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THE CRAFTSMAN, HAMILTON, 15th MAY, 1869.

THE BARTON LODGE SEVENTY YEARS AGO.

Continued.

The rules adopted at the first meeting are most interesting, but they are too lengthy to be reproduced here in full, and I am reluctantly compelled to attempt a condensation of them. They are substantially the same as those which were adopted in other Canadian Lodges at that time, and were evidently derived from the same common source.

Fifty-seven names are signed to these rules, amongst which are the names of Brothers Richard Beasley, George Chisholm, Ephraim Land, and Captain Joseph Birney, who, in 1836, aided in re-opening the Lodge after it had ceased working for twenty-six years. Brother Beasley was Worshipful Master of the Barton Lodge prior to its ceasing to work in 1810, and he took the Chair at one of the first meetings in 1836.

Brother Ephraim Land's name re-appears on the minutes, Oct. 31st, 1836, with this note: "First visit, and from whom we had received the jewels." Brother Captain Joseph Birney, who was initiated in our Lodge on February 11th, 1803—over sixty-six years ago, and was one of the signers of the memorial in March, 1844, to Grand Lodge of England for a new charter, still lives. He resides on the other side of the Bay; and, at the time the question of our Gold Jewels was recently before Grand Lodge, some of the then officers of our Lodge waited upon him on that business, in which he was of some service to us. He is, so far as I know, the sole living memorial of that Barton Lodge of seventy years ago about which I am speaking, the sole survivor of our elder brethren who have gone before, and the sole living link between them and us. If I may venture to hint so much, I have been thinking that if we could secure his portrait to adorn our walls, it would form an interesting memento of the most interesting period of our past; and it would be a graceful and grateful act on our part, and a pleasing one to him, to elect him an honorary member of our Lodge, and if possible, to have him at least once more amongst us, not in name only, but in fact.

From the first meeting, January 31st, 1796, till February 9th, 1810, inclusive; there were held 154 regular meetings, and 25 emergencies. At first the regular meetings were held on the first Monday of each month. Then, from February 3rd, 1798, on the first Saturday of each month, and from September 3rd, 1799, on the second Friday of each month. Sometimes a month passes without any meetings being held, and during 1808 and 1809, they were not held regularly, and from May 16th, 1809, to February 9th, 1810, the date of the last meeting, no meeting appears to have been held. The election of officers took place every six months prior to the festivals of St. John the Baptist, and St. John the Evangelist, and these festivals appear to have been well observed. The attendance, which at the first meeting was 12 members and 4 visitors, and at the last meeting was 15 members and 2 visitors, rose at one time, December 13th, 1799, to 30 members and one visitor. From March 7th, 1796, to April 9th, 1798, inclusive, the initiations were 27, which was more than one for each night of meeting, emergen-

cies included. The initiations, during the period which occupies our attention to night, were:

1796.....12	1804..... 3
1797..... 7	1805..... 3
1798.....11	1806..... 2
1799..... 4	1807..... 0
1800..... 0	1808..... 1
1801..... 1	1809..... 0
1802..... 1	1810..... 0
1803..... 3	

I have made tabular statements of the meetings. These statements cover twelve pages of foolscap, and show the day of the week, day of the month, and the year of each meeting, the place of meeting, the consecutive number of the meeting, whether regular or emergency, in what degrees the Lodge was open, the number of initiations, passings, raisings and affiliations, the number of members and also of visitors present, and a synopsis of business done. These statements form an index to the contents of the early Minute Books, and will be handed over to the Lodge if it be thought desirable.

With respect to the places at which the Lodge was held, I avail myself of an interesting paragraph from my able predecessors in the work of our history:

"The locality of Smith's tavern, at which the Lodge held its first meetings, is not very definitely established; but is believed to have been near what is at present the north-west corner of King and Wellington Streets. Here the Lodge probably met up to 6th November, 1797, when it was removed to the house of Brother John Aikman, situated on the site of the present residence of Michael Aikman, Esq., a short distance outside the present eastern limits of the city. Meetings were held here up to the 12th March, 1802, at which time the Lodge was removed to the house of Bro. Dexter, on the present site of Bro. Robert J. Hamilton's residence, upper John Street. On the 12th August, 1803, another removal placed the Lodge at the house of Brother Beasley. This house, with but few alterations, forms the present western wing of Dundurn Castle. On the 13th November, 1805, the brethren found another resting place for their Lodge at the house of Brother Wm. Wedge, near the site of the present military hospital, formerly the residence of the late Peter Hamilton. In this place the Lodge met till the 9th February, 1810."

Nothing like a consecutive history can be attempted in the brief space to which I must limit myself. Without regard to continuity of dates, I shall venture to extract at random from about fifty foolscap pages of notes of my readings of our minutes, such passages as strike me as being of more than ordinary interest to us as Masons; and as being singular, or amusing, or instructive, or as throwing a gleam of light on the ways of our brethren in days gone by, or on the customs and peculiar environments of an age and place which were almost newspaperless, and which had neither telegraphs, steamboats, nor railroads. I feel that I am altogether incapable of communicating to you all that these records seem, in some subtle sympathetic way, to have communicated to me; but if I can give you, though never so dim an idea of Masonry and Hamilton society seventy years ago,

I shall not feel that I have altogether failed in my attempt to meet the wishes of those brethren at whose request I stand here.

Amongst resolutions passed and which are in the nature of additions to the rules, there is one on candidates rejected by other Lodges, and one on candidates rejected by Lodge No. 10: March 7th, 1796. "That any person offering as a candidate to this Lodge who had offered as a candidate to any other Lodge and was refused admittance, their petition ought to be taken no notice of in this Lodge." At the same meeting the Secretary was instructed to "report to the neighbouring Lodges the names of candidates that shall be denied admittance in this Lodge."

I find only one reference to the jewels: May 2nd 1796. "Proposed by Brother Beasley that, as the Lodge has been disappointed in not getting the jewels from Newark, he would procure jewels from Kingston, as soon as possible. Resolved that Brother Beasley procure the jewels as soon as he possibly can." When next the jewels are met with in our records, it is long after the period with which we are at present concerned. On August 22nd 1836, the record of their return to the Lodge by Bro. E. Land is made, and an inventory of them is placed on the minutes. The brethren are well aware that sometime after the Lodge ceased working in 1810, Bro. E. Land took charge of the jewels and faithfully preserved them for many years, and finally delivered them to the Lodge when it resumed work in 1836.

Attempts were made to reduce fees, and at last successfully, as the minutes of January 1st, 1798, inform us that the fees were reduced to 1s 3d.

A regular attendance was strictly insisted upon. June 24th, 1796, a resolution was passed to increase the fine to absentees without cause to \$2, and such absentees, absent from two regular meetings, were to "be suspended and dealt with as the Constitution directs." February 5th, 1797, it was resolved: "That the Secretary shall keep a book in which the names of the members present and the members absent shall be registered; and that such registry shall be called over every regular Lodge night, and that such members as are at any time absent, shall give reasons why they were absent, and that such reasons shall be laid before the members present to consider whether such absence was necessary or not, before the member may be fined." As our early brethren had a habit of doing what they said, it is probable that this accusing record was kept. But if it were kept, it has not descended to us. It is permitted me to state to you, my brethren, as Masons, and as a great Masonic secret, which is now communicated to you for the first time, that no such record as this is kept in our day. I am not permitted to state whether it be quite as necessary in our day as it was seventy-two years ago; but we have all equal light on that point, and you are permitted to decide it individually for yourselves. October 3rd, 1798, it was decided: "That Brother Williams be summoned to attend next Lodge night;" and on Nov. 3rd, 1798: "That Brother Samuel Williams be summoned a second time to perform the duties of his Lodge;" and on November 19th, 1798: "That provided Brother Williams does not attend the duties of his Lodge after the second summons, he shall be proceeded

"with in a summary manner, provided he has received his summons." In this last motion, there was a narrow escape from a pun; but the Lodge was in no punning humor. It was in grim earnest. There was to be no trifling, and wilful and repeated neglect of duties was to be visited with the terrors of Masonic law. Finally it was found that distance was an element which was entitled to some consideration in a roadless land; and on September 11th, 1801, it was agreed "That Brother John Young, Brother Wm. Nellis, Brother Henry Skinner, be considered ordinary members on the following conditions: to pay up their dues, and to attend the Lodge at the two festivals; their distance from the Lodge is the motive for this indulgence." The last words sound as if the brethren felt it necessary to explain and apologize for having yielded a particle of a principle to the importunities of those who weakly recognized distance as a difficulty, and who had apprehensions of anything over a four mile trip in the days when roads were an innovation, steamboats a daring heresy, fast horses an impossibility or a classic fiction, and velocipedes a crazy dream. At the last meeting, February 9th, 1810, the subject comes up again: "On motion of Brother Beasley, seconded by Brother Birney, that every member of the Lodge that lives within the limits of four miles of the Lodge-room, shall attend the duties of his Lodge every regular Lodge-night, sickness or absent from home on his necessary business excepted."

