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MARIAN'S FORTUNE.

GEORGE HALLOWELL, of Elmsborough, died at the age of eighty, worth £100,000. People generally thought he had lived a very long time, but they could not deny the fact that he had improved the time, and got together a very respectable fortune.

Early in his manhood he had married Estelle Cleaves, the daughter of a poor actor; the same incongruity of taste or temper—nobody knew which, for Hallowell kept his own secrets, and death long ago had sealed the lips of his wife—had separated them after about ten months of married life.

The wife had gone forth nobody knew whither, and Hallowell had lived on, a sour, crusty and monotonous life in the old home where he was born, and where before him were born his grandfather and father.

He never went into society, he received no company, he had no friends, and it was a great wonder to whom he would give his property when he was dead.

And when the announcement came that the old man was gone, everybody picked up his or her ears and the wonder grew.

Three old servants—nearly as old as himself—a man and two women, had always been with him, and constituted the only family he had.

The old male servant was named Gilbert, and in his hands Mr. Hallowell had left his will.

The funeral was largely attended by the whole neighborhood; and, at its close, Gilbert requested all those interested to remain and hear the will read.

Of course, in a matter like this, everybody was interested, and old Gilbert had a good audience.

Lawyer Secors read the will. It seemed to have been drawn up a year before for the testator. Divested of its formalities, it bequeathed handsome life annuities to each of the three servants, two thousand pounds to each of the two churches in the village, two hundred pounds to the support of Jim, a large striped cat which the old man held in high regard, and all the rest of the property,—houses, lands, stocks, and money, was bequeathed without reserve to Marian Esterly, the village school mistress.

The people were all stricken dumb with astonishment, and Miss Esterley was, perhaps, more surprised than any of them.

A few words in pencil, in old Hallowell's own handwriting, on the margin of the will, explained his reason for this disposition of the property:

"I have been friends with nobody," so ran the marginal reference—"and people have looked upon me as being destitute of the attributes of humanity, and it was my own fault. I make no complaint. Only one of all my towns-people has seen deep enough beneath the surface to surmise that old Hallowell might have feelings of his own, and she has never passed me by without a kind good day. And once when I passed by her little garden she gave me a bunch of pansies. One I loved in youth was fond of pansies, and I think of her always when I see them. And so, as Marian Esterley has treated me as if I had a soul, I bequeath to her the property which it has taken me a lifetime to gather, and may Heaven bless her in its possession.

All the villagers were jealous of Miss Esterley, and all thought she had been very well repaid for a few kind words and a bunch of pansies. But none could dispute old

Hallowell's right to do as he chose with his own; and so the poor school-mistress passed peacefully into possession.

Miss Esterley was an orphan, twenty-three years of age, tall and fine looking, and with more character than is generally given to one individual. Now that she had the power she asserted herself grandly.

The Hallowell home-place was put under a series of valuable improvements which soon changed its entire aspect. Decaying trees were cut down, fresh, young ones were planted, a spacious flower garden, with extensive graperies and green houses, flourished where had been only a stretch of dismal heath; the stock in the stables was overhauled, and great changes made, the Hallowell House was rebuilt and remodeled, until it was the finest residence in the country round. Miss Esterley kept the old servants, who shortly learned to adore her, but she added new ones to the *menage*, and entertained the visitors, who hastened to honor her, in gracious and liberal style.

As a matter of course, the mistress of Hallowell House was not long wanting for lovers; they came thick and fast—some few, perhaps, attracted by her beauty and grace, but most of them keen on the scent after old Hallowell's gold.

But Marian Esterley had sense as well as good looks, and she was not deceived by their pretensions.

She remembered the time when the poor school-mistress might have sat evening after evening at parties and social gatherings, unnoticed and neglected by all these obsequious, fine gentlemen, who now professed to be so deeply in love with her; and so she treated them all with a coolness which drove them to the verge of distraction.

She had been just a year mistress of Hallowell, when one day old Gilbert came to her with a troubled face, and asked an audience.

She bade him sit down and speak without restraint, but the old man made blundering work of it. Marian had to question and encourage him continually, but at last his story was told. In effect, it was this.

When Estelle Had died, years and years before in an obscure Scottish village, she had left a son—Geo. Hallowell's child, born three months after her separation from him. This son had hated his father for the wrongs he had felt inflicted upon Estelle, and had never made himself known to him; and Mr. Hallowell had lived and died unconscious of the fact that he was a father.

This son had died two months previous, leaving one son behind him—George Hallowell's grandson and heir at law.

Clement Hallowell—that was the young man's name—was now a clerk in a bank in London, on a salary of one hundred and fifty pounds a year, and all unconscious of the fact that by right of kin he was heir to one hundred thousand pounds.

These facts old Gilbert had just learned through a friend of Estelle's—an old man who had strolled to the village, picking up a living by strumming on an ancient harp and singing a few old ballads. He had been a player in company with Estelle's father, and had always, so to speak, kept on the track of the family.

Some women would have doubted the old stroller's story; but Miss Esterley did not. She saw him herself, and got out of him every minute particular.

Old Gilbert was greatly distressed,

"I thought it my duty to tell you ma'am," he said to Marian; "but I'd rather have cut my head off. I said to Polly, said I: 'It seems a wicked, burning shame, to go and disturb the dear young lady's peace, now that everything is flowing on so beautiful.' And said Polly to me: 'Gilbert, always do your duty, man, and you'll be happy.'"

"You did perfectly right to tell me, Gilbert," said Miss Esterley, kindly. "I should have been very sorry if you had not. There has been a great wrong done. Thank Heaven, it is in my power to right it."

"What will you do, ma'am?" asked the man, though, from his own knowledge of Miss Esterley's character, it was not difficult for him to guess.

"Never mind, Gilbert," said she; "I will do what is right."

So she made a confident of Lawyer Secors, and caused him to set on foot inquiries relative to young Clement Hallowell. The information which he gathered settled the fact, beyond a reasonable doubt, that he was George Hallowell's grandson, and that he was a young man who had led a noble and irreproachable life, and, though very poor, he was respected and esteemed by all with whom he had come in contact.

Then Miss Esterley caused a conveyance of the Hallowell estate to be drawn up, and by it she gave everything into the possession of the heir-at-law. Her commands that he should come at once and attend to his inheritance, were imperative; but it was some time before Clement Hallowell could be induced to take advantage of his good fortune.

It was not until after Miss Esterley had delivered everything into the hands of Lawyer Secors as agent, and had herself left for a distant town, where a school was offered her, that young Mr. Hallowell came down from London and took possession of his own.

Shortly after Marian's school began in Westlake she became acquainted with a young gentleman named Burke, a poor artist, handsome and cultivated, but without money, friends or influence.

He secured board at the house next to the one at where Marian lodged, and he always waited until her school was out for the day, before he took his walk around the park by the lake; and she always went with him.

As a natural consequence, they fell in love with each other, and Marian was so happy in her choice that it never occurred to her to lament the splendors she had lost in renouncing the Hollowell inheritance.

Young Burke was very eager for the wedding not to be delayed; and one summer morning they were married quietly in a little church at Westlake, and then they set out together for her husband's home.

About this home he had never told anything—neither had she inquired; so you may understand she was very deeply in love with him—for now a days the "establishment" is often of infinitely more consequence to the young lady than the man who goes along with it, by way of incumbrance.

Marian was a little puzzled by one thing. As she had stood in the church, and listened to the solemn words of the marriage service, the name of the bridegroom, though uttered by the clergyman in a very low tone of voice, had sounded new and strange to her. She had not understood it; nevertheless, it had not sounded like plain John Burke.

Seated in the train by her husband's side, she asked him about it.

"The name is all right, darling," he replied, squeezing her hand under the folds of her shawl—"new husbands will do foolish things, you know; don't trouble your head about that."

So Marian dismissed it from her mind.

By and by she saw that they were nearing Elmsborough, the town where her fortune had been found and lost. She leaned out of the window to get a look at familiar objects. Her husband bent over her.

"Did you like Elmsborough, dear?"

"Very much. I was very happy here."

"I am glad. It is my home—our home," he said quietly.

Surprise made her silent, and the stopping of the train at the station prevented further conversation. A handsome carriage and pair awaited them, and in a very brief space of time Marian and her husband were driven to Hollowell House.

And there, drawn up in array on the lawn, were old Gilbert and Polly, and all the rest of them, waiting to welcome back their old mistress.

Marian turned to her husband, who, with a smiling face, was presenting his wife to the servants.

"What does it all mean?" she asked, in a puzzled tone.

"Nothing—except that my whole name is Clement Burke Hollowell, and you are my wife. Pardon my deception, Marian, but I fell in love with you before I saw you. I knew that no ordinary woman would have sacrificed what you did from a sense of honor, and I resolved to know you. I felt sure you would not prosper my suit if I was known to you as the heir, so I was a poor artist instead; and, darling, I am a very poor artist, for I never drew a thing in all my life. You know you used to tax me last summer with my miserable laziness, but I was on an entirely different kind of business from picture making. And you say you forgive me?"

She could do no better, she said, seeing that he had already settled everything his own way; and she glided gracefully into her old place as a mistress, and Hollowell House had all its own again.

MASONIC MEMORIES.

BY JEFFERSON.

THERE are undoubtedly numerous incidents in the lives of many of our older brethren of the Mystic Tic which would "afford a moral or adorn a tale," if they would only be gracious enough to relate them. The past was more heroic than the present even in the Masonic life, because the former ages were more dogmatic, more proscriptive, and far less willing to live and let live than at the present day; hence those who became heroes had to fight their way.

In those times everything had to pass the scrutiny of the prevailing creeds, and if any were found defective or of a suspicious character, the dogs of war were at once let loose upon them. Consequently the spirit of the age was hard on all institutions that were few in numbers, and often the members of such societies were compelled by the tyranny of public sentiment to keep in the shade and to hold quiet tongues, or

otherwise they would have to meet the iron scoffs and scowls of every bigot they met with.

Forty or fifty years ago Freemasonry especially was looked upon by many as being "the man of sin" of the Bible, and thousands who held high memberships in the churches were warned against the institution as being one of great wickedness and full of secret conspiracies. In those days it was but seldom that a gospel minister was found knocking at the door of a Masonic Lodge room for admission. The attempt even, if made known, would in many places raise such a hub-bub over the heads of clerical opponents that many were made to fear the mystical association as one that bore kinderredship with that of Satan.

We sat, a few nights ago, at the fire-side of one of those old pioneer preachers, and heard him tell the story of his becoming a Mason, when, as he said, Masonry was looked upon as being the very worst form of systematized infidelity the world had ever known.

"When I joined the Masons," said he, "the great masses of the people, with most of the churches, were down on it. They thought it was a secret institution which was dangerous to both Church and State, and the great excitement which had been kicked up over the supposed murder of William Morgan, had led many to believe that the whole thing was full of blood and thunder. I had read a good deal on the subject of Masonry and much that was against it. But I had read what Washington said of it, that the grand object of Masonry is to promote the happiness of the human race, and also what Lafayette had declared it, viz: 'An Order whose leading star is philanthropy,' and knowing them to be good men, as well as true patriots, I believed the Order to be a good one, and one worthy of the respect and confidence of all intelligent and good men. I was in charge of a congregation in the city of L., Kentucky, at the time, and I soon found there would probably be an open door for me to know for myself and not another what Masonry was in its mysteries as well as in its duties.

"But the mischief was my wife was opposed to the Order, and this with some men is often considered a great barrier, and indeed I so considered it myself, for I did not like to violate any of her wishes. She, I knew, was honest in her prejudices, and though I thought them wholly unreasonable, my love for her and my high regard for her feelings made her opposition the greatest barrier to my becoming a Mason. What my congregation would do about it, I did not know, but as quite a number of them were already Masons, I did not apprehend any serious opposition from this quarter. My wife's opposition was my chief obstacle. But an evening spent with the family of a venerable Master Mason about this time served the good purpose of her conversion.

"Knowing that I had already taken two degrees in the Mystic Order—a fact which had not yet been fully communicated to my 'better half'—he said to her after tea: "Sister H., I want you to make Bro. H. join the Masons."

"Why, Brother D., she asked, "What good would that do him?"

"Why it will make him a wiser and better man, and I have no doubt a more successful minister."

"If it would do all that," said she, "I wouldn't object a moment."

"As I was sitting by the table in the same room, apparently reading a book, I could but blush right there, for I felt the tender sensibility that Mrs. H. perhaps thought there was some good chance for improvement in me."

"Why," said Judge P., "don't you know, Sister H., that the best men of this nation have been Masons?"

"Is that so?" she exclaimed.

"It is," said the Judge. "Washington and Jackson, Warren and Montgomery, Franklin and Lafayette, and hundreds of others of our best and greatest men were Masons, and in these days we have them by the thousand, and in this city," said he, "we have as members of our two Lodges the very best men of the place."

"Well, but Judge," said Mrs. H., "I do not like for my husband to have any secrets of any kind that he won't tell me."

"Ha, ha," the Judge responded with a hearty laugh, "I thought it was only a little freak of jealousy in your making opposition to brother H. becoming a Mason. Do you know, Sister H.," the Judge asked, "what sermon Bro. H. is going to preach next Sunday?"

"No, sir."

"Do you know what books he reads?"

"No, sir."

"Do you know how many families he visits in his parish?"

"No, sir."

"Well, now, I see," said the Judge, laughing, "that you don't know half the secrets he now has."

"But, Judge," said the good woman, "I am told that you brand them when you take them into your Lodges. Is this so?" she asked.

"Well, to be honest with you, Sister H.," the Judge responded rather seriously, "we do put a mark on them which can never be rubbed out, and this," said he, "places Masonry above every other human institution. We always know our own sheep wherever we find them."

"This conversation, no doubt, prepared Mrs. H. to receive the information, which she did a short time after, that I was a Mason, for from that day until now she has never objected to my belonging to the Order.

"But among my parishioners there was an old lady who, though she did not always rule her own self to perfection, seemed to think she ought to pretty much rule her minister.

"Calling upon her one day in my usual pastoral rounds, she said to me with a sort of inquisitorial leer :

"I hear, Brother H., that you have jined the Masons. Is it so?"

"Yes, madam, I responded frankly.

"Well, now, I knew it wasn't so," said she.

"As she had expected me to tell a lie about it, and to deny the whole thing, she took my frankness as a joke, and she went on to say :

"I knew, Brother H., you had too much good sense to jine any such a set as the Masons is."

