the Centennial Exhibition in June, when our worthy brother will have an opportunity of greeting a number of right good fellows, several of whom are members of the Masonic Fraternity.

SEEING by his last issue, that our Montreal contemporary does not take kindly to discipline of any sort, we readily comply with his request, and will give him a wide berth in future. We are charitable enough to hope that he may not be like the frog in the fable.

THE OLDEST MASON.

THAT ubiquitous sort of individual, ycleped the "Oldest Mason," keeps cropping up like the last survivor of the American Revolution, and scarcely a month passes without our hearing of him. A short time since he turned up in the vicinity of Picton, Ontario; but Bro. Ewart, of Albion Lodge, Harrowsmith, says we have a much older Mason in the village of Yarker, Bro. James Dunbar, who was made a Mason in 1811 in Genally Lodge, No. 672, Tyrone, Ireland. Of course this might be the oldest living Mason, but there have been older Masons in On-

tario, who have gone to their account ; and now a contemporary on the other side of the lines tells us of one Bro. Peter Hammond, of Genesee, Henry County, Illinois, who was born April 9th, 1776, and who, if he lives until April next will be just a century old. In 1799 he is said to have taken his first degree in Masonry, and is, therefore, a Mason of about seventy-seven years standing. We hardly think that can be beaten. The ancient Brother is reported to be in good health, and likely to live for some time yet.

We rather think the Napanee *Beaver* will have to knock under to the above ; but here is what it says :

"Our neighboring contemporaries have been lifting up their horns and blowing loudly about the oldest Mason ; but we have found one that can out count them all. The venerable gentleman is Mr. Wm. Henry Getty, of North Fredericksburg, who was made in 1808 at Carranbag Lodge, A. F. and A. M., No. 574, County Antrim, Ireland. Mr. Getty is eighty-six years old and was initiated at the age of seventeen by dispensation. He has now in his possession now a certificate of his father's given 102 years ago."

His father's certificate cannot help him to the claim of being the oldest Mason. He certainly beats Bro. Ewart by a few years, but here is a Scotchman a little in advance of him. We quote from the London *Freemason* :

"The oldest Freemason in Scotland, Bro. T. Cross, who was initiated in the Royal Arch Lodge, Rutherglen, in 1807, recorded his vote on a recent occasion."

THE OLDEST TYLER.

In the *Times* of Dec. 29th, 1875, we published an item claiming that Picton had the "oldest Masonic tyler," but an error having crept in while putting the article in type, was made to read that Picton claimed the "oldest Mason." We reproduce the article in its corrected form, which is as follows :

"From time to time we hear of the "oldest Mason" being discovered here and there over the Dominion. Picton must now file its claim to having the *oldest tyler*. On St. John's night, Bro. Patrick McFadden was, at the installation ceremonies in St. John's Lodge of Picton, No. 18, A. F. & A. M., installed in the office of tyler the thirtieth time, having discharged the duties of that office for twenty-nine consecutive years. Though much bent by the burden of the many winters that have whitened his locks, "Uncle Patrick is still at his post, from which in all those twenty-nine years he has been absent on three occasions only. We challenge the Fraternity to show a more faithful record of any officer. He is truly an exemplification of the maxim that "It is the man that gives dignity to the office." Bro. McFadden was made a Mason in Lodge No. 157, A. F. & A. M., Strannocum, County of Antrim, Ireland, in the year 1814. He has therefore been a Mason 61 years, twenty-nine of which he has occupied his present office. May he be spared many years yet ere the Great Architect summons him from his labors here to the great Temple above. If any of our sister lodges have an older tyler we would be pleased to hear from them."

In answer to our article of Dec. 29th, 1872, we have received the following letter, which we cheerfully publish :

Brockway, St. Clair County, Michigan, January 29th, 1876.

Editor of the Picton Times :

SIR,—Permit me to ask you to publish the following epistle in your valuable paper: Having seen an extract taken from the *Picton Times* and published in a Toronto paper, of a venerable old brother in the person of one Patrick McFadden, member of Lodge No. 18, Picton, Ont., and calling on any older craftsman to report themselves ; and with all due respect to Bro. McFadden, I feel called upon to reply. As I am still a member of a lodge in the Dominion, (being near the border), and claim to be a few months his senior, and if this meets the eye of any senior to me, as it is likely there are a few, I sincerely request that they will report themselves both to you and me. I was initiated in Lodge No. 1009, in the town of Seaford, county Down, Ireland, December 27th, 1813. After becoming a master Mason in due time, received the degrees of Chair Master, Excellent, Super. E., R. A. and Knights Templar. Our whole family sailed from Belfast, May 9th, 1821, for Quebec, on board the *Nestor*, of Aberdeen, Capt. George Thorn, and landed June 27th. On the 24th of June, while in the river

St. Lawrence, we had a procession of forty brethren. My brother, late mayor, acting as Master, the Captain, Senior Warden, and my father, Junior Warden. We had a splendid banquet, given by our worthy Captain. We settled in the township of London, Ontario, where I remained over fifty years. If this meets the eye of an older brother, or any of my shipmates, I will feel most happy to have them write to me, to which I will reply by giving their address.

There was a brother, a native of County Antrim, died at Ingersoll—a few miles from London—four years ago, who had been ninety-three years a Mason. He was 112 years old. A much older brother than P. McFadden, or myself may turn up yet.