The brethren did not content themselves with passing resolutions. They had no idea of a law being allowed to become a dead letter. April 6, 1799. "As Brother Samuel Williams has neglected and refused to attend the duties of this Lodge, after having been repeatedly summoned thereon, that he be excluded therefrom. The question respecting which being taken, it was voted that he be accordingly excluded. November 9th, 1804. "As Brother Warner Nellis has not attended his Masonical duties for more than four years past, that he has frequently been summoned by writing, also by a brother at different times, and has not attended the summons, nor the duties of his Lodge, when so often and so regular thereunto summoned, he treating the Lodge with such gross contempt, and by his conduct violating his obligation as a Mason, that he be excluded from Lodge No. 10, and that the Secretary be directed to inform the Grand Lodge of his unmasonic behaviour, and also our Sister Lodge at the Township of Grimsby, and all Lodges acknowledging the jurisdiction of the Grand Lodge at York. That the Worshipful Master direct the Secretary to inform Warner Nellis, that he is excluded from Lodge No. 10, consequently from the benefits of Freemasonry." Brother Warner Nellis thus awakened to the evil of his ways, writes and explains, and is permitted to appear in person in Lodge, and again explains, and after making due atonement, is mercifully received into the fold once more. The brethren were not impracticable, nor implacable, and they knew how to blend mercy with justice.

A proper desire for instruction prevailed. On Nov. 7th 1796, just before proceeding to the election of officers, Bro. Thomas carried a motion: "That, as the members of this Lodge were in general unexperienced Masons, and none of the members

"so capable of instructing in the necessary masonic Lectures as all that society ought to be instructed in, that the officers that are at this time elected, shall attend the Newark, or some other well-informed Lodge's lectures, at least once between each and every regular Lodge night, so as to be capable of informing the members of this Lodge with the necessary principles and lectures of operative Masons, and that they solicit the degree of Mark Masons, that the brethren of this Lodge may be benefitted thereby, and that any Brother, proposed as a candidate shall make known whether such attendance will be convenient to him previous to his election." This resolution of Bro. Thomas is defective in grammar and confused in statement, but it is excellent in intent, and I record with pleasure to night, what he long ago recorded with pardonable triumph, that it was "unanimously agreed to by the brethren present." We accept the spirit of our first Secretary's formidably lengthy motion, and find it true of it as of weightier words, that the letter killeth but the spirit giveth life. On March 6th, 1797, there is this creditable record: "That as Bro. P. M. Danby has been so obliging as to take the trouble to visit this Lodge, and instructing the members thereof in the lectures of three first degrees of Masonry, therefore this Lodge is in duty bound to make Bro. P. M. Danby a present, in consequence of the services he has rendered this Lodge, and that the sum of forty dollars with the thanks of this Lodge be presented to Bro. P. M. Danby. The aforesaid motion was unanimously agreed to by the rest of the brethren present. Therefore the Worshipful Master, Senior and Junior Wardens, and the rest of the brethren of Lodge No. 10, return their hearty and sincere thanks to Bro. Danby for his brotherly love and masterly instructions given to this Lodge, hopes Bro. Danby will accept of the small sum of forty dollars from this Lodge as an acknowledgement of their thanks, brotherly love, and affection to him." Seventeen officers and brethren were present at this communication, the largest attendance up to that time, except once, when the attendance was as large and a noble act of charity was consummated. Our early brethren met in force to do good. On July 29th, 1797, the minutes open and proceed thus:—"At the request of Bro. Daniel Springer, a few of the members of Lodge No. 10, met at their Lodge room in Barton, on Wednesday the 29th July, A.D. 1797, A.L. 5797, for the benefit of a lecture. Lodge opened in the Master's degree, when it was motioned by Bro. Junior Warden, *pro tem*, J. Smith, that as Mr. Andrew Westbrook, who had been balloted for on the last regular Lodge night, was then in waiting whether the brethren present were not duly qualified and invested with power to initiate Mr. Westbrook, the question being put 'tis the unanimous opinion of the brethren present that they are invested with that power, and accordingly that Lodge closed and Lodge opened in the apprentice degree, when Mr. Andrew Westbrook was brought forward and initiated in the first degree of Masonry. Lodge called from labor to refreshment at half-past eight, Lodge called from refreshment to labor at 9 o'clock, Lodge closed at half-past nine in perfect harmony. Expenses of the night 16s." Neither the Worshipful Master nor Past Master was present at this meeting. The

Senior Warden and Junior Warden were present. Bro. Ryckman is recorded as Worshipful Master, *pro tem*. He does not appear up to this time to have sat in the East. Besides these there were present four brethren and one visitor. Whether the lecture was delivered for the benefit of which the brethren met is not recorded. Nov. 13th, 1801, I find this motion: "That every Master Mason shall repeat his Master's obligation the next Lodge night."

But our early brethren were not by any means perfect in the work as we understand it now. The Lodge was opened and closed, and business transacted in any and every degree. The Lodge was raised from the first to the third, and was lowered from the third to the first, without taking the second by the way. There was no system in this. The convenience of the moment, or the caprice of the officers or brethren, was alone consulted. "Brother Daniel Springer, who was going to travel," was passed and raised in one night, June 8, 1796. On January 1st, 1798, the minutes inform us that the "Lodge closed in the Fellow-craft's degree in perfect harmony;" but the hour is not recorded, and this is the first time that the record is so precise as to inform us in which degree the Lodge is closed. Up to this time the degree in which the Lodge closed is left to inference. Bro. R. Land signs as Secretary, for the first time, to this exceptionally precise record. Perhaps he was illustrating the proverb about new brooms. At any rate he never descends to such precision again. March 3rd, 1798, "The petitions of Burch and Eaton were withdrawn at their request." Brother George King, whose petition was received January 13th, 1804, was balloted for, and initiated eleven days afterwards at an Emergency, January 24th, 1804. Brother Wire was balloted for the same night that his petition was received, November 9th, 1804. At an Emergency, November 26th, 1804, seventeen days afterwards, he was initiated, and on January 11th, 1805, he was passed and raised at one and the same meeting, because "he expected to take a long journey." On January 9th, 1807, I read: "That as the Lodge did not meet at the night of election for officers, owing to badness of the weather, the election on St. John's Day being neglected for unknown reasons, that the officers remain in office for the ensuing six months." Here an election and installation are passed over; and, as if to complete the round of error, and to be perfectly regular and continuous in irregularity, no record is made of any installation in June or December of the same year.

To be continued.

THE TEMPLE was erected without the sound of any instrument of iron, the stones and timbers having previously been fitted for their respective places with exact nicety. So in a Lodge of Masons, no harsh or discordant sound should ever be heard. Unity of sentiment and feeling should prevent every harsh word, and brotherly love flow like the waters of life from heart to heart.

A MASON is a firm believer in the Deity, and puts his trust in him for all the needs of soul and body,—for this world, and that which is to come. "Faith in God, and hope in immortality," are two essential articles in the Masonic creed; to which is added charity toward all mankind.

INAUGURATION OF THE NEW MASONIC HALL AND BUILDINGS.

FROM THE FREEMASONS' MAGAZINE.

On Wednesday last the great event which has for so long a period occupied the attention of the entire Masonic Craft of Great Britain, was celebrated in a manner commensurate with the interest which has been manifested in reference to it. The large hall was completely filled by members of the Craft from all parts of the kingdom, and the brilliancy of the scene is without a parallel in the history of Masonic proceedings. The enrichments of the great hall, from henceforth destined to be devoted exclusively to the celebration of Masonic rites, must be described on some future occasion, but for the present it may suffice to say that the entire fittings are of the most gorgeous character, and reflects the highest credit upon the Committee, by whom they have been carried to completion. We cannot refrain however, from noticing now the splendid addition made to the Grand Lodge of those magnificent chairs formerly used by the Earl of Moira, and his predecessors, which were for some years laid aside, but have now been redecorated, and were used for the first time on this occasion.