"Well, as I did not wish to argue the case with the old punster, I just left her to find out the best way she could whether I was a liar or whether she was a dunce.

"Having escaped from the clutches of this old female overseer, I thought and hoped I was quietly and peaceably on the highway of Masonic prosperity; but starting to Conference a few weeks after I was made a Master Mason, I met there an old gruff and bigoted Elder, who saluted me with ;

"So you've jined the Morgan killers, have you?"

"No, sir, I have not," I responded firmly.

"Why, haven't you jined the Freemasons?" he asked with an indignant scowl.

"Yes, sir, I have," I answered.

"You ought to be turned out of Conference," said he, as he looked spurningly at me.

"Well, try it," said I.

"Yes, try it," he repeated. "There is such a gang of you gone off to worship the idols of Baal that if I was to prefer charges against you the majority in Conference would be against me."

Good, thought I, the light shines and the days of bigotry and proscription are past, and we have inaugurated around us an era of moral as well as of civil rights. Men by the thousands, thank God, have moved up to the standard of fair, free, bold thought, and now the proscriptions of ignorance and bigotry must bow before the majesty of an intelligent toleration. The world has moved, and is still moving, and although it has not yet arrived at the acme of the highest civilization, it is coming there by the process of free and untrammelled thought, and by the acknowledgement of the moral and personal, civil and religious rights of all men. In this good accomplishment Masonry has her field, and I trust she will faithfully and honorably occupy it, and continue to do her part of the great work,

While the sun gives his light, or the moon sheds her rays,
O'er the pathway of man, to pour cheer on his days.

—*Masonic Advocate.*

THE BROTHERHOOD OF MASONRY.

By Bro. Albert G. Mackey.

BEYOND and without its speculative character as a science of symbolism, teaching in its own peculiar way the great truths of religion and moral philosophy, Freemasonry presents itself to our consideration in its practical aspect as a mighty social organization, intended to secure the blessings of order and civilization to its members. It is in this aspect that the outside world principally—nay, almost exclusively—regards it. The profane know nothing of its inner, philosophic life, and look at it only as an association organized for the mutual benefit of its members. And of its own disciples, too many, ignorant or forgetful of its speculative and intellectual character, view it only in reference to the social element of which they suppose it to be a development.

Now here, as is always the case in extremes, there is a great error. He who looks at Freemasonry only in its intellectual operations, as the symbolic teacher of truth, loses sight of one of its greatest practical aims as a human institution; while, on the other hand, he who regards it only in a practical light as a social or charitable association abandons that higher prospect of it as a science of morals.

It must be contemplated in both of these aspects, the one being by no means incompatible with the other. At present I propose to confine myself to a consideration of

its practical, social character. certainly not the most elevated position that it assumes, but by no means unworthy of our respect nor incapable of securing our attachment.

The speculative element of Freemasonry, which makes it a science, is founded on its symbolism. The practical element which constitutes it an association, is based on the principle of brotherhood.

The brotherhood of man is a sentiment that underlies the whole social organization of Freemasonry. This is because that sentiment seems almost innate in the human heart. Man is in every respect a gregarious animal. Unfitted by his natural infirmity of physical constitution for the maintenance of solitude, he seeks the company and the assistance of his fellows. Thus the weakness of one is compensated by the strength of many, for each man after all is but one of a bundle of fagots, whose successful resistance to outward pressure is only secured by a union of the whole.

Lightfoot has endeavored to maintain that sentiment of brotherhood is peculiar to the Christian polity, because, as he says, the Jews confined the appellation of "Brother" to the Israelite by blood, while they designated the proselyte as a "neighbor" and the Gentile as a "stranger," while Christ and the Apostles extended the word "Brother" to all Christians of every race and nation.

As a religious technicality, this was undoubtedly true. It is noticeable that in the Old Testament the word "brotherhood" is used but once, where the prophet Zechariah speaks of sundering the brotherhood between Judah and Israel; and once in the New Testament, where the Apostle Peter exhorts the disciples to love the brotherhood. Wicliffe gives another instance where he translates that portion of St. Paul's Epistles to the Thessalonians where the modern version has the words "brotherly love" by the far more beautiful expression of "the charity of brotherhood." Great pity is it that the Doctors of King James did not preserve in this place the version of Wicliffe. It embraces in those four words, "the charity of brotherhood," all that that sentiment is intended to represent.

But, in fact, long before St. Paul or St. Peter, or the advent of the Gospels, a Roman dramatist had described the true principle of brotherhood, when he exclaimed, or rather made one of the personages of his drama to exclaim: "I am a man, and nothing that pertains to man is foreign to me."

The idea of equality must exist, before there can be an idea of true brotherhood. He who is great in rank, powerful in position, or abundant in wealth, can have no real brotherhood with him who is humble, weak and poor. There may be and there frequently is kindness—exhibited too often in patronage, but that is not brotherhood. And on the other hand, the humble, weak, and poor may have kindness of heart towards those who are far above them in rank, in position, and in wealth. But this is often shown in awe and reverence, or at least in profound respect, and this, too, is not brotherhood.

To constitute a brotherhood, the men who partake of it must first place themselves on a common platform. They must feel a common weakness—a common necessity for union. And hence it comes that the first step in the doctrine of Masonic brotherhood is the doctrine of Masonic equality. By this is not meant—it cannot be too often said—a subversion of social rank, but that equality of man as a creature in the sight of his Creator; that equality of the finite in its relation to the infinite; that equality which emanates not from partial strength, but from universal weakness.

Communism is, therefore, antagonistic to the brotherhood of Freemasonry. That is founded on agrarianism; this on a right conception of human rights. The same Apostolic injunction which says, "love the brotherhood," says also, "honour the king." That is the sentiment of Masonic brotherhood. It is founded on the fatherhood of God, which implies a common brotherhood of man, and yet withal a respect and reverence for all constituted civil and political authority.

Again: the idea of unselfishness must exist before there can be an idea of true brotherhood. If a man would feel that the interests of man are not alien to his own interests, he must come out of his own exclusiveness. He must think and feel for others. He must be ready to make sacrifices of himself that others may be benefited by them. He must ask, not alone how I can do good to myself, but also how can I do good to others. In short, he must be, not a worker in the plan of life—a worker for and by himself—but a fellow worker in the plan with others. This is what Wicliffe meant when he spoke of the "charity of brotherhood," thus translating the *philadelphia* of the Apostle. It is the benevolence, the well-wishing, the sympathy, which unites man with his fellow-man.

Ascetism is, therefore, antagonistic to the brotherhood of Freemasonry. The anchorite, who dwells in his cell, secluded from the joys and woes of his fellow creatures; or the hermit who lives in the desert, immersed in filth and self-abnegation, unmindful of the wealth that is beyond him, has no feeling of brotherhood. The lesson has not been taught him or he has not learned it, that man was made for man, and that God loves only him who loves his fellow. Ascetism is a life of passive

endurance; Freemasonry initiates a life of active duty. Its motto is "Labor is worship." The more we do for others, the more we show our true interpretation of the principle of brotherhood. Abou ben Adhem was only enrolled among those who loved their God, when he had been represented as one who loved his fellow-man.

So, then, the brotherhood of Freemasonry means neither more nor less than a social sentiment founded on the belief that all men being in the sight of God equal as to their simple humanity—descending from one common origin; tending to one common end, are placed here on earth to institute a community of mutual helpers. This brotherhood is a chain whose links are all united in adding each to the other, and all united to form a bond of love. Such a sentiment of brotherhood teaches us that it is the duty of men to—

"Give each other pity, aid and strength,
And consolation—man was made for man."

—National Freemason.

DID IT DO HIM GOOD?

By Bro. Wm. Roanseville.

THREE score years had John Schofield lived in this world of trial, trouble and vexation, and half that time he had been a member of the Masonic fraternity. He was a working member, attended the meetings of the Masonic bodies to which he belonged with the greatest promptitude, paid his fees and dues with punctuality and regularity, filled all the important offices in Lodge, Chapter and Commandery, and fulfilled the duties thereof with commendable zeal and undoubted ability. It might well be said of him, "all these things had he kept from his youth up."

Yet he had never been able to convince his wife that any benefit had accrued to his interests from his connection with Masonry. She had always been in the habit of thinking that the time spent in the service of the Order was wasted; that the money invested therein was thrown away, and, in short, that the whole thing was so nearly akin to a swindle that pious and godly folks, such as she professed to be, could not favor its advancement or acknowledge its claims. This had been her life-long belief, and it gave color to her character and conduct in her intercourse with her neighbors. She was never known to speak pleasantly of, or to, a Mason, but with acerbity of temper that prejudice generates, often pained the heart of her husband by her rude treatment of his friends.

Even when the husband was ill, and the Brethren took it upon themselves to watch with him and thus lighten her task, she could hardly bring herself to acknowledge, even in secret, that their acts sprang from a sincere regard for the sick Brother, or from a real sense of duty. The reception which she gave the Brethren at such times was politely cool, and pervading the whole social atmosphere in which she moved there was plainly to be felt the chilling vapors of unwelcome. This state of affairs could not be otherwise than unpleasant to all concerned, and especially to the sick husband. But as the evil could not be removed it was endured.

It is not likely that a man imbued with the spirit of Masonry, and whose heart is filled with benevolence and good-will toward his fellow creatures, should become rich. He does not set his whole affections upon the almighty dollar, nor does he lend all his efforts to attain wealth. Hence John Schofield, when he approached his grand climacteric, was in straightened circumstances, and it was not always a problem easy of solution, where the next dress, coat, load of coal or barrel of flour was to come from, of in what way these necessities of human life were to be purchased and paid for.

Very likely it was true what the wife so often shrieked in the ears of her husband, and which she never allowed him to forget, that the money which he had paid for fees and dues, added to what he had bestowed in charity on those who were only a little more needy than himself, would have helped materially in the solution of the financial conundrum. He had laid out considerable sums of money for these purposes, but he held that the pleasure he had enjoyed as a consequence thereon, had abundantly repaid him for all sums expended. And if this was not a full and complete recompense he knew in his own heart that many a good resolution had been strengthened by the Masonic lessons; that many a virtuous design had been prospered by the encouragement of the Brethren, and he was inclined to place to the credit of the Lodge these evidences of indebtedness.

The time at last came to which all living must come. John Schofield was on his death bed. The brethren were, as usual, attentive to his wants and anxious to relieve his sufferings. Mrs. Schofield was there also with all her prejudices and cool acerbity of temper. Long illness had compelled expenditure of the small means possessed when it commenced, and soon actual want was an inmate of the household. Of course,

with her feelings towards the Lodge and its members, she would not make known her necessities, and when a Brother carefully and tenderly inquired if she was in need of anything, he received such a rebuff as made him still more careful how he approached the delicate subject.

During the greater portion of the time the disease was so violent as to overthrow the reason of the sufferer, so but little information of the wants of the household could be learned from him, but as fast as they became known, or as soon as suspected, they were supplied, and the Brethren thought that even the hardness of the feelings of the wife were becoming softened. Thus for six months the disease, lingering, painful and sure, progressed, until it became apparent to all that the final struggle of nature could not be longer delayed. But as the diseased body became weaker the mind shone forth in its original brilliancy, and seemed intuitively to comprehend the situation.

A few inquiries as to how long he had been unconscious of his condition, a grateful hand pressure with the Brethren who surrounded him, a lucid expression of his trust and confidence in God, and of his faith in man's immorality, and the sick man grasped the hand of the woman he called wife, and who, during all the years they had walked the rugged pathway of life together, had been a kind and loving companion, except where Masonry was concerned, and said:

"Mary, I am going away from you for a short time—am about to explore the mysteries of eternity. Grateful am I at this solemn hour that I can say you have accomplished the vows you pronounced with me at the altar, near half a century ago. There is but one dark spot in our pathway. I deemed it my duty and for your benefit to be a Mason. You thought otherwise, and on that we disagreed, This is the one source of ill-feeling, if any such has been between us."

"Do not mention it, I was so prejudiced!" sobbed the lady.

"I only wish to say, Mary, that this is the one regret that I entertain. These Brethren have been Brethren indeed to me, as they will be to you when I am gone. But it would be a great pleasure to me and to them, that here and now, the coolness which I have mourned to know existed towards them, should be removed."

"There is no coolness between us, Brother," said the Master of the Lodge, who stood at the bed's head, "so far as we are concerned."

"And henceforth there shall be none on my part," said the weeping wife. "I have stood up against reason and experience, sustained by an early prejudice against the Institution. I can do so no longer. The society which teaches such lessons as yours, which demands such a walk and practise as yours has exhibited, cannot be evil. And I thank you most warmly and sincerely for the generous regard and fraternal care which has been shown by the Lodge and its members during all the weariness of this protracted illness; but still more heartily do I thank you for removing from my mind the strange hallucination which has existed in it all my life. Nothing but these practical demonstrations of fraternal kindness, I think, could have done it."

"The one cause of regret is removed," said the dying Mason, "there is peace between my friends," and he sank back on his pillow exhausted. Shortly after he rallied a little and in a weak voice said to the Master:

"My Brother, we are taught by our Order that we are never to engage in any great and important undertaking without first invoking the blessing of Deity. I am about to enter that undiscovered country from whose bourne no traveller returns. Will you implore the Divine blessing on the journey and His watchful care on those left behind?"

The persons present knelt around the couch while a Brother poured forth his soul in supplication. and at the conclusion there was an audible "amen!" pronounced by each; not by every one either; the sick man was silent, but on the pallid face was an expression of that peace which surpasseth all understanding.

Our simple narrative is ended. If it shall strengthen any Brother for the practical duties of his profession; if it shall assist in the removal of prejudice from the mind of any woman, against Masonry, its object will have been accomplished, and this true tale will not have been written in vain.—*Voice of Masonry.*

A DECEIVED WIFE.

A TIRED husband went home from his work one night recently, and taking off his coat, requested his wife to mend a rent in the sleeve, then sank upon the sofa and behind the evening paper. Wife-like she took up the coat; woman-like she dived into the pockets. From the inside pocket she drew forth a letter, directed in delicate chirography, to her husband. With darkening brow she quickly took the suspicious looking missive from the envelope and without noticing the date she began to read:

"DEAR GEORGE:—I am lonely, oh, so lonely, since you left me last Thursday night."

