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THE RIGHT HONORABLE THE EARL DE GREY AND RIPON,
MOST WORSHIPFUL GRAND MASTER
OF THE
UNITED GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS OF ENGLAND.

THE CRAFTSMAN;

AND

CANADIAN MASONIC RECORD.

Bros. T. & R. WHITE,
Publishers. }

'The Queen and the Craft.' }

{ \$1.50 Per Annum,
in advance.

VOL. IV.

HAMILTON, ONT., JUNE, 1870.

No. 9.

UNITED GRAND LODGE OF ENGLAND.

INSTALLATION OF THE GRAND MASTER, M. W. BRO. THE RIGHT. HON. THE
EARL DE GREY AND RIPON.

Special Correspondence of THE CRAFTSMAN.

LONDON, 18th May, 1870.

The great masonic event of the last week has been the installation of the newly-elected Grand Master, the Right Hon. the Earl De Grey and Ripon. The ceremony should have taken place on the 27th April; but owing to the lamentable massacre by the Greek brigands, the victims being in the person of Mr. Vyner, a brother-in-law of the Grand Master elect, and in the person of Mr. Herbert, a cousin of the D. G. M. elect, the Earl of Carnarvon, the ceremony was postponed until last Saturday night. No masonic event, for many years, has created so great and general an interest among the Craft. It is twenty-six years since a new Grand Master was installed, and this of itself was calculated to attract a large attendance; and then it was ascertained that His Royal Highness the Prince of Wales was to be present,—a circumstance which added largely to the interest of the occasion. It is not, therefore, very wonderful that the attendance, estimated at twelve hundred, should be much larger than has been known on any previous occasion. It was announced that Grand Lodge would be opened at half-past four o'clock; but an hour before that the Grand Hall was literally crammed, and by the time the procession had formed to enter, there was a dense crowd of some four or five hundred blocking up the way. The Grand Stewards had a very difficult task to make a passage through the crowd, and I cannot say that they were greatly assisted by the brethren composing it. In due time, however, the task was performed, and the procession,

comprising the Grand Stewards with their wands of office, the officers of Grand Lodge, the Provincial Grand Masters, the Grand Master and the Past Grand Master. His Royal Highness the Prince of Wales moved through the lobbies. It was a splendid procession, and its entrance into the hall was greeted with most enthusiastic cheers. The throne was occupied by the Earl of Zetland, with the Prince of Wales on his right hand; and upon the dais surrounding him, were—Lord de Tabley, P. G. Master for Cheshire, and the Representative of the Grand Lodge of Canada; the Earl of Limerick, P. G. Master for Bristol; the Earl of Dalhousie, Grand Master of Scotland; the Duke of Manchester, P. G. Master for Northamptonshire; Lord Leigh, P. G. Master for Warwickshire; Earl Percy, the Earl of Jersey; Colonel Burdett, P. G. Master for Middlesex; Stephen Blair, P. G. Master for East Lancashire; M. Beach, M. P., P. G. Master for Hants and the Isle of Wight; Frederick Dundas, M. P., Representative of the Grand Lodge at Berlin; Sir W. W. Wynn, M. P., P. G. Master for North Wales and Shropshire; William Stuart, P. G. Master for Hertfordshire; Robert John Bagshaw, P. G. Master for Essex; the Rev. John Huyshe, M. A., P. G. Master for Devonshire; John Fawcett, P. G. Master for Durham; Lord Sherborne, P. G. Master for Gloucestershire; Thomas Henry Hall, P. G. Master for Cambridgeshire; Augustus Smith, P. G. Master for Cornwall; W. Kelly, P. G. Master for Leicestershire and Rutlandshire; Arthur Macdonald Richie, District Grand Master for Madras; the Duke of St. Alban's, P. G. Master for Lincolnshire; Earl Vane; S. Rawson, P. P. D. G. Master for China; Sir M. Costa; Sir F. Williams, M. P.; J. Dodson, M. P.; Horace Lloyd, Q. C.; F. Roxburgh, P. G. Reg.; Æneas J. M'Intyre, G. Reg.; Llewellyn Evans, President of the Board of General Purposes; Samuel Tomkins, G. Treasurer; Sir Albert W. Woods, G. Dir. of Cers.; Conrad C. Dumas, As. G. Dir. of Cer.; Dr. Jabez Hogg, P. G. D.; W. Famfield, P. A. G., Sec.; John Hervey, G. Sec'y; Victor Williamson, P. G. W.; J. Havers, P. G. W.; Locock Webb; J. Cockerell, G. Superintendent of Works; H. Pollen, P. G. S. B.; Joshua Nunn, G. S. B.; H. Thompson, P. M. 177 and 1158; H. Massey, P. M. 619; C. E. Thompson, J. W. 1158; and numerous others.

The scene, after these brethren had taken their seats, was one of great splendour. The large hall in which the meetings of Grand Lodge are held, is one of the finest rooms of its size in England; and the fine regalia of the brethren, every one of whom was in full dress and properly clothed, gave to the whole a very magnificent appearance. Order having been secured, the ceremony of installation commenced. The Earl of Zetland, Grand Master, directed a deputation, consisting of three Provincial Grand Masters, five past Grand Wardens, together with the Grand Deacons, the Grand Director of Ceremonies, and the Officers and four other Members of the Board of Grand Stewards, to retire, and

introduce Earl De Grey, who, upon his entrance, was warmly received, and prayer having been offered by the Grand Chaplain, Bro. Hall, P. G. M. for Cambridgeshire, officiating as D. G. M., requested the Earl De Grey to kneel and take the obligation of his office. This done, the Grand Master addressed the Grand Master elect, as follows :

“ Most Worshipful Sir and Brother, it is my duty to express to you my cordial congratulation on the event that you are now about to be installed as the Most Worshipful Grand Master. Much as I lament the painful circumstances under which you are called upon to appear among this numerous assemblage of your brother Freemasons, I am sure there is not one here present who will not sympathize with you. For myself, Most Worshipful Sir, having served with you so long at the head of the craft, and having found you always ready to give me assistance, the best assistance too, when it was necessary to take my duty off my hands. I am sure this large body of Freemasons here present will be well aware how gratifying it is to me to find you unanimously elected as my successor in this hall. I feel that the Masons of England having known you for so long a time, in electing you unanimously to this chair, only responded to the general feeling of the craft throughout the country.”

The Earl of Zetland then formally invested the noble Earl with the insignia of his office as Grand Master, and placed him on the throne ; after which Bro. Sir Albert Woods proclaimed him by his names and titles as Grand Master of Freemasons, and he was saluted in the usual form by the brethren.

The Grand Master then invested the Earl of Zetland as Past Grand Master, and then said :

“ Brethren, under other circumstances it would have been my desire to have addressed to you some observations ; first, to convey to you the expression of my deep thankfulness for the honour which you have been pleased to confer upon me, and then to speak somewhat of the principles by which I shall endeavour to be guided so long as it shall please you to place this great trust in my hands. But, brethren, at the present time I know that your kindness will excuse me if I am unable to do more than convey to you the expression of my deep gratitude in the simplest terms—terms not the less sincere because words fail me—if I say only from the bottom of my heart most sincerely do I thank you.” (Loud applause.)

Having appointed the Right Hon. Earl Carnarvon Deputy Grand Master, and apologized for his absence on the ground that he had that day buried his cousin, Mr. Herbert, and having also named the other Grand Officers, the Grand Master said—I quote from the report in the *London Times* :—

“ Another duty remains to be performed, and one that I am sure every brother in this hall will heartily join. It is to present to our Worshipful Brother the Earl of Zetland the address which was voted to him at the last quarterly communication of this Grand Lodge. The address is as follows :—

“ United Grand Lodge of Free and Accepted Masons of England.—At a quarterly communication holden at Freemasons' Hall, London, on Wednesday, the 2d of March, 1870, it was proposed by Earl de Grey and Ripon, and seconded by Brother J. F. Dumas, that this Grand Lodge desires to record its sense of the eminent services which have been rendered to Masonry by the Right Hon. the Earl of Zetland, in the course of the twenty-six years during which he has presided over the craft as Worshipful Grand Master, and to convey to his Lordship the expression of heartfelt regret of the members of this Grand Lodge at the termination of the intimate connexion which has existed for so long a period between him and them, and of their hope that they may still be permitted to enjoy for many years the great benefit of his presence among them, and of his counsel and guidance, and to assure him in the manner in which he has always discharged the important duties of his high office has won for him the lasting respect and affection of this Grand Lodge.”

“ Most Worshipful Sir, the sentiments of this Grand Lodge are embodied in that resolution, and show how deeply we feel at the many and great services you have rendered to the craft for a quarter of a century, and the benefits we have derived under your rule. The resolution concludes by expressing a hope—which I am sure will be

shared in by every brother throughout the country—that you may be long spared to take part in our proceedings and aid us by your wisdom, which has for so long a period guided successfully the destinies of Freemasonry. On behalf of the Freemasons of England, I now present you this emblazoned testimonial, as a small but united testimony of respect for your eminent services.”

The Earl of Zetland, whose emotion in returning thanks rendered him almost inaudible, was understood to say “that he thanked the brethren most sincerely for the kind terms in which they had spoken of him in the address voted to him at the last Grand Lodge on his retirement from the office of Grand Master, and he regretted he could not find words to express his feelings on that occasion. He had always endeavoured to do his duty to the utmost in his power, and although the brethren had always given him credit for it, yet on the present occasion they had expressed their feelings in such pathetic language in the address voted to him, that it made him feel that such compliments were higher than he deserved. (‘No, no!’) He had done his best, and had been well assisted by the craft, but he could not find words to express how deeply grateful he was for the favours they had shown towards him.” (Cheers.)

Brother John Havers, P. G. W., said—“Lord Zetland, I have the honour to address your Lordship on behalf of the Zetland Commemoration Committee, and to present you with the sum of £2,370, together with a small souvenir in the form of an inkstand, connected with that event. This testimonial is presented to your Lordship as a testimony of the appreciation of the brethren of your long services. Your Lordship refused to take anything for yourself although you were willing to receive a sum of money to be devoted to charity, or the money would have been trebled in amount. This sum will be applied to charity, and will form the nucleus of a fund to render assistance to Freemasons in the hour of need, without having to apply to the Board of Benevolence. This fund will be invested in the names of trustees, who are the Earl of Zetland, the Earl de Grey and Ripon, the Earl of Carnarvon, Brothers Havers, Victor Williamson, M’Intyre, and Evans. The speaker then gave a history of the progress of the craft during his Lordship’s rule of it. “The fund for the widows of Freemasons had been established, the girls’ school had been re-built, and the pupils increased in number from 70 to 100; the boys’ school had also been re-built, and the pupils increased from 70 to 115. Since 1844 the lodges had increased from 723 to 1,310, and the certificates from 1,584 to 7,000. The funds of the Grand Lodge had risen from £12,753 in 1844 to £38,629 in 1869. The noble hall had been built, and they were no longer required to hold their meetings in a tavern. The colonial brethren had been relieved from a large amount of taxation, and the appointment of grand officers was no longer confined to London lodges, but the Grand Master searched far and wide, and rewarded merit wherever it was to be found. During his reign all had been contented and happy, and in it he had the privilege of receiving among them a Prince who would be the future King of this great empire, and he thought it was not too much to claim that his Lordship’s reign had been connected with the brightest days of Freemasonry.”

The Earl of Zetland briefly responded, and said as long as he lived he would do his best to promote the interests of the craft.

The deeds of conveyance of the amount subscribed and the splendid inkstand having been presented to the noble Earl, the Grand Lodge was closed in ample form. The Prince of Wales was loudly cheered as he quitted the hall.

THE BANQUET.