The time of meeting was named as four o'clock, and at that time the large hall was completely filled, although the proceedings were stated not to commence before half-past four o'clock.

At half-past four a procession was formed in the corridor on the ground floor, and proceeded up the grand staircase and along the corridor to the great hall.

The M. W. Grand Master took his place on the throne, and amongst those present we noticed the Right Hon. the Earl of Limerick, Prov. G. M. for Bristol; the Rev. John Huyshe, Prov. G. M. for Devon; Stephen Blair, Prov. G. M. for East Lancashire; T. T. Hall, Prov. G. M. for Cambridgeshire; R. J. Bagshaw, P. G. M. Essex; Sir F. Burroughs, D. G. M. for Ireland; F. Roxburgh, P. G. Reg.; Bentley Shaw, D. P. G. M. for West Yorkshire; Dr. Jabez Hogg, P. G. D.; Savage, P. G. D.; J. Cox, P. G. D.; J. Hervey, G. Sec.; Rev. R. J. Simpson, G. Chap.; Rev. J. Revenshaw, G. Chap.; John Emmens, P. G. Purst.; John Smith, P. G. Purst.; T. A. Adams, P. G. Purst.; T. Lewis, G. Purst.; W. Ough, Assist. G. Purst.; Lillewelyn Evans, President of the Loard of General Purposes; A. J. Macintyre, G. Reg.; Samuel Tompkins, G. Treas.; Clabon, P. G. D.; J. Mason, P. G. S. B.; Albert Woods, G. Dir. of Cers.; J. Fenn, Assist. G. Dir. of Cers.; Fredrick Dundas, P. G. W. & Representative of the Grand Lodge of Prussia; Colonel Burdett, representative of the Grand Lodge of Ireland; Colonel Lowery Cole, P. G. W.; J. Havers, P. G. W.; E. H. Patten, P. G. S. B.; J. Spires, P. G. S. B. & D. P. G. M. for Oxfordshire; Major Creaton, P. G. D.; W. Smith, C. E., P. G. Steward, W. M. 1238, P. M. 33, &c.; Stacey, Senior P. M. of Etonian Lodge, 209; Willis, W. M. 209; J. R. Stebbing, P. G. D.; Main, P. M. New Concord; Maples, P. M. St. Luke's; Halsey, P. M. Caledonian; Winn, P. M. Eastern Star and Temple; States, P. M. & Sec. Prudent Brethren; H. Wellington Vallance, P. M.; Tuscan; Bolton, P. M. Justice; Tanner, W. M. 177; Foulger, S. W. 177; H. Thompson, P. M. 177 & 1158; K. Potter, P. G. D. & Treas. of Moria; J. G. Marsh,

P. M. 28 & 192; R. A. Brown, P. M. 145; R. Spencer, P. M. 26, 263; Charles E. Thompson, of Domatic 177, S. D. and Sec. Southern Star Lodge, &c., and a large body whose names we were unable to ascertain.

The Grand Lodge was opened in ample form and with solemn prayer.

The Grand Superintendent of works now approached the throne, and handed to the Grand Master the plans of the new, and now completed buildings.

The Grand Master said:—Brethren, we are this day honored by the attendance of the Right. Hon. the Earl of Dalhousie, Grand Master for Scotland, and therefore I shall ask for two Past Wardens, two Deacons, and two Stewards, shall retire and conduct him into Grand Lodge.

These officials accordingly retired for the purpose, and on their return, escorting his lordship, he was received with loud and enthusiastic cheering. He was conducted to the dais, and took his seat on the left of the Grand Master.

When the cheering had subsided,

The Earl of Dalhousie rose, and said:—Brethren, I will not detain you, or cause any interruption of the proceedings, by making a speech at this time, but I cannot help thanking you most cordially, in the name of my Scottish brethren, for the reception you have given me as their Grand Master, and I say that I accept it as a proof of the brotherly love and affection which I trust will always subsist between the two Countries. Loud cheering followed these few remarks.

The Grand Secretary (Bro. Hervey) then read the summons convening the special Grand Lodge for that day.

The Grand Secretary read a letter from the Earl de Grey and Ripon, stating that he was unable to attend, having only recently received the commands of her Majesty to attend a Council at Windsor. Therefore he could not refrain from obeying her Majesty to attend the Council, but still he would have been amongst them at a later period of the day had her Majesty not also invited him to dinner with her at Windsor Castle. Such being the case, his lordship would be quite unable to attend.

Bro. J. Havers, P. G. W., and Chairman of the Building Committee, then addressed the Grand Lodge, and said on the present occasion it was his duty that day to address a few observations in reference to the building they were about to inaugurate, but as he should be followed by the Grand Chaplain, who would deliver an oration in which the subject would be fully treated, he should only give a short statement as to the origin and completion of the building. For a long time there had existed an earnest desire amongst many members of the Grand Lodge, that they should have a fitting home for English Freemasons, and when a committee was formed to consider that subject, they approached the task with great difficulty, for as all large bodies were difficult to move, they found that the Masonic body did not materially differ from them in that respect. It was about ten years ago when the subject was first mooted, but it was not until 1862 that the committee was formed, and the work was nearly completed (as he was understood to say) in 1867. He understood that the principle of competition was received with disfavour amongst architects, but the execution of this work

by the Grand Superintendent of Works had tended to rescue the system of competition from the disfavour that was previously cast upon it as it was believed the committee had accepted the best design. The money for the erection of the building had been borrowed on the credit of Grand Lodge, and although the committee had obtained powers to borrow an extra £3,000 for the completion of that temple, he was glad to say that their anticipations of the probable cost were correct, and they were not required to draw the extra £3,000. The committee felt that there was considerable elasticity in the Craft, they possessed their confidence, and they believed that they could build the building for the sum named, and that they would never miss the money. When they proposed to build this new building, they did not expect to get a return for the erection of their house, but at present they received a rental of £1,200 and a premium of £5,000, and in a few years the rental would amount to £3,140. It must, however, be borne in mind that this amount was not all clear profit, for there were increased taxes and other charges; but there was one matter that he referred to with regret—there was a coffee-room and library for the use of the brethren, comfortable in all respects, and yet not more than 30 members availed themselves of it, although there was no entrance fee to be paid, and the whole subscription was one guinea per annum. He was happy to say that, with the exception of some small articles of furniture still required, all bills were discharged, and all debts were paid. It was a subject of great congratulation to the Building Committee, and to himself in particular, that they were approaching the termination of their seven years' labor, and they felt that under very trying circumstances, to the best of their ability they had performed their duty; but at the same time, he asked the indulgence of the brethren for any shortcomings, and he begged to tender their best thanks to his lordship for his undeviating confidence which he had from the first reposed in them. There was one great source of congratulation to them, and one of which they were very highly proud, that the good work had been begun, carried on, and completed during his lordship's term of office as Grand Master, and, although the waves of Masonry at one time ran high, all was then calm, and there was not a portion of the building but would be identified with the name of Zetland, and it would also be cherished in the hearts of Freemasons. He should be lacking in gratitude if he did not also express it to everyone of his colleagues for the kindness and support they had at all times given to him, and particularly to his esteemed Bro. Plucknett, to whom he was greatly indebted for the assistance he had given him. In conclusion, he said he had seen carried out the dearest wish of his heart, in the separation of tavern accommodation from Masonry, for they then possessed a fitting temple for the practice of their art, and long might it flourish.

The following anthem was then sung, under the direction of Bro. James Coward, Grand Organist, by Bros. Barnby, Coward, Fielding, Walker, Wilbye Cooper, Montem Smith, Theodore Distin, and Winn:—

"I HAVE SURELY BUILT THEE AN HOUSE."—Boyce.

"I have surely built thee an house to dwell in: a settled place for thee to abide in for ever.

"But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens, cannot contain thee: how much less this house that I have builded.

"Yet have thou respect unto the prayer of thy servant, O Lord my God.

"That thine eyes may be opened towards this house night and day, even toward the place of which thou hast said, My Name shall be there.

"And harken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place: and hear thou in heaven thy dwelling place; and when thou hearest, forgive.