"Ah, ha! that was the Lodge night, he told me," said the now thoroughly inter-

sted woman, as she glanced viciously over at her husband, who appeared to be just falling asleep. "Oh, how can you sleep with the weight of this sin upon you! but I'll see what more the brazen hussey has to say, if it kills me." With one hand pressed to her throbbing heart, she read on:

"I know I am foolish, darling, but when you are away there seems to be a barrier between me and all that is lovely. The sun does not shine half so bright; the moon is but a white spot in the sky, and the stars stare coldly down when you are not with me, lord of my life and heart."

"Was it for this? Was it for this?" moaned the unhappy wife.

"Fortune speed the day when we may be united in those indissoluble bonds that are sacred in the eyes of heaven and earth—"

"What mockery! Does he or she consider that his vows to me are not sacred? What are they going to do with me anyway, I wonder? Poison, perhaps, oh, false, false, perfidious man! Oh, wicked, hellish, designing wanton!" Still the suffering woman read the letter, though each word burned to ashes a thousand hopes and joys.

"When we need no more meet clandestinely and tremble in each other's embrace—"

"I'd make you tremble if I had you in my embrace a minute."

"When my head may be pillowed in safety upon your breast—"

"The fiendess!"

"And your arms twined in loving pressure about me—"

"Furies!"

"And your lips smother the tender words that would escape them."

"Oh, the siren!" hissed the woman, as she tried to keep down the boiling rage within her. She crushed the letter in her hands and threw it upon the floor and sprang upon it with her heel as though it were a snake, and ground it into the carpet. Then, with clenched hands and compressed lips, she trod rapidly back and forth across the room, ever and anon making a move as if to spring like fury upon her husband, who with a paper over his face was apparently sound asleep, dreaming, perhaps, of the wicked temptress that had come between him and his fond wife. Presently a reaction took place, and the wretched woman sank into a chair and found relief in that blessed panacea for female ills—a flood of tears.

Grown calmer after awhile, she picked up the rumpled letter, smoothed out the creases, and with an air of mingled despair and resignation looked for the signature.

"Your ever loving and devoted, but poor, apprehensive—"

"What's this? 'Flut—flut—tering birdie, A-d-a, Ada.' Why, bless me! this is one of my own letters to George. What a fool I—"

A sound from the sofa, first like escaping steam, and then like a car rattling o'er the stony street, assured her that her ridiculous actions had been witnessed by her husband. Burning with shame, the foolish woman flew to her room and locked herself in, and she is almost as miserable now, as when she felt that she was a wronged and deceived wife.

THE PILLAR OF BEAUTY.

"SCATTER the gems of the beautiful!

By the wayside let them fall,
That the rose may spring by the cottage
gate,

And the vine on the garden wall;
Cover the rough and rude of earth
With a veil of leaves and flowers,
And mark with the opening bud and cup
The march of Summer's hours.

"SCATTER the gems of the beautiful

In the holy shrine of home!
Let the pure, the fair and the graceful there
In the loveliest lustre come:
Leave not a trace of deformity
In the temple of the heart,
But gather about the earth its germs
Of nature and of art.

"SCATTER the gems of the beautiful
In the temple of our God—

The God who starred the uplifted sky.
And flowered the trampled sod;
When He built a temple for Himself,
And a home for His priestly race,
He reared each arch in symmetry
And curved each line in grace.

"SCATTER the gems of the beautiful

In the depths of the human soul;
They bud and blossom, and bear the fruit,
While the endless ages roll.
Plant with the flowers of charity
The portals of the tomb,
And the fair and pure about His path
In Paradise shall bloom.

THE Grand Lodge of Alabama has exchanged representatives with the Grand Orient of Brazil.

PHILADELPHIA THE MOTHER CITY OF FREEMASONRY IN AMERICA.

—
From the Keystone.

It has been earnestly claimed by our Massachusetts Brethren, that Boston is the mother city of Freemasonry in America. This claim has been endorsed by some of our leading Masonic historians, including Bro. J. W. S. Mitchell, M. D., and for a time was credited by ourselves; but we are now prepared to show that original and trustworthy evidence exists to prove that Freemasonry was established in Philadelphia in the year 1730, *three years before* its advent in Boston, under Price; and that *one year previously* a Provincial Grand Lodge was in existence in Pennsylvania, which Grand Lodge, on St. John the Baptist's Day, 1732, elected a Grand Master, Deputy Master, and Wardens. The importance and directness of the evidence which establishes these facts are such, that we feel they should be spread before the Craft throughout the United States, and we willingly perform this labor of love.

While it is true that the greater number of authorities have allowed the claims of Boston in this matter, there are some who have hinted, or merely asserted without producing any evidence, that Philadelphia could successfully dispute the pre-eminence with Boston. But no one of these ever substantiated the opinion by any plausible proof. We believe that this proof first sees the light now, and we hasten to lay it before the reader.

On the shelves of the Library Company of Philadelphia (an institution of which Bro. Benjamin Franklin was one of the founders and original directors) there is a bound volume of the *Pennsylvania Gazette*—a newspaper published weekly, in the city of Philadelphia, in the olden times—containing every number of this journal from the year 1728 to 1733—of a uniform size of about ten by fifteen inches. The following is the title and conclusion of the number to which we especially invite attention:

"The *Pennsylvania Gazette*, No. 187, containing the Freshest Advices, Foreign and Domestic, From Monday, June 19, to Monday, June 26, 1732.

"Philadelphia. Printed by B. Franklin, at the new printing office, near the Market. Price ros. a year, where advertisements are taken in, and book-binding is done reasonable in the best manner."

On the fourth and last page, is this precious item of news:

PHILADELPHIA, June 26.

"Saturday last, being St. John's Day, a Grand Lodge of the Ancient and Honorable Society of FREE and ACCEPTED MASONS, was held at the Sun Tavern, in Water Street, when, after a handsome entertainment, the Worshipful, W. Allen, Esq., was unanimously chosen *Grand Master* of this Province, for the year ensuing; who was pleased to appoint Mr. William Pringle, Deputy Master. Wardens chosen for the ensuing year were Thomas Boude and Benjamin Franklin."

We give, now, another quotation from the same newspaper, of *two years earlier date*, "printed by B. Franklin and H. Meredith, at the new printing office near the Market."

"*Pennsylvania Gazette*, No. 108. From Thursday, December 3 to Tuesday, December 8, 1730."

The first article on first page reads as follows:

"As there are several Lodges of Free Masons erected in this Province, and people lately been much amused with conjectures concerning them; we think the following account of Freemasonry from London, will not be unacceptable to our readers."

Then follows a recital that, "By the death of a gentleman who was one of the Brother-hood of Freemasons, there has lately happened a discovery of abundance of their secret signs and wonders, with the mysterious manner of their admission into that Fraternity, contained in a manuscript found among his papers."

Neither one of these important extracts, to our knowledge, has heretofore appeared in print since their original publication.

Here we have two publically published statements by Benjamin Franklin (himself a Mason) in his own newspaper. One positively asserts the existence of several Lodges of Freemasons in the Province of Pennsylvania on December 8, 1730; and the other still more positively and circumstantially asserts the existence of a Provincial Grand Lodge of Masons in Pennsylvania; its meeting in the city of Philadelphia on St. John's Day, June 24, 1732, in the city of Philadelphia; and the election of W. Allen, Esq., as Grand Master of that Province; Wm. Pringle, Deputy Master, and Thomas Boude and Benjamin Franklin, Wardens.

Both were public statements of prominent local facts, and neither, more especially the circumstantial account of the meeting of the Provincial Grand Lodge of Pennsylvania in 1732, (from which it necessarily follows that there were subordinate Lodges in Pennsylvania under its jurisdiction), and election of all its officers, including Benj. Franklin, could have been made by him, in his own journal, and remain uncontradicted

^{3.}
(as it does) in the following numbers of his paper without being the *literal truth*. But there is corroborative evidence of the highest character, viz: Franklin's letter, dated Nov. 28th, 1734, to the Grand Master and Grand Lodge of Mass.

This letter is as follows :

RIGHT WORSHIPFUL GRAND MASTER AND MOST WORTHY AND DEAR BRETHREN,—

We acknowledge your favor of the 23rd of October past, and rejoice that the Grand Master (whom God bless) hath so happily recovered from his late indisposition; and we now, glass in hand, drink to the establishment of his health, and the prosperity of your whole Lodge.

We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over all America, which advice we hope is true, and we heartily congratulate him thereupon, and though this has not been as yet regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend to be needful to be done for us, in order to promote and strengthen the interests of Masonry in this Province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight) to wit, a Deputation or Charter granted by the Right Worshipful Mr. Price, by virtue of his commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens, and other officers, who may manage all affairs relating to the Brethren here with full power and authority, according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair when the Grand Master of all America shall be in place. This, if it seem good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment, and reputation of Masonry in these parts. We, therefore, submit it for your consideration, and, as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the R. W. Grand Master's first Deputation, and of the instrument by which it appears to be enlarged as above mentioned, witnessed by your Wardens, and signed by the Secretary; for which favor this Lodge doubt not of being able to behave as not to be thought ungrateful.

We are, Right Worshipful Grand Master and Most Worthy Brethren, Your Affectionate Brethren and obliged humble Serv'ts,

Signed at the request of the Lodge,

B. FRANKLIN, G. M.

PHILADELPHIA, November 28, 1734.

DEAR BROTHER PRICE,—I am glad to hear of your recovery. I hoped to have seen you here this Fall, agreeable to the expectation you were so good as to give me; but since sickness has prevented your coming while the weather was moderate, I have no room to flatter myself with a visit from you before the Spring, when a deputation of the Brethren here will have an opportunity of showing how much they esteem you. I beg leave to recommend their request to you, and to inform you that some false and rebel Brethren, who are foreigners, being about to set up a distinct Lodge in opposition to the old and true Brethren here, pretending to make Masons for a bowl of punch, and the Craft is like to come into disesteem among us unless the true Brethren are countenanced and distinguished by some such special authority as herein desired. I entreat, therefore, that whatever you shall think proper to do therein may be sent by the next post, if possible, or the next following.

I am, Your Affectionate Brother and humble Serv't

B. FRANKLIN, G. M.

P. S.—If more of the Constitutions are wanted among you, please hint it to me.

The original of this letter was in existence until April 6, 1864, when it was destroyed at the burning of the Winthrop House, Boston. But many copies of it had been previously made, and no one doubts its authenticity. A sworn copy of it appears in the Massachusetts Proceedings for 1871, p. 356-7.

But the reader will naturally ask, whence did the Pennsylvania Masons obtain authority to establish a Prov. Grand Lodge in 1732, or prior to that, and by what Masonic power were the "several Lodges of Freemasons," which were in existence on December 8, 1730, warranted? The answer is easy.

On June 5, 1730, His Grace, Thomas, Duke of Norfolk, Grand Master of the Free and Accepted Masons of England, upon the application of Bro. Daniel Cox, of New Jersey, and several other Brethren residing in New York, New Jersey, and Pennsylvania, granted a Deputation to the said Bro. Daniel Cox, constituting him Prov. Grand Master of the Provinces of New York, New Jersey, and Pennsylvania. This Deputation is now on record in the Freemason's Hall, London.

THE Grand Lodge Library of California now comprises over 700 volumes.

MASONS OUT OF DOORS.

THE suggestions of the season, whatever they may have been for the past few weeks, are at least decidedly bucolic. Rude Boreas seems to have caged the northeast wind, and sent home the icebergs with all the lingering train of damp unpleasantness, consequent upon winter lingering in the lap spring and spilling over into the arms of summer. Ninety-six in the shade, with the pavements so hot that one's steps are accompanied by the smell of toasted leather, and the very air seething as it fans the heated brow with the ardent caress of an overdone sirocco, means green fields and running water, and requires a more than fire-proof patriotism to stand the closed doors and gas-heated recesses of the Lodge room. Small wonder then that the Brethren are getting out of doors, and that the mystic ceremonies of fraternal communion are rapidly giving place to Masonry in the fresh air. Masons with wives, daughters, and sweethearts, disport themselves in parks and barges and groves. The staid discipline of the hall folds its tents, and with light hearts and smiling countenances the craftsmen abandon for a time the designs on the trestle-board to study nature laughing in her holiday garb, and presiding over green fields, earnest of the harvest soon to come. 'Tis well, and we rejoice that the Brethren are gradually learning that a little sunshine now and then, but better fits them for renewed application when the time for labor arrives. We are glad to see that the old notion of wrapping ourselves in a mantle of impenetrable mystery, and moping through life like coral insects, delving ever in the deep is passing away, and that more and more we are coming to appreciate that, while those things which properly belong to the tyed precincts of the Lodge are kept there, the social amenities of the institution are being brought into better and more assiduous cultivation, and that there is an evident determination to have those who are dear to us participate on all possible occasions in the social pleasures which are so natural and graceful a part of our organization.

As we remarked in a recent article, the good brethren who have for so many years been trembling in their shoes lest the speed of the Masonic locomotive should wreck the train, are yet waiting, and likely to wait, for the catastrophe which has disturbed their dreams, so those who with solemn and lengthened visage, have held up their hands in horror whenever it has been proposed to admit our families and friends, not to a participation in our solemn rites, but only to a place amid our festivities are getting more and more in the vocative, and one by one whirled away in the joyous crowd, which, losing nothing of its respect for the arcana, standing fast in its fealty to all the well-established regulations made and approved for the government of the craft, will persist in the belief that there are times and occasions when we may with propriety lay aside the requirement of secrecy and join with our friends in festivals under the auspices of Masons, but in no way connected with the esoteric work of the institution. We say that, making reasonable allowance for a proper discharge of the duties of Masonry, the time now is when for a short season we may with propriety close the lodge-room, put away the working tools, and try the virtues of Masonry out of doors; and so we trust that the public entertainments given by lodges and associations of Masons, conducted as they always are with the strictest propriety, unblemished by any act which may cause a pang of regret to the brethren, may be largely patronised, and that, in the social and innocent pastimes of the season, all may find the incentive to renewed devotion when again the gavel sounds the call to labor.