All the tickets for the banquet had been taken up at least a week before the day on which it was first announced to be held, and the Grand Stewards, and especially the Secretary, Bro. Meggy, were taxed to the utmost to find accommodation for all applicants. The hall, in which the banquet was held, is a very large one, with raised platform at one end, upon which were tables for the Grand Officers, and at the other a gallery, supported by massive pillars, which was devoted to the ladies, a large number of whom, in full evening dress, were present

adding very much, as the reader will readily concede, to the beauty and attractions of the scene. The pillars were each ornamented with Prince of Wales plumes, and at one side of the hall was the piano, placed there for the accompaniments to the musical part of the evening's entertainment. Long before Grand Lodge had risen, the tables were pretty well filled by those who, having tickets, and being unable to obtain admission to Grand Lodge, had wisely devoted the time to discovering the places allotted to them at the tables—the places were all allotted by ticket—and taking possession of them. Some disappointment was felt when it was ascertained that the Prince of Wales did not intend to remain for the banquet, and there was also a feeling of very great regret that the new Grand Master was also, because of the terrible circumstances of his brother-in-law's death, compelled to absent himself. The veteran Grand Master, the Earl of Zetland, occupied the chair, and he was supported by such a body of influential Masons, as has seldom been collected together on one platform on any similar occasion. The dinner was, like all other dinners, a scene of considerable confusion, until the cloth was removed; and the difficulty of hearing at the further end of the room, made it little better even when the toasts were being proposed. Here the custom is to have a toast master, who stands behind the chairman, calls order when the toast is to be given, announces it when it has been given, and leads the cheering. The toast master, on this occasion, had evidently occupied the position before, for I have seldom seen anyone more perfectly satisfied with himself. As to his real value, however, opinions may differ. For my own part, I cannot conceive a plan better adapted to prevent a hearty response. Except in the case of the Earl of Zetland's own health, proposed by the Earl of Dalhousie, when the company literally broke loose from the restraints of the toast master, and cheered as they felt, there was not, during the whole evening, a hearty spontaneous outburst, such as I have been accustomed to hear on like occasions in Canada. The toasts were the ordinary ones on such occasions—the speeches upon them, the ordinary speeches; and it is not therefore necessary to refer to them here. But the feature of the evening was the music. A number of lady and gentlemen vocalists had been specially retained, and under the direction of W. Bro. Coward, the Grand Organist, they sang some very beautiful selections. The banquet was over about half-past ten, and then such as desired repaired to the Grand Hall, where a concert was given, some very beautiful music being charmingly rendered. In the various anti-rooms during the evening, were served tea and coffee, the splendid drawing-room being especially appropriated for the ladies for this purpose.

Altogether the festival was a most magnificent affair, to have been present at which, I shall always regard as a red letter event in my masonic life.

T. W.

THE MYSTERIES OF FREEMASONRY.

Showing from the Origin, Nature and Object of the Rites and Ceremonies of Remote Antiquity their Identity with the Order of Modern Free-Masonry.

COMPILED FROM AUTHENTIC SOURCES BY R. W. BRO. OTTO KLOTZ.

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

(Continued.)

OSIRIS AND ISIS.

The sun, being the grandest object in nature, had also his peculiar character or mark in the symbolical writings. He was called *Osiris*, which signifies the governor of the earth; he was therefore expressed in their writings sometimes as the figure of a man bearing a sceptre, sometimes by a coachman carrying a whip, or plainly by *an eye*. They also often placed on the head of Osiris *a circle*, the character of God, from which they contracted a habit of adoring the sun as God, as the author of all good. In the places of their religious assemblies, they everywhere saw *a circle*, or *the figure of the sun*. Near the sun, over the head of the symbolical figures, were seen sometimes one or two serpents, the symbol of life; sometimes certain foliage's, the symbols of the bounties of nature; sometimes scarabeus's wings, the emblem of the variations of the air.

The Egyptians having selected the figure of a man, who rules over everything on earth, as the most proper emblem to represent the sun, which enlivens all nature, when they wanted a characteristic of the production of the earth, they pitched upon the other sex, the changes of nature, the succession of seasons and the several productions of the earth which, no doubt, were the subject of common thanksgivings, might easily be expressed by the several dresses given this woman, whom they called *Isis*. When the sacrifice was intended to be made in the day, Isis was dressed in *white*; but if in the night, she was dressed in *black*. They put a sickle into her hand, to denote the time of harvest. When the purpose of a feast was to remind the people of the security afforded by their dwellings, Isis was crowned with small towers. To intimate the winter neomenia, the head of Isis was covered with little fillets, and with skins sewed together, sometimes with feathers ranged one over the other, or with small shells neatly set by each other. There were sometimes on the head of Isis a craw-fish or crab, sometimes the horns of a wild goat, according as they had a mind to signify either the entering of the sun into the sign of cancer, or the feast that was solemnized at his entering into that of capricorn. In Egypt, where the inhabitants can with certainty judge of the product

of the year by the state of the river, they proclaimed a plentiful crop by surrounding Isis with a multitude of breasts; on the contrary, when the presage of fertility was not favorable, they exposed an Isis with a single breast, thereby to warn the people to make amends for the smallness of the harvest by the culture of vegetables, or by some other industry. All these changes had each its peculiar meaning, and Isis changed her dress as often as the earth. Next to the symbolical *king*, or the emblem of the sun, the Egyptians had no figure that appeared more frequently in their assemblies than *Isis*, the symbol of the earth, or rather the sign of the feasts that were successively characterized by the productions of the earth in each season.

Having already contracted a habit of confounding the Most High with the sun, they by little and little mistook the symbol itself of the sun, the Osiris, the moderator of the year, for a man—Osiris, from the letter or symbolical personage he was before, becoming in the minds of the people a real person, a man who had formerly lived among them, they made his history to relate to the attributed which attended the figure. And in looking for the origin of Isis they ran into the same mistake. Isis was looked upon as the wife of Osiris: she partook of the titles of her husband; and being in their opinion raised to a real person, and a considerable power, they invoked her with confidence, they gave her the honorable titles of the Lady, the Queen, the Governess, the common Mother, the Queen of heaven and earth.

What contributed most to seduce the Egyptians, was the frequent joining of a crescent or a full moon to the head-dress of Isis. Thence they took occasion to give it out that Osiris' wife, the common mother of the Egyptians, had the moon for her dwelling-place.

So soon as Egypt was possessed with the ridiculous notion that the statues of Osiris, Isis and Horus, which served to regulate society, by their respective significations, were monuments of their founders; that Osiris had lived in Egypt and had been interred there, they framed stories agreeable to this belief. For want of a tomb containing in reality the body of Hammond or Osiris, they were contented with a cenotaph, an empty tomb. A vast concourse of people gathered near these pretended tombs, and with pomp celebrated an annual feast there. Plutarch often mentions the feasts of Osiris' tomb, and informs us that when the Egyptians were reproached with placing in heaven gods whose tombs they showed, their reply was that the bodies of these gods had been embalmed and interred in Egypt, but that *their souls resided among the stars*.

These tombs, though merely representative, were become a necessary part of the ceremonial. The Cretians, being of Egyptian extraction, had their own feast of Osiris and Jehov, the feast of their gods, and, of course, the empty tomb was inseparable from that solemnity.

On comparing the different explanation given by Plutarch and other ancient writers, it will appear that Osiris is the type of the active, generating and beneficent force of nature and the elements; Isis, on the contrary, is the passive force, the power of conceiving and bringing forth into life in the sublunary world. Osiris was particularly adored in the sun, whose rays vivify and impart new warmth to the earth, and who, in his annual return in the spring, appears to create anew all organic bodies. Isis was the earth, or sublunary nature, in general; or, in a more confined sense, the soil of Egypt inundated by the Nile, the Delta, the principle of fecundity, the goddess of generation and production. United to one another, Osiris and Isis typify the universal being; the soul of nature, the Pantheus of the Orphic verses.

The Egyptians solemnized, at the new moon of Phamenoth (March) the entrance of Osiris into the moon, which planet he was believed to fecundate, that it might in turn fecundate the earth. Finally, on the 30th of Epihi (24th of July), the festival of the birth of Horus took place (of Horus, the representative of Osiris, the conqueror of Typhon), in the second great period.

The first conquest of Osiris over Typhon was at the winter solstice and then the birth of a renewed sun was celebrated; the second conquest, as before stated, was attributed to Horus. Apollo was the name given to the sun when in the northern hemisphere, or at least after his passing the summer solstice.

One of the grand festival days of Masons is on the 24th of June. The cause of this variation from the ancient custom arises from the procession of the equinoxes, which has caused the northern solstice to occur on that day when the sun is in the sign of Cancer, whereas it was in Leo (July 24th) that this solstice took place in ancient times, during 2160 years. This is the reason why the Egyptians consecrated this animal to the sun while in its full strength, and as the forerunner of the summer solstice, of the rise of the Nile and its succeeding overflow, which caused the fertility of Egypt.

To be continued.

THE WILL OF A DRUNKARD.—I die a wretched sinner, and I leave to the world a worthless reputation, a wicked example, a memory that is only fit to perish. I leave to my parents sorrow, and bitterness of soul all their lives. I leave to my brothers and sisters shame and grief, and the reproach of their acquaintances. I leave my wife a widow, and broken-hearted—a wife lonely, struggling with want and suffering. I leave to my children a tainted name, a ruined position, a pitiful ignorance and mortifying recollections of a father, who, by his premature death, joined the great company of those who are never to enter the kingdom of God.—*Ex.*

THE KNIGHT TEMPLAR.

A clever and genial writer in the *Michigan Freemason*, gives the following graphic sketch of an incident occurring during a masonic excursion on the Mississippi, which cool and chivalrous Knight Templarship alone saved from proving fatally disastrous :

It was a magnificent sight to see our immense boat, accompanied by the *Lady Gay* and the *Belle of Alton*, their decks crowned with fair ladies and Knights Templar, bands of music, distinguished citizens, and invited guests, as they steamed up the Mississippi, then down to Jefferson Barracks, where we all went on shore to spend a pleasant hour, after which we again went on board and steamed merrily up the river.

I was standing near the captain. The commander of the Templars came and leaned wearily on the capstan. I turned to Reuben Mitton and whispered in his ear these words: "That man was born to command." He had the form of a Hercules, the head of an Apollo, and the eye of an eagle, and, as circumstances afterwards demonstrated, the heart of a lion. Although not so very large, he appeared larger than he really was; he was full and athletic, and still every proportion was a symmetry, and every movement a grace.

While he was still leaning silently on the capstan, and while I was yet analysing his fine countenance, the captain of the steamer, with pale lips and blanched cheeks, approached the young Templar, and in a low tone and trembling voice said :

"Great God! sir, we are sinking. We are snagged, sir, in the bottom and nothing can save us."

"How long can you keep her afloat?" carelessly inquired the young Templar.

"She may go down in five minutes; she cannot keep afloat more than fifteen," replied the captain.

"Do not make your situation known to any one except your crew or we will have a panic, and then all will be lost. Signal the *Lady Gay* to lean to: none will notice or understand the signal of distress. Get your crew and hands ready to move, I will manage the rest."

"Blow, Warder, blow," said the young Templar, speaking to his ensign, who stood near him, at the same time leaping upon the capstan. Every one was startled by a shrill blast from the Warder's trumpet. A hundred Templars' swords leaped from their scabbards at the blast.

"Attention, Sir Knights," shouted the young commander. "The next ceremony in the programme is for the Sir Knights, ladies and gentlemen on this boat, to make a visit to our friends on board the *Lady Gay*. As the steamers are rapidly approaching each other, and cannot be kept but a minute or two together, the movement must be a rapid one. You will form procession at once, and, as the boats come together, pass over the gangway under an arch of steel, to the lower deck of the *Lady Gay*. Forward, Sir Knights, to the gangway. Music in front. The band will play 'The Knights Templar Quick-step.'"

In obedience to these orders, the Knights formed a double line to the

gangway, facing around, with swords crossed above the heads of those forming the procession. In less than eight minutes the whole precious cargo of human life had passed from the Mississippi to the Lady Gay, even to the colored cook, except the two files of Templars, when the young commander ordered: "From the rear, right and left inward wheel, march," and filing inward, the Templars rapidly passed over the gangway to the Lady Gay, the young commander being the last to leave. One minute more and the Mississippi steamer sank to the bottom.

DEMANDING THE NEGATIVE.