TOAST.—To him that drank out of the cup that was not made by the hand of man.

REPLY.—To the memory of him who cut the stone that covered the tomb of old Cymon.

Most respectfully and fraternally yours,

THOMAS PARKINSON.

The *Napanee Beaver* says: "Our neighboring contemporaries have been lifting up their horn and blowing loudly about the oldest Mason, but we have found one that will out count them all. The venerable gentleman is Mr. William Henry Getty, of North Fredericksburg, who was made in 1808 at Carranbag Lodge, A. F. & A. M., No. 574, County Antrim, Ireland. Mr. Getty is eighty-six years old, and was initiated at the age of seventeen by dispensation. He has in his possession now a certificate of his father's, given 102 years ago.—*Pictou Times*."

LONDON MASONIC MUTUAL BENEFIT ASSOCIATION.

THE annual meeting of this Association took place in London on the 26th of January, Bro. the Rev. G. M. Innes, President, in the chair. The first order of business was Bro. Sippi's motion in reference to a "Reserve Fund." This brought up a motion from Bro. P. B. Campbell, seconded by Bro. W. D. Hammond, a scheme, which they had printed and distributed, known as the "Wardsville Scheme," viz., that of paying Beneficiaries by a sliding scale; those dying within 5 years, 20 per cent. deducted off; second 5 years, 15 per cent., &c., &c., after debate, this being put to the meeting was declared lost by 716 nays to 201 yeas.

The next order being new business: It was moved by W. Bro. Wm. Hendry, and seconded by Bro. W. C. L. Gill, that a scheme, known as the "Hendry Scheme," viz., that forming a new class called B out of class A and subdivided into subdivisions of \$1,000 policies; application fees being graded according to age, from 22 to 60 years, and their monthly calls graded from 67 cents to \$2.60, according to age, on each death. This scheme was also printed and fully circulated amongst the members, and was very lucidly and fully placed before this meeting by W. Bro. Hendry, both as an actuary and otherwise, so much so as to gain a very hearty vote of thanks for the very able manner in which he had submitted his scheme. W. Bro. Hendry being asked if he would do away with the clause of medical examinations, so far as the members of class A now stood, said no, as from the low calculations made in the tables exhibited, it would not admit of any but examined lives. The scheme on being put to the meeting was declared lost by 606 nays to 321 yeas.

The next scheme was moved by W. Bro. I. Waterman, seconded by W. Bro. R. Lewis, and known as the "Director's Scheme." This was also printed and circulated and was ably laid before the meeting by R. W. Bro. Otto Klotz, to be known as class U, limiting the amount paid to beneficiaries to \$2,000, but not limiting the membership, and the highest amount called on the members in any one year was to be \$32. and less if required. The scheme on being put to the meeting was declared lost by 577 yeas to 350 nays, as it requires according to the Constitution, a two-thirds majority on all schemes for amending such.

At this stage of the proceedings, Bro. R. W. Otto Klotz moved that the two schemes the "Directors" and the "Hendry" run concurrent for this year, with the present class A; this, on being put to the meeting, was lost, so that class A remains as heretofore.

It was moved by R. W. Bro. Otto Klotz, that the words after "rejected," in clause 14, page 8 of Constitution, in reference to the returning Doctor's fee of \$2 be expunged, as said words were not found in the original manuscript, and also, that the Secretary, in future keep close to the By-Law in reference to the recall for non-payments.

Notice of Motion for Annual Meeting, '77, by Dr. J. K. Oliver.—"I give notice that at the next annual meeting of this Association, I shall bring up an amendment to the Constitution and By-Laws to provide for compensation to members, who may have been a member of this Association for a period of ten years and over, and who shall prove to the entire satisfaction of the Board of Directors, that he or they are not in a position to pay such calls; said compensation that may be decided on by said Board to be paid over to his or their heirs, at his or their death, together with the interest

that may have accumulated on said sum or sums during the time it may have been held by this Association, that is, say from the date of his ceasing to pay to the date of his death."

The election of officers was then proceeded with and resulted as follows :

R. W. Bro. G. M. Innes, President ; V. W. Bro. R. Lewis, Vice-President.

DIRECTORS.—W. Bro. M. D. Dawson, St. John's, 20 ; V. W. Bro. Wm. Care?, 32°, Kilwinning, 64 ; W. Bro. Thomas Winnett, St. John's, 20 ; R. W. Bro. G. S. Birrell, 32°, Tuscan, R. W. Bro. F. Westlake, St. George's, 42 ; V. W. Bro. I Waterman, 14°, Tuscan, 195.

PROVINCIAL DIRECTORS.—R. W. Bros. Wm. Carruthers, St. Clair District, Chatham ; D. B. Burch, London District, Lambeth, J. E. Harding, Huron District, St. Mary's ; Chauncey Bennett, Wilson District, Port Rowan ; J. J. Mason, Hamilton District, Hamilton ; A. G. Brown, Niagara District, St. Catharines ; Daniel Spry, Toronto District, Toronto ; J. B. Traves, Ontario District, Port Hope ; John Kerr, St. Lawrence District, Kingston ; John Easton, M. D., St. Lawrence District, Prescott ; — Barber, Ottawa District, Ottawa ; J. H. Bell, Gd. Lodge, Manitoba District, Winnipeg ; Wm. H. Mills, Wellington District, Guelph ; C. D. Hanson, Montreal District, Montreal.