Germane to this topic is another phase of Masonry out of doors, which has caused much thought and anxiety to a conservative class of Masons who, if they had their way, would never allow of the general public knowing anything of Masonic transactions. Apparently these Brethren would have us meet in secret and by-places, with iron shutters to the Lodge-room, and a half dozen Tiles on the stairway, lest any one should find out the fact of a Lodge meeting, and the very thought of a newspaper publication on the subject gives them a congestive chill. They mean well, but they are not even with the times, and do not seem to have learned that as a man is never so much alone as when in a crowd, so Masonry can pursue the even tenor of its ways, carefully guard that which does not concern the public, and yet take advantage of the power of the press in discreet hands to discuss its general principles, and so convince men of good will that we neither fear nor shun the daylight. The progress and status of the *Dispatch* as a Masonic organ is in evidence. During its career as a means of communication between the Brethren and the public, it has published thousands of columns of Masonic matter, but never one word from which the profane could draw the means of recognition, or any knowledge which it is the interest of the craft to withhold. On the contrary, by and through it a knowledge of our principles has been widely disseminated, the brethren have learned, and are still learning, to think, inquire, to know for themselves, and never in the history of the Fraternity has it been in a more harmonious and prosperous condition than now, from all of which it appears to

us that once in a while it is good to gather our friends about us, and with them enjoy Masonry out of doors—*M. W. Bro. Jno. Simons.*

THE STRONG FOUNDATIONS.

By Bro. Robert Morris.

WHEN the appointed time had come,
And Israel, from his mountain-home
Came up, by SOLOMON'S command,
To lay, in state, the CORNER-STONE,
And build the TEMPLE high and grand,
AN EDIFICE that God would own,—
The MONARCH by a just Decree,
Thus set the Law, eternally.

"Lay your FOUNDATIONS deep! the FANE
"May not, to distant age remain;
"The tooth of time may gnaw its side;
"The foe deface its golden pride;
"Pillar, Pilaster, height and base,
"May mingle, in one foul disgrace:—
"But with FOUNDATIONS deep and wise,
"Other and nobler works will rise,
"And, till the earth in ruin sink,
"Some structure crown Moriah's brink!"

The people bowed obedient head:
HIRAM, THE ARCHITECT, began,
By long and wise experience led—
How sadly to our spirits come

The memories of that good man's doom!
To justify the monarch's plan:
From mighty quarries raised the rock
In Ashlars huge and weighty drew,—
See, yet, they rise upon the view,
In spite of time and earthquake's shock!
Until there stood as yet there stands,
The grandest pile of human hands;
A SURE FOUNDATION, deep and wise,
On which the noblest works may rise.

Craftsmen! ye build but for a day,
Unless these precepts you obey!
How oft we see within our land,
A structure reared upon the sand!
Its walls—magnificent they rise;
Its towers—they pierce the very skies;
Crowds, through its portals eager press;
Beauty and rank its altars grace,
And then,—the storm has blown,—'tis gone
From turret-top to corner-stone!

Craftsmen! the lesson heed and keep—
Lay your FOUNDATIONS wise and deep!

THE GRAND MASTER MASON OF ENGLAND.

THE Marquis of Ripon, better known as Earl de Grey and Ripon, and previously as Lord Goderich, is the only son of Frederick John, first Earl of Ripon.

His mother was Lady Sarah A. L. Hobart, only daughter of Robert, fourth Earl of Buckinghamshire.

He was born October 24th, 1827 and, after the usual education of English noblemen, began his life as *attache* to a special mission to Brussels, in 1849.

In 1852 he first appeared, we believe, in House of Commons as member for Hull, but in 1853 was returned for Huddersfield. In 1859 he was elected Knight of the shire for the West Riding of Yorkshire.

In 1859 he became Lord Ripon by the death of his father, and in the same year Earl de Grey by the death of his uncle, the well known second Earl.

In 1859, as Lord Ripon, he became Under-Secretary for War, with then Mr. Herbert, and in 1861, Under-Secretary for India.

Upon the death of Sir George C. Lewis, in 1863, Lord Ripon succeeded him as Secretary of State for War, and continued so until 1866, when he succeeded Lord Halifax as Secretary of State for India.

In 1868 he became Lord President of the Council.

In 1869 he was created K. G., and in 1771 was selected as Chairman of the High Joint Commission which settled the Treaty of Washington. On his return to England from that most important duty he was created Marquis of Ripon.

His Masonic career began in the Lodge of Truth, Huddersfield, of which he afterwards became W. M.

On the death of Lord Mexborough he was appointed, to the great satisfaction of the West Yorkshire Freemasons, P. G. M. for West Yorkshire, which important position he still holds, and on Lord Dalhousie's retirement was made Deputy Grand Master by Lord Zetland. His fitness for rule, and his most successful administration of the Province of West Yorkshire, pointed him out as the undoubted successor to Lord Zetland, when our good and Grand Master resigned the high offices he had discharged so admirably for so many long and eventful years.

He was installed Grand Master of our Order April 23, 1870, in which situation he still is, for the welfare and progress of English Freemasonry.

He married, April, 1851, the eldest daughter of Henry and Lady Mary Vyner, and has one son, Viscount Goderich, now member for Ripon.

It will be the fervent hope of all our English Craft that the Great Architect of the Universe may long preserve him to preside over that Great Order he loves so truly and has served so well.—*Masonic Magazine.*

A PARAPHRASE.

(For the Craftsman.)

BY M. W. BRO. ROBINSON.

Remember now, in youthful days,
O "brother of the dust,"
While treading in life's pleasant ways,
In God to put thy trust.

Before the evil days come on—
Before the years draw nigh—
When hope and joy and pleasure gone,
Thy wish is but to die.

Before the sun—the moon—the light—
Shall fail to glad thee more;
And dark'ning clouds obscure the sight,
Even when the rain is o'er.

In that dread day of grief and woe,
When trembling keepers fail,
And strong men shake and bow them low,
Like reels before a gale.

Before the grinders cease to grind,
Because they are so few,
Before the dark'ned windows blind
The gazers' anxious view.

For when the grinding low is heard,
And shut is ev'ry door,
He riseth at the voice of bird,
And music hears no more.

When fears above shall terrify,
And fears beset the road,
The almond tree shall flourish high,
The locust be a load.

When all desire at last shall fail,
And man to home return;
And though the streets with funeral wail,
The mourners sadly mourn.

Or ere the slender silver tie,
Unloosed, no more shall hold;
And wheel and pitcher broken lie,
With broken bowl of gold.

Then shall the dust, like earthly clod
Return to earth the same;
The spirit shall return to God,
From whom that spirit came.

Oh, "vanity of vanities!"
The Royal Preacher saith,
Oh, "vanity of vanities!"
Behold the end!—'tis death!"

THE ORIGIN OF FREEMASONRY.

By Bro. Chalmers I. Paton.

I AM not inclined, indeed, to assent to the opinion which has been expressed by many, that Freemasonry originated at the time of the erection of Solomon's Temple, but rather to ascribe it to a much earlier origin, an origin lost in the depths of remote antiquity. But it may very well be supposed that the system subsisting before that date was then consolidated and improved, so that the building of the first Temple at Jerusalem marks a great era in the progress of Freemasonry and is one of the great landmarks of its history. And now when the Temple of Jerusalem has long since disappeared, and the very form of worship for which it was intended has passed away, when cedar forests no longer clothe the slopes of Lebanon and Tyre, whose Kings supplied Solomon with a great part of the materials for his work, and from which also he obtained his master workmen, is no longer a great city, its merchant princes and its traffickers the honorable of the earth, but a scene of desolation, a place for fishermen to dry their nets, it is interesting to reflect that the institution of Freemasonry not only continues to exist, having been transmitted from generation to generation during these three thousand years and extended to lands of which Solomon never heard of, and which, in his day, the only inhabitants were roaming savages, but that it is still full of life, as vigorous and prosperous as in the days of Solomon and Hiram, changed in nothing but for the better, as the wisdom and knowledge of age after age have been stored up and applied for its improvement, its essential principles still remaining unaltered, unmodified.

The dedication of Solomon's Temple was an occasion of special solemnity in the

history of the peculiar people, and of whom he especially avouched himself to be their God. It is impossible, I believe, to conceive aright the solemnity and grandeur of that scene, such as has never been equalled and can never be realized again in the history of the world, when the temple, which had been seven years in building, was finished, with its symbolical pillars, and all its furniture, its altars of burnt offering, its altar of incense, its veil and inner sanctuary, the Holy of Holies, its molten sea standing upon twelve oxen of brass, its ten lavers of brass, its golden candlestick with seven branches its table of shew bread, its lamps, its tongs of gold, its bowls, its snuffers, its basins, its spoons, and its censers, and "Solomon assembled the elders of Israel, and all the heads of the tribes, the Chief of the fathers of the Children of Israel," and brought up the ark of the covenant of the Lord to Jerusalem and to the temple which, under divine direction he had built, and when the priests were come out of the holy place in which they had placed the ark, "the cloud filled the house of the Lord so that priests could not stand to minister, because of the cloud, for the glory of the Lord had filled the house of the Lord," and Solomon addressed and blessed the people and offered to the Lord one of the most sublime and beautiful of all the prayers recorded in the Holy Scriptures, imploring that the eyes of the Lord might be toward that house night and day, and that all the prayers which the people made towards it might be heard, even though from lands of exile and in distress. We have no right to expect any such divine manifestations as took place on that occasion, when we dedicate our temples; their purpose is not especial, as that of the temple of Solomon, and yet is a high and glorious purpose. No temple that we erect is the special selected place of God's manifestation of himself and of his meeting with his people, but every one is erected to his glory for the great purpose of maintaining and promoting the knowledge of his name, and for the great purpose of celebrating his pure worship, than which no nobler purpose can be entertained by man. Freemasonry has entertained these purposes throughout its history; they belonged to it when Solomon and Hiram presided in the meetings of the brotherhood at Jerusalem, and reduced the system to an order and perfection which it had not attained before; and they equally belong to it now. Every new temple dedicated declares their subsistence, proclaims their premanence. Let us look for the evidence of the divine favour, not manifested by a visible cloud of glory, but manifested not less really by the evident answer of our prayers, by the evident blessing resting on our meetings and our works.

It is with just pride that Freemasons reflect on the antiquity of their system and of their Craft, the most ancient of all existing institutions of mere human origin. And, this is not, I think, an improper occasion for adverting to the complete failure of the attempts recently made to assign to our modern Freemasonry a mere modern origin, a very recent date. With no little show of learning and research, in a boastful spirit of unprejudiced inquiry and ruthless criticism, it has been maintained that Freemasonry was invented by Dr. Anderson, Dr. Desaguliers, and others, their associates, by them first established in England in the year 1717, and thence extended over the world. It may well be deemed a conclusive argument against this opinion, the 1717 theory as it has been called, that it ascribes base imposture to men who are held in high respect by their contemporaries, and whose names have been mentioned with honor from their own time to the present. To make such an assumption without the clearest and strongest evidence to sustain it is monstrous, and especially unworthy of a Freemason contrary to all Masonic principles and teaching. The character of a brother is not to be lightly assailed, the character of the dead ought to be held even more sacred than that of the living. Dr. Anderson and Dr. Desaguliers did not profess to introduce a new system to the world. The whole history of their proceedings consists with the notion that they acted in good faith, and is utterly inconsistent with an opposite notion.

I may observe that we have abundant evidence of the existence of Freemasonry in England at dates long anterior to the beginning of last century. Our old constitutions and charges belong to much earlier times. But I will not dwell on the evidence afforded by these. Permit me rather, in a few words, to refer you to the proof we have of the existence of Freemasonry in the 17th century, which itself is sufficiently against the notion of its having originated in the 18th. In Plot's history of Staffordshire, we find an attack upon Freemasonry, evidence enough of its existence, and all the better as coming from an enemy. And in the works of Roger Ashmole we find a record of his having been a Mason in the 17th century and that is highly honorable company. Some enemies of Freemasonry have asserted that it was originated by Roger Ashmole and a few kindred spirits, by way of amusement. It is an absurd guess, put forth at a venture, by men resolved not to acknowledge the antiquity of our system and our Craft; and is utterly inconsistent with Ashmole's own statement of facts as to his initiation. The enemies of Freemasonry may choose between the 1717 theory and the Ashmole theory. Both are for its enemies, not for its friends. But they are antagonistic, and cannot be maintained together.

Some have imagined that Masonry was merely operative till its revival in England in the beginning of last century, and then became speculative, thus seeking to escape difficulties without acknowledging the antiquity of our present system of Freemasonry. It must be granted that there is a connection between operative and speculative masonry. It must also be granted that this connection was more intimate in former times than the present. But that Masonry until the time of Dr. Anderson and Dr. Desaguliers, was merely operative and then first became speculative, I emphatically deny. We have evidence of the connection with the Masonic body in England, in long past centuries of men of high rank sufficient proof that the fellowship of the Masonic brotherhood was not limited to mere operative Masons. And coming down to the 17th century, we have a notable instance of the initiation of one who was not an operative Mason in Roger Ashmole, already mentioned, whilst the names which the records of those present at his initiation affords proof that this was no singular and exceptional instance. And from what Plot says in his History of Staffordshire, we see clearly that it was common in England, in his day, for country gentlemen or others, who had nothing to do with operative Masonry, to seek and obtain admission into Masonic Lodges.

BRITISH COLUMBIA.

AWAY in the distant Province of British Columbia Masonry appears to flourish and grow apace, and we are glad to hear cheering accounts of the progress of the Order there. The following are the officers of the Grana Lodge:

Lieut.-Col. I. W. Powell, G. M.; J. F. McCreight, M. P. P., D. G. M.; William Dalby, G. S. W.; Eli Harrison, G. J. W.; M. W. Wait, G. T.; Rev. F. Gribbell, G. C.; H. F. Heisterman, G. S.

BENEVOLENT AND WIDOWS' AND ORPHANS' FUNDS. ADOPTED IN SESSION OF GRAND LODGE, 6TH AND 8TH DECEMBER, 1873.

1. The lodges in this jurisdiction shall pay two dollars from each subscribing member on their roll, also for every candidate raised or affiliated hereafter from a lodge without the Province, the aforesaid sum of two dollars in order to start the said fund.

2. Each lodge in this jurisdiction shall pay seventy-five cents quarterly, in advance, for every member in good standing.

3. All moneys collected as aforesaid, shall be remitted to the Grand Secretary, who shall keep proper accounts of all moneys so received, and pay the same over to the Grand Treasurer in the following proportion, to wit:—

Three-fourths to the Fund of Benevolence.

One-fourth to the Widows' and Orphans' Fund.