Bro. A. T. C. Pierson, in his report on Correspondence to the Grand Lodge of Minnesota, tells the following story on the authority of the late Philip C. Tucker :

"An application had been made by a well-known and very popular young man. On the evening that the petition was to be acted upon, there was an unusual large attendance. 'The ballots were spread, and to the surprise of all his friends a negative appeared ; a second ballot was had, with a like result, but before the W. M. could declare it, several of the brethren had simultaneously risen, each declaring that there was either a mistake, or personal pique had operated, and demanded another ballot; the W. M. weakly allowed the remarks, and ordered a third ballot; at the words 'dark in the south,' brethren sprang to their feet declaring that it *must* be a personal pique; that the young man was well known, and his character above reproach; so brother after brother was allowed to make remarks, until the circle from which the negative must have come narrowed to but three or four; another ballot was demanded and conceded by the W. M.; the ballot was had, each of the friends of the applicant watching closely those who had not spoken. As the word 'dark' was again pronounced, a scene of confusion ensued very seldom witnessed in a Masonic lodge. Reasons were demanded, and even the W. M. giving way to the storm, requested of the brother who had been signaled as casting the negative, to give his reasons for so doing. The storm was hushed as an old brother, a physician, arose, and protesting against such a violation of the rights of a Mason, avowed that he did it; he had hoped and desired to exercise his rights unknown and unquestioned. As he resumed his seat, other than complimentary remarks were indulged in by the brethren. Finally the W. M. interposed, requesting of the brother, for the satisfaction of the lodge, to assign his reasons. Amid profound silence the old brother again arose, and after rebuking the brethren, for their un-Masonic course, said: "I had hoped to keep my reasons a perpetual secret, but you, brethren, and you W. M., will ever remember that you have, as it were, forced me to speak. I know this young man to be a libertine. I know that he has seduced a daughter of a member of this lodge; the father does not know it—he is your W. M.!"

THE Italian Freemasons have suppressed the interrogation usually addressed to neotypes, "What is your religion?" and now demand, "What are the duties of man to his country, to himself, and to his neighbour?"

GRAND MASTERS OF ENGLAND AND OF IRELAND.

The following roll is contributed to the London *Freemason*:—

THE "FIFTY-ONE GRAND MASTERS OF ENGLAND PRIOR TO 1717."

A. D.	
597.	Austin, the Monk.
680.	Rennet, Abbot of Wirral.
856.	St. Swithin.
872.	King Alfred.
900.	Atherd, Prince of Mercia.
928.	Athelstane.
957.	Dunstan, Archbishop of Canterbury.
1041.	Edward the Confessor.
1066.	Gondulph, Bishop of Rochester.
1100.	Henry I.
1135.	Gilbert de Clare, Marquis of Pembroke.
1155.	The Grand Master of The Templars.
1199.	Peter de Colechurch.
1216.	Peter de Rupibus, Bishop of Winchester.
1272.	Walter Giffard, Archbishop of York.
1307.	Walter Stapleton, Bishop of Exeter.
1327.	Edward III.
1357.	William à Wykeham, Bishop of Winchester.
1375.	Simon Langham, Abbot of Westminster.
1377.	William à Wykeham, again.
1400.	Thomas Fitz-Allen, Earl of Snrrey.
1423.	Henry Chicheley, Archbishop of Canterbury.
1443.	William Waynflet, Bishop of Winchester.
1471.	Richard Beauchamp, Bishop of Salisbury.
1500.	The Grand Master of the Order of St. John, Henry VII. Patron.
1502.	Henry VII.
1515.	Cardinal Wolsey.
1530.	Thomas Cromwell, Earl of Essex.
1549.	John Touchett, Lord Audley.
1549.	Edward Seymour, Duke of Somerset.
1552.	John Poynt, Bishop of Winchester.
1560.	Sir Thomas Sackville.
1567.	Sir Thomas Gresham, in the South.
1567.	Francis Russell, Earl of Bedford, in the North.
1580.	Charles Howard, Earl of Effingham.
1583.	George Hastings, Earl of Huntingdon.
1603.	King James I., Patron.
—	Inigo Jones, Grand Master.
1618.	William Herbert, Earl of Pembroke.
1625.	King Charles I.
1630.	Henry Danvers, Earl of Derby.
1633.	Thomas Howard, Earl of Arundel.
1635.	Francis Russell, Earl of Bedford.
1636.	Inigo Jones, again.
1643.	Henry Jermyn, Earl of St. Albans.
1666.	Thomas Savage, Earl of Rivers.
1674.	George Villiers, Duke of Buckingham.
1674.	Henry Bennett, Earl of Arlington.
1685.	Sir Christopher Wren.
1693.	Charles Lennox, Duke of Richmond.
—	Sir Christopher Wren, again.
1717.	Anthony Sayer, Esq.

Roll of the Grand Masters of the Freemasons of Ireland, with the dates of their installation.

(Many of these Brethren having been subsequently re-elected, the date of their *first* installation only is given.)

A. D.	
1174.	Richard, 2nd Earl of Pembroke (Strongbow), Lord Justice of Ireland.
1217.	Henry de Laundres, Archbishop of Dublin.
1230.	Hugh de Lacy, Earl of Ulster, Constable of Ireland.
1464.	Thomas, 8th Earl of Desmond, Lord Justice of Ireland.
1517.	Gerald, 9th Earl of Kildare, Lord-Deputy of Ireland.
1726.	Colonel the Hon. James O'Brien, M. P.
1729.	James, 4th Baron Kingston, also Grand Master of England.
1730.	Colonel William Maynard.
1732.	Nicholas, 5th Viscount Netterville.
1733.	Henry, 4th Viscount Kingsland.
1736.	Marcus, 1st Viscount Tyrone.
1738.	William, 3rd Viscount Mountjoy, subsequently 1st Earl of Blessington.
1740.	Arthur, 3rd Viscount Doneraile.
1741.	Charles, 2nd Baron Tallamore.
1743.	Thomas, 2nd Baron Southwell.
1744.	John, 3rd Viscount Allen.
1747.	Sir Marmaduke Wyville, 6th Baronet.
1749.	Robert, 1st Baron Kingsborough.
1753.	Hon. Thomas Southwell.
1757.	Brinsley, Lord Newtownbutler, subsequently 2nd Earl of Lanesborough.
1758.	Charles, 6th Earl of Drogheda, K. St. P.
1761.	Sir Edward King, Bart., subsequently 1st Earl of Kingston, and again G. M.
1764.	Thomas, 6th Earl of Westmeath, K. St. P.
1763.	Ford, 5th Earl of Cavan.
1771.	William, Marquis of Kildare (first time).
1777.	Garret, 1st Earl of Mornington, father of the Duke of Wellington.
1778.	William, 2nd Duke of Leinster, K. St. P., (second time), father of the present Grand Master.
1779.	Randal, 6th Earl of Antrim.
1782.	Richard, 2nd Earl of Mornington, K. G., K. St. P. subsequently, when Marquis Wellesley, Lord-Lieutenant of Ireland.
1783.	Robert, 1st Baron Muskerry.
1785.	Arthur, Viscount Kilwarlin, subsequently 2nd Marquis of Downshire.
1787.	Francis, 2nd Viscount Glerawly.
1789.	General Richard, 2nd Baron Donoughmore.
1813.	Augustus, 3rd Duke of Leinster, for the last 57 years the most esteemed and illustrious Grand Master.

THE witch-burning spirit of Puritanism is exhibited in the Presbyterian attack made upon Free Masonry in the Convention now sitting in Philadelphia. It is difficult to imagine the motive which actuated this gratuitous attack. Free Masonry inculcates all the Christian virtues, and it is impossible for a genuine Free Mason to be a bad citizen. The fundamental law of Masonry is the fundamental law of Christianity and civilization.

THE total strength of the Masonic Fraternity in the United States and British Provinces is said to be, as nearly correct as can be obtained 473,455.

The Last Lodge.

THE LAST LODGE.

A GERMAN MASONIC SONG.

(TRANSLATED BY BRO. J. ANKETELL.)

When the last of the stars dimly flashing,
 Sees old time to its end hasten on;
 When planets to ruin are dashing,
 And the sun's light is pallid and wan;
 Through the halls where the Masons are founding—
 Their Temple majestic and grand,
 Shall be heard that last cry loudly sounding;
 'Hasten brothers, the morn is at hand!'

East and West, North and South—thro' all nations
 The work at that call will have ceased,
 And the brethren, observing their stations,
 Shall look in calm faith to the East:
 Joining hands o'er the valleys and highlands,
 Where each stands in the land of his birth,
 Shall be seen o'er all continents and islands
 But *one lodge* on the face of the earth.

To the Master's stern voice loudly crying:
 'Have the Masons obeyed my commands?'
 Comes the voice of the Craftsmen replying:
 'Look with grace on the work of our hands.
 In our feeble and poor earthly fashion,
 We have sought to hew out the rough stone;
 Let the depth of eternal compassion
 For the faults of our labor atone.'

'What's the hour?' cries the voice of the Master.
 They answer: 'Low Twelve—but, behold,
 The rays of thy morning come faster;
 To our eyes all its glories unfold,
 At His nod see the veil rent asunder,
 And, while earth sinks to chaos and night,
 'Mid loud peals of the echoing thunder,
 Shall the brethren be brought to clear LIGHT.

Masonic Review,²

SHAKSPEARE.—Bro. Fogle, who reads nothing short of four centuries old, says he can prove that in Shakspear's time women were made masons as well as men. He proves it by this passage:—

"He and his lady both are at the lodge."

Fogle is hard to move off any position *he* takes.—*Evergreen*.

(The line is from "The Taming of the Shrew," and spoken by Grumio.—ED. CRAFTSMAN.)

CORRESPONDENCE.

To the Editors of the CRAFTSMAN.

BRETHREN,—Please receive my sincere thanks for your liberality in giving space to my rather lengthy "Review of the Schism," and likewise for the fraternal manner in which you express your dissent from my deductions. Differences of opinion will arise among men, and a calm discussion of the same between intelligent parties will seldom fail to produce a salutary effect, especially among brethren. In view of these facts, I trust you will allow me a few words of explanation.

You dispute the correctness of my deductions from Grand Master Simpson's and also from Grand Master Wilson's address: I hold that what either of them said regarding the Act of Confederation was, that it effected the status and position of the Grand Lodge of Canada; in fact Grand Master Wilson used the word "effect," and you, in the CRAFTSMAN January, 1868, declare that the Confederation scheme can in no way *affect* the territorial jurisdiction of the G. L. of Canada. Now if these are not two different views; if to say on the one hand, "*the effect which it must, to some extent, have,*" and on the other, "*it can in no way affect the same,*" are not two distinct and opposite opinions then I have yet to learn the meaning of effect and affect.

Regarding your next observation on the report of the Committee, allow me to explain that, although the words of the resolution, as you quote them, were before me at the time I wrote my article, but that I felt myself justified in giving the *interpretation* thereof as I and you, as well as all, received it from one of the members of that committee, namely from Grand Master Stevenson himself, who in his address to Grand Lodge, 1st Dec., 1869, distinctly assures us "*that the question discussed in Committee was simply this: a Dominion Grand Lodge, or a Grand Lodge for each of the Provinces.*" Now we all know that the minority of the committee voted for the organization of a Grand Lodge in each of the four Provinces. Does it then not follow as a parity of reason that the majority voted in favour of a Dominion Grand Lodge, whether distinctly expressed in their report or merely implied?

You join issue with me as to my assertion that it ever was admitted that Confederation extends the jurisdiction of our Grand Lodge; or that Grand Master Wilson ever conceded the right of any Grand Lodge to establish lodges within our jurisdiction. Are you really serious? Does not Grand Master Simpson say that so soon as the Confederation of the Provinces takes place, the Grand Lodge of Canada is necessarily placed in precisely the same position in regard to the sister Provinces as the Grand Lodges of England, Ireland and Scotland; and may at any time erect lodges in either of them. Can language be plainer than that? Does not he distinctly point out the extension of our jurisdiction through the Act of Confederation? If that power was possessed by the Grand Lodge of Canada from its birth, why does he use that language? And why did Grand Lodge approve of it? And did not Grand Master

Wilson say: "The Grand Lodge of Nova Scotia, recently established, was *like themselves*, now a Grand Lodge of Canada"? Can anything be like another without possessing the like powers and qualities? If the Grand Lodge of Nova Scotia is now a G. L. of Canada, like *our* G. L. of Canada, it follows as a natural consequence that the G. L. of Nova Scotia can establish lodges wherever the G. L. of Canada can do it.