AUDITORS.—Bros. John Burnett, St. John's, 209a ; H. A. Smith, St. George's, 32 ; W. Bro. H. A. Baxter, 18°, P. M., Kilwinning, 64, SEC. & TREAS.

LOOK ON THIS PICTURE—AND ON THAT.

Some time ago we had occasion to visit a a Masonic Body. composed of excellent material so far as we could judge, but whose lax discipline, general appearance and manner of work were neither in keeping with the character of our Institution, nor calculated to impress favorably either visitors or candidates.

The air of the Lodge-room was heavy with the fumes of tobacco, while the bad light, the broken furniture, and the disorderly and uncleanly appearance of things had a very depressing effect. The most cheerful apartment was the ante-room, or outer hall, where, around a large stove, a dozen or twenty Brethren had assembled smoking and cracking jokes—varying the order of procedure occasionally by chaffing the candidates, two or three being present to pass through the ceremony.

When the time for business and work arrived, not more than one half of the assembly passed into the Lodge-room, the remainder keeping each other and the Tyler company, until singly or by twos and threes they repaired to other places. All through the work the voices without could be heard, and at every opening of the door a cloud of fragrant smoke from piper and cigars was wafted inward, tempting a number of the Brethren to withdraw to the outer courts where they could be more at their ease and aid in maintaining the volume of incense at its maximum. Those that remained seemed listless and uneasy ; there was constant confusion, the passing to and fro, whisperings, etc., which the presiding officer made few attempts to remedy. Indeed we pitied the Brother who sat in the seat of authority for he acted much as if he had a mob to propitiate and lead, rather than an orderly gathering of Masons to govern. At last work was called. Some of the implements and essentials to the ceremony were lacking, and had to be hunted for in obscure places, or, not being found, they were improvised for the occasion according to suggestions freely made by the Brethren. The lessons and legends were communicated in a doubtful, hesitating sort of a way like a school boy's recitation badly learned. One of the officers had a part of the ritual committed to memory, the other part he read from a manuscript which he could only decipher with considerable difficulty ; there was no music to enliven the service ; there was no heart in the work ; the moral atmosphere was heavy and forbidding, and when, after many lapses and blunders, the ceremony was brought to a conclusion all who were present joined in a sigh of relief. The club-room proceedings on the part of loafers and stragglers in the passage-ways and outer hall ; the lack of system, order, knowledge and proper arrangements on the part of officers and members made an exhibition most painful to witness and entirely out of keeping with the character of the Masonic Institution. We have no desire to find fault, but we do say that such lax proceedings—such slipshod ways of management—such dull and stupid performance of the work—are most calculated to bring the Craft into disrepute among thoughtful and intelligent men. They constitute evils that deserve correction wherever they are found to exist.

But look on another picture !

A few nights since we were present at one of the regular meetings of a Masonic Body in this city. The members came promptly at the hour named in the notification. Each officer was in his place prepared to do his duty. All were clothed according to the requirements of the Order. There were no loafers in the passage-ways or ante-

rooms—no confusion or mistakes in the movements of things, as often happens when the proper attention has not been given to details, but everything was done decently and in order, thus reflecting the true character and proper dignity which belongs to the Masonic Institution in all its departments.

The candidates were seated by themselves in one of the smaller halls, accosted as gentlemen and spoken with in regard to the evening's service as though it was of solemnity and importance. When it came to the *work*, a perfect stillness prevailed, while a spirit was thrown into the words of the ritual that went straight to the heart of the hearer producing an impression of abiding good. With quiet and orderly grace of movement the work went forward, nothing hurried over, nothing omitted, music at the proper places blending with the ceremonial, until at the close all joined in the feeling that they had been intellectually as well as morally edified by the services in which they had engaged.

Looking on these two pictures is it any matter of difficulty to determine which is the more attractive—and which is the better representation of Masonry in its genuine character?—*Freemason's Repository*.

THE INVESTITURE OF THE APRON.

THE term investiture is sometimes misunderstood by the Masonic Fraternity, deeming it to refer solely to the clothing of a Brother with Masonic regalia and jewels, but every such member of the Order should be immediately divested of any such narrow definition. The word refers as well to being clothed in mind, to endow, to confer, to put in possession of; the initiate is invested with the word, the sign, the token, when he is put in possession of them and their proper definition conferred upon him. And so with the doctrines, principles and virtues that are thereby inculcated, as also when clothed with his regalia and jewel, they are severally explained and commented upon to the understanding of the receiver.

We desire herein to refer to the investiture of the candidate with the lambskin apron

“Whose white investment figures innocence.”

The white leathern apron commences its lessons in the earlier period of the Neophyte's progress by its symbolic teachings; it is the first gift the novice receives and is impressed the more upon the memory; it is his first realizing fact of his being of the Brotherhood. The apron should in every sense, be pure and unspotted, of white color, although the regulations admit a blue border, as the distinct mark of friendship, of which that color is the symbol; in the ancient mysteries the candidate was always clothed in white:

“Pontiffs clad in white array
Seek to journey in thy way,
While virtue guides their erring feet
And mirrored truth their prayers repeat.”