4. The Master and Wardens of every lodge in the Province shall constitute the Board of Relief for each lodge, and shall have power to relieve any sick or distressed brother, being a member in good standing in the Province, to the extent of ten dollars per week, or temporary relief to the widows and orphans of any brother as aforesaid, not exceeding one hundred dollars, but that no relief be afforded to any brother whose illness was caused by his immoral conduct; and shall have power to draw on the Grand Treasurer whenever sums so paid shall amount to \$40; but at the end of every Masonic Year, in November, any amount disbursed by any lodge, if less than \$40, shall be drawn as aforesaid, so that a statement of all transactions had may be submitted to the Grand Lodge at the annual Communication; provided, not more than one-fourth of the amount in the Treasurer's hands at the end of any year shall be at the disposal of any lodge during the ensuing term, without the express permission of the Board of General Purposes.

5. The Master of each lodge shall have power, in case of the decease of any Master Mason as aforesaid, dying in needy circumstances, to draw upon the Grand Treasurer to the extent of seventy-five dollars, in order to bury him with all honors due a Mason.

6. All moneys belonging to the Benevolent Fund and Widows' and Orphans' Fund shall be lodged in a Joint Stock Bank, or Government Savings Bank, or invested in such manner as the Board of General Purposes shall direct.

7. The Board of General Purposes shall be the Trustees of the aforesaid funds.

8. The Widows' and Orphans' Fund shall be allowed to accumulate at the pleasure of the Grand Lodge.

THE Grand Lodge of British Columbia requires every initiate to pay \$10 into its Grand Lodge Benevolent Fund—which now amounts to over \$1000. The Grand Lodge of New York requires its initiates to pay \$3 each for an analagous purpose.

THERE are now 7,787 non-affiliates in the State of Indiana.

EDITORIAL DEPARTMENT.

APPOINTMENT OF GRAND SECRETARY.

THE Most Worshipful the Grand Master, with the concurrence of Grand Lodge, has been pleased to appoint R. W. Bro. J. J. Mason Grand Secretary for the balance of the current year, in room of the late R. W. Bro. Harris, deceased.

WE have been obliged to leave out this month a lecture on the "Spirit of Freemasonry," delivered by Bro. Rev. E. H. Jenkyns, although it is in type. It will appear in the October number.

DEATH OF THE GRAND SECRETARY.

THE grim King of terrors, stalking apace through the land, has thinned the Masonic ranks of late. The noblest and the best have fallen in both hemispheres, but nowhere has death reaped a richer harvest than in this. Many a brother has been stricken down in the plenitude of power or in the midst of his usefulness; and now another, in our eyes the most illustrious of all, has passed the portals of the Grand Lodge above. Right Worshipful Brother Thomas Bird Harris, 33°, Grand Secretary of the Grand Lodge of Canada, breathed his last at his residence in this city, on the morning of Tuesday, August 18th, after a brief illness, borne alike with fortitude and calm resignation. It were unnecessary to speak of our departed brother in the terms of eulogy usual on such occasions, for his fame as a Mason, if not boundless, was almost world wide, while his character as a man was such that

"None knew him but to love him,
None named him but to praise."

The immortal Sterne tells us that "to die is the great debt and tribute due unto nature; tombs and monuments, which should perpetuate our memories, pay it themselves, and the proudest pyramid of them all, which wealth and science have erected, has lost its apex, and stands obruncated in the traveller's horizon;" and so with us, one of our proudest human symbols of Masonry in Canada, and its truest exponent, has passed away. What wonder then, that we mourn our loss of him who

"Has come to join the ranks of that innumerable caravan,
Which moves on to that mysterious realm
Where each must take his chamber in the silent halls of death."

Little did he who pens this humble tribute to a noble memory think, when he, jointly with the Grand Secretary, prepared a report of the proceedings of the last Grand Lodge Meeting, that it would be the last time they should meet on earth. Our deceased brother made everything connected with the Craft a labor of love; hence it is to be feared that he did more than his health would admit, and fell a victim to his zeal. He spared neither pains nor labor to get out a full and faithful report of the Grand Lodge proceedings for the CRAFTSMAN, in which we need hardly tell the reader he manifested a deep and lively interest. Previous to the annual communication, which commenced on the 6th July, with

the meeting of the Board of General Purposes, the late Grand Secretary performed a great deal of labor, but made no complaint; and even after his return home he went as actively to work in his office as ever. It was the 21st or 22nd of the month when he first showed symptoms of the approaching illness, and we have a note dictated by him some days later, in which he spoke playfully of being prostrated with rheumatism; but, alas! it was something more, it was a disease that could not be eradicated. His illness gradually grew upon him, and, with rare intervals, he was borne down with consequent weakness, until the bodily frame at length gave way, and he yielded up his soul to Him who gave it.

The publication in the CRAFTSMAN for April, 1871, of a very full account of the late Grand Secretary's various services to the Craft, which was accompanied by a portrait, spares us the recital of his Masonic career. Brother Harris was born at Bristol, England, in July, 1819, and was, therefore, in his 56th year. Having entered St. Andrew's Lodge, Toronto, in 1848, he had been a Mason for upwards of a quarter of a century; and in that time had done much to increase the growth and usefulness of Masonry. No man labored more to advance its interests, and he was mainly instrumental in establishing the present Grand Lodge, of which he became Secretary, an office he held continuously up to the time of his death, a period of nearly twenty years. He held other important positions in Masonry, and had arduous duties to perform in connection with them. He was frequently the recipient of substantial tokens of good will and esteem from the brethren, and was ever popular with them all.

As a member of this community, our late brother stood high in public esteem, for he was always ready to aid in anything to further the general good. Those who knew him best will remember with what hearty zeal he entered into any undertaking in which he could be useful. In the matter of charity he was long a valuable member of St. George's Society, and did much to relieve the necessities of his destitute countrymen reaching these shores. The Mechanics' Institute found in him one of its most zealous supporters, and he was at one time a Director in it. His loyalty was shown in his readiness to serve his Queen and country in time of need, and Her Majesty had no more enthusiastic subject on each return of her natal day. Whenever occasion needed his services, in whatever capacity as a good citizen and one who cared for the welfare of the locality, they were ready. Thus combined we had the zealous Mason and the worthy citizen in one who was an honor to his race, and of whom it may well be said

"He was a man, take him for all in all,
We shall not look upon his like again."

THE FUNERAL.

THE last tribute of respect paid to the mortal remains of our deceased brother Harris, on the afternoon of the 20th ult., evinced the deep feeling of reverence pervading the entire fraternity, and the esteem in which he was held as a man, a Mason, a wise counsellor, and director of the affairs of the Craft. The interval between his death and burial was necessarily limited, yet, in that short time, the melancholy tidings had spread far and wide, and the gathering at the funeral probably exceeded

in numbers, and in its imposing appearance, any similar ceremony ever witnessed in Canada. There were members of various degrees from the United States, Montreal, and numerous places throughout the Province of Ontario, who, with the members of the city lodges, composed a procession of more than six hundred Masons. The surprise of the deceased Mason's fellow townsmen who know nothing of the virtues or beauties of Masonry, was naturally very great; they were aware of the high respect in which the community held him, but had formed no idea of the way he was regarded by his Masonic brethren, until they witnessed the monster assemblage in Prince's Square, and saw the brethren march two and two in a long line extending nearly a mile in length, along the streets. As the procession filed out of the square, the sidewalks became crowded, and were lined the whole way to the residence on Duke Street. Here a short time was occupied in reading the service and removing the body to the hearse, after which the ranks were opened and the near friends, together with the Grand Lodge Officers passed through to the church of the Ascension, the Band of the Artillery meanwhile playing the Dead March. The solemnity of the occasion was enhanced by the reverential manner in which all appeared, every head being uncovered. First came a carriage containing the family physician, then the mourners, among whom was the brother of deceased, followed by a beautiful hearse drawn by four black horses, in which was the coffin, a handsome rosewood casket, surmounted with the following inscription.

THOMAS BIRD HARRIS, 33^o,

Grand Secretary of the Grand Lodge of Canada, A. F. & A. M., &c., &c.

DIED 18th AUGUST, 1874.

Aged 56 years, 17 days.

Near the head of the coffin and on the apron worn by the deceased, was a large square and compass, beautifully worked in immortelles, and near the foot on the lid lay a large wreath of immortelles tastily arranged and wrought.

The Pall Bearers were R. W. Bro. Thomas White, P. D. G. M.; W. Bros. J. K. Kerr, D. G. M.; H. A. Mackay, T. C. Macnab, J. W. Murton, David Curtis, C. A. Beard, C. D. Macdonnell.

The hearse was followed by the Grand Officers, namely :

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| M. W.—W. M. Wilson, G. M. | V. W. Bro. D. McLellan, G. S. |
| M. W. Bro. Jas. Seymour, P. G. M. | “ “ “ G. Stewart, G. S. |
| R. “ “ J. K. Kerr, D. G. M. | “ “ “ H. Morrison, G. S. |
| “ “ “ B. E. Charlton, G. S. W. | “ “ “ J. Waterman, G. S. |
| “ “ “ Hugh Murray, G. J. W. | “ “ “ J. Toms, G. S. |
| Rev. Bro. W. P. Smithett, as G. C. | “ “ “ Dr. Coriis, G. S. |
| R. W. Bro. O. Klotz, G. T. | “ “ “ R. Rochester, G. S. |
| “ “ “ A. McLean, as G. R. | “ “ “ E. Peplow, G. S. |
| “ “ “ J. J. Mason, as G. S. | “ “ “ W. Doctor, G. S. |
| V. W. Bro. F. J. Menet, G. S. D. | “ “ “ J. Dickson, as G. T. |
| “ “ “ G. S. Birrell, G. J. D. | R. W. Bro. D. E. Broderick, D. D. G. M. |
| “ “ “ C. H. Slawson, as G. S. of W. | Niagara. |
| “ “ “ D. Spry, as G. D. of C. | “ “ F. Savage, D. D. G. M., |
| “ “ “ J. Greenfield, as At. G. D. of C. | Wellington. |
| “ “ “ J. B. Bickle, At. G. D. of C. | “ “ C. Bennett, D. D. G. M., |
| “ “ “ J. M. Clement, G. S. B. | Wilson. |
| “ “ “ W. L. P. Eager, as G. Organist | “ “ A. S. Kirkpatrick, D. D. G. M., |
| “ “ “ R. Kemp, as Assist. G. O. | St. Lawrence. |
| “ “ “ W. Carey, as G. P. | “ “ J. B. Trayes, D. D. G. M., Ont., |
| “ “ “ C. R. Smith, G. S. | “ “ Thos. Macnabb, D. D. G. M., |
| “ “ “ R. Brierley, G. S. | St. Clair. |
| “ “ “ W. P. Munday, as G. S. | “ “ Wm. Nivin, P. D. D. G. M., |
| “ “ “ J. G. Gibson, as G. S. | Montreal. |

The officers of the Grand Lodge preceded the great body of the Ma-

sons, all of whom fell into positions as the cortege moved on, and reaching the church passed in, until the neat edifice was filled. Here Bro. Rev. G. A. Bull read the Psalms, and the Rev. J. J. Hebden the lesson, between which the choir sang the 50th Hymn, and the service closed with the singing of the 272 Hymn, beginning "There is a land of pure delight." The procession was reformed on John Street in the following order.

GRAND MARSHALS—

R. W. Bro. the Hon. H. B. Bull.
 R. W. Bro. R. Brierley.
 V. W. Bro. G. Stuart.
 V. W. Bro. W. T. Munday.
 R. W. Bro. McLellan.
 V. W. Bro. J. M. Gibson.
 V. W. Bro. C. R. Smith.
 Band of the H. V. F. B.
 Visiting Brethren.

M. W. Wm. Wilson, L. C. D., Grand Master; Doctor and Clergy; Hearse; Pall Bearers; Mourners and Friends; Citizens on foot and in carriages.

The following Lodges of Canada and the United States were represented by the visiting brethren:

A. H. Armstrong, Sheppard Lodge 46, Titusville, Penn., U. S.
 John Keating, White Oak, No. 198, Oakville.
 W. Howell, Doric, No. 121, Brantford.
 R. Cochran, Ionic, No. 229, Brampton.
 John McLaren, St. Albans, No. 200, Mount Forest.
 James Old, St. Andrew's, No. 62, Caledon.
 F. Howell, Grand River, No. 151, Berlin.
 G. Watson, True Blue, No. 98, Albion.
 J. Chambers, Union, No. 7, Grimsby.
 W. Warren, Cedar, No. 270, Oshawa.
 M. Gilbranson, Lebanon, No. 139, Oshawa.
 John Binbow, Malahide, No. 140, Aylmer.
 T. Barrett, Jerusalem, No. 31, Bowmanville.
 James Sutton, Irving, No. 154, Lucan.
 J. Hunter, J. B. Hall, No. 154, Millbrook.
 J. Bishopp, Brant, No. 45, Brantford.
 R. W. MacFarlane, Cornwall, No. 25, Cornwall.
 P. Bish, Speed, No. 150, Guelph.
 W. H. Walkem, Simcoe, No. 79, Bradford.
 C. W. Lee, Tuscan, No. 99, Newmarket.
 R. Clayton, New Hope, No. 279, Hespeler.
 M. A. Jones, Dufferin, No. 201, West Flamboro.
 John MacDonald, Irvine, No. 203, Elora.

Acacia Lodge, No. 61.
 St. John Lodge, No. 40.
 Strict Observance Lodge, No. 27.
 Barton Lodge, No. 6.
 Royal Arch Masons.
 Knights Templar.
 Representatives of the Temple No. 30, Buffalo.
 Grand Tyler.

A. B. Munson, Blair, No. 314, Palmerston.
 F. Knox, St. John, No. 17, Coburg.
 C. H. Dawson, King Hiram, No. 37, Ingersoll.
 F. E. Kitchen, St. George, No. 243 St. George.
 H. Macauley, St. John, No. 68, Ingersoll.
 John Frazer, Welland, No. 36, Fonthill.
 Henry MacPherson, St. George, No. 66, Owen Sound.
 H. MacPherson, St. Lawrence, No. 137, Southampton.
 W. C. Wilkinson, St. Andrews, No. 16, Toronto.
 J. E. Day, Rehobam, No. 65, Toronto.
 R. P. Stephens, Doric, No. 316, Toronto.
 George Coulter, Stephenson, No. 218, Toronto.
 George Slingerland, Wentworth, No. 166, Stoney Creek.
 J. Russell, Harmony, No. 7, Binbrook.
 J. W. Clement, Niagara, No. 2, Niagara.
 R. Kane, St. George, No. 15, St. Catharines.
 J. W. Coy, Maple Leaf, No. 113, St. Catharines.
 L. Leitch, Temple, 276, St. Catharines.
 John Kerr, St. John, No. 68, Ingersoll.
 Charles Beard, King Solomon No. 43, Woodstock.