You term "the right of appeal from the chair" my old hobby. Well, be it so, everyone has his hobby. You give one of Dr. Mackey's expressions regarding Grand Masters, and seem to think that that is in opposition to the ground which I take. Allow me to say that I think it is not, as that passage does not, nor can it have any reference to decisions of the Grand Master other than those while *presiding in* Grand Lodge; for if it were otherwise, if the Grand Master *outside* the Grand Lodge could do and act as he pleases without responsibility, then not only Dr. Mackey would have contradicted himself, but also older authorities would be contradicted. While *presiding in* Grand Lodge his ruling or decisions cannot be appealed against; and if you will read further on in Mackey you will find that the decisions he speaks of are those in the G. M.'s official position, like the Master in his lodge. Mackey, borrowing the language of a Committee of G. L. of New York, says:—"That no appeal lies from the G. M.'s decision, because he is, in his official position, required, like the Master in his lodge, to see that the Constitutions and Laws of Masonry are faithfully observed. He cannot do this if his opinion or decision may be instantly set aside by an appeal to that majority which is about to violate them." But what does Dr. Mackey say in regard to acts of the Grand Master *outside* of the Grand Lodge; the supremacy of the Grand Lodge over the Grand Master, and his responsibility to the Craft? I will quote a few passages.

Immediately preceding the one you quote you will find: "A Grand Master cannot revoke the warrant of a lodge, for this is the peculiar prerogative of the Grand Lodge; but he may suspend the operation of the warrant until the next communication of the Grand Lodge, *which body alone is competent to revise or approve of his action.*" Again: "The principles of equality and justice upon which the institution is founded, render it necessary that there should be a remedy for every injury done to, or injustice inflicted upon the humblest of its members; for in Masonry as in the municipal law it is held as a maxim, that *there is no wrong without a remedy.*" Again: "The Grand Master may suspend the work of a chartered lodge; from that suspension of work *there is of course an appeal to the Grand Lodge.*" Again: "The Grand Master cannot demand the delivery of the warrant into his custody." Again: "The Grand Master may suspend the Master from office until the next communication of the Grand Lodge, *when he will be subject to a trial.*" Again: "There is no higher body in Masonry than the Grand Lodge." Again: "The Grand Master is the officer and the organ of the Craft in general, and not of the Grand Lodge; to the Craft alone he can be said to have any rightful responsibility." Again: "It is not to be doubted that the Grand Master is *not an irresponsible officer.* If the Grand Master were not responsible to some *superior power* he alone would be the exception to that perfect adjustment of balances which pervades and directs the whole machinery of Masonic government." Again: "The Grand Lodge possesses the power of exercising *penal jurisdiction over the Grand Master.*"

I might quote some more, but think this sufficient to show the logic in my deductions; and that it will be generally acknowledged that when a brother or a lodge, having been suspended by the Grand Master, there lies an appeal to Grand Lodge against such a suspension, that such appeal is lawful and must be entertained.

Believe me to remain,
Yours fraternally,

PRESTON, 24th May, 1809.

OTTO KLOTZ.

OUR NEW BRUNSWICK LETTER.

ST. JOHN, N. B., May 18th, 1870.

Dear Craftsman:—

The news that the Grand Lodge of Maine has recognized the Quebec organization, has taken leading Masons here by surprise, and we are all anxiously awaiting the grounds upon which Maine bases her action. The prevailing feeling here is,—and I know that the very highest authority in the Province shares that feeling,—a hope that you will be able to arrange the difficulty between yourselves; but of the actual illegality of the Quebec proceedings, there are few doubters. If Quebec had the right to form a Grand Lodge, Ontario had the same right; and what, in the meantime, becomes of the Grand Lodge of Canada? That Grand Lodge is as much the Grand Lodge of Quebec as it is of Ontario. If the Ontario Masons had first moved, and established a Grand Lodge of Ontario, would the Grand Lodge of Canada become the Grand Lodge of Quebec? These are all points that affect the masonic mind here. We think that if our brethren in Quebec and Ontario desire to separate, they should be allowed to do so peacefully and amicably; and we trust that the Ontario Masons will be able to make that which is expedient harmonize with that which is right. Some of our leading Masons hope to attend your Grand Lodge in July, with the view of hearing the discussion upon this point. We all sympathize with the difficult and trying position in which Grand Master Stevenson has been placed by this affair.

Botsford Chapter was organized on the evening of the 16th, by Grand Superintendent Marshall, assisted by Past Principal D. R. Munro, First Principal John Mullin, and Principal James McNichol, jr. It is located at Moncton, a central situation, is under Canadian registry, and promises to be a flourishing Chapter. It is named after Bliss Botsford, Esq., the Speaker of the Legislative Assembly of this Province, who was chosen its First Principal. Twelve candidates took the degrees on the night of organization, the work being done chiefly by Comp. Munro, who acquitted himself very ably. The Companions at Moncton treated the St. John visitors with great courtesy, entertained them handsomely, and sent them home with a high idea of Moncton hospitality. The officers installed are:—Hon. Bliss Botsford, Principal Z.; John L. Harris, Principal H.; Dr. Amos H. Chandler, Principal J.; Rev. William N. Boyer, Chaplain; Christopher P. Harris, Treasurer; Henry T. Stevens, Scribe E.; Duncan S. Harper, Scribe N.; William J. Croasdale, Principal Sojourner; Irwin W. Binney, Senior Sojourner; Alfred E. Oulton, Junior Sojourner; Ebenezer Olive, Master of 3rd Veil; Chipman W. Smith, Master of 2nd Veil; William S. Torrie, Master of 1st Veil.

"Hibernia Lodge," which is one of our most flourishing city Lodges, free in its charities, and large-hearted in all that it does, lately presented its last Worshipful Master, W. Bro. John Johnston, with a handsome Tea Service—a very useful thing in the home of a newly married, or, indeed, any other couple; and it also gave to the Secretary, Bro. David S. Stewart, who does a good deal of work for which he will take no pay, a very handsome gold chain and seal—in both cases well deserved souveneirs of labors cheerfully performed.

The "Encampment of St. John" has, in connection with it, "Carleton Council of Knights of the East and West," the members of the one body being members of the other, and the degrees the Council work make up what is usually termed the Order of the Red Cross. It is in the hands of a "site" committee, who will report when they get sight of a proper site. In Carleton, which is just across the river from St. John, the Masons are building a splendid hall, and will have it ready to consecrate by Grand Lodge meeting, in September. There are, in the Grand Secretary's office, three applications for warrants for new Lodges, and others are 'talked' about. A brother, a sea-captain, who lately arrived here from Cuba, brought the warrant, jewels, and furniture of a Lodge, and has placed them in the hands of a distinguished member of the fraternity, for safe keeping. The police, or the authorities, as you will recollect, were raiding on the Masons, and hanging or garoting some of them, by way of example to probable candidates. The brethren of this Lodge, afraid of what might happen to them, secretly placed their valuables in the hands of this brother, and here they now are, and will remain until Cuba sees better and happier times.* A large photograph of the Grand Lodge of Canada, in masonic regalia, has been presented to our Grand Lodge by Bro. Bliss, of Ottawa, who is a Past Prov. Grand Chaplain of New Brunswick.

When the Knights meet as a Council, they usually have a "good time." At the regular meeting this month, forty of them sat down to a very elegant banquet, and enjoyed a couple of hours at the social board as thoroughly as men could. There were speeches by Past Commander Clinch, who is also a Past Grand Master of our Grand Lodge; by Frater Reed, who is the Mayor of our good city; by Frater W. H. A. Reaus, a veteran in Masonry, and the representative of our city in the Local House; by Past H. Commander John Willis, whose Masonic life is fast running on to half a century, by Frater G. F. Reaus, and by several other Knights. The season was one of rare enjoyment. The "Encampment" and the "Council" are presided over by Frater J. V. Ellis, the representative here of your Grand Lodge, and the body under his command is well drilled, well equipped, and in first-rate condition every way.

There is not a great deal of other news to send you, for the summer months are usually quiet. The matter of a Masonic Temple seems to be in abeyance just now, which is a matter for deep regret, as we want more hall accommodation. In "Carleton" Chapter, No. 47, S. R., Comp. James G. Forbes having resigned the office of Principal J. in consequence of his inability to attend to the duties, Comp. G. F. Reaus has been elected in his place.

The M. W. the Grand Master intends to visit New York on 8th June and participate in the ceremonial of laying the corner stone of the Hall and Asylum.

——* I do not mention names for obvious reasons.

OUR QUEBEC BRETHERN.

To the Editor of the "Craftsman":

SIR AND BROTHER,—In a controversy such as that now in course of publication with regard to the *status* of the so-called G. L. of Quebec, it will, I think, be conceded that, for the well being of the Craft, it is of the utmost moment that great caution be observed lest any just cause of offence, any want of fraternal courtesy, be promulgated by those advocating the views of either party.

Entertaining, as I do, a lively sense of the importance of this sentiment, it was not without a feeling of regret that I perused the letter recently addressed to you by P. D. D. G. M. Alex. Murray.

The R. W. Brother states that the address delivered by our M. W. G. M., on the 1st day of last December, was "*hurriedly* read before G. L."—the *italics* are mine. To my mind there was not the slightest appearance of "hurry": on the contrary, it was evidently the intention of the M. W. the G. M. to convey his sentiments in such a manner as might best reach the *understandings*, even more than the hearts, of his auditory. In criticising an elocutionary effort, the idiosyncrasies of the orator should never be ignored. The enunciation of the M. W. the G. M. is almost invariably rapid, though distinct; and I have no hesitation in affirming that, on the occasion referred to, it was not more rapid than usual, and that, if my memory is not treacherous, pauses were occasionally made where matters requiring particular consideration were introduced, for the purpose of enabling the members of G. L. to *digest*, however briefly, the intellectual food provided for them.

The letter then proceeds: "and" "the statement" is "immediately referred to a special committee, the majority of whom were *conveniently* selected for their well-known determination to support the G. M. *coute qui coute*"—the *italics* are again my own. Now, Sir, who named this one-sided, this bigoted committee?

On the morning of the day in the course of which the Emergent session was held, one of the first friends who hailed me was one whom to meet on any occasion, masonic or otherwise, is a source of unmingled gratification. After his first greeting, M. W. Bro. Wilson addressed me thus: 'Well, have you come to pour oil upon the troubled water?' 'Yes,' I replied, 'I have.' 'That's right!' he added. This was the eminent brother who nominated the prejudging committee, of which I had the honour to be a member.

Then, as to the working of this committee. "An innocent brother," we are told,—"not in the 'Ring,'—and who anticipated that at least some show of discussion would take place on such an important resolution, but who was astonished to find it declared carried almost as soon as announced, attempted very pertinently to elicit the authority for such an assumption, but was *pooh-poohed* down, and the committee persistently refused to hear his arguments, on a resolution which had been *carried*." Now, Sir, I fearlessly assert that if any brother failed to find an opportunity to speak to any resolution, no one was to blame but himself. Who was the chairman of the committee? The R. W. the D. G. M. Is he a man likely to attempt to smother full and free and fair discussion, or to permit such an attempt to be made? The emphatic reply to this question, by every one who knows him, will be, 'Far from it!' Some of the members of the committee, I recollect thinking, were allowed to be *too prolix*, *too discursive*, in the enunciation

of the opinions they submitted. This does not look as though any resolution was "carried almost as soon as announced."

For my own part, I left home with my mind perfectly unbiassed, entertaining not the remotest intention of sustaining the action of the M. W. the G. M. "*coute qui coute.*" On the contrary, I cherished the hope of being able to vote for the permitted secession of the Quebec Brethren, and to wish them God-speed. In partial testimony of this, I addressed the committee, without being "pooh-poohed," on the question of the legality of the schism, and referred to the co-existence in the 16th century, in harmony, of two Grand Lodges in England; and endeavoured to substantiate an analogy between the position of the Masons of the South of England, in those days, and that occupied by the Masons of Quebec at the present time. From the evidence adduced, however, I was, although not without reluctance, subsequently constrained fully to concur in the action of the M. W. the G. M.

Were I actuated by the feelings of an intemperate or unscrupulous partizan, I might be tempted to rejoice at the terms in which R. W. Bro. Murray's letter is couched, inasmuch as I should regard them as exceedingly damaging to the cause he advocates. As, however, my anxious wish is that some amicable compromise may be arrived at during our ensuing convention, I cannot refrain from an expression of regret at the *animus* manifested in the communication in question.

I am, Sir and Brother,

Yours fraternally,

VINCENT CLEMENTI, B.A., P.G.C.

NORTH DOWNS, May 21st, 1870.

FOREIGN MEMORANDUM.

THE late Bro. Henri de Bourbon was but a recent member of the Masonic fraternity, having been initiated in April, 1868, in Lodge Henri IV.