The color has in all friends and nations been esteemed an emblem of innocence and purity, the representative of charity. It was with this view that a portion of the vestments of the Jewish priesthood was decided to be of white. In the mysteries of Mithras, in Persia, the candidate was invested with a white apron. In the initiations in Hindostan, the ceremony of investiture was preserved, but a sash, called the sacred *zenner*, was substituted for an apron. The Esseneas robed their novices in white. In Japan where mystic rites have, from an unknown period, been practiced, the candidates are invested with a white apron, bound round the loins with a girdle. Dr. Oliver, says in his “Signs and Symbols:” “The apron appears to have been in ancient times an honorary badge of distinction. In the Jewish economy, none but the superior Orders of the priesthood were permitted to adorn themselves with ornamental girdles, which were made of blue, purple and crimson, decorated with gold upon a ground of fine white linen, while the inferior priests wore only plain white. The Indian, the Persian, the Jewish, the Ethiopian and the Egyptian aprons, though equally superb, all bore a character distinct from each other. Some were plain white ones, others striped with blue, purple and crimson; some were of wrought gold, others adorned and decorated with superb tassels and fringes. In a word, though the principal honor of the apron may consist in innocence of conduct and purity of heart, yet it constantly appears through all ages to have been a most exalted badge of distinction. In primitive times it was rather an ecclesiastical than a civil decoration, although in some cases the apron was elevated to great superiority as a national trophy. The royal standard of Persia was originally an apron in form and dimensions. At this day it is connected with ecclesiastical honors; for the chief dignitaries of the Christian church, wherever a legitimate establishment, with the necessary degrees of rank and subordination, is formed, are invested with aprons as a peculiar badge of distinction;

which is a collateral proof of the fact that Masonry was originally incorporated with the various systems of divine worship used by every people in the ancient world. Masonry retains the symbol or shadow; it is suggestive of a spiritual birth right and alliance for our Institution, while none the less is it a most significant reminder of the importance of those virtues which both dignify and bless the life.

Thus we are taught in the ritual of the first degree, "that by the lambskin, the Mason is reminded of that purity of life, and rectitude of conduct which are so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides."—*Freemason's Chronicle*.

MASONIC CAREER OF THE EARL OF SHREWSBURY.

FROM a communication in the London *Freemason* for January 22nd, ult., we take the following interesting article on the Masonic career of our Brother the Earl of Shrewsbury, one of the most popular and devoted Masons in Great Britain :

The Right Hon. Bro the Earl of Shrewsbury and Talbot was installed P. G. Master of Staffordshire about six years ago, and at once took great interest in the various Lodges in his province, establishing Quarterly Communications for the different parts, holding a meeting in each part every three months, so that all Masons could have an opportunity of attending Prov. Grand Lodge, and becoming acquainted with its members. He himself regularly attended these meetings, and consequently soon knew all the prominent members of each Lodge, which enabled him much better to select the P. G. officers at the annual meeting at Stafford. He also causes at each of these our meetings, the charity box to go round, giving largely himself: the proceeds to go to a fund called the "Shrewsbury Fund," for local charity only. He also took very great interest in the three great Masonic Charities, volunteering to take the chair of each at the annual festival dinners in rotation. He began with the Boys' in 1872, at which £5,510 was collected, Lord Shrewsbury himself giving a large sum he had collected from his friends, to the Stewards from his province, who supported him on that occasion. In the following year he presided at the Girl's School, giving away at Chapham the prizes to the various young ladies who had earned them, assisted by Lady Shrewsbury and his daughter, Lady Theresa Talbot; expressing his great delight at the splendid schools, and the proficiency of the scholars. To celebrate the event the Masons of his province subscribed and Lady Shrewsbury presented the schools with an entirely new service of pottery ware, breakfast, dinner, &c., sufficient to supply the whole school, and a few over in case of breakage. Each article is impressed with a design of the schools, and under is the Staffordshire knot, which gives a very pretty effect, and will remind the girls of the donors. In 1875 he presided at the dinner of the Aged Freemasons, when £7,020 was collected, the largest amount yet obtained at the annual festival. There is in his province an association which other provinces would do well to follow—the "Staffordshire Masonic Charitable Association," established just five years ago for the increase of subscribers to the various Masonic charities, which is done by annual subscriptions of one guinea a year for five years, a ballot taking place every half year for priority of life subscriptions.

Thus 100 members give £100 guineas each year, which will make twenty life-subscribers: a ballot is taken which of the 100 shall be first entitled to his life vote, and as all promise, under pain of losing what he may have already paid, to pay each year one guinea, in five years the whole hundred will be life subscribers of any institution they may select, thus collecting a large amount for the various charities, and giving the province such a large number of votes that in a few years they will be able to place their candidates in the schools almost on the first application. The Past Grand Master is the President, and took the chair at the annual meeting held at Stafford, last December, when forty life-subscriberships were balloted for. There is also in connection with it a benevolent fund, which is to educate the children of deceased local brethren, who are too old, or who cannot get into the schools. Perhaps, however, Lord Shrewsbury's Masonic love for the brethren of his province was best shown when H. R. H. the Grand Master was installed. Knowing that a good many brethren would then be in London who were not in the habit of often going, and that they would not know where to go on their arrival, he caused P. G. Secretary to issue circulars inviting all the Worshipful Masters, Wardens, P. G. Officers, &c., who were going, to meet at his house in Dover street, Piccadilly, where he had a splendid lunch ready, and sufficient carriages and omnibuses to take the whole of the brethren to the Albert Hall, giving to each a ticket on which was the number of his carriage, to prevent confusion, and appointing a place to meet again. When the installation was over the carriages were again waiting, and the brethren were taken back to Dover street, the noble lord driving there first in his own carriage to welcome the brethren on their arrival at his house, where another substantial meal was ready for those who

would partake of it, and wine in profusion was served during the whole time the brethren were present. Such a truly Masonic gathering did not take place in any house in London on that great day, and the Staffordshire Masons felt justly proud of their Prov. Grand Master, and it was with very great pleasure when, at the annual meeting of the Pro. Grand Chapter, it was arranged to present a marriage present to Lady Theresa Talbot, who was about marrying the Viscount Castlereagh. Almost every member of the province subscribed; they felt that it would in a small way show the respect and esteem in which they held the Earl of Shrewsbury and Talbot, their Provincial Grand Master.