There were also present five representative members from the Grand Lodges of England, Scotland and Quebec.

The procession having arrived at the cemetery, it being now nearly six o'clock, three hours from the time of leaving Prince's Square, the Masonic body entered the grounds at the first gate, and marched to the grave, where, after the solemn service of the Episcopal church had been read by Rev. Mr. Hebden, the Grand Master took up his place and performed the last rites in ample Masonic form. The following Hymn was finely rendered by a choir of Masons:

"Deep sorrow now pervades each heart,
 And grief our bosoms swell;
 A brother from our band departs,
 In that new home to dwell.

No more in our loved lodge again
 Shall we our brother greet ;
 But in that lodge that's free from pain
 Shall we our lost one meet.

Here rest in peace, thy labor's o'er,
 Our brother we resign,
 Till the Grand Master's word restore
 To light and life divine."

At the conclusion of the ceremony the Grand Master, addressing the brethren, said :

From the long intimacy existing between the late Bro. Harris and himself, both Masonically and otherwise, the Brethren could well understand that his feelings would not allow him to express the sentiments he would wish to give utterance to. It was, however, a great gratification to him—if he might use such an expression at such a time—to see so large a concourse of Brethren assembled, as they were, from all parts of the country, to tender the last token of respect to the remains of their deceased Brother.

Although in the early part of the afternoon it was extremely warm and the sun shone brilliantly for a time, it rained slightly before the procession reached the cemetery, when a sharp but brief shower fell, just sprinkling the coffin, and bringing to mind the well known saying,

“Happy is the bride that the sun shines on,
 Blessed is the corpse that the rain rains on.”

Returned to the Masonic Hall, a meeting of Grand Lodge was convened, when resolutions of condolence to the family of our deceased brother were adopted.

IMPORTANT DECISION.

FREEMASONRY has gained something by the recent decision in the famous Guibord case. The action was brought by the widow of the deceased, who was refused burial in the Roman Catholic cemetery, Montreal, because he had been a member of the “Institute Canadien,” an interdicted society. The argument was, that as Guibord owned a lot in the cemetery, he had a civil right to be buried there. The case was tried in the courts here and decided against the widow, who appealed to the Privy Council of England, which has just decided in favor of the appellant, and the decision will be hailed as every way satisfactory to all who hate intolerance. We presume that the increasing enlightenment of the people will gradually lead to the assertion of the grand principle involved in this decision of the English Privy Council.

A QUESTION OF PATRONAGE.

THE London *Freemason* complains, and, we think, with good reason too, that it has been passed over by the managers of the Royal Masonic Benevolent Institution in the matter of advertising a list of the successful candidates at the last election. The *Freemason* gave the list gratuitously, but it has since appeared that a resolution of the institution authorized the insertion of it in six non-Masonic papers. We have no such complaint to make here, and we can, therefore, speak the more disinterestedly when we say that the *Freemason* has been unfairly treated.

It is strange that Masonic bodies will not see that any patronage they have to bestow should be given to Masonic rather than non-Masonic papers. It is no easy matter to keep up a Masonic journal, and it really needs all the support it can receive from the brethren, not

merely in the way of subscriptions, but also by advertisements; and we are pleased to observe that some of our United States contemporaries fare well in this respect. Masons should see it to be their interest to aid their own journals, and we trust that in Canada the fact will be understood and duly appreciated that all the assistance the brethren can give is required to sustain a Masonic journal among them.

A MASONIC CLUB.

A MOVEMENT is on foot to establish a Masonic Club in London, England. The idea is a good one, and we are only surprised that such a thing had not been thought of sooner. In a place like the English metropolis such a club would be found of the greatest benefit. An English contemporary says:

“It is proposed that a Masonic Club be opened in a central position of the west end. The club being proprietary there will be no liability on the part of the members. Its use will be restricted to members of the Masonic Order. It is intended that the club contain spacious dining, smoking, billiard, and reading rooms, a well-stored library, and every modern convenience. The entrance fee will be £5 5s., and annual subscription £5 5s. No further liability. Country members' annual subscription £2 2. First members admitted without entrance fee. An influential committee will have the control of the club.”

MORE INTOLERANCE.

WE have another proof of priestly intolerance. This time it is nearer home; but we suppose neither climate nor country makes the slightest difference where anti-Masonry raises its head. We were led to believe that it was only in countries like France, Spain, and Italy, that the persecution of Freemasonry could be carried out. In Brazil we have seen the spirit of intolerance checked in such a manner as to prevent its repetition there. In England a Roman Catholic priest refused burial to a Freemason not long since, and now we have the following from the *Indianapolis Herald*:

“Mr. Michael Hickey, of Terre Haute, before he died, very naturally wanted to be buried in the lot he had bought and paid for, in the Catholic cemetery. But Mr. Hickey having refused to recant his allegiance to the Freemasons, the priest declined to shrieve him, and now Father Lesson won't let him be buried in the lot he bought and paid for. Poor Hickey is in a bad fix. He is not only denied absolution, but must cremate or rot above ground—all because he wouldn't go back on the Brethren of the Mystic Tie.”

GREAT MEN MASONS.

WE pointed out some time since, that a great proportion of the members of the British House of Lords and House of Commons are members of the Masonic Order. But far more renowned than they have been in the ranks. Sir Christopher Wren, the builder of St. Paul's, was a Mason, so were Napoleon Bonaparte, the Duke of Wellington; Fox and Sheridan, the brilliant orators; the great Napier, Robert Burns, Sir Walter Scott, Goethe, Sir Archibald Allison, and numerous other great writers. Now it is proved that several eminent divines were likewise Masons. The present Bishop of Peterborough, the ablest of all the English Church prelates is a member of a Masonic Lodge, but we learn for the first time that Wesley and Dr. Chalmers were in full communion with the Masonic body. This is shown by the following extracts:

“The decease and funeral of Mr. Hugh Martin of Downpatrick, are reported in the

Downpatrick Record, which states that Mr. Martin was known and respected as the "father of Masonry" in the district, he having been connected with the Craft for thirty-six years, "and more particularly with Lodge No. 367, Downpatrick, in which the Rev. John Wesley, the founder of Methodism, was initiated into the secrets of the Order on October 30, 1788." About 150 of the Brethren attended the funeral, and clergy of various denominations were present. The Rev. David Gordon delivered an address, in which he referred to the deceased as a Protestant of the true stamp, and stated that but a few hours before his death, Mr. Martin spoke to him (Mr. Gordon) of "John Wesley, a brother Mason," whose enrollment in the Craft, it seems, took place in Downpatrick, in the year 1788. His reference to the great and good missionary, however, was chiefly in commendation of a broad catholic spirit which animated the founder of Wesleyan Methodism.

AN EMINENT MEMBER OF THE ORDER.—We have recently discovered, and it is worthy of record, that Dr. Thomas Chalmers, the distinguished theologian and philosopher, and founder and first Moderator of the Free Church or Scotland, was a member of the Order. Dr. Chalmers, then a tutor in a Dr. Stevenson's family at Arbroath, was initiated in the Lodge St. Vigeans, Arbroath, on the 26th April, 1800. His name is duly recorded in the books of the Grand Lodge."—*Masonic News*.

GRAND LODGE PROCEEDINGS.

THE Twenty-first Annual Conclave of the Grand Commandery of Knights Templar and the Appendant Orders of Pennsylvania, was held in Bellefonte, on May 12th to 14th. R. E. Commander, John H. Dusenbury; V. E. Deputy Grand Commander, C. H. Kingston; E. Grand Recorder, Charles E. Meyer, Philadelphia.

THE Proceedings of the Grand Lodge of West Virginia, at its Annual Meeting in November last, have been received. They are interesting, and have been presented in a very neat form.

THE volume of Proceedings of the last Annual Meeting of the Grand Lodge of Maine is accompanied with a fine steel portrait of the late Past Grand Master Freeman Bradford, who died in November last.

THE Proceedings of the Grand Royal Arch Chapter of the State of Georgia, at the Annual Communication held in April last, have reached us. They are neatly printed and in convenient form.

THE Grand Orient of Brazil held its installation of Grand Officers of the Order last month, at Rio Janeiro. The Grand Master is Le. Fr. Councillor Dr. Joaquim Saldanha Marmho; Deputy Grand Master, Le. Fr. Councillor Dr. Antonio Felix Martins; Grand Secretary, L. Fr. Dr. Alexandrino Freire Do. Amaral.

WE have copies of the Proceedings of the Royal Arch Chapter and of the Knights Templar of the State of Connecticut, the Annual Communication of the former being held in May, and the Conclave of the latter in March last.

THE Thirty-eighth Annual Communication of the Grand Lodge of the State of Texas was held in the city of Houston, on the first Wednesday in June, and a goodly sized volume of the Proceedings has been before us since the 7th of last month. M. W. Bro. Thomas R. Bonner, is Grand Master, and R. W. Bro. Geo. H. Bringhurst, Grand Secretary.

THE Fifty-fifth Annual Communication of the Grand Lodge of Mississippi was held on the 3rd February, at Canton, and the Proceedings have just arrived.

THE promptitude of the New York Grand Officers is shown in the fact that although the Annual Meeting was held only on the 2nd June, the Proceedings in printed form have been before us since the 10th ult.

THE Thirteenth Annual Grand Conclave of the Knights Templar of Georgia was held in Savannah, on the 13th May, and the Proceedings have reached us in a neatly printed volume.

MIXED LODGE ROOMS.

An esteemed correspondent asks this question: "If a Masonic Lodge has full control of a Lodge room, is it proper to allow a lodge of Odd Fellows to meet in it, the Masonic furniture, charter, &c., remaining there?"

There is certainly no warrant for such a thing. We are not aware of anything of the kind being done, and we trust no precedent will be given for it. It would be too bad after disposing of the mixed funeral controversy, if we should be called on to discuss a far more flagrant violation of the Masonic code.

UNAFILIATES PROPOSING.

A CORRESPONDENT asks: "Is a recommendation signed by an unaffiliated Mason legal, and can it be acted upon by the lodge? Has a person not a Mason any right to witness the signature of an applicant for Masonic honors?" It appears that the lodge of which our correspondent is a member threw out an application of this kind. We are inclined to think it did right, although it is not explicitly laid down in the Constitution that unaffiliates are to be debarred from signing a recommendation. It is enjoined, however, that in certain cases actual members of the lodge must be the signers of an application, and we hold that the proper interpretation to be put upon the Constitution is, that an unaffiliate cannot be taken as the signer of an application. As for the other question, that is disposed of by the fact that no witness to the signature of an applicant is required, as the members recommending him are sufficient. Hence no one not a Mason could legally sign an application in any sense.

THE GRAND LODGE MEETING.

OWING to want of space in the August number of the CRAFTSMAN, we were obliged to omit the Report of the Board of General Purposes, which we now give:

ANNUAL REPORT OF BOARD OF GENERAL PURPOSES.

R. W. Bro. Thomas White, President of the Board of General Purposes, submitted the following report:

The annual meeting was held in the Town of Belleville, on Tuesday the 10th day of February last. The Books of the Grand Secretary and the Grand Treasurer, together with the accounts, statements, and vouchers, for the financial year ending 31st Dec. 1873, were submitted and properly audited, and the Board has pleasure in stating that they were found to be correct.

The Receipts and Expenditure were as follows:

RECEIPTS.

Certificates.....	\$3,502 00
Dues.....	6,490 01
Fees.....	2,176 50
Dispensations.....	526 00
Warrants.....	220 00
Constitutions.....	605 23
Proceedings.....	12 75

EXPENDITURE.

	\$13,532 49
General Expenses Account.....	\$6,490 40
Expenses, Boards of General Purposes.....	1,542 40
Testimonials.....	400 00
Reprinting Proceedings.....	175 50
Chicago Grant Repaid.....	387 21
	\$8,995 51

Balance..... \$4,536 98

of which sum there has been carried to the credit of the Benevolent Fund.....	4,257 14
Leaving a balance of Expenditure of.....	\$279 84
The funds belonging to Grand Lodge are invested as follows:—	
Dominion Stock, leaving 6 per cent.....	\$28,800 00
“ “ “ 5 per cent.....	10,000 00
Debentures, County of Middlesex, 6 per cent.....	1,600 00
Bank of Toronto, bal. 30th Nov.....	1393 66
“ “ Interest acct. Dominion Stock.....	144 00 1,537 66
Canadiau Bank Commerce.....	10,601 81
	\$52,539 47

Which represents the following amounts at credit of the various accounts viz :

General Fund.....	\$30,267 90
Asylum “.....	6,337 66
Benevolence Fund, Investment acct.....	13,725 95
“ “ Current acct.....	2,207 90
	\$52,539 47

The Grand Treasurer having transferred \$87,29 to the Benevolent Investment Fund in excess of ten per cent. on the receipts for the year of 1872, the Board recommends that the amount be allowed to remain in preference to making all the corrections that would be otherwise necessary.

The Board recommends that the President be authorized to draw orders upon the Grand Treasurer for the following amounts, remitted by Grand Lodge.

King Hiram Lodge.....No. 37.....	\$34 50
Great Wertern Lodge.....No. 47.....	43 50
St. John Lodge.....No. 68.....	38 50
Prince Albert Lodge.....No. 183.....	25 00
Sutton Lodge.....No. 227.....	12 50
	\$154 00

The Board having examined the following accounts and found them to be correct, have ordered their payment.

Lawson, McCulloch & Co., Constitutions &c.....	\$696 55
Buntin, Gillies & Co., Stationery.....	22 48
Richard Haigh, binding.....	22 50
G. Ennis, jr., printing.....	4 00
Copp, Clark & Co., certificates.....	249 29
Grand Secretary, Incidentals.....	83 92
“ Travelling Expenses.....	59 00
Grand Treasurer, Postage & Stationery.....	4 00
Otto Klotz, for Box & Covering.....	11 50
James Bain.....	3 00
	\$1156 24

GRIEVANCES AND APPEALS.