IN Roumania, since 1865, masonic lodges have been formed in Bucharest, Bralin, Jessy, Waslin, Bottoschaw, Tokschain, and Ismail.—They are under the jurisdiction of the Grand Orient of France.

MASONRY in Spain is now making progress. The Grand Orient of France has established a lodge at Cartagena, Los Hijos de Hiram—Sons of Hiram.

ARAB LODGES.—The Grand Orient of France has authorized Le Liban Lodge, at Beyrout, to work in Arabic, but it has to keep its minutes both in French and Arabic.

BRO. SMIT KRUISINGA, editor of the *Macconik Weekblad* of Holland, has offered a prize of fifty florins to the author of the best "Guide for those who desire to become Freemasons.

A monumental memorial has been inaugurated at Utrecht over the grave of Bro. Van Lennep. A great number of the fraternity attended the touching ceremony, at which the King of Holland was represented by one of his aides-de-camp.

GENERAL MELLINET has been re-elected Grand Master of the Masonic Order in France by 160 votes. Carnot, formerly a Republican Deputy to the Corps Legislatif, was also a candidate, and received 125 votes.

The latest despatch informed us that the General has declined the throne, and that Bafard Laribiere has been elected.

OUR SISTER GRAND LODGES.

THE GRAND LODGE OF NEW YORK.

The regular Annual Communication of this Grand Body was opened in the city of New York, on the 7th inst. The report of the Committee on Foreign Correspondence was presented, and refers to the formation of the so-called Grand Lodge of Quebec. It reviews with great clearness the position, and after showing that there were only seventeen Lodges in good standing, or less than half of those in the Province, represented, it goes on to say: "Without going any further, we are forced to admit that this fact invalidates the whole proceeding, and that the so-called Grand Lodge of Quebec has no shadow of legality in its formation, and can not be recognized as a just and duly organized Grand Lodge, less than a majority of the Lodges to be affected by its institution having taken part in its formation.

We prefer to leave the subject here and waive all discussion of co-relative matters, seeing that the main point is thus summarily disposed of by the joint representations of the two parties.

We respectfully recommend, therefore, that our relations with the Grand Lodge of Canada remain as heretofore, and that further consideration of the claim of the so-called Grand Lodge of Quebec to recognition be postponed."

The corner stone of the Masonic Hall, corner of Twenty-third street and Sixth Avenue, was laid on the 8th June with appropriate masonic ceremonies, the various Lodges throughout the city and State being represented, and large delegations being present from sister cities. The procession of Lodges was a very long one, and numbered in its ranks one hundred and thirty-nine Lodges, besides the members of the Grand Lodge, making in all probably over ten thousand of the craftsmen in line.

At about 9:30 a. m. the movement began, the line passing the Grand Lodge in review at the corner of Twenty-third street and Madison avenue, and after passing over an extended line of march, the head of the column arrived at the site of the hall at 12:25 p. m. Here the whole site had been boarded over and two platforms erected; one on the east for the accommodation of the Grand Lodge, and another at the north for the two musical Lodges—St. Cecile, of New York, and Mozart, of Philadelphia. A representation of a Lodge-room had been railed off in the centre, with a chair at the west and south for the Senior and Junior Wardens. Immediately on arrival, the Grand Lodge took their places in the East, the musicians occupied their platform, and the craftsmen crowded round, a dense mass, extending over to the opposite sidewalks. All attempt at display had been forbidden, and there were neither banners nor regalia, the craftsmen being simply distinguished by their white gloves and aprons, with a small badge, bearing the number of their Lodge, on their breasts. The officers wore only the jewels of their respective offices. The ceremonies were commenced with prayer by R. W. and Rev. R. L. Schoonmaker, one of the Grand Chaplains, after which an anthem was sung by St. Cecile Lodge. The Deputy Grand Master then announced to the Grand Master the progress of the work thus far, and introduced the chairman of the Committee of Arrangements, who reported to the Grand Master that all things were now in readiness for the laying of the stone, and Grand Chaplain John G. Webster pronounced an invocation. Mozart Lodge, of Philadelphia, then sung the second anthem.

By direction of the Grand Master, the Grand Secretary then read a list of the articles to be placed in the stone, and they were securely deposited in a metallic box prepared for the purpose by the Grand Treasurer. They comprise the usual collection of literary and numismatic souvenirs of the day.

A grand silver plate was placed on top of this box, bearing an elaborate inscription. On one side the names of the officers of the Grand Lodge, and on the other a statement of the purpose for which the hall was intended, and a record that on the 8th of June, 1870, U. S. Grant was President of the United States, John T. Hoffman Governor of the State of New York, and A. Oakley Hill, a Mayor of the City of New York.

During the singing of another anthem, the stone was lowered into position, and by direction of the Grand Master, masonically examined by the Deputy Grand Master, the Senior and Junior Wardens, who reported that by the "square," the "level," and the "plumb" the stone was in position to be laid, and that the craftsmen had performed their duty.

The Grand Master then proceeded to lay the cement on the stone with a trowel, and declared the stone laid according to the usages of the craft. The "corn," "wine" and "oil" were then placed upon the stone by the proper officers.

The Grand Master then instructed the architect, Mr. N. Le Brun; that the stone was properly laid, and that he could proceed with his labors. Proclamation was then made by the Grand Marshall in the "West," the "South," and the "East" that the corner-stone had been laid according to ancient usage, after which an eloquent and appropriate oration was delivered by Bro. the Rev. E. S. Porter. At the conclusion of the oration, the concluding ode was sung, and the craft were dismissed to their several lodge rooms with the benediction.

GRAND LODGE OF OHIO.

The sixteenth annual communication of the M. W. Grand Lodge of Ohio was opened at Cleveland, on Tuesday, October 19th, 1869, 252 Lodges being represented.

M. W. Bro. Howard Matthews, Grand Master, delivered a lengthy and interesting address, from which we learn that in the past year dispensations had been issued for the formation of fourteen new Lodges, and applications made for five others, which had not been yet acted on. Warsaw Lodge, No. 255, had been in the habit of conferring degrees on the Sabbath day, ascertaining which, the G. M. had promptly arrested its charter, "recognizing the principle that Masons, to be consistent with their teachings, as found in the Great Light, should remember the Sabbath day to keep it holy." Of the W. M. of Wellsville Lodge, No. 180, who had taken offence in consequence of the failure of certain charges brought by him against a brother, and refused to attend or act in consequence, the G. M. says:

"I remonstrated with him as to his course, and pointed him to the obligations he had assumed at his installation, which was now being violated to the detriment of the Lodge; but all to no avail. Finding that he was inexorable, I suspended his functions as Master of the Lodge, and ordered the Senior Warden to take charge. Masters of Lodges should understand that at their installation, they assume obligations *which they cannot forego*, and certain duties which must be discharged—and failing in these they render themselves liable to discipline. I trust and believe that the example thus made will be valuable for future reference."

Sharonville Lodge, No. 204, and Montgomery Lodge, No. 94, had

been suspended for meeting in the same rooms with another secret society. Premises of their own having, however, been subsequently obtained, the charters were restored, and both Lodges reported as being at the time in a very flourishing condition. The erection of a home, under the patronage of G. L., is suggested,—a dollar tax upon each member of the jurisdiction (containing some 30,000) promising to raise a sufficient fund in a very few years. In conclusion, Bro. Matthews announced his desire of resigning his post in the Grand East, to which he had been twice elected.

It was resolved that the next meeting of Grand Lodge should be held at Springfield, on the third Tuesday of October, 1870.

The receipts from all sources for the year were \$26,177.51, and the disbursements \$13,736—leaving a balance in the treasury of \$12,441.15. A proposition to appropriate \$5,000 of this surplus towards a Widows' and Orphans' Fund was, however, negatived, it being ascertained that the income of G. L. was steadily diminishing, while its expenses were rapidly increasing. The following resolution was then passed:

Resolved, That the M. W. Grand Master be requested to solicit donations and contributions from every Lodge under this jurisdiction for a Widows' and Orphans' Fund.

The following very important resolution was also adopted:

WHEREAS, This Grand Lodge is disposed to do justice to all men, without regard to color, race, or religion; therefore

Resolved, That the resolution adopted by this Grand Lodge in 1827, and which is as follows: "*Resolved*, That in the opinion of this Grand Lodge, it would be inexpedient, and tend to ruin the present harmony of the Fraternity, to admit any persons of color, so-called, into the Fraternity of Free and Accepted Masons, within the jurisdiction of this Grand Lodge," be and the same is hereby rescinded.

M. W. Bro. Alexander H. Newcomb was elected Grand Master, and R. W. Bro. John D. Caldwell re-elected Grand Secretary.

GRAND LODGE OF INDIANA.

The Grand Lodge of the State of Indiana, held its annual communication at Indianapolis, commencing on Tuesday, the 24th ultimo, and continued in session three days.

The M. W. Bro. Martin H. Rice, Grand Master, and a very full representation of Grand Officers, Past Grand Officers, and about 375 Representatives from subordinate Lodges, were present.

The address of the Grand Master is full of interesting matter, chiefly local. Amongst other things, he acknowledges the proceedings of thirty-eight sister Grand Bodies, including those of Canada. He briefly alludes to the proceedings of a convention held at Montreal, in the Province of Quebec, and the formation of a Grand Lodge there; and informs Grand Lodge that the papers have been referred to the proper committee.

The committee on Foreign Correspondence submitted a report, in which they review the political history of Canada from the year 1840 to 1867; the history of the formation of the Grand Lodge of Canada in 1855; and the circumstances of the formation of the Grand Lodge of Quebec: and submit the following resolution, which was unanimously adopted:—

"*Resolved*, That the consideration of the prayer of the Grand Lodge of Quebec for recognition, be postponed until the next Annual Communication of this Grand Lodge."

During the afternoon session, a committee on Visiting Brethren, which had been previously appointed, returned to the hall, escorting the Deputy Grand Master of Canada, R. W. Bro. James Seymour, who was introduced to the M. W. Grand Master by M. W. Bro. W. Hacker.

The M. W. Grand Master said—as we learn from the *Masonic Home Advocate*:—"R. W. Brother: It affords me much pleasure to have the honor of introducing you to the Grand Lodge of Indiana. Although previously unacquainted, you come among us not as a stranger, for your masonic reputation has preceded you, and with the honors bestowed upon you at home we are not unfamiliar. We recognize the honor conferred upon us by your presence here, and hope that a remembrance of your visit to this Grand Lodge may ever awaken in your breast pleasant recollections. I most cordially welcome you among us, and now invite you to a seat in the East."

R. W. Bro. Seymour, before taking his seat, responded in very appropriate terms, returning thanks for the kind reception extended to him, and hoped that the fraternal feeling now existing between the Grand Lodges of Indiana and Canada, might never be severed.

GRAND LODGE OF MASSACHUSETTS.

The annual communication of the M. W. Grand Lodge of Massachusetts was held at Masonic Temple, Boston, on Wednesday, December 8, 1869. M. W. Bro. William Sewall Gardner (by a unanimous vote of 392) was re-elected Grand Master, and R. W. Bro. Solon Thornton re-elected Recording Secretary.

On the 28th December, the Feast of St. John the Evangelist, a stated communication was held in same place. From the M. W. the Grand Master's address, on which occasion we learn that during the past year 1960 Lodge Diplomas, and 57 Past Master Diplomas, had been signed and transmitted. Dispensations for 11 new Lodges, including one (Aconcagua Lodge) at Valparaiso, Chili, had been issued. Hiram Lodge, of Copiapo, Chili, had been removed, at request of its members, to the Port of Caldera, in the same republic. We make the following extract from the address, upon a point of jurisprudence:

"I have been requested to present for your consideration and determination the following decision:

If a candidate is accepted by a clear ballot, and a brother afterwards objects to his advancement, what course is to be pursued?

I have decided that, if the candidate was regularly accepted by a clear ballot, in a Lodge where notices were sent to the members with the name of the candidate upon the notices, or in a Lodge where no notices are sent, but where the ballot was at a regular meeting, that no new ballot can be had.

That if a brother objects, the W. Master has the right to refuse to confer the degrees.

If the Master does not so decide, it is his duty—under Section 7, Article 3, Part 4 of our Constitution, which provides that 'Every member of a subordinate Lodge may object to the initiation, passing or raising, of a candidate at any time before the degree is conferred; and it shall be the duty of the Lodge to investigate such objections before proceeding with the candidate.'—to appoint a committee to consider the objections, and to report thereon to the Lodge, and that the Lodge is to decide by a majority vote of the sufficiency of the objections. That the ballot once fairly and regularly taken, by which the candidate is accepted, cannot be repeated, unless the Lodge, by vote, decide so to do.