A SYNOPSIS OF MASONIC PERSECUTION IN THE EIGHTEENTH CENTURY.

- 1735—Holland, States General: Lodges dissolved, name of Freemason forbidden.
 1737—France, Louis XV.: Freemasonry and association of Freemasons declared to be illegal and punishable.
 1738—Rome, Clement VIII.: Freemasonry excommunicated.
 1738—Sweden, Ulric Leon: Freemasonry forbidden.
 1738—Flanders, Emperor Charles VI.: Freemasonry denounced; lodges dissolved.
 1739—Poland, Augustus II.: Excommunication of Freemasonry proclaimed in all the churches.
 1740—Spain, Philip V.: Freemasons handed over to the Inquisition.
 1741—Italy, various Dukes and Republics: Freemasons imprisoned.
 1743—Portugal, John V.: Freemasons, by command of government, punished by the Inquisition.
 1751—Rome, Benedict XIV.: Freemasonry forbidden; Bull of Clement XII. confirmed.
 1764—Austria, Maria Thresa: Lodges closed.
 1781—Naples, Ferdinand IV.: Freemasons dispersed and persecuted.
 1785—Bavaria, Carl Theodore IV.: Freemasonry and all such societies strictly forbidden.
 1785—Venice, Doge and Senate: Freemasonry forbidden, and the Master banished by Council of Ten.
 1785—Austria, Joseph II.: Number of lodges reduced.—*Freimaurer Zeitung, Vienna.*

INTERESTING RESEARCHES.

The early history and transactions of the Grand Lodge of New York are now to be brought to light, authority for the publication of the same having been granted to Kane Lodge, No. 454, which has undertaken the work. Part I, covering a period from 1781 to 1784, this latter date being the time when the Grand Lodge was formally organized as an independent body, is now before us. The pamphlet also contains an interesting sketch of Masonry in New York prior to the formation of the Grand Lodge, with citations from the records of the Provincial Lodges that were in existence in that jurisdiction previous to the days of the Revolution.

Extracts from the records of "Master's Lodge" in Albany, constituted in 1768, give evidence that the Secretary was the right man in the right place, for the proceedings are given with a clear detail of statement. Thus, under date of June 6th, 1870, this entry appears: "Brother Hogan paid his fine for coming after the hour, 6d, which was given the Tyler, making up 4s, in fines delivered to him to purchase a pair of genteel snuffers for the use of the Lodge." If some Masonic organizations of which we have knowledge imposed fines on brethren lacking in punctuality the revenues of such organizations would be greatly increased.

The fines imposed in Master's Lodge were not appropriated always to the purchase of snuffers and such like articles of furniture, for a little further on we come to this entry: "That the fines arising from the non-attendance of members, and coming after the hour, shall be appropriated for the use of Liquor for the good of the Lodge, when called from labor to refreshment. Paid for Liquor 2s."

At this communication "Bro. Bleecher was fined 4s, for going out without permission." Verily the discipline in those early days was somewhat rigid! Perhaps the fines increased more than was for the good of the Lodge, as a few years later this vote appears on record: "That no Brother be allowed to drink more than half a pint of wine each Lodge night. Ordered that the Stewards pay strict attention to the above."

Under date of May 2nd, 1781, this entry appears: "Brother Treasurer reported that he had purchased, pursuant to an order of the Lodge, a New York City Lottery Ticket, No. 21,186, which is deposited in his hands." This would seem a strange kind of business to engage in now a days, but at that period it provoked no criticism.

Even the Grand Lodge at its first session invested in two "State Lottery Tickets," besides putting on record the following expression of its gratitude for the gift of another Ticket: "*Resolved*, that the thanks of this Grand Lodge be given to Brother Joshua Watson, Grand Treasurer, for his liberal donation of a Lottery Ticket, and that the Grand Secretary transmit the same in terms of suitable respect and affection, for so particular an instance of benevolence." The flight of a century brings about many changes in opinions and practices, for "time makes ancient good uncouth," We should not want to return to the customs of the fathers, albeit we believe that they were as faithful to the light of their day as we are to the superior illumination of our time. Nevertheless, that it is every way profitable and interesting to explore the early history of the Craft, and to bring to light the transactions that indicate the characteristics of lodges and Masons in the former days. We trust that the enterprise of publication undertaken by Kane Lodge may be generously sustained, and prove an incitement to like movements in other jurisdictions.—*Freemason's Repository*.

MASONIC RECORD.

AT HOME.