\$1156 24

The Board has before them certain cases of Grievances and Appeals, and came to the following conclusions which they submit to Grand Lodge.

1 In the matter of the complaint of Bro. A. H. Taylor against Bro. George Logan and R. W. Bro. E. C. Barber, the Board found that all the parties had been duly summoned to appear. The complainant did not appear, nor did he give any sufficient reason for his non-appearance. R. W. Bro. Barber appeared for himself and Bro. Logan, and denied the charge, stating his readiness to submit evidence in rebuttal of it.

In view of these facts, the Board recommend the dismissal of the charge for want prosecution; and in doing so must avail themselves of the opportunity of remarking upon the great impropriety of brethren making charges without following them up in the evidence, thus putting the accused to great inconvenience and expense in obeying summons calling upon them for their defence.

2 In the matter of Bro. C. C. Baird, suspended by Acacia Lodge, No. 67, for unmasonic conduct, and recommended by said Lodge for expulsion, which was referred to the D. D. G. M. of the Hamilton District to report thereon. The D. D. G. M. having confirmed the opinion of the Lodge, it was ordered that Bro. C. C. Baird be summoned to appear at this meeting of Grand Lodge to show cause why he should not be expelled for unmasonic conduct.

The Board recommend that the sum of \$50 be given as an addition to the salary of Bro. Muir, the assistant in the office of the Grand Secretary, thus making the salary \$700 per annum.

The Board cannot close this, their annual report, without expressing their acknowledgements to the Brethren of Belleville for the cordial hospitality extended to them during their meeting in that town.

To fill vacancies for the ensuing year: R. W. Bro. James A Henderson, Kingston, R. W. Bro. John E. Harding St. Mary's, R. W. Bro. L. H. Henderson, Belleville.

SEMI-ANNUAL AUDIT OF FINANCE.

THE Board of General Purposes beg to report as follows:—

That the receipts for the half year ending 30th June 1874, amount to \$7,368.57, all of which has been paid over by the Grand Secretary, into the hands of the Grand Treasurer.

The Statement of the Grand Treasurer as on 30th June, 1874, is as follows:—

ASSETS.		
Dominion Stock at 6 per cent.....	\$28,800 00	
Dominion Stock at 5 per cent.....	10,000 00	
	\$38,800 00	
Cash in Bank of Toronto, as per acct. 31st Dec. '73..	\$1537 66	
Interest, deposited since.....	144 00	
	\$ 1,681 66	
Cash in Canadian Bank of Commerce.....	15,553 58	
	\$56,135 24	
Representing the following balances at the credit of the various accounts in the books of the Grand Lodge.		
General Fund.....		\$32,969,98
Benevolence Fund, as per acct. 31st Dec., 1873.....	\$1,3725 95	
Ten per cent of receipts for 1873.....	1353 25	
	\$15,097 20	
Do. Current acct.....		1,604 40
Asylum Fund as 31st Dec., 1873.....	6337 66	
Interest on Stock.....	144 00	
	\$ 6,481 96	
		\$56,135 24

In view of the fact of the very large amount of cash in hand at the present time, the Board recommend that the sum of five thousand dollars be invested in Government securities.

The Board recommend the payment of the following accounts.

Lawson, McCulloch & Co., for printing.....	\$224 45
Copp, Clark & Co., for certificates.....	154 82
Buntin, Gillies & Co., for stationery.....	13 00
Richard Haigh, for binding.....	26 00
British America Assurance Company, for premiums of Insurance on Regalia &c.....	21 00
Grand Secretary, attending Annual Meeting of Board at Belleville..	19 00
Lash & Co., Testimonials to M. W. Bro. Stevenson.....	459 17
R. W. Bro. Otto Klotz, as per resolution of Grand Lodge.....	600 90

\$1,059 18

The Board recommend that Lawson, McCulloch & Co.'s, tenders for printing Constitutions, viz: for first 1000 \$150. Each additional 1000 \$109, be accepted.

The brethren of Hamilton having erected a Hall with vaults suitable for the requirements of the Craft in that city, and for the accommodation of the offices of the Grand Lodge, the Board recommend that the local members of the Board be a committee empowered to make the necessary arrangements for transferring the offices of Grand Lodge to the said Hall, the lease whereof not to exceed the term of five years absolute, with right of renewal for five years more.

ANCIENT AND ACCEPTED SCOTTISH RITE.

THE following circular has been published:

DEAR SIR AND Ill. Bro.—“ I have the gratification to inform you that His Royal Highness the Prince of Wales, K. G., K. T., K. P., &c. &c., has been graciously

pleased to signify his acceptance of the position of Grand Patron of the Ancient and Accepted Scottish Rite for England, Wales, and the Colonies.

"I have also to inform you that the following changes have taken place in the Supreme Council 33° of the said Rite.

"Ill. Bro. Charles John Vigue, having resigned his high office of Most P. So. G. Cr. was succeeded therein by Ill. Bro. Captain N. G. Phillips, who appointed The Rt. Hon. the Earl of Carnarvon, as Lt. G. Commander.

"Ill. Bro. Captain N. G. Phillips, having likewise resigned his office, was succeeded by Ill. Bro. the Earl of Carnarvon, who appointed Ill. Bro. Captain N. G. Phillips as his Lt. G. Commander.

"Ill. Bro. E. H. Harcourt Vernon, having resigned his office as Grand Chaplain, the Supreme Council is now constituted as follows:

GRAND PATRON.—Ill. Bro., H. R. H. Albert Edward Prince of Wales, K. G.—SUPREME COUNCIL—Ill. Bro., The Right. Hon. the Earl of Carnarvon, M. P. S. G. Commander. Ill. Bro., Captain Nathaniel George Phillips, Pt. M. P. S. G. Cr., & M. Ill. Lt. G. Commander. Ill. Bro., Major-General Henry Clerk, Grand Treasurer General. Ill. Bro., Dr. Robert Hamilton, Grand Chaplain. Ill. Bro., Sir Michael Costa, Grand Chaplain of Guards. Ill. Bro., Colonel Alexander William Adair, Sov. Grand Inspector General. Ill. Bro., Hugh David Sandeman, Sov. Grand Inspector General. Ill. Bro., W. Hyde Pullen, 33°, Assistant Secretary.

All official letters should be addressed to the Grand Secretary General, No. 33, Golden Square, W., at which address all information concerning the Ancient and Accepted Scottish Rite can be obtained.

I remain, Dear Sir and Ill. Bro.,

Yours Fraternaly,

H. CLERKE, 33°, Grand Secretary General, H. E. 33, Golden-Square, W.,
July 15th 1874.

CRYPTIC MASONRY.

THE annual assembly of the Grand Council of Royal and Select Masters was held in the Masonic Hall, Toronto Street, Toronto, on the 25th August. Delegates were present from Hamilton, London, Orillia, Bradford, Ottawa, Maitland and Toronto, and several Councils were well represented. The chair was taken at 3 p. m. by M. Ill. Comp. Daniel Spry, 32°, Grand Master, who delivered the following

ADDRESS :

Illustrious Companions :

In accordance with the very excellent custom that has prevailed in many of our Masonic Grand Bodies, I have much pleasure in opening the fourth Annual Assembly of Grand Council, by delivering the annual address, in the course of which I shall report to you my official acts of the past year, and bring under your notice some of those questions which may require your consideration during the present session.

While we rejoice that we are again permitted by P. H. O. O. I. to assemble together and return our thanks to Him for having guided, protected, and preserved us for another year, it is not with unbroken rank. To-day it is my sad duty to announce to you the death of R. Ill. Comp. Thomas Bird Harris, Past R. P. Dep. G. Master and Inspector General of the Hamilton Division. He died in Hamilton, on Tuesday, 18th August, 1874.

The loss which the Craft in Canada has suffered by his death can hardly be realized until we have our general gatherings and miss from them his familiar face. Perhaps few men had so many warm personal friends, and to-day we all unite in mourning the loss of a dear Brother, whom we dearly loved. His high Masonic standing, his amiability, and good fellowship, endeared him to every Canadian Freemason.

CONDITION OF CRYPTIC RITE.

From all the information that has reached me, I am happy to say that Cryptic Masonry continues to increase steadily in the Province of Ontario, while the progress of the Councils in Quebec has not been so satisfactory. The unhappy differences which existed in Craft Masonry in that Province have no doubt crippled the energies and impaired the usefulness of all the grades of Freemasonry, but now that all these misunderstandings have been so happily adjusted, I feel assured that our Companions will soon be in a position to report their Councils in efficient working order.

NEW COUNCILS.

During the year I received an application from Comp. James O'Connor and a number of Companions residing in the city of London, for a Dispensation to constitute a

Council of R. & S. Masters in that city, to be named "Enoch" Council. The petition having been duly recommended by R. Ill. Comp. T. B. Harris, Inspector General of the Hamilton Division, I issued my Dispensation, and in the absence of that officer, who was unable to attend through illness, R. Ill. Comp. David McLellan, Past Inspector General, proceeded to London, accompanied by V. Ill. Comp. Wm. Gibson, G. M. of C., and Illustrious Master of Salem Council, Hamilton, and assisted by R. Ill. Comp. Dr. Bratten, of London, and Ill. Comp. Jos. Purvis, of Toronto, and duly opened the Council on the 23rd July, 1874. I recommend that a warrant be granted.

RECOGNITION.

I continue to receive communications from Grand Councils extending fraternal recognition, and, in some cases, asking for an exchange of representatives. Since the last Annual Assembly the following Representatives have been appointed near this Grand Council:

By Grand Council of Louisiana, R. Ill. Comp. Fred. J. Menet; By Grand Council of Arkansas, V. Ill. Comp. James B. Nixon; and I have appointed R. Ill. Comp. Francis Menet near Grand Council of Kansas; R. Ill. Comp. Thomas Paisel near Grand Council of Arkansas.

I submit these appointments for your approval, feeling assured that you will ratify my action, and extend a cordial welcome to our Ill. Companions on the presentation of their credentials. At the Annual Convocation of Grand Chapter of Royal Arch Masons (1872) a memorial was presented by your Executive Committee asking that body to extend fraternal recognition to this Grand Council. With our approval no action was taken at that session, and I would not again have alluded to the subject had not M. E. Comp. S. B. Harman, in his able address to Grand Chapter, at its last Annual Convocation. (1873), in a very kind manner, brought the matter prominently under the notice of Grand Chapter. The Executive Committee, however, in their report did not consider it "advisable to extend recognition to any other orders than those at present recognized by Grand Chapter." I am certain that members of this Grand Council will not desire to seek recognition from any body that does not wish to exchange the usual Masonic courtesies, nor will such action interfere in the slightest degree with those Masonic organizations that are making such rapid progress in the Dominion. In explanation of the degrees conferred in our Council, I may be permitted to give the following quotation for the information of the uninitiated, from the Report of the Grand Council of Pennsylvania.

"The Council degrees are the historical or explanatory degrees. The Royal Master's has exclusive reference to the three symbolic degrees—more particularly to the mark Master's degree. The Super-excellent Master's degree is the connecting link between the M. Ex. Master and R. A. Degrees, and accounts for those events, Jewish and Masonic, which took place from the dedication of the first Temple, to the effort made in re-building the second Temple, a period of 470 years; whilst the Super-Ex. Master degree accounts for, and explains the discovery made in the R. A. degree."

These degrees are as important as many others and those who are familiar with our beautiful Ritual will continue to take a deep interest in the secrets of the ninth Arch.

UNIFORM WORK, TITLES, ETC.,

The New York Convention having adopted a uniform "work," I have been acquainted with it and beg to recommend that it be adopted by the Grand Council. I cannot however agree with our Ill. Comps. in every respect and cannot therefore, at present recommend any change in regard to the Super-Ex. Master's and Red Cross Degrees.

A resolution was adopted declaring it to be the opinion of those present that the Degrees of Royal and Select Masters should be made prerequisite to the orders of knighthood. It is not advisable that we should take any such action in this jurisdiction as, in my opinion, it is better that the Cryptic Rite should occupy an entirely independent position, and that no efforts be made to induce those to take the degrees, who are not likely to be active workers. Masonry in all its branches has far too many drones in its busy hive, and I trust every caution will be exercised in the admission of candidates to the ninth Arch, so that none of those will be admitted who desire only to take "all the degrees they can get" without any regard to the further obligations and duties, thereby entailed upon them.

FOREIGN CORRESPONDENCE.

The many duties devolving upon the members of the executive committee have prevented the proper preparation of a report on Foreign Correspondence. This important branch is too valuable to be neglected, and although it has entailed additional labor upon me, I have undertaken the task and performed the duty rather than not have a report, although I deeply regret that work was not performed by some Comp., who has more time than I have at my disposal, and far more literary ability to bring to bear upon the subject.

DISPENSATIONS.

Frequent applications are made to the Grand Master for dispensations to enable Councils to set aside the plainest requirements of the Constitution. While I have not felt satisfied in refusing such requests I think the dispensing power should be used very sparingly. The majority of such applications are to enable certain Comps. to be installed to office, who have not passed through the necessary subordinate offices. In selecting officers care should be taken to select only those who are thoroughly competent, and well qualified to fill the higher positions.

FINANCES.

The receipts of Grand Council are but limited and the demands upon subordinate Councils for fees to Grand are Council not very large, yet nevertheless some Councils do not attend to the payment of the small amount required of them. I trust that our Comps. present will attend to this matter as we require some funds to properly conduct our business.

CERTIFICATES, ETC.

Some delay has taken place in the preparation of Certificates, Warrants and other documents. We claim the indulgence of Comps. as it is not possible to put into successful operation a new organization without some few delays and disappointments. All these matters are being attended to by the Executive Committee and in a short time all the documents will be ready for issue.

CONCLUSION.

At the expiration of my second year of office I desire to convey to you, Illustrious Companions, my warmest thanks for your kind indulgence and hearty support in the discharge of my duties. You have indeed made the position a pleasant one, and while I am of the belief that no good Mason should either solicit or decline any Masonic office, I respectfully ask you to choose a successor to preside over your deliberations.

DANIEL SPRY, P. G. M.

After the reading of the various reports the election of officers was proceeded with, when the following Companions were duly chosen for the ensuing year:—M. Ill. Comp. Daniel Spry, 32°, Toronto, re-elected Grand Master; R. Ill. Comp. David McLellan, 32°, Hamilton, Deputy Grand Master; R. Ill. Comp. Thomas Sargent, 18°, Toronto, Ill. M. Work; M. Ill. Fred. J. Menet, 32°, Toronto, Grand Treasurer; R. Ill. James B. Nixon, 18°, Toronto, Grand Recorder; R. Ill. Wm. Gibson, Inspector General Hamilton Division; R. Ill. J. W. H. Wilson, Bradford, I. G. Toronto Division; R. I. H. S. Broughton, Grand C. of Guards; R. I. W. H. Porter, Bradford, Grand Lecturer; V. I. John O'Connor, London, Grand M. of Cer.; V. Ill. R. Brierley, 18°, Hamilton, Grand Conductor; V. I. J. G. Burns, Toronto, Grand Organist; V. I. Gibson Cook, Bradford, Grand Steward; V. I. John L. Dixon, Grand Sentinel.

GRAND LODGE OF CANADA.

The M. W. the Grand Master has been pleased to make the following appointments for the ensuing year:

V. W. Bro.	Fred J. Menet.....	Toronto.....	Ont.	Grand Sr. Deacon.
" "	Geo. S. Birrell.....	London.....	"	Jr. Deacon.
" "	James H. Rowan.....	Ottawa.....	"	Sup't. of Works
" "	Andrew Irving.....	Pembroke.....	"	Dir. of Cer.
" "	F. R. Despard.....	Hamilton.....	"	Ass't. Grand Sec'y.
" "	James Miller.....	Peterboro.....	"	Dir. of Cer.
" "	John M. Clement....	Niagara.....	"	Grand Sword Bearer.
" "	C. A. Sippi.....	London.....	"	Organist.
" "	Thomas Aishton....	Bath.....	"	Ass't. "
" "	Hugh Kerr.....	Ingersoll.....	"	Grand Pursuivant.
" "	W. B. Sutton.....	Lucan.....	"	Steward.
" "	W. B. Whittaker....	Windsor.....	"	"
" "	Isaac Waterman....	London.....	"	"
" "	J. R. Leggett.....	L'Orignal.....	"	"
" "	R. Rochester.....	Simcoe.....	"	"
" "	Josiah Corlis.....	St. Thomas.....	"	"
" "	E. Peplow, jr.....	Port Hope.....	"	"
" "	H. T. Champion....	Winnipeg.....	Man.	"
" "	Thos. F. Blackwood.	Yorkville.....	Ont.	"
" "	John Gibson.....	Stratford.....	"	"
" "	D. A. Ferguson.....	Smiths Falls.....	"	"
" "	A. Hudspeth.....	Lindsay.....	"	"

MASONIC CHIT-CHAT.

THE ceremonial of installing Lord Viscount Bernard as P. G. M., of Ireland, took place recently in the Masonic Hall, Tuckey Street, Cork, in the presence of a large number of the Brethren.

CLEVELAND LODGE No. 211, of Chicago, Ill., has the largest membership of any Lodge in that State. It numbers 395 affiliates. Ewing Lodge No. 705, at Ewing has but nine members.

BRO. ANDROS CASSARD, of New York, is about to publish a history of fifty years of his life as connected with the Masonic Fraternity. The work will be issued in the Spanish and English languages.

THE reporter of the New York *Times* gained admission into the Grand Chapter of the Eastern Star, New York, to report its proceedings. In time it was discovered that he was a profane.

BRO. ENOCH T. CARSON, G. C. of Ohio, has the largest private Masonic library in the United States. Bro. Robert F. Bower, of Keokuk, Iowa, P. G. C. and G. H. Priest of that State, has the next to the largest private Masonic library in the United States.

THE Philadelphia *Keystone*, which is among the most successful Masonic journals, commenced its new volume by donning a new dress, and really looks vastly improved in appearance. We have no more welcome exchange than the *Keystone*; it has our congratulations on its increasing prosperity.

THE initial number of a new Masonic magazine, *The Canadian Freemason*, has reached us and a very good appearance it makes too. We cordially welcome it, and wish it abundant success. With the promises it gives, we see no reason to doubt that it will prove an able exponent of the true principles of Masonry.

FREEMASONRY powerfully develops all the social and benevolent affections; it mitigates without, and annihilates within, the virulence of political and theological controversy; and it affords the only natural ground on which all ranks and classes can meet in perfect equality, and associate, without degradation or mortification, whether for purposes of moral instruction or social intercourse.—*Earl of Durham*.

SAMUEL WESLEY, the distinguished organist of England, the son of the Rev. Charles Wesley, and nephew of Rev. John Wesley, the father of Methodism, was made a Mason December 17th, 1788. In 1812 he was Grand Organist of the Grand Lodge of England. He composed the anthem performed at the Union of the Grand Lodges of England, in 1813.

KING OSCAR, the present sovereign of Sweden, who ascended the throne in Sept., 1872, is also Grand Master of the Swedish Masons, having succeeded his brother, the late King, both as head of the State and head of the Order. He is about forty four years of age, and distinguished for literary capacity, being the author of several prose and poetical works, which indicate much intellectual culture.

“Brethren! by the precious token
Which the sons of mercy wear,
By the vows you oft have spoken
Graved with truth and sealed with prayer,
Penury's pathway strive to brighten,
Misery with compassion meet,
And the heart of sorrow brighten
Till our own shall cease to beat.”

ON July 11th ult., a most interesting and impressive ceremony was performed in the town of Epsworth, England, which has attained something of historic note as being the birth-place of John Wesley, the founder of Methodism.

The always impressive ceremony of consecration was rendered more so on this occasion by a soul-stirring address delivered by the Prov. Grand Chaplain, Bro. the Rev. Daniel Ace, D. D., of Lodge No. 423, in which he took occasion to allude to the similarity of Freemasonry to the great work which John Wesley had in view, viz: the acknowledgement of one vast brotherhood under one Common Father.—*London Freemason*.

THE NAMES OF ENGLISH LODGES.—Falmouth rejoices in a Lodge of Love and Honor; Winchester, in a Lodge of Economy; Gravesend, in a Lodge of Freedom; the London Tavern has a Lodge of Felicity; Fetter Lane, a Strong Man Lodge; Cambridge, a Scientific Lodge; Whitehaven, a Sun, Square and Compasses Lodge; Burnley, a Lodge of Silent Temple; Warrington, a Lodge of Lights; Preston, a Lodge of Unanimity. while Madras has a Lodge of Perfect Unanimity; Calcutta has a Lodge

of Humility with Fortitude, and another Courage with Humanity; Crew has a Lodge of Four Cardinal Virtues; Haworth, a Three Graces Lodge; Freemasons' Tavern, a Lodge of the Nine Muses.

MASONRY is in a flourishing condition in the various quarters of the Globe. The Grand Lodge of England has four Lodges in Turkey; seven in Asia Minor; two in Singapore; eight in China; three in Japan; seventy-one in the East Indies; eighteen in the West Indies; one hundred and fifty-one in Australasia, and twenty-one in South Africa. Ireland and Scotland have also Lodges in the British colonies; and in the countries which are not dependencies of the English Government there are Lodges working under warrants from several of the European Grand Bodies. Massachusetts has a Lodge in China, and California two in the Hawaiian Islands. "In every clime the Mason may find a home, and in every land a brother."

A LETTER has been handed us from the interior of New York. It reads thus:

"Tell your father, the Masons have had an opportunity to do good to a Wesleyan sister here. Mr. A. H. died at Milwaukee. The Masons did everything for him and her that could be done, and sent them home here at an expense of over \$300. The body reached here—funeral at this church by the fraternity. The wife had joined the church of Elder S., who raved against the Masons, and did all that was possible to keep her now deceased husband from attending his Lodge; but she found her greatest help, away from friends, in distress and affliction, in that despised and hated fraternity. The Wesleyans keep pretty mum, or say that they never thought the Order as bad as represented!"

So much from a lady's letter. We ask who are the Christians, judged by the Saviour's words: "By their fruits you shall know them." We would praise the Lodge at M., only they simply did their duty to a brother beloved, and what Freemasons do everywhere as occasion may require.—*Loomis's Masonic Journal.*

MASONIC RECORD.

ABROAD.

THE Grand Lodge of Indiana, since its organization, has issued charters to 545 Lodges.

A MASONIC Temple is to be built at Rome, notwithstanding the persecution of the Order by the Pope.

THE CORNER-STONE of the High School building at Logansport, Indiana, was laid with appropriate Masonic ceremonies by Daniel McDonald, Deputy Grand Master, on Thursday, June 11th, 1874.

THE Grand Lodge of Indiana elected Lucien A. Foote, of Crawfordsville, Grand Master, and John M. Bramwell Grand Secretary.

GLASGOW, Scotland, is to have a Masonic Temple. The Masons are endeavoring to collect one pound from every member able to contribute in Scotland. The shares are one pound each.

It is reported that the first prize for the design of a grand medal, to be used at the approaching National Centennial, at Philadelphia, has been awarded to Comp. Arthur B. Williams, of Ridgewood R. A. Chapter, Brooklyn, N. Y.

THE Maine Council of Deliberation, A. A. Rite, held its Annual meeting on the 29th of May last. Besides electing officers, a Constitution was adopted, and arrangements for a Lodge of Sorrow in commemoration of deceased brethren were made.

THE CORNER-STONE, of the Merchants Exchange, at St. Louis, Missouri, was laid on Saturday the 6th, by Bro. R. E. Anderson, the M. W. Grand Master of the State, in the presence of the Lodge, and of an immense concourse of citizens.

The structure will cost, including ground and building, about \$2,500,000 and will be a great ornament to the city.

AT HOME.

THE following officers of Adoniram Council R. & S. M. No. 2 of Toronto, were installed on the 15th July:

A VERY fine oil painting of Bro. Hon. Alex. Keith, in his Masonic clothing, as Grand Master of Nova Scotia, has been presented to Keith Lodge, Stellerton, N. S., by Mr. Keith's family, in accordance with the wish of the deceased.

V. Ill. Comp. James B. Nixon, M. Ill. M.; V. Ill. Comp. Joshua G. Burns, R. Ill. M.; Ill. Comp. Joseph Parvis, Ill. M.; Comp. J. B. Reed, Treasurer; Comp. Wm. Boydon,

Recorder; Comp. Rev. James Norris, Chaplain; Comp. James S. Lovell, M. of C.; Comp. George Watson, Conductor; Comp. Samuel Platt, Steward; Comp. N. F. Hagel, Capt. of G.; Comp. W. A. Stollery, Organist; Comp. John L. Dixon, Sentinel.

THE Masonic Order in this Province has determined to tear down Mason Hall and to erect in its place a splendid Masonic Temple at an estimated cost of \$56,000. Mr. H. B. Sellon has been sent on to view the various Masonic temples on the continent, with the intent to draw plans for the projected edifice. The stock will be kept in the hands of the fraternity, and a large proportion has been already subscribed.—*Halifax Citizen.*

THE officers of Grenville Royal Arch Chapter, No. 22, Prescott, were duly installed on Tuesday, August 11th, 5874. The ceremony was performed by R. E. Companions H. Hendry, Grand Superintendent of the District; Past G. S., G. M. Wilkinson; R. E. Comp. James Stephenson, G. S. N. The following are the members of the Council: F. E. Companions John Satchell, Z.; D. L. Fill, H.; D. Fink, J.; M. Dowsley, S. E.; Companions John Francis, S. N.; Chas. Plumb, Treas.; M. Halliday, P. S.; J. Reynolds, S. S.; M. Lafontain, J. S.; W. J. Palmer, Janitor. A very handsome silver tea service was presented to R. E. Comp. Stephenson, P. Z., by the Chapter. The Companions afterwards assembled at Daniel's Hotel, where a most sumptuous dinner was provided in honor of the visitors, R. C. Comps. Hendry and Wilkinson of Kingston. The usual toasts of the Queen and the Craft, &c., having been disposed of, the healths of the Grand Officers of the Grand Chapter, and past and present officers of the Grenville Chapter was drunk. The company broke up at twelve and accompanied the visitors to the cars, after spending one of the pleasantest evenings in the town of Prescott.

A PARTY of excursionists, consisting of about 500 Freemasons from the town of Galt and other stations on the line of the Wellington, Grey and Bruce Railway, visited Southampton on the 14th ult. The excursionists after partaking of the necessary essentials for the inner man, commenced to wend their way to the river; there every available boat was at once brought into requisition to convey the party to Chantry Island, and to view the extensive harbour works now under construction by the Government. The excursionists, after amusing themselves in various ways, returned about dark to the town, and proceeded to the Town Hall, where, from the excellent music discoursed by the Galt and Preston Bands, dancing was kept up until the hours of morn, after which the party proceeded on their way home by special train, apparently well pleased with their visit.

AT REST.

BRO. DANIEL B. SHAW, a member of Tecumseh Lodge, No. 245, County Kent, died on the 12th, and was buried with due Masonic rites at Kent Bridge, on the 14th ult.

A correspondent at Widder Station, informs us of the death of Worshipful Bro. ALFRED S. PROCTOR, P. M. of Cassia Lodge, No. 116, after an illness of a year, from consumption. His life, says our correspondent, was such as to command the respect and esteem of all with whom he became acquainted, and his memory will long be cherished in the hearts of his brethren and friends. Deceased was interred at Sarnia by the members of Cassia Lodge, assisted by those of Victoria and other brethren throughout the District.

BRO. CAPT. CALVIN G. CAHOONE, of Providence, Rhode Island, was drowned by falling from the steamer *Montreal*, in the St. Lawrence, on the evening of June 19th. The body was conveyed to Providence, and there interred with imposing masonic honors by the members of What Cheer Lodge, of which deceased was a member. The funeral procession was very large, and comprised a vast number of military.

BRO. ISAAC CSRCY died on the 6th ult., at Brighton, aged 81 years. He was the oldest Mason in that section of the country, and one of the charter members of the old United Lodge No. 29, Brighton. Deceased was interred with Masonic honors on the 9th ult.

We deeply regret to announce the death of Bro. Capt. DONALD M-KENZIE, of the steamship *Canadian*, which took place at sea on the 23rd of May last, of inflammation of the bowels. Our deceased brother was highly respected by the craft. He has left a widow and six children to mourn his irreparable loss.

We note with regret the death of R. E. Sir Emmons Taylor, Grand Commander of Wisconsin. He was a noble gentleman, a zealous Mason, and a devoted, chivalrous Templar.