Such I understand to have been the rule practically adopted by this Grand Lodge."

The M. W. Grand Master then goes on to remark that the day was the centennial anniversary of the Massachusetts Grand Lodge, of the formation of which he gives a highly interesting narrative, which we regret that a want of space forbids us from re-producing.

We have also received the report of the communication of the M. W. the Grand Lodges of Michigan and North Carolina, a review of which is precluded this month by want of space.

NOVA SCOTIA.

The following are the officers of Lodges subordinate to the Grand Lodge of Nova Scotia:

SAINT ANDREW LODGE, No. 1, HALIFAX.—Bros James Montgomery, W M; A H Woodill, S W; R C Hamilton, J W; John Woodill, Treas; N. S. Herbert, Sec'y; James Dempster, S D; John Bordwell, J D; Edw'd Davy, Marshal; John M. Taylor, Tyler; Thos Lounds, P M, Jno Scott, P M, Stewards.

VIRGIN LODGE, No. 3, HALIFAX.—Bros Mowbray, W M; Starr, S W; Woods, J W; Bolman, S D; Mer, J D; Phi Twinning, Treas; Daking, Sec'y; G R Taylor, I G; Jennett and Gorham, Stewards; Jno M Taylor, Tyler.

ALBION LODGE, No. 5, NEW GLASGOW.—Bros Hugh I Cameron, W M; Blair McKay, S W; John A Ross, J W; Robert Walker, Sec'y; Alex Fraser Downie, Treas; Alex F Fraser, S D; Finly Mc Kercher, J D; Daniel McLean, William F. McKenzie, Stewards; Thomas Fraser, I G; Stephen Peters, Tyler.

ROYAL SUSSEX LODGE, No 6, HALIFAX.—Bros James McLearn, W M; Horatio B. Sellon, S W; Charles W Smyth, J W; William Holloway, P M, Treas; George Gordon, P M, Sec'y; Zebina S Hall, S D; James M Mumford, J D; William Berry, I G; Charles H Hepworth, Augustus Ridgeway, Stewards; John M Taylor, Tyler.

ST. ANDREW'S LODGE, No. 7, SYDNEY, C. B.—Bros Marcus Dodd, W M; Newton J Mackay, S W; Hugh McLeod, J W; Henry Lecras, Treas; Robert J Ingraham, Sec'y; Murray Dodd, S D; David Matheson, J D; James Anderson, John Lorway, Stewards; Francis T Carman, I G; James Williams, Tyler.

ACACIA LODGE, No. 8, AMHERST.—Bros John White, W M; David Douglas, S W; Dawson Hayward, J W; George Dimock, Treas; George Derry, Sec'y; Angus McLeod, S D; John Roach, J D; Lucius Dickson, I G; J T C Cove, Tyler; David Spence, Chaplain; Joseph Moore, Alex Wilson, Stewards.

ZETLAND LODGE, No. 9, LIVERPOOL.—Bros Henry W Smith, W M; David Buchanan, S W; Richard McKay, J W; C E D Snow, Treas; W McG Scott, Sec'y; Charles Ritchie, S D; John M Dunlop, J D; Charles J Wright and Zenas Christopher, Stewards; Thomas Fraser, Marshall or Guard; H C Holmes, Tyler.

BURNS LODGE, No. 10, HALIFAX.—W Bro Alexander Waddell, W M; Bros Wm A Garrison, S W; Wm M Cameron, J W; Jas Fortune, Treas; Wm Taylor, Sec'y; Isaac Melvin, S D; Saul Mosher, J D; John Overy, Marshal; Jno M Taylor, Tyler.

HIRAM LODGE, No. 12, YARMOUTH.—Bros George G Sanderson, W M; Clarence Christie, S W; Alfred S Hood, J W; William B Townsend, P M, Treas; A W Homer, Sec'y; Rev Joseph Saunders, Chaplain; J Wentworth Bingay, S D; N J B Tooker, J D; James Huntington, William W Reed, Stewards; Chas J B Tooker, Marshal; Benj B Smith, Tyler.

ACADIA LODGE, No. 13, PUGWASH.—Bros Thomas Webster, W M; Joseph Clark, M D, S W; Henry Webster, J W; Hibbert C Black, Treas; Donald McCauley, Sec'y; Robert Smith, S D; William N Seamen, J D; James W Chisholm, Hiram Hewston, Marshals; John C Warner; Tyler.

ACADIA LODGE, No. 14, HALIFAX.—Bros Joseph Conway Brown, W M; John Sutherland, S W; Douglas McLeod, J W; James C Robertson, Treas; James G. Smith, Sec'y; John W Rhuband, S D; Charles Cochran, J D; Thomas McDonald, Marshal; Samuel Snow, Thomas Nicholson, Stewards; John McKenzie, Tyler.

ATHOLE LODGE, No. 15, HALIFAX.—Bros Duncan McDougall, W M; Robert Fraser, S W; J E M Taylor, J W; G J Fluck, Treas.; W S Macdonald, P M, Sec'y; Thomas Mitchell, S D; Solomon Walters, J D; Jeremiah Barnstead, Marshal; W C Sarre, A J Rockwell, Stewards; John M Taylor, Tyler.

KEITH LODGE, No 16, HILLSBOROUGH.—Bros Jno. C Dunn, W M; Jno Benson, S W; Edmund Walsh, J W; E G Miller Sec'y; Alpheus Marshall, Treas.; C H Dunn, S D; James Purdy, J D; Wm McFaden, Tyler; Moses Rice, Circuo Purdy, Stewards; Jno W Turnbull, Marshall or Inner Guard; Rev George D Cox, Chaplain.

KEITH LODGE, No. 17, HALIFAX.—Bros Daniel McDonald, W M; J B Norton, S W; I T Wood, J W; E L Colman, Treas; G N McMann, Sec'y; Sylvester Nichols, S D; D Hayell, J D; I W Watt, Marshal; Ed Smith, J Kearney, Stewards; J M Taylor, Tyler.

UNION LODGE, No. 18, HALIFAX.—Bros Jno R Thomas, W M; Jno B Barrow, P M; P E McKerrrow, S W; S F Roan, J W; Chas F Biddle, Treas; Wm B Thomas, Sec'y; W H Thomas, S D; Joseph Thomas, J D; James Jackson P Bushinpin, Stewards; J M Taylor, Tyler.

SCOTIA LODGE, No. 22, HALIFAX.—Bros C F Vose, W M; J Lawlor, S W; S C Jordan, J W; Henry Marshall, P M, Treas; Archibald S Sutherland, Sec'y; Jas B Ditmas, S D; Arthur Fordham, J D; John Maine, Marshal; S G McElvaine, A Robertson, Stewards; J M Taylor, Tyler.

KEITH LODGE, No. 23, ALBION MINES.—Bros James Hudson, W M; James W Fraser, P M; Alexander McKay, S W; John McQuarrie, J W; John Carr, Treas; Jas Mitchell, Sec'y; Charles Partridge, S D; Charles Dickson, J D; William McKenzie I G; James R Corbett, John I Fraser, Stewards; Alexander McDonald, Tyler.

WELSFORD LODGE, No. 26, WINDSOR.—Bros Rev A W Nicolson, W M; Fraser W Dakin, S W; W W Rickard, J W; George Sterling, Treas; Chas W Payzant, Sec'y; Con W Dimock, S D; R M Sterling, J D; W Stephens, Marshal; Louis Zapernick, John Edwards, Stewards; Charles Stockall, Tyler.

SCOTIA LODGE, No. 28, CANNING.—Bros H A Borden, W M; Dr F W Borden, S W; R A Jamison, J W; E Clarke, S D; Gibbs Cox, J D; J H Pineo, I G; Dr H Shaw, I H Palmeter, Stewards; D M Dickie, Treas; F Eaton, Jr., Sec'y; J W Sharp, Tyler.

ANNAPOLIS ROYAL LODGE, No. 33, ANNAPOLIS.—Bros. Robt Wylie, W M; Dav Inglis, P M; Richardson Harris, S W; Aug Robinson, J W; Joseph Foster, Treas; John Tobias, Sec'y; Sam'l Hall, S D; R L Hardwick, J D; E C Cowling S S; Geo Wells, J S; Robt Hopkins, I G; W Hawke, Tyler.

QUEENS LODGE, No. 34, SHERBROOKE.—Bros John A Steward, W M; R W McDonald, S W; Donald Murdock, J W; Zebah Hewitt, Treas; Edward Williams, Sec'y; Jas A Fraser, S D; Jas Tate, J D; Chas McIntosh, John Cameron, Stewards; R T H Wier, Tyler; Rev C B Pitblado, Chaplain; John McMillan, M D, Librarian; John Braydan, Assistant Librarian.

SAINT MARK LODGE, No. 35, BADDECK, C. B.—Bros David Dunlop, W M; Archibald I Zidston, S W; Philip McDonald, J W; S C Peart, S D; D J McLeod, J D; Donald McRae, Sec'y; Robert Emsly, Treas; H J McKay, Tyler; Murdock McKenzie, B E Freeman, Stewards.

THISTLE LODGE, No. 36, COW BAY, C. B.—Bros. Henry Kirkwood, W M; Duncan McKenzie, S W; Andrew Anderson, Jr, J W; John A McKenzie, Treas; Nathan Martell, Sec'y; Wm Campbell, S D; Sam'l A Spencer, J D; James Clyde, Thomas Millar, Stewards; Andrew Anderson, Sr, Marshal; Don'd McKinnon, I G; George Campbell, Tyler.

TRURO LODGE, No. 37, HALIFAX.—Bros David H Muir, M D, W M; Rev W T Wilkins, S W; John Yuill, J W; James A Leaman, Treas; John K Andrews, Sec'y; Rev Robt Hare, Chaplain; James L Sutherland, S D; John Ronayne, J D; Charles N Cock, Thomas McKay, Stewards; Robert Steward, I G; William Smith, Tyler.

THE LODGE OF SAINT MARK, No. 38, HALIFAX.—Bros T A Cossmann, W M; E W Howell, S W; W F Chase, J W; George T Smithers, P M, Treas.; W S Macdonald, Sec'y; J H Ferris, S D; W A M Leod, J D; Thomas Forhen, Marshall; T A Liebman, J W Howell, Stewards; John M Taylor, Tyler

ROTHSAY LODGE, No. 41, BRIDGETOWN.—Bro Frederick Leavitt, W M; Alexander Easson, S W; Samuel K Morse, J W; Benjamin Staratt, Sec'y; Rev H Pryor Almon, Treas; John Cox, S D; W McLellan, J D; William E Miller, I G; Daniel Palfrey, Tyler; Ingram B Gidney, S Steward; Malcolm C Bent, J Steward.

EUREKA LODGE, No. 42, SHEET HARBOR.—M McFarlane, W M; David Fraser, S W; D W Archibald, J W; William Hall, Treas; John Tupper, Sec'y; John M Fall, S D; J A Baker, J D; Hugh Lindsay, John Gault, Stewards; Arch'd Hall, Tyler.

TRURO LODGE, No. 43, TRURO.—William Blair, W M; George Campbell, S W; John J Dickson, J W; Geo P Nelson, Treas; Chas E Perry, Sec'y; H. T. Laurence, S D; Stephen F Archibald, J D; Jas Mc D Pitblado, Donald Fraser, Stewards; Jas W Miller, Tyler; L H Verge, Marshal; Jas K Blair, Chaplain; A C Page, L J Crow, P M's.

POYNTE LODGE, No. 44, HANTSFOOT.—W J Flum, W M; J W Lawrence, S W; J M Toye, J W; W E Bligh, Treas; J B Black, P M, Sec'y; J C Burton, S D; John Graham, J D; John Andrews, J N Layton, Stewards; Geo S Cutten, Marshal; G. J. Barker, Tyler.

SOLOMON LODGE, No. 46, PORT HAWKSBURY.—Bros J W Ingraham, W M; Angus Grant, S W; Levi Hart, J W; C F Jost, Treas; Peter Grant, Sec'y; A H Sutherland, S D; A V Heughen, J D; Thos Heughen, I G.