THE Board of General Purposes of the Grand Lodge of Canada met in Cobourg, on Tuesday of last week, about thirty members being present, a larger number than at any previous half-yearly meeting. Among the members present were R. W. Bro. Weiler, D. G. M., of Cobourg; R. W. Bro. Peplow, D. D. G. M., of Ontario District; and R. W. Bros. C. D. MacDonnell and J. B. Trayes, P. D. D. G. M. The business of the Board was concluded the following day. On Tuesday evening the manager of the "Arlington" Mr. R. R. Pringle, gave the members of the Fraternity a grand dinner, at which there was about forty members present. The spacious and handsome dining hall of the "Arlington" was elegantly fitted up, and the banquet was a great success.

MASONIC CHIT-CHAT.

THE Grand Lodge of Colorado numbers nineteen lodges and a membership of 1204.

THE Centenary of the Lodge of Prudent Brethren, No. 145, was celebrated on 25th ult., at Freemason's Hall, London, some 300 brethren being present.

THE Lodge Anchor and Hope, Calcutta, is over a hundred years old, and is about to have a centenary medal struck, in commemoration of the age of the lodge.

JOHN JACOB ASTOR was a brother Mason and a Knight. In 1801 he appeared among his frater clad in all the Templar panoply, including a chapeau and cross-hilted sword.

BRO. H. R. H. PRINCE LEOPOLD has been elected Worshipful Master of the Apollo University Lodge, Oxford, England, for the present Masonic year.

THE Lodges in Scotland open and close on the E. A. degree, and transact all the business when so opened, except conferring degrees.

THE Brethren in Belfast, Maine, are about to erect a Masonic Temple, and for this purpose have secured the ground at a cost of \$7,500.

THE present Grand Chaplain of the Grand Lodge of Connecticut, Bro. Rev. Elder Atwell, is 83 years of age.

BRO. PRINCE LEOPOLD has been appointed by the Grand Master of England, Provincial Grand Master of Oxfordshire.

ONE hundred years ago Masonic regalia and clothing were not precisely what they are now. For example: We find reference to the officer's garters to fasten up their breeches; and tylers in procession often wore cocked hats and light blue clothes.

THE Masonic Mutual Benefit Society of Indiana numbers now nearly 5,000 members, and has paid out \$1,100,000 to the families of 272 deceased members—to some 1,500 widows and orphans, averaging \$4,200.

THE Freemasons of Denmark held their Annual Festival on the 6th January. About 400 brethren were present, including the Crown Prince—who is Grand Master—and Prince Haug, brother of the King.

THE trowel and measuring rod used by the Prince of Wales, as Grand Master, in laying the foundation stone of the Madras harbor works, were of gold and valued at \$800.

UPWARDS of sixty Commandries, besides several Grand Bodies have already signified their intentions to the Committee of arrangements, to visit Philadelphia during the session of the Grand Commandry of Pennsylvania.

AN eminent Mason more than a century ago, thus expressed his feelings respecting our Fraternity: "Masonry is the daughter of heaven, and happy is the man that embraces her."

THE present Grand Master of Kentucky, Bro. John H. Leathers, of Louisville, is only thirty-four years old, and has been a Mason only ten years, and yet, in that short time, we learn, has fairly earned the honors of the position he now holds.

A TRACT of land in Asheville, N. C., has just been given to the Grand Lodge of North Carolina, by Mr. L. M. Pease, to be used for the benefit of the Masonic Orphan Asylum of that jurisdiction.

ON February, 9th inst., the Grand Master of Massachusetts dedicated the new Masonic Hall of the Fraternity at North Attleboro', Mass., in the presence of a large body of the Craft.

SIR AND BRO. GENERAL WILLIAM P. INNIS of Michigan, is now engaged in writing a history of Royal Arch Masonry and Templar Masonry in that jurisdiction, at the request of its supreme Capitular and Templar Bodies.

NOVA CESAREA HARMONY LODGE, No. 2, of Cincinnati, Ohio, is probably the wealthiest Lodge in the world. Bro. Enoch T. Carson says that the lot of ground on which the Masonic Temple is erected was donated to the Lodge when it was of but trifling value; to-day it is worth \$300,000.

BRO. THOMAS B. DUNBAR, the venerable Tyler of Columbia Lodge, No. 286, Columbia, is now in his 80th year. His health is remarkably good, and he actively pursues his secular avocation as a tax collector. As the Tyler of Columbia Lodge he is known and respected by all of the brethren.

THE *Keystone* is getting facetious. Just hear it:—"Bro. Albert G. Mackey's portrait illustrates the January *Voice*. We do not think, however, that it does our fine looking Brother any sort of justice. It is difficult to make a good portrait on wood. We have always considered that the Eighth Commandment has no reference to engraving, and should ever any one ever make a picture of us we should like the engraver to *steel* it.

THE young Grand Lodge of Utah now numbers six lodges, with a total membership of 365—one for every day in the year. The widow of the late Bro. W. M. Wilson, Grand Master of Canada, is now residing in Utah. In November last, Bro. Edmund P. Johnson, of Corinne, was elected Grand Master, and Bro. Christopher Diehl, Grand Secretary. Utah already possesses a Masonic Library, thereby setting an example to some older jurisdictions.

IN Brazil, notwithstanding recent struggles, Freemasonry is progressing. Up to last March there was in that country 169 Symbolical Lodges, of which 130 follow the Rite Ecossais, 16 the French Rite, 10 the Rite Adonhiramite, 1 the Rite Schroeder, 1 the Rite of York, and 2 the Rite of Adoption. There are also 121 High Grade Chapters. It was in Brazil that the Emperor determined to punish certain priests because they choose to interfere with the Masons, and had threatened them with the terrors of the Church if they did not sever their connection with the Craft. The Emperor maintained his prerogative, and the Masons were triumphant.