"If there be in the land famine, if there be pestilence, whatsoever plague, whatsoever sickness there be:

"What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the name of his own heart, and spread forth his hands towards this house:

"Then hear thou in heaven thy dwelling place, and forgive.

"And the Lord said to Solomon, I have heard thy prayer: I have hallowed this house which thou hast built, to put my name there for ever: and mine eyes and my heart shall be there perpetually."—Amen. Hallelujah.

The Grand Master then descended from the throne, and a procession was formed in the following order:—

The Grand Chaplain, carrying on a cushion the volume of the Sacred Law, with the square and compasses.

The Junior Grand Warden, carrying the cornucopia, with corn.

The Senior Grand Warden, carrying the ewer, with wine. The Deputy Grand Master, carrying the ewer, with oil.

The Grand Sword Bearer.

The Grand Master.

The procession then moved three times round the Grand Lodge, and the wine, corn, and oil were then sprinkled by the Grand Master, and the usual dedication to the great principles of which they are symbolic took place.

At the banquet which took place in the evening, the usual Masonic standard toasts having been given, and duly honored.

Bro. T. Hall, Prov. Grand Master for Cambridge-shire, said the toast he had to propose was one that he was sure would be received with the greatest satisfaction, as it was "The health of the Right Hon. the Earl of Zetland, the M. W. the Grand Master of England, who has gained the affection of the brethren, not only in this country, but all over the world.

The Grand Master in responding, said: Brethren, I will ask you to afford me for a few minutes, by your silence, an opportunity of expressing my feelings on this occasion. I can assure you that I find it very difficult to do so, for the kindness with which I have been received this day, not only compensates me for my trouble and anxiety for the last twenty-five years I have been Grand Master, but it renders it most difficult to express my gratitude for the kind support you have given me during that long period. I may say in reference to the admirable speech delivered by Bro. Havers in the Temple, when he complimented me, that an honour had been conferred upon Freemasonry by my having served so long as Grand Master, but I consider that Freemasonry has conferred a great honour on me, in electing me for twenty-five times as Grand Master. I can assure you, brethren, that I never conceived that I conferred an honour upon Freemasonry, but I do conceive that Freemasonry has done me a high and unmerited honour in electing me so often as Grand Master, and I can assure you I feel, in the inmost recesses of my heart, that I can never do sufficient to repay the good opinion you have formed of me. If I could have done ten times as much, it would be no more than I had a right to

do, I wish I could have done more; but, as far as my talents and labour have enabled me, I have done what I believe to be the best. I assure you that I feel proud of this day; I feel proud of the compliment you have paid me in inviting me to preside at the inauguration of this building at the end of 25 years, and after what has been accomplished for Freemasonry. I am fully aware that very little merit is due to me for what has taken place, except that I have done all in my power to build a temple adequate to the wants of Freemasonry, and separate Freemasonry from the influences of the tavern. By the efforts of the Building Committee and the good sense of the Grand Lodge, this great act has been accomplished, and I trust for the benefit of Freemasonry in ages to come. I shall not live to see it, but I hope my name may go down with what has been done, and I shall bear with me to the grave the recollection that for 25 years I have presided over the great Craft of English Freemasons; and I have great pleasure in drinking success to this building and all concerned with it.

The Grand Master said:—Brethren, it is now my pleasing duty to propose a toast which I am sure needs no recommendation of mine. The toast to which I invite your attention is "The Health of the Grand Masters of Scotland and Ireland." That is a toast that is given on every occasion of our great meetings, but it is not then given as now when we are not only honored by the presence of the Grand Master of Scotland in person, but we are also honored by the presence of the Deputy Grand Master of Ireland. If it had been possible, we should have been honored by the presence of the Grand Master of Ireland, but I have received communication from him, stating that in consequence of his Masonic duties in Ireland it would prevent him from coming over, as he desires the honour of attending on the occasion of laying the foundation stone. With regard to the Grand Master of Scotland, I need not say one word as he is well known to the greater part of those present, as one who for so long occupied the post of Deputy Grand Master, and I am sure he is worthy of the great acclamations you will amply and cordially bestow upon him. As to Sir Edward Burroughs, the Deputy Grand Master of Ireland, he has done us the honour to come from Ireland to attend on this occasion in the name of the Grand Master of Ireland. I feel myself highly gratified by his presence here this day, and I am sure you will drink with all honours the toast, which is "The health of the Grand Masters of Scotland and Ireland."

The Earl of Dalhousie, G.M. for Scotland, said,—Brethren, as your M.W. Grand Master has said, the toast he has just given on ordinary occasions is somewhat of a formal character. I rejoice to find on this important occasion, that we are united together, and I thank you for the way in which the G.M. of Scotland has been received in the Grand Lodge of England; and brethren, I shall make my constituents in Scotland aware of the high honour you have conferred on their Grand Master on the present occasion. I hope, however, that I do not sever myself when I say that although sailing under my national colours, you will recognise the old flag under which I formerly fought. Although I have been called upon to fill the Masonic throne of Scotland for a season, my Masonry dates from

England, and England is the standard under which I was made, and under which I served. I am old enough to remember the introduction of our M.W.G. Master to the Masonic throne of England, and since he has occupied that line, he has been of great benefit to the Masons of England in the accomplishment of that great work of which he has this day, as it were, made the keystone. Brethren, let me congratulate you that you have now a temple of Freemasonry, not where we celebrate festivities, but in a place where we can carry on the secret mysteries of the Craft, and where only those sacred mysteries will be practiced within these walls. You have not only done that, but you have added a group of buildings, and the magnificent hall in which I am now addressing you. Nothing is more required to make Freemasonry in England perfect, than that every man should put his shoulder to the wheel, and assist in doing what he can. I thank you sincerely for the very cordial reception you have given me this day, as the G.M. of Scotland, and I trust I shall long live in your hearts.

Sir Edward Burroughs, D.G.M. for Ireland, said: After the eloquent speech of the R.W. the G. Master of Scotland he must leave his case in their hands; but he could not refrain from saying that he never had a higher Masonic treat than being in England on this occasion. In 1830 he entered the Apollo Lodge, at Oxford, and although since then he had risen to a higher rank in Ireland, he could never forget the place of his instruction. He was pleased at being present at the interesting ceremony that day, and when he went back to Ireland he should tell the Masons there all he had seen, and the kind reception they had given him. They were about to open a new hall in that unfortunate country, and if any Englishmen present should do them the honour to go over there and see it, he could assure them that they would give them a hearty and hospitable welcome. The Grand Master of Ireland was obliged to be away, but on Wednesday next he would distribute the prizes to the children in the Masonic schools; and, although Masonry was denounced in certain quarters, yet the Grand Master of Ireland had written to him to say that the Masonic ball in Dublin was a great success. I thank you most sincerely, and when I go back to Ireland, I shall not fail to tell them what excellent fellows the English Masons are.

Some other toasts were given, and the brethren and ladies then retired to the Grand Hall, where a selection of music was gone through, and at which the Grand Master, the Earl of Dalhousie and most of the Grand officers attended.

The vocalists were Madlle Carola, Madame Bodda Pyne, Miss Palmer, Miss Susan Pyne, Miss Agnes Flowers,—Bros. Winn, Wilbye Cooper, Fred. Walker, and Theodore Distin. Bro. James Coward, Grand Org., was the director.

The Ladies are the only incendiaries that kindle a flame that water will not extinguish.

A wife, full of truth, love and innocence, is the prettiest flower a man can wear next his heart.

A French writer has said that "to dream gloriously, you must act gloriously while you are awake; and to bring angels down to converse with you in your sleep, you must labor in the cause of virtue during the day."

BROTHERLY LOVE.

BY BRO. GEO. MURRAY.

There is a sweet traditional tale,
 (Dear to each Brother of the Mystic Tie)
 Which, though but it records a simple deed,
 A simple deed, and yet how full of love!
 I would that men might hear and take to heart.

The echo of that tale (like some sad lute
 That feebly pining still is clearly heard
 'Mid blaring trumpet tones) hath floated down,
 Borne like a perfume on the breath of Time,
 From the dim age of Solomon, the King:—
 And even now its music is not dead,
 Nor can it die, so long as human hearts
 Feel the quick pulse of Brotherhood leap high.