WIDOW'S SON LODGE, No. 48, RIVER PHILIP.—Bros William Oxley, W M; J W Core, M D, S W; Rich'd L Black, J W; Thomas H Patton, Treas; Otis B Davidson, Sec'y; John C Phillips, M D, S D; John C Mickle, J D; John Powers, I G; John Robb, S S; George Baxter, J S; Henry A Johnson, Tyler.

ORIENT LODGE, No. 49, RICHMOND.—Bros Daniel Ward, W M; Edward S Allen, S W; J T Clarke, J W; W M Dimock, Treas; David Pottinger, Sec'y; George Cleland, S D; Owen Jones, J D; Wm Hayden, Marshall; Wm McKay, John Rhind, Stewards; Wm Gray, Tyler.

WESTERN STAR LODGE, No. 50, WESTVILLE.—Bros William Lorimer, W M; James Paterson, S W; William Henderson, J W; Jas Roy, Treas; Thomas Johnston, Sec'y; Alexander Lorimer, S D; Jas Whyte, J D; John Wilson, John Duff, Stewards; William Murkland, Marshal; Robert Whyte, Tyler.

EASTERN STAR LODGE, No. 51, DARTMOUTH.—John R Glendinning, W M; John Fuller, S W; H J Horn, J W; J W Graham, Treas; J Hollies, Sec'y; Wm Pearce, S D; G N Roome, J D; J A Bayers, Marshall; J White, J C Rogers, Stewards; Alex. Marks, Tyler.

The following Lodges have not been heard from :—

No. 2, Saint John, Halifax; No. 4, Unity, Lunenburg; No. 11, New Caledonia, Pictou; No. 19, Royal Albert, Sydney, C. B.; No. 20, Saint George, Wolfville; No. 21, Davies, Wilmot; No. 24, Concord, Barrington; No. 25, Westport, Westport; No. 27, Widow's Friend, Weymouth; No. 29, Prince of Wales, Milton; No. 30, Albert, Shelburne; No. 31, Scotia, Yarmouth; No. 32, Eldorado Wine Harbor; No. 39, Acacia, Bridgewater; No. 40, Ophir, Tangier; No. 45, Tyrian Youth, Little Glace Bay; No. 47, Philadelphia, Barrington; No. 52, Harmony, Aylesford.

THE M. W. the Grand Lodge of Nova Scotia meets on the 24th of this month, the Festival of St. John the Baptist.

In our next number, we purpose presenting a portrait, and biographical sketch of M. W. Bro. the Hon. Alexander Keith, Grand Master of Nova Scotia.

CAPITULAR MASONRY.

NOVA SCOTIA.

ST. ANDREW'S CHAPTER, No. 2, HALIFAX.—The following officers were installed at the last Annual Convocation :—

M. E. Comp. S. R. Sircom, High Priest, re-elected; E. Comp. David Pottinger, King, re-elected; R. E. Comp. W. S. Macdonald, Scribe; V. Comp. Robert Fraser, Captain of the Host, re-elected; Comps. W. F. Chase, Principal Sojourner, re-elected; James Montgomery, Royal Arch Captain; C. F. Vose, Grand Master, 1st Veil; J. McGuyre, Grand Master, 2nd Veil; — Ditmars, Grand Master, 3rd Veil; S. C. Jordan Treas.; T. A. Cossman, Secretary; J. M. Taylor, Janitor, re-elected.

UNION ROYAL ARCH CHAPTER, No. 1.—Officers Installed, May 11th, 1870: M. E. Comp. Wm. A. Hesson, H. P.; E. Comps. Wm. McDonald, K.; James Gossip, Scribe; Comps. Geo. T. Smithen, C.H.; Douglas McLeod, P.S.; W. G. Blyth, R. A. C.; James Martin, 3rd Veil; James Dempster, 2nd Veil; Jas. Ball Donaldson, 1st Veil; Wm. Dakin, Secretary; Henry Hesslein, Treasurer; J. M. Taylor, Janitor.

This Chapter has been working since 1797.

HIRAM CHAPTER, No. 3, WINDSOR.—The Officers for the years 1870-71 are M.E. Comp. Rev. A. W. Nicolson, H. P.; E. Comps. Fraser W. Dakin, K.; Con. W. Dimock, S.; Comps. R. M. Sterling, C. H.; W. W. Rickards, P.S.; George Sterling, Treasurer; Chas. W. Payzant, Secretary; H. W. Dimock, R.A.C.; J. B. Black, 3rd Veil; Edward Elms, 2nd Veil; K. Sutherland, 1st Veil; C. Stockall, Janitor.

KNIGHTS TEMPLAR.

NOVA SCOTIA ENCAMPMENT, K. T.—Sir Kt. E. Croker King, E. C.; Sir Kt. C. E. Leckie, 1st C.; Sir Kt. S. R. Sircom, 2nd C.; Sir Kt. G. T. Smithers, Prelate; Sir Kt. James Montgomery, Expert; Sir Kt. W. Tracey, C. of L.; J. M. Taylor, Sentinel.

NEW YORK.

The Seventy-third Annual Convocation of the GRAND CHAPTER OF ROYAL ARCH MASONS OF THE STATE OF NEW YORK, convened at Masonic Hall, in the City of Albany, commenced on Tuesday, February 1st, A. I. 2400, A. D. 1870, 154 Subordinate Chapters being represented.

From the Address of the Grand High Priest, M. E. Comp. John W. Simons, we learn that during the past year dispensations had been issued for the formation of 12 new Chapters, and from the report of the Grand Secretary, that the registered membership had increased in the same period from 13,373 to 14,401.

The Address of the G. H. P. also contains the following recommendation:—

“I have received during the year from the Grand Chapters of Tennessee and Maryland, propositions for the interchange of representatives. The system has never prevailed among Grand Chapters, although it has been long and beneficially in use among Grand Lodges. Practically it amounts to a strengthening of the bonds of fellowship, and the expression of mutual esteem for and good will toward each other. It therefore seems to me worthy of approbation and adoption, and I trust you will give your approval and authorize the appointment of representatives near all Grand Chapters desiring to enter into such an arrangement.”

M. E. Comp. J. W. Simmons, R. E. Companions David F. Day and Christopher G. Fox were re-elected Grand High Priest, Grand Scribe, and Grand Secretary, respectively.

NEW BRUNSWICK.

We have received from an occasional correspondent a very full report of the organization of Botsford Chapter, Moncton, N. B., for which we desire to return our best thanks, but which, having been anticipated in its main facts by our regular New Brunswick correspondent, we are reluctantly induced, through considerations of limited space, to omit presenting here.

PRESENTATIONS.

MASONIC presentation seems to be “all the rage” now, so says the *Citizen*.

At the last annual meeting of Virgin Lodge, R. N. S., for the installation of officers, at the request of the P. M. of the lodge, the Rev. Bro. Avery, of Aylesford, presented on behalf of the members a handsome jewel to P. M. James Gossip, accompanying the presentation with a neat and eloquent address, to which Bro. Gossip made a suitable reply. The jewel is a handsome specimen of workmanship.—*Halifax Citizen*.

THE members of Burns Lodge, No. 10, R. N. S., recently presented their Worshipful Brother, David Pottinger, I. P. M., with a handsome Past Master's Jewel. The W. M. being unavoidably absent Bro. Wm. Taylor presented the jewel, accompanying the same with an eloquent address, to which W. Bro. Pottinger made a feeling and fitting reply.—*Ib.*

THE members of Rothsay Lodge, No. 41, R. N. S., have presented Past Master the Rev. Henry Pryor Almon, on the occasion of his vacating the chair, with a handsome Past Master's Jewel, and an affectionate and highly complimentary address, to which the worthy recipient made a touching and appropriate reply.

ON Wednesday evening, 11th May, the members of Keith Lodge of

Free Masons presented their W. Bro. James K. Munnis, with a very handsome and costly Past Master's Jewel, in appreciation of his services as Worshipful Master, during the past two years. It was presented in the name of the Lodge by Past Master A. S. Busby, in a neat and appropriate speech, to which Past Master Munnis made a very feeling reply. The Jewel was manufactured by J. Cornelius, Grand Jeweler of the Grand Lodge, and is a masterpiece of workmanship.

On the occasion of the installation of the officers of the Lodge of St. Mark, Nova Scotia. S. A. Crossman, presented the Lodge with a handsome copy of the Holy Bible, very handsomely bound, on the cover of which is the name and number of the Lodge, the blank leaf in front has the following inscription:—"Presented to the Lodge of St. Mark, No. 38, R. N. S., by S. A. Crossman, W. M., May 13, A. L., 5870. Our rule and guide.

At Windsor, N. S., on Wednesday evening 11th May, the officers and members of "Welsford" Lodge, No. 26, presented their Past Master, Wm. S. Proctor, with a handsome Past Master's Jewel, in appreciation of his valuable past services. It was presented by the W. M. Rev. A. W. Nicholson, in a neat and appropriate speech, to which Past Master Proctor made a very feeling reply. The Jewel was manufactured by Brother J. Cornelius of the city of Halifax, and is a magnificent piece of workmanship.

At the May regular meeting of the St. John's Lodge, No. 68, Ingersoll, Ont., W. Bro. W. J. Allison was made the recipient of a very handsome Past Master's Jewel of solid gold. The address accompanying the presentation was read by V. W. Bro. Allan McLean, the present Master of the Lodge, and speaks in flattering terms of W. Bro. Allison's zeal and ability exercised on behalf of St. John's Lodge.

M. W. THE GRAND MASTER IN ONTARIO.

On Monday, the 16th ult., M. W. Bro. A. A. Stevenson visited the pretty little village of Odessa, and a Grand Lodge was convened, and the corner stone of a New Church being erected in that village, was laid in due and ancient form. The ceremony was witnessed by a very large number of persons, and the occasion passed off most pleasantly. The following day the Grand Master reached Hamilton, and that evening was present at the Lodge of Strict Observance. A notice of the proceedings that evening we clip from the *Spectator*.

"The meeting last evening of the Lodge of Strict Observance, was one of the largest private lodge gatherings ever held in the city. There were present in addition to the masters of the city Lodges, a number of distinguished brethren from a distance, among them the M. W. the Grand Master, A. A. Stevenson, Esq; the R. W. the Deputy Grand Master, Jas. Seymour, Esq.; the D. D. G. M., R. W. Brother Willson, &c., &c. In addition to the regular and other business of the Lodge, a very beautifully and engrossed address was presented to V. W. Bro. W. W. Pringle, the W. M. of the Lodge. It was elegantly prepared on vellum by Mr. Wm. Bruce, and is one of the most beautifully executed pieces of penmanship we have ever seen. It expresses the very high esteem in which the W. Bro. is held by the members of his Lodge, reciting his long and faithful services rendered to the Lodge, over which he has presided for four years. It was accompanied by a very splendid Jewel of solid gold, manufactured by Mr. R. Russel of this city, from a design made by Bro. Jas. Howard, a member of the Lodge.

The square is beautifully chased and mounted with a running wreath of maple leaves. On the ribbon is the jewel of a Grand Junior Deacon, surmounted by the monograde of the W. M., both of which are in gold also. We should mention that the Problem pendant to the square is cut out instead of being engraved. The jewel is a magnificent piece of workmanship, and reflects the utmost credit upon its designer and manufacturer. After the Lodge meeting, about 100 of the brethren adjourned to Lee's restaurant, where a very capital supper was partaken of. The chair was occupied by V.W. Bro. Pringle, and at the cross-table we noticed M.W. the Grand Master, the Deputy Grand Master, the D.D.G.M., the Grand Secretary, and the Masters of the several City Lodges, and a number of Past Masters. A couple of hours was most pleasantly spent in toast, speech and song. The health of the Grand Master received a most enthusiastic reception, as did the health of the worthy chairman given by that illustrious brother; and the occasion was one that will be long remembered pleasantly by the fraternity.

On Wednesday afternoon M.W. Bro. Stevenson proceeded to Toronto, accompanied by the R.W. the Grand Secretary.

The Masons of Toronto having learned that the Grand Master was about to pass through the city, determined to give him an invitation to remain with them a few hours. The D.D.G.M., R.W. Bro. J. K. Kerr, had summoned the masters of the various city Lodges to call together their lodges for that evening. At the request of the lodge the W.M. conferred the E. A. degree on a candidate into Stevenson Lodge, and after some other work the brethren were called from Labor to Refreshment at 10 o'clock. Accordingly, about 150 brethren adjourned to the Lecture Room of the Mechanics' Institute, where a supper had been provided in Mr. Colman's best style.