BRO. FORT, in his "Early History and Antiquities of Freemasonry," has brought to light the curious fact that Luitprand, the Longobardic ruler, nearly eleven hundred and fifty years ago, in A. D. 729, by his rescripts recognized the College of Builders, and regulated their wages of *corn*, *wine* and *oil*. He has also proved, by a copy he made and has still in his possession, from an inscription, on the doorway of Melrose Abbey, Scotland, built A. D. 1136, that John Morrow, a Parisian Craftsman, was the first operative Master Mason whose works are still extant in Britain. William of Sens, who rebuilt the Canterbury Cathedral in A. D. 1176 has hitherto been considered the earliest architect. At that early period (A. D. 1136) "Sweet St. John" is referred to, on the Morrow inscription of Montrose Abbey, as the patron Saint of the Masons.

THE *Masonic Advocate* gives the following with reference to the way in which some Masters in Indiana do their work: "As a sample of the kind of material from which Worshipful Masters are made in some of our lodges, we must tell an incident that occurred at the office of our worthy Grand Secretary, after the elections were held in December last. A newly elected W. M. from an adjoining county presented himself at the office, with his certificate of election, and wanted to receive the degree of Past Master to qualify him for installation. Being a stranger, it became necessary that he should stand an examination as a Master Mason before his request could be complied with. Surprising as it may seem, he was unable to prove himself even an Entered Apprentice. Here was an obstacle in the way of his ambition that must be overcome,

so he started out to find a brother who had sat with him in open lodge to vouch for him. In this he was successful, and having received his degree, returned home 'happy as a big sunflower,' and probably has been regularly installed as W. M. of his lodge. He must have served as a Warden before being eligible to his present position, and how he could have done so acceptably to the brethren, and thus secured their votes for promotion, can be accounted for only upon the supposition that they are no better posted than he is. We dislike to believe that there is a lodge in the State of Indiana in this condition, and think there must have been some other reason for electing a W. M. who could prove himself a Mason."

THE Archbishop of Malta issued an edict against Freemasons in 1843, using the following remarkable language: "Freemasonry is a teacher of impiety, confounding light and darkness, a disturber of all rule and order; whose members have no veneration for religion, no esteem for authority, ecclesiastical or civil, and are at war with all that can render human society honorable, happy, and tranquil." There are several slight inaccuracies in the forgoing, which we correct as follows: "Freemasonry is a teacher of piety, distinguishing between Light and darkness; a promoter of all rule and order; whose members have a true veneration for religion, and esteem for authority, ecclesiastic and civil, and are in harmony with all that can render human society honorable, happy, and tranquil." Our statement is Truth; the Archbishop's is falsehood. Let there be LIGHT!—*Keystone*.

BRO. P. M. James H. Neilson, of Dublin, says the *Keystone*, has favored us with a copy of the "Irish Freemasons' Masonic Calender and Directory for A. D. 1876," a handsome and interesting Masonic publication. From it we learn that there are now thirty-four Lodges in the city of Dublin, all of which, with but one exception, meet at the Freemasons' Hall. The highest numbered Lodge on the Register of the Grand Lodge of Ireland is No. 1014. About one-fourth of the Lodges have Royal Arch Chapters attached to them. There are the following Provincial Grand Lodges under the jurisdiction of this Grand Lodge: Antrim, Armagh, North and South Connaught, Down, Londonderry and Donegal, Meath, the Midland Counties, Munster, Tyrone, and Wicklow, in Ireland, and outside of Ireland, Victoria, New South Wales, Queensland, South Australia, New Zealand. It also has individual Lodges in Turkey, Spain, Malta, Ceylon, Bermuda, and elsewhere. There are twenty-five Royal Arch Chapters in Dublin. The Order of the Temple has for Patron, Her Majesty the Queen, and for Grand Master, the Prince of Wales. There are thirteen Preceptories (Commanderies) in Dublin, under the Great Priory (Grand Commandery) of Ireland. The Masonic Female Orphan School of Dublin was established in 1792, and has now forty-two pupils. The Masonic Orphan Boys' School was founded in 1867, and has twenty-three pupils.

A CORRESPONDENT of the Providence (R. I.) *Freemason's Repository* recently visited a German Lodge in Cologne. He says; "The Lodge rooms I found in the upper story of the building. They are very plainly furnished, with wooden benches and very little decoration. The first and second degrees are worked in one room, the Master's in the second, and the Royal Arch in the third, all being under the authority of the Lodge. The lower story contains the kitchen and store rooms, and the room upon which the greatest amount of taste is employed—the dining room. This is a noble room about forty feet square, paneled to the roof in black oak and hung with portraits of Past Masters and other dignitaries of the Craft. The Past Masters are represented with the decorations of the Royal Arch degree. The table was filled with gentlemen who were evidently among the most substantial citizens of the town, several officers of the army being among the number. An hour was spent in social enjoyment over a very moderate but excellent supper. At one time the Brethren were called to order, and some business was transacted. I was placed by the side of a grave elderly gentleman whose knowledge of my language was nearly as small as my knowledge of his, but no barrier could separate those who were conscious of a common Brotherhood, and I was made to feel that I was among friends and was as welcome as I tried to assure him that he would find himself among my Brethren at home."