The Harvest Moon was shining on the grain,
 The golden grain that clothed the fields around
 The stately city of Jerusalem.
 There, a few acres all the wealth they owned,
 Two brothers dwelt together; most unlike
 In outward form and presence, but the same
 In deep unflinching tenderness of soul,
 Stalwart and strong, one brother drove the plow,
 Or plied the sickle with untiring arm,
 The while his fragile comrade seemed to droop
 Beneath the heat and burden of the day,
 As one not fitted for the toils of life.

Well knowing this, the elder brother rose
 At dead of night and woke his sleeping wife,
 And said: "Dear Heart, my brother is not strong;
 "Ill hath he borne the burden of the day,
 "Reaped the full grain and bound the yellow sheaves.
 "I will rise, and while my brother sleeps
 "Will of my shocks take here and there a sheaf
 "At random, that he may not note the loss,
 "And add the grain, thus pilfered to his store:
 "And God well knoweth that we shall not miss
 "The sheaves thus taken for a brother's need."

So the man rose up in the dead of night,
 And as his great heart prompted, so he did.

Now, while the younger pondered on his bed,
 Unwitting of his brother's blessed deed,
 Kind thoughts unbidden blossomed in his soul,
 And thus he spake communing with himself:
 "Scant is my harvest, but I am alone,
 "And thus it haps my harvest is not scant,
 "Nor have I need to lay up store on earth,
 "For Death treads closely on the heels of life.
 "Seeing that these things are so, let me do
 "What good I may before I travel hence
 "And be no more. My brother has a wife
 "And babes to work for—and he is not rich,
 "From sunrise unto sunset though he toils.
 "I will rise, and while my brother sleeps,
 "Will of my shocks take here and there a sheaf
 "At random, that he may not note the loss
 "And add the grain thus pilfered to his store;
 "And God well knoweth that I shall not miss
 "The sheaves thus taken for a brother's need."

So he, too, rose up in the silent night,
 And as his great heart prompted, so he did.

But all the while he wrought that loving deed,
 He trod the field with feather-footed care,

And paused at times and listened: while the sheaves
 Shook in his arms, and every grain that dropped
 Left his face pallid as the moon's white ray,
 And sent keen shudder through his tingling frame.
 So—like a man with guilt upon his soul,—
 Full of vain fears he wrought his task, and then
 Stole like a shadow to his lonely bed,
 And slept the sleep that cometh to the good.

And thus these two, moved by the self-same love,
 Each on the other nightly did bestow
 The kindly boon, much wondering that their shocks
 Did shew no loss though robbed of many sheaves.

At length one night, when high in Heaven the moon
 Looked down in love upon the dreaming earth,
 Like some fond mother on a sleeping child,
 The Brothers met: the arms of both were filled
 With golden sheaves, and then they understood
 The riddle that they could not read before.

The simple tale [for to the neighbours round
 Each Brother fondly told his Brother's deed]
 Was quickly through the city noised abroad;
 Until 'twas whispered in the Royal Court,
 And reached the ears of Solomon the King.
 His heart pulsed high with sympathetic throbs,
 And tears, glad tears, involuntarily filled
 His eyes at thought of that unselfish love,
 And thus he spoke: "The ground whereon that deed
 "Was wrought henceforth is consecrated earth;
 "For surely it is sanctified by Love,

"The Love that loveth to do good by stealth.
 "I, therefore, leagued with Hiram, King of Tyre,
 "Who hews me cedar-trees on Lebanon,
 "And aided also by 'the Widow's Son,'
 "Cunning to work in silver and in gold,
 "Will on this field erect the House of God
 "Exceedingly magnificent* and high:
 "Because I wish that nowhere on the earth
 "A site more holy shall I ever find."

So it was done according to his word,
 And God's own House was builded on the spot
 Where the two brothers in the moonlight met,
 Each with the golden sheaves within his arms.

* 1 Chronicles xxii. 5 v. "Exceeding magnificent."

MASONS' MARKS.—It is generally understood that these were the marks denoting the labour of individuals when working under bondage. At Wolomolloo, near Sydney, is a very extensive building, and on almost every stone can be seen Masons' marks; some are monograms, but generally they are hieroglyphics, such as Andrews' cross, the Roman cross, the square, the triangle, double triangle, &c. The antiquarians of Sydney (for there are antiquarians even there) are sadly puzzled to account for these marks. Some 40 odd years back, when residing at the Mauritius, I visited Sydney, and there actually saw the workmen at work, and marking the stones as described. They certainly were under bondage, and had regular task work, and each Mason when he had dressed or squared a certain number of stones, had the surplus time for his own benefit. All were mark's men. There were very few of the children of Israel among the number, for in those ancient times the Jews had little inclination to manual labour. The greater number were children of Erin, of the Emerald Isle.—HENRY SAXELBY.

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IRA CORNWALL, Jr., General Agent.

The Craftsman,

AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT."

HAMILTON,..... JUNE 15, 1869.

THE MORAL TEACHINGS OF FREEMASONRY.

We sometimes feel that too little attention is paid by the brethren to the practical fulfilment of those moral obligations which we, as Freemasons, have taken upon ourselves. It is the boast of our Institution that we strive to demonstrate the superior excellence of the faith we profess by the purity of our own conduct, and by the good example we set forth to the world around us. Each individual brother should therefore keep this in mind, and in his daily walk and conversation so act in accordance with our principles, as to shew forth the benign influences of the Order, and convince mankind of the goodness and virtue of our favored institution.

The Christian religion teaches that without acts of goodness a man's faith and profession are but "sounding brass and tinkling cymbal." And this is equally true in regard to Masonry. A Mason may profess justice, charity, temperance, and all other Masonic virtues; but his general conduct in his transactions with his fellow-men in all the varied relations of life, and the manner in which he presents himself for the inspection of the world, is the test of his real worth. If he fails in his honor and duty to man, there is need that he amend his life. If the wickedness of his heart is not uprooted and destroyed: if he is governed by selfishness: if he is dishonest and uncharitable: then his high pretensions and lofty sayings go for naught. And not only does such conduct recoil upon the individual who thus practically gives the lie to his professions, but it also tends to cast discredit upon the Society, and blame is attached to those who are entirely innocent.

We too frequently forget the common duties we owe to each other, we should be of mutual benefit to each other, but we cannot be injurious to others without violating laws and rules held sacred by the Order. We should unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; we should regard a brother's misfortunes and help him to bear them; we should sympathize with him in his afflictions; we should guard his good name as carefully as our own, never injuring him ourselves, nor suffer others to do so. We are taught to admonish with prudence, repre-

hend with justice, and to bear with fortitude the pain of seeing the principles of masonry forgotten by its votaries.

As the operative workman is required to build his wall plumb, and to have each particular stone well fitted to its neighbour, so the speculative craftsman should erect his moral edifice; all his deeds should be truthful, honest and upright. If we deal justly with ourselves and others, and live prudently and honorably under all the circumstances of life, our masonic building will be firm and durable, and we will be remembered by the brotherhood with joy and gladness. Our errors will be forgotten with cheerfulness, and we shall receive the reward prepared for the faithful in the Grand Lodge above.

MASONRY IN ENGLAND.

EDITORIAL CORRESPONDENCE.

LONDON, 14th May, 1869.

I have not been able, since my arrival in England, to do much more than to make the most cursory enquiries in relation to such features of English Freemasonry as will prove interesting to my brethren who read the CRAFTSMAN. But I hope in a subsequent letter to be able to give them some interesting details. I arrived here just too late to attend the great Masonic event of the year, the Grand Lodge banquet; but I had an opportunity of learning something of English Masonic gatherings, in attending the annual meeting of the Stability Lodge of Instruction. During the winter months this lodge has been meeting regularly under the presidency of a very skilful workman, Bro. Muggridge, who for a great many years has been one of the leading masonic instructors of the metropolis, and of whose learning and geniality very high opinions are entertained. The annual meeting was the wind up of the season, and the result of the instruction imparted was made evident by the exemplification of work, the second degree being worked in sections, a number of different brethren taking the different parts. The meeting took place at Radley's Hotel, the room, rather an inconvenient one for the purpose as it seemed to me, being quite crowded. A large number of Grand Officers, including the Grand Secretary and the Grand Registrar were present, and altogether the occasion was one of great interest, an interest considerably enhanced by the fact that, at the close of the proceedings, no less than £25 sterling was voted to Masonic Charities, all the receipts of the Lodge except such as were required to meet incidental expenses. A large additional number, among whom I was fortunate enough to be included, became members of the Lodge, and in this way a greater interest in its proceedings and success is annually being excited. The work of the second

degree, and the general work of the Lodge, differs in very few particulars from that of the Grand Lodge of Canada. And wherein it does differ, I confess to a very great preference for the Canadian work.

After the work of the Lodge was over, we repaired to the banquet, which in England is the very general accompaniment even of ordinary private Lodge meetings, the chair was occupied by the Grand Registrar, R. W. Bro. McIntyre, who fulfilled the duties of his post with admirable tact and ability; and on each side of him were Grand Lodge officers. The "banquet" was simply a cold collation, each brother getting what beer he required to wash it down, but being expected to purchase his own wine for the toast drinking, an arrangement which I do not doubt tends very materially to the preservation of that temperance which should always characterize Freemasons. The toasts were similar to those given at Freemason's dinners in Canada, and were given very much in the same way, and with the same kind of speeches: although the mode of giving the honours is somewhat different. But there is this feature which adds very much to the interest of these occasions. The singing is part of the programme just as much as the toasts or speaking, the singers being named, and even the songs they are to sing being also mentioned. In this way every dinner party is sure of good music. Another feature is that the too prevalent Canadian custom of volunteer toasts finds no favour. The regular toasts are arranged in advance by the Committee, are included in the programme, and when they are disposed of the party breaks up. I wish Canadian dinner parties could be conducted on the same principle, it would add immensely to their comfort and interest; and every man at the table would not, as he is almost entitled to do under the present system, feel that he has been slighted, if some ingenious toast is not devised to bring him upon his legs.

The great masonic charities of England, are the most interesting feature of the English Masonry to brethren abroad. I propose in future letters, if I can make the time, to give the readers of the CRAFTSMAN a particular account of each. In the meantime a word or two in relation to a visit to the girls school may not be uninteresting. The occasion was the stewards visit to the Institution, preparatory to the celebration of the eighty-first anniversary festival, which took place on the 7th May. Taking the train at London Bridge, the Brighton Railway, I went down to Wandsworth, a station about fifteen miles out, where the school is situated. It is a beautiful spot, and the building a large brick one, is a decided ornament to the place. It is surrounded by a very nice garden, and in front of it is a handsome lawn, with carriage drive to the door. I had time to go

through the building before the exercises commenced, and to make the acquaintance of the excellent Principal, Miss Davis, every thing about it is not only scrupulously neat and clean, but in some parts it has an air of elegance which was to me, in the highest degree gratifying. The pupils, daughters of freemasons, are all dressed alike in short sleeved blue dresses, and white pinafores, fitting closely round the neck; and they are as bright and happy a looking lot of girls as I ever laid eyes on. The managers of the Institution are careful to exclude from it, and from the minds of its pupils, all idea of charity, with them it is associated with the pleasantest hours of their lives, hours when they received the mental and moral training to fit them to fulfil well their part in life. The education they receive is of the highest order, the design being to prepare them for the positions of teachers or governesses, for, in fact, any social position in which their lot may be cast. It is such a school as any gentlemen might consider himself peculiarly fortunate in getting his daughter trained in. At four o'clock the programme commenced by selections of music by the pupils. The names of the performers are of no interest in Canada, but the music performed will give an idea of the kind of instruction imparted, and with that view I give it:

The Heavens are Telling.....	Haydn.....	16 hands on 4 pianos.
How Beautiful upon the Mountains.....	Anthem.....	
The Lord is Great.....	Haydn.....	16 hands on 4 pianos.
Eco the Conquering Hero comes.....	Handel.....	24 hands on 4 pianos.
Thème Anglais.....		16 hands on 4 pianos.
Whither has the Wadthrusch flown.....	Hatton.....	Part Song.
Aubade.....	Heller.....	8 hands on 4 pianos.
Minuet from Symphony in E flat.....	Mozart.....	8 hands on 4 pianos.
I. Lombardi.....	Verdi.....	16 hands on 4 pianos.
Thème Favori Italien.....		8 hands on 4 pianos.
All among the Barley.....		Part Song.
Gavotte in G.....	Sebastian Bach.....	8 hands on 4 pianos.
Le Carnaval de Venise.....		16 hands on 4 pianos.
March de l' Opéra Idomenio.....	Mozart.....	24 hands on 4 pianos.
God Save the Queen.....		8 hands on 4 pianos.

These selections were given with extraordinary skill, the performances being equal to anything I have listened to, except those of Thalberg and a few very eminent performers like him. I was struck with the contrivances for practising. In a large room there are a number of closets built, and in each of these is a piano; so that the pupil when practising is quite removed from surrounding influences, and does not interfere with others practising in the same room. The musical part of the programme over, we repaired to the school room, where there were some very excellent recitations of poetry by some of the girls; after which the distribution of prizes for the year took place. The details of these prizes it is not necessary to refer to, beyond saying that three girls received prizes for passing with honours at the Cambridge examination; three others for simply passing at that examination; and one for religious knowledge, as distinguished at the Cambridge examination.

and who stood first in the list of all the junior girls, not of this school only—but of all England in that subject! These facts are valuable, as shewing that while the Managers of the Freemasons' Girls School are alive to the duty of affording an education to their wards, they are equally alive to the importance of making that education as good as can be obtained in any institution in the Kingdom. God bless them for it. After the distribution of prizes, and some complimentary speeches, refreshments were served in the rooms to visitors, and then the evening's entertainment wound up by calisthenics and marching by the girls; their physical, as well as their mental and moral training, being an object of interest to the teachers. This closed the proceedings, and I left the building with a higher and purer love for the institution, which is thus mindful of its fraternal obligations, than I ever had before.

Other duties, which here claim my first attention, denied me the pleasure of being present at the anniversary festival, at Freemasons' Hall, on Wednesday evening. The Right Hon. the Lord Leigh, R. Wor. Prov. Grand Master of Warwickshire, presided; and the festival was, as I learn, in every respect a decided success. In another letter, as I have said, I shall give some details of this school, which I know will interest Canadian Freemasons.

☞ We notice that a circular has lately been issued from the Grand Master's Office, Montreal, to all the Lodges under his jurisdiction, directing the attention of the brethren to a letter from the M. W. P. G. M. Harington, at Ottawa, likewise to a memorandum and circular from a "W. Brother & P. M." of that city, which were laid before the Board of General Purposes at their last meeting, and submitted by them to the M. W. G. M. for his opinion on the merits of the case.

It appears that the Brother on whose behalf the circular has been issued by the M. W. G. M., served for many years in the Indian army, and was almost totally deprived of sight from exposure and the effects of a sun stroke, during the Sepoy Mutiny, and had to leave the service in consequence, his income being small, he has in order to raise the necessary sum, which would enable him to procure the advice and assistance of the best Occulist of the day; written a book entitled "Ned Fortescue, or Roughing it through Life," containing 250 pages, cloth bound at \$1 per copy, this work we are informed by those who have read the manuscript, teems with incidents and adventures in different countries, East India sketches, Battles, Sieges, &c., &c., &c., with "moving accidents by flood and field."

It affords us much pleasure to find that this

laudable undertaking of the Brother in question, has met with the approval and support of the Principal Officers of the Grand Lodge of Canada, and trust that the Craft generally whether holding from, Canadian, English, Scotch, or other Grand Lodges, will stretch forth the right hand of assistance in so legitimate a cause, by subscribing for the work above alluded to.

☞ We with pleasure make the following extract from the *Freemason*, a most promising weekly paper, published by Bro. George Kenning, 3 and 4 Little Britain, City of London, in reference to the formation of a "Conclave," of the Imperial, Ecclesiastical and Military Order of Knights of the Red Cross of Rome and Constantine, and K. H. S. :—

"FOREIGN.—*M'Leod Moore Conclave, No. 13.*—This new Conclave was opened at St. John, N. B., by Sir Kt. Robert Marshall, Inspector General for New Brunswick, on the 9th February, when the following brethren, all eminent Masons and Knights Templar, were admitted into the Red Cross Brotherhood, viz: T. A. D. Foster, Rev. W. Donald, D. D.; R. W. Crookshank, J. C. Hathaway, D. R. Munro, C. Beasant, G. F. Ring, C. J. Harford, H. Duffell, H. A. Whitney, R. Shives, S. F. Matthews, Edward Willis, W. J. Logan, W. C. Perley, T. A. Peters, and G. H. Whiting. Under Sir Kt. Marshall's careful rule, we anticipate a brilliant future for the Red Cross Order in British North America, associated as it is now with the name of a revered Mason, Col. M'Leod Moore."

This Order of Chivalry is making marked progress under the guidance of the Right Hon. the Lord Kenlis, Most Ill. Grand Sovereign, and his distinguished Grand Senate. Lord Kenlis has appointed Col. W. J. B. M'Leod Moore, Chief Inspector General for the Dominion of Canada, and Bro. Robert Marshall, Inspector General for the Province of New Brunswick; with full power to create and install Knights, agreeable to the constitution, for the purpose of forming new conclaves within the District of New Brunswick. The Chief Inspector of the Dominion has, in addition to the ordinary power conferred on Inspectors General, been fully authorized to appoint Inspectors General in the other Provinces of the Dominion.

In our last number we referred to the appointment of our much esteemed Grand Prior, Col. Moore; and are gratified to find that the Order of Rome and Constantine has been introduced into Canada under such favourable auspices.

GOLD JEWELS.—The Gold Jewels authorized to be worn by the Barton Lodge at the last meeting of Grand Lodge, have been prepared by Mr. Robert Russel, working jeweller, of Hamilton. They are of solid gold, and are, we believe, the most elegant and beautiful owned by any private Lodge on this continent.

Correspondence.

TO THE EDITOR OF THE CRAFTSMAN.

TORONTO, May 26th, 1869.

DEAR SIR AND BRO.—I have read with much pleasure your correspondent's story of the "Cruise of the Thetis," by G. S. Though the writer has used the "Poet's license" by interweaving fiction with fact, and slightly altering names, as a member of No. 13, Limerick, into which Lodge I was admitted in 1843, I can vouch for the correctness of the story, which is rendered the more interesting by the portrayal of devoted love as exemplified in the character of "Alice Crangb," who doubtless felt the truth of the old masonic song: "What mortal can more the ladies adore, than a Free and Accepted Mason." The facts respecting the "Silver Cup" in the possession of Lodge No. 13, are as follows, to the best of my remembrance:—

During the last French War, a brig called the "Two Friends," Captain Matthews, bound to Limerick, and laden with coal and salt, was captured by the French privateer "La Furée," Captain Meriancourt; and when on the point of being scuttled and sunk, the crew having been transferred to the privateer as prisoners of war, Captain Meriancourt discovered Captain Matthews' masonic certificate amongst the papers of the latter, and he immediately acknowledged him as a brother Mason, rescinded his order for sinking the vessel, placed the crew on board under the command of their Captain, and conveyed the brig to the mouth of the river Shannon, where they parted, no doubt with mutual expressions of goodwill and fraternal feeling. When Captain Matthews arrived in Limerick, he attended a special meeting of the Lodge, called at his request, and made known the above circumstances. The members unanimously voted that a silver cup should be prepared, with a suitable inscription, and forwarded to the Grand Orient of France, with the request that it should be presented to Bro. Meriancourt or his immediate relatives. After some time the cup was returned to the Lodge with the statement that no traces could be found of Bro. Meriancourt, nor could any of his relatives be discovered. It was afterwards ascertained by Lodge 13, that Bro. Meriancourt died of yellow fever on the coast of Africa, and no doubt he was buried with all due honor, and probably masonic rites, in the sailor's grave "in the ocean which he loved," as surmised by your correspondent, G. S.

I have, on several occasions, in Lodge 13, shortly after my initiation, drank to the memory of Brother Meriancourt and all distressed Masons round the Globe, in solemn silence, and also added my mite to the invariable contribution which succeeds the toast, the cup being handed round for the purpose; and I have no doubt that the members still observe the custom, which is regarded as a solemn duty.

Yours fraternally,

KIVAS TULLY, P. M.,

Rep. G. L. of Ireland, Canada.

TO THE EDITORS OF THE CRAFTSMAN.

PASO DE ROBLES' HOT SPRINGS,

San Luis Obispo County, Cal., May 20th, 1869.

DEAR SIR AND BROTHER,—This being almost the first spare moment I have had to myself since my arrival in California, I thought I would drop you a line relative to the progress of the Craft in this State. Unfortunately, up to the present time, I have had very little opportunity of visiting many lodges, but found such brethren as I met extremely courteous, and apparently thoroughly imbued with the spirit of Freemasonry. Having been kindly favored with a note of introduction from our genial Grand Secretary, R. Wor. Bro. T. B. HARRIS, to R. Wor. Bro. Abell, the Grand Secretary of California, I called upon him the day after my arrival in San Francisco, and as I anticipated, received a hearty fraternal welcome. Bro. Abell took particular pains to show me over the Masonic Temple, which though not equal to either that of Boston or Cincinnati, is nevertheless a proof of the enthusiasm and wealth of our Pacific Brethren. The Library in the same is particularly fine, containing not only most of the present masonic works published, but also the proceedings of a large number of Grand Lodges from their formation.

The Ritual of the Blue Lodge in California is very similar to that of Ohio and Michigan, though hardly, I think, as impressive as the former, strictly speaking however it is the regular American Work as arranged and systematised by Webb, and since adopted by most of the Grand Lodges of the United States; Pennsylvania, in fact, I believe, is the only one that adheres to the simple, yet beautiful Ritual of England.

All business in the lodge is done in the *third degree*, and consequently neither the E. A. nor F. C. has a vote; this system may appear strange to the Canadian or English Mason, but is one very generally adopted by the Grand Bodies in this Country, and when we consider the rapid manner in which many American Grand Lodges allow Candidates to advance, it is perhaps expedient that such should be the case—after all too, is it not as well that a man should thoroughly understand the principles of our Fraternity before he acquires the privilege of voting upon the election of officers, and many other important matters connected with the Craft, and it may be argued with much plausibility and reasoning whether an E. A. has that requisite knowledge?

There is one feature however, in Californian Masonry, which is certainly contrary to the Ancient Constitutions, I allude to the system of electing the *Worshipful Master from the floor of the Lodge*. The Grand Secretary, Bro. Abell, was, I think, the first to introduce this proposition, which has not only been adopted by the Grand Lodge of California, but also by several other American Grand Bodies, surely, except under peculiar circumstances, it is not only right, but *advisable*, that a brother should serve one year as Warden, it gives him, to say the least, experience, and such being the case, why should brethren be in such haste to preside in the Oriental Chair, without first serving in some subordinate office—I may mention here, that either Warden in this Country has power to confer degrees; the S. W. of course taking precedence in the absence of the W. M.—in the absence of both these officers, the J. W. opens the lodge and confers the degrees upon such candidates as may be in waiting, of course, either Warden can ask a P. M. to preside, but generally speaking the Wardens are only too pleased to have such an opportunity to display their knowledge of the Ritual.

But while we differ from our Californian Brethren in some particulars, we must give them great credit for their liberality; as far as I could learn the calls upon their purses are frequent, and yet their donations are given with a free and lavish hand, I must say therefore, that, while they are excelled by few in their thorough knowledge of ritualism, they are also equalled by few in practically illustrating to the poor brother, the widow, and the orphan, those lessons which they inculcate in the lodge room. And after all, is not *this* one of the principal features of Freemasonry? Is it not useless teaching sublime truths in the Sanctum Sanctorum, unless those tenets are exemplified in our every day life? Californian Masons, I am pleased to say, appreciate this fact, and are ever ready to respond to the call for help, when it comes from those who deserve it.

Before closing I would remark, that, not only Symbolic, but also Capital Freemasonry is in a highly flourishing condition in this State; the work of the latter however, is very dissimilar from that of ours (the English), at least so far as the Holy Royal Arch is concerned, of course, the ritual of the intermediate degrees, Mark, Past and Most Excellent is very much the same, as with the exception of the Past, they are decidedly modern grades—Cryptic Masonry (composed as it is of those two pretty little degrees, Royal and Select Master, stolen from the A. A. S. R.), and that most unnecessary addition of Super-excellent, invented most probably by some degree-vender, is not apparently making as much progress; I presume the only reason being that it is not absolutely essential for the candidate for the Order of the Temple to be in possession of them, hence they are not in the regular ladder of the American Rite; to possess them however, in this State, the candidate must be a Royal Arch Mason. The Templar Body is very prosperous. Californian Masons are generally speaking like their brethren in the Eastern States, anxious to wear the chapeau sword, baldric and gauntlets of the Knights Templar. Both its ritual and regalia are entirely different from the British, and furthermore throughout the Union, the Red Cross Degree is asine qua non to that of the Temple, in plain words it is the first degree in American Christian Masonry; as recognised by the Grand Encampment of the United States. The work is certainly beautiful and impressive, but what a pity that such a degree should be patched on to the Order of the Temple. The Ancient and Accepted Scottish Rite, under the Supreme Council of the Southern Jurisdiction of the United States, is not as far as I can learn working to any extent in California.

Yours fraternally,

ROBERT RAMSAY.

ANSWERS TO CORRESPONDENTS.

QUESTION.—Can a member suspended by Blue Lodge be admitted to the degrees of the Royal Arch?

ANSWER.—He can; see Article 16, Constitution Grand Chapter.

PRESENTATION

TO RIGHT WORSHIPFUL BRO. DANIEL SPRY, GRAND REGISTRAR,
W. M. KING SOLOMON'S LODGE, No. 22, A. F. & A. M.

An Emergent Meeting of this Lodge was called on the 27th May, for the purpose of presenting a farewell address and testimonial (in the shape of a very handsome gold watch and chain) to R. W. Bro. Daniel Spry, Grand Registrar, and W. M. of King Solomon's Lodge, previous to his departure for Ottawa, having been transferred from the Toronto Office into the Head Office of the Postal Department of the Dominion. There was a large number of the craft of Toronto present, the large Masonic Hall in the city being filled; amongst whom were the W. M. of Ionic Lodge, W. Bro. R. P. Stephens; the W. M. of St. John's Lodge, W. Bro. F. J. Menet; the W. M. of Wilson Lodge, W. Bro. R. Robinson; as well as a large number of the Past Masters of the sister Lodges, together with Past Masters of King Solomon's, viz., V. W. Bro. A. T. Houel, V. W. Bro. C. W. Buntin, and W. Bro. Wm. Cassidy.

V. W. Bro. A. T. Houel, occupying the East, then requested the S. W., Bro. David McLellan, to present the address and testimonial, as follows:

To Right Worshipful Brother Daniel Spry, Grand Registrar, W. M. of King Solomon's Lodge, No. 22, A. F. & A. M.

R. W. SIR AND BROTHER,—Having heard with extreme sorrow that you are about removing from amongst us, we cannot allow this, which is perhaps the last time we shall have the pleasure and privilege of sitting in Lodge under your instructions, to pass, without giving expression to those feelings of friendship and fraternal love which, we are sure, are felt towards you not only by the brethren of King Solomon's Lodge, but by every member of the Craft in Toronto.

The appreciation in which you, R. W. Sir, are held by your brethren, and the high value they place upon your abilities as a man as well as your skill and learning as a Mason, are best evinced in the fact that on four different occasions they have selected you to preside over them in the *Oriental Chair* as the representation of our *Grand Master*, King Solomon. The elevation to the chair being the highest honor that Masons can confer upon each other in subordinate Lodges, highly indeed must the services of that brother be valued who is repeatedly selected for this distinction, as you, R. W. Sir, have been.

But the honors you have received in the Craft are not confined to your mother Lodge. Your abilities have justly earned for you the office of Grand Registrar in the Grand Lodge of Canada; while in the higher orders of Masonry, you have also frequently been selected to fill important offices.

Under your guidance and instructions, King Solomon's Lodge has fully maintained the position it has long held as one of the leading and most correctly-worked Lodges in Canada. Your skill and talents have been equal to every emergency, and have reflected honor on yourself and credit on your Lodge; while your conduct as a man has been, as a Mason's conduct always should be, honorable, upright, and just.

While congratulating you, Sir, on being transferred to Ottawa, and while wishing you that success which you are justly deserving of, we cannot but regret that the change deprives us of the services and companionship of a Master, a brother, and a friend. In losing you we lose one whose place cannot well be filled. We shall miss you as an instructor and guide; we shall miss you no less as a true, earnest friend; and we shall miss you as a bright example in the everyday walks of life.

These expressions, R. W. Sir, but faintly convey an idea of the genuine, heartfelt sorrow we feel, at saying "Farewell" to a brother we have known so long.

As a memento of our respect, and as a slight recognition of the many valuable services you have rendered King Solomon's Lodge, we beg of you to accept this accompanying testimonial. We present it not because of its intrinsic value, but as an offering of fraternity and friendship from every member of this Lodge. May you long live to wear it; and, as you each day look upon its face, may it recall to your memory the faces of those who now bid you "Good-bye."

May the *G. A. T. U.* watch over you and protect you and those who are near and dear to you. and though we may all never meet in an earthly Lodge, we pray that the *Great Grand Master* above will so guide and regulate all our actions that we may hereafter be found worthy to sit in his Divine presence in the never-ending Grand Lodge on High.

On behalf of the brethren of King Solomon's Lodge, No. 22, A. F. & A. M.

C. S. ROBERTS,

SECRETARY

D. McLELLAN, S. W.

G. R. KINGSMILL, J. W.

A. T. HOUEL, P. M.

TORONTO, 27th May, A. L. 5869, A. D. 1869.

To which R. W. Bro. D. Spry replied:

To the *Past Masters, Wardens and Brethren of King Solomon's Lodge:*

BRETHREN,—Never did I more wish for a command of words than on the present occasion, to enable me to reply as I would wish to your flattering address, and suitably to acknowledge the acceptance of the valuable gift which you have just presented to me. God knows my heart is full enough, but there are occasions when the tongue fails to express what the heart feels, and such is my case at the present moment.

For the last time I shall preside to-night as the W. M. of King Solomon's Lodge, from the Brethren of which, this, my mother Lodge, I have received the highest honors in the Craft, and in a few days more another brother will be called upon to fill the chair which I have so often occupied. I had hoped that it would have been my pleasing duty to have handed to my successor the *Gavel*, and to have welcomed him to the proud position of Master of this truly excellent Lodge as a Ruler in the Craft.

When I recall the occasion when, seven years ago, I was for the first time elected your Master, when many feared that the election of so young a man, with so little experience in Masonry, was a rash experiment; when I remember with what fear and trembling I entered upon the discharge of my duties, knowing that all my predecessors had been men of marked ability, men of standing in the Craft, and men of considerable worldly influence; and I can bear in mind how I resolved to try and equal them in the performance of the duties devolving upon me as Master of so large and highly respected a Lodge. And when I look around me this evening and recognize the familiar faces of so many members of this and other Lodges; when I learn from you, Brethren of my own Lodge, that during the four years I have presided in the Master's Chair I have performed my allotted task in a manner worthy of your commendation, it is indeed a source of considerable pride and of much gratification. I know that on more than one occasion I have not met with your approval, but I can bear proud testimony to the nobleness of your generosity, to the truly Masonic manner with which you have forgotten my failings, and the wisdom which you displayed in supporting the decisions of the Chair, knowing, as we all must know, that no human being is perfect, and that to Divinity alone can we ascribe all that is good and great.

Like most men in this Canada of ours, I must carve my own way in the world; had it been otherwise I would not have to part with so many near and dear friends to-night; but being of an opinion that there is a wider field at Head-Quarters for those who, like myself, are connected with Civil Service, I go to Ottawa in the hope that I may ultimately improve my prospects of advancement. And I can assure you that in my new home I shall endeavor to perform my part, that those I have left behind shall have no cause to blush for my conduct.

But, Brethren, how can I ever sufficiently thank you for this parting token. You have approved of my conduct, you have expressed regret at my leaving; you have done far more: you have presented me with a splendid gift, far in excess of my merits, and you have made this the proudest moment of my life. I shall ever wear this watch with the proudest satisfaction, and preserve it as the generous gift of my former friends and brethren, and to the latest period of my existence will ever duly appreciate this testimony of your approbation.

And now, Brethren, the time is come to say farewell my heart misgives me, and I will repeat my fond adieu in the words of an illustrious Brother, Nature's Anointed High Priest:

Adieu! a hearts warm fond adieu,
Dear Brothers of the Mystic tie:
Ye favor'd, ye enlighten'd few,
Companions of my social joy,
Tho' I to other parts must hie,
Pursuing fortunes aild'ry ha',
With melting heart and brimful eye,
I'll mind you still, tho' far awa'.

TORONTO, 