The chair was taken by R. W. Bro. J. K. Kerr, D.D.G.M., Toronto District, and on his right were seated M.W. Bro. A. A. Stevenson, Grand Master; W. Bro. George Hodges, W. M. St. Andrew's Lodge; W. Bro. J. F. Lash, W. M. Ionic Lodge; R.W. Bro. S. B. Fairbanks, Grand Registrar; V.W. Bro. R. P. Stephens, Grand Senior Deacon; and W. Bro. F. J. Menet, W.M. St. John's Lodge; and His Worship the Mayor, S. B. Harman; R.W. Bro. T. B. Harris, Grand Secretary; R.W. Bro. Dalgleish, Grand Sword Bearer, Provincial Grand Lodge of Staffordshire; V.W. Bro. James Bain, P.M. St. Andrew's Lodge; V.W. Bro. D. McLellan, W.M. King Solomon's Lodge; W. Bro. R. Robinson, W.M. Wilson Lodge; W. Bro. W. C. Morrison, W.M. Stevenson Lodge; W. Bros. Hamilton, Houel, Spry, &c., &c.

After the brethren had supplied the inner man, the Chairman gave the first toast drank at all Masonic gatherings, viz:—"The Queen and the Craft," which was duly honoured. He then gave the "M.W. the Grand Master of Canada." In doing so, he said that no man stood more deservedly high in the estimation of the craft in Toronto, and indeed in Canada, than the distinguished brother who now so ably fills the Grand Master's chair. The toast having been duly honored,

M. W. Bro. Stevenson rose, and said that he deeply regretted that in consequence of indisposition he was unable to return thanks as he desired to do; but he assured them that he deeply appreciated the kindness which had been extended to him. The toast of the Grand Lodge of Canada was then given and duly responded to by R.W. Bro. T. B. Harris, Grand Secretary, R. W. Bro. S. B. Fairbanks, Grand Registrar, and V.W. Bro. S. P. Stephens and D. McLellan. The chairman then said that he had a pleasing duty to perform, one that would be echoed by every brother present, namely, that of proposing the "Sister Grand Lodges of the World."

R.W. Bro. Dalgleish replied on behalf of the Grand Lodge of England,

and R. W., S. B. Harman the representative of the Grand Lodge of Texas near to Grand Lodge of Canada, replied on behalf of that Grand Lodge, and in doing so said he had much pleasure in being amongst his brethren of the Mystic Tie, feeling that no greater honor could be conferred upon him by his brethren, than that of representing so distinguished a Grand Lodge as that of Texas. He assured the G. M. that the brethren of Toronto, and the citizens of this great city, would be delighted to see so distinguished a body as the Grand Lodge of Canada in their session, in Toronto, in July next, and would give them a hearty welcome.

M. W. Bro. Stevenson then rose and said he wished to give a toast, one that would be heartily received by the Masons of Toronto; he desired to propose the health of R. W. Bro. J. K. Kerr, the D. D. G. M. of Toronto District, a Brother who had filled his office ably, and had deservedly won the esteem of every brother in the District.

R. W. Bro. Kerr replied in a hearty manner, assuring the Craft that he had no greater ambition than that of doing his duty faithfully and to the satisfaction of his brethren. He felt proud of the support he had received from the Craft, and felt assured that the Toronto district stood well in the Masonic work.

R. W. Bro. T. B. Harris proposed the next toast, "The Lodges of Toronto," coupled particularly with the name of the Stevenson Lodge.

W. Bros. Geo. Hodgetts, W. M. of St. Andrew's Lodge; D. McLellan, W. M. King Solomon's Lodge; F. J. Menet, W. M. St. John's Lodge; J. F. Lash, W. M. Ionic Lodge; R. Robinson, W. M. Wilson Lodge; and W. C. Morrison, W. M. Stevenson Lodge, replied on behalf of their respective Lodges.

M. W. Bro. Stevenson having to retire in consequence of indisposition, before doing so, again thanked the Masons of Toronto for their hearty reception of him.

The brethren sang "Auld Lang Syne" as he retired.

The meeting was kept up for some time after the retiring of the M. W. the Grand Master, and speeches were made by R. W. Bro. Daniel Spry, W. Bro. F. J. Menet, V. W. Bro. R. P. Stephens, Bro. Hollingshead,—visiting Bros. Biscoe of Cleveland, Eddis, and others.

THE QUEBEC PAMPHLET.

From an "Extra" to *The Gavel* of last month, we learn the important intelligence that the Grand Lodge of Maine has recognized *the right* of our Quebec brethren to have a Grand Lodge of their own. Thus two, out of the forty-three Grand Lodges of the United States, have, within the past eight months, pronounced their opinions on the grave question of masonic law, submitted for their consideration. The same "Extra" contains the prophetic announcement, that before the close of the present year, two-thirds of the Grand Lodges of the world will have endorsed the verdicts of Columbia and Maine. Without professing our ability to see further into a mill-stone than our neighbours, and without making any claim whatever to the possession of prophetic powers, we are not disposed at present to dispute the correctness of the conclusions to which our contemporary has arrived; but we would venture to express

the opinion that, in all probability, the ultimate decision of the whole matter, will to a great extent depend upon the action to be taken by the Grand Lodge of Canada, at the next meeting of that Most Worshipful Body.

The Grand Lodge of Canada has already decided that the Masons of the Province of Quebec had *no constitutional right* to form a Grand Lodge; for the simple but sufficient reason that they were within their territorial jurisdiction. We have neither space nor inclination to repeat the proofs already adduced in support of this fact, that the Grand Lodge of Canada did, and still does, legally hold supreme masonic authority over the Province of Quebec. Of course we cannot deny that many of our Lodges in that Province have withdrawn from their allegiance, and have repudiated the authority of our Grand Lodge; but their mere assumption of a *right* to do so, neither establishes the legality of their claim nor the correctness of the position which they have ventured to assume.

We have also before us a "Statement" concerning the new Body, intended to serve as a supplement to the various addresses previously issued by them to all Grand Lodges. This "Statement" is sanctioned by the signature of Bro. Graham, as Grand Master of the Grand Lodge of Quebec. It is largely composed of extracts, taken from the addresses and speeches of the Present and Past Grand Masters of our Grand Lodge. From these, the writer draws many conclusions and inferences, favorable, as he supposes, to the correctness of the position assumed by himself, and those who are acting with him. Now, with all respect for those brethren, we must enter our protest against the practice which seems to prevail of either condemning or approving of certain acts, simply because a Grand Master said or did something. Mere casual conversations on the streets, or in a railway car, or in speeches delivered at masonic banquets or elsewhere, are now dragged in for the purpose of establishing pet theories. Grand Masters are *not infallible* (we hope it is no treason to say so), and Grand Lodges can only be bound by their own act and authority. The Annual Address delivered by a Grand Master, while it generally contains much that is of interest to the craft, and many valuable suggestions for their consideration, has no especial weight or authority that we are aware of, until it has been approved, and the suggestions adopted by Grand Lodge. We have no intention of reviewing this supplementary address at present. It has been extensively circulated among the fraternity of Ontario, and we leave it to the unbiased judgment of those who have sufficient leisure to devote to its perusal. We would, however, call their attention to the very unfair spirit displayed by the writer, in attempting to create a prejudice against Grand Secretary Harris. We feel, however, that Bro. Harris stands too high in the estimation of the brethren generally, to require any endorsement from us. His whole time is devoted to the

faithful discharge of his official duties, and his valuable services have never been extravagantly remunerated. The assertion made by the writer, also, that the annual bill for printing, including certificates, stationery, &c., amounting to upwards of \$1,300, goes into the pockets of the Messrs. White, is incorrect, as of that amount, over one-half of it is paid to Messrs. Chewett & Co., of Toronto, for certificates. In this bill is also included a large number of copies of the Book of Constitution, which, for convenience, appears as a debit in the Grand Lodge account, but which in reality are sold by Grand Lodge, and by which Grand Lodge is considerably the gainer. There are other items included in the annual printing bill, in which the Messrs. White have no interest.

As before our next issue the Grand Lodge of Canada will be in session, we refrain at present from any expression of our own views, or from any remarks which might be regarded as special pleading on the important questions then to be debated and determined. We feel satisfied, as we have before expressed, that the members of Grand Lodge will be guided, in every decision at which they may arrive, by an earnest desire to promote the best interests of Masonry; and that decision, whatever it may be, governed, as we believe it will be, by purely masonic principles, we entertain no doubt but that we shall cordially concur in. We will only venture to express the hope, that any bitter feeling which the present movement may unhappily have excited, will not pass the portals of Grand Lodge, and that the discussion which will follow, may be characterized by a display of that brotherly love and charity which should ever distinguish masonic meetings. Let each brother, while prepared freely to express his honest convictions, remember (in the words of our antient charges) that as Masons we must *say or do* nothing which may hinder brotherly love, so that all may see the benign influence of Masonry.

“Peace, greatness best becomes. Calm power doth guide
“With a far more imperious stateliness,
“Than all the swords of violence can do;
“And easier gains those ends she tends unto.”

In another column, our readers will find a letter from the prolific, but able pen, of our esteemed friend and R. W. Brother Otto Klotz. May his shadow never be less! and long may he continue to favor us with the emanations of his very intelligent brain. Our correspondent will observe that, in our present editorial, we have ventured to cast a doubt upon the infallibility of Grand Masters, and will undoubtedly rejoice in the discovery that we are not prepared to swallow every doctrine, merely because a Grand Master may have uttered it! But at the same time, although it may appear to our readers that we seem to forget “that dignity which doth hedge a king,” we shall at all times be ready to sustain them in all their legitimate official acts, and to pay due

reverence to their exalted position as "king of the craft." But, even with this disclaimer, will Brother Klotz excuse us when we say, that we do not yet see how he proves his assertion, that Grand Master Wilson ever conceded the right of any Grand Lodge to establish foreign Lodges within our jurisdiction? The Grand Lodge of Canada had an undoubted right to establish her Lodges in any territory where no other Grand Lodge claimed supreme authority, and we have no hesitation in asserting that the Act of Confederation affected this *right* in no possible manner whatever,—the dictum of any "Grand Master" to the contrary notwithstanding.

As to the "hobby question," so ably argued by our correspondent, we are inclined to admit both the force and soundness of the arguments which he adduces. Such a case, however, as the one he imagines, is never likely to arise: when it does, an ample and sufficient remedy will be found in "the Book of Constitution."

At the Grand Lodge Banquet at New York, on the evening of the great Masonic celebration, 8th inst., the toast of "Masonic Sovereignty," was ably spoken to by M. W. Bro. Richard Vaux, P.G.M. of Pennsylvania, who asserted that those who would dare to invade the jurisdiction of another Grand Lodge, ought to meet the fate of the Grand Orient of France. He referred to the troubles in Canada, and trusted and implored the Grand Lodge of New York to consider well their action before deciding a question of so great an importance as the disruption of a sister Grand Lodge.

JURISPRUDENCE.

QUESTION.—At the regular meeting night of a Lodge, neither the W. M., S. W., or J. W., nor a P. M. of the Lodge are present, what is proper to be done?

ANS.—In the event of the W. M. not having deputed some other P. M. or Master of a Lodge to act for him, the Lodge could not be constitutionally opened, and there would be no other alternative but for the brethren assembled to return to their homes without holding the meeting.

QUESTION.—What would be thought of the opening of a Lodge without a Warrant or Dispensation being present, and would any work performed at such a meeting be deemed legal?

ANSWER.—If any number of brethren assembled, and opened a Lodge of Masons without warrant or dispensation, or other authorized authority, the meeting would be unconstitutional, and any work done at such a meeting would be irregular; and the brethren taking part in the proceedings would render themselves liable to be charged with a violation of the Constitution and usages of Masonry.

QUESTION.—Can a charge be preferred against an unaffiliated Mason?

ANSWER.—Yes; once a Mason, always a Mason; and a brother, by withdrawal from active membership, cannot release himself from the responsibility of his obligation to the Craft, and may be dealt with by any Lodge in whose jurisdiction he resides, on the complaint of any Mason in good standing.

At Rest.

DIED—At Toronto, on the 31st May, Bro. Thomas Willing, aged 51 years, St. John's Lodge, No. 75, A. F. & A. M., and Grand Tyler Grand Lodge of Canada.