AT REST.

SPEAKING of the death of Bro. R. Callender, M. P. for Manchester, the London *Freemason* says: "The Province of East Lancashire, with which he was more immediately connected in his Masonic career, can scarcely realize the loss it has sustained, nor can it tell where to look for one to take the place of our lamented brother, whose ear was ever ready to listen to the brother in affliction, and whose liberal and generous efforts in the cause of our Masonic charities have made his name a household word. Bro. Callendar was initiated in the Social lodge, No. 62, at Manchester in 1850, and in

due time filled the chair of W. M. He was the first Master and founder of the Callender Lodge, 1052, and of the Travellers' Lodge, 1253. In the Provincial Grand Lodge of East Lancashire he was elected, by the unanimous voice of the brethren, Provincial Grand Treasurer, and was afterwards appointed by the late Bro. Stephen Blair, P. G. M., to the office of Prov. G. S. W., and on the death of Bro. Lawrence Newall to the Deputy Provincial Grand Mastership, which he filled up to the time of his death, having been re-appointed by his present P. G. M., Bro. Col. Starkie. Bro. Callender also filled the position of Prov. G. H. in the Royal Arch Chapter of East Lancashire, and was a P. G. D. of England, and a P. G. A. S. in the Supreme Royal Arch Chapter. It is, however, in connection with the Mark Degree that our lamented brother deservedly reaped the fullest honors that could be bestowed upon him. It will be in the recollection of every member of the Mark Degree that it was entirely through the personal popularity and esteem in which Bro. Callender was held by all that the union of the English and Scottish Mark lodges was happily effected, and when, therefore, Bro. Lord Limerick, the G. M., appointed him to the office of Deputy Grand Master of Mark Masons in England, it was acknowledged by all to be peculiarly appropriate. As the Prov. Grand Mark Master of Lancashire, Bro. Callender took a deep interest in the degree, and presided at every Provincial Grand Lodge. He was a member of the 31^o, a P. E. C. of the Jerusalem Encampment of K. T., a member of the Rosicrucian College of the Northern Counties, a P. M. P. S. and Intendant General of the Red Cross of Constantine, and M. V. Grand President of the Order of High Priesthood for England. The Provincial Grand Lodge and Chapter of the Royal Order of Scotland for Lancashire and Cheshire have also to mourn the loss of their chief. His remains were interred at Heaton Mersey Church on Saturday, 29th January, and amongst all the floral tributes of affection which were placed on the coffin lid, none were offered with more genuine sympathy or more lasting regrets than the sprigs of acacia which fell from the hands of his brother Masons. Peace to his ashes. He rests from his labors, and his works do follow him.

THE Forest, Lambton, *Express*, gives the following account of the death of Bro. Thomas S. Shortt: He was born in Spain 1813, during the Peninsular War, his father being Surgeon of the 47th Regiment. He was in his 4th year when he first saw British soil. His father's Reg't being ordered to Canada he of course accompanied it, and in course of time having received a first-class education, he obtained the appointment of cashier in the Bank of Upper Canada, a position which he filled with credit and respect for 18 years. Retiring from that position he opened store at St Mary's in 1861, and removed from there to Forest in 1874. In 1845 he was initiated into the Ancient Order of Free Masons in St. Andrew's Lodge Toronto, then No. 487, as there was no Grand Lodge in Canada at the time, and the work was done under the G. L. of England. The Earl of Zetland being (the present No. is 16) Grand Master. He also shortly after joined the R. A. Chapter. Soon after settling in St. Mary's he joined St. James' Lodge, No. 73, and acted as W. M. for 3 years, and on his retirement was presented with a valuable Past Master's jewel and an Honorary Membership for life. In 1871, he joined with the writer of this and 6 more, in procuring a warrant for Forest, No. 263, of which he took charge for two years, and on his retirement was presented with a handsome Past Master's Apron and an Honorary Membership for life. Up to the time of his death he continued an earnest working brother in the craft. As a citizen, his activity in every object *pro bono publico*, justly earned him the respect and esteem of all, and his kindly genial nature endeared him to many outside his own family. As a member of the Church of England, he was ever ready to make himself useful in advancing the cause he loved. I have already given his Masonic character, he having been a working brother in the craft for over 30 years. Such was the character of the man who has been so suddenly removed from our midst, and it is written by one who knew him well. In fine he had many friends, many who entertained much warmer feelings towards him, and not one enemy. Let me die the death of the righteous and may my last end be like his.

DIED in this city, on the 3rd inst., Bro. W. C. Beatty, of St. John's Lodge, No. 40, Hamilton. The deceased has been for more than twenty-five years in the Customs, and at his death was Surveyor of the Port. His illness was a long one. The funeral took place on the 6th, the brethren of the different Lodges mustering strongly. The brethren assembled at 2.30, in the Masonic Hall, James Street, and afterwards marched to the residence on MacNab Street. The pall bearers were Bros. Collector Kittson, Herbert Dixon and W. Gillespy, of the Customs, Collector Patton, of the Inland Revenue office, and Bros. W. Munday, and Torrance. The solemn cortege on reaching Burlington Cemetery, under the guidance of Right Worshipful Bro. Mason, Grand Secretary, proceeded to the grave, where, after the usual Church of England burial service by Dean Geddes, the Masonic service was read. The ceremony was impressive and produced a pleasing effect on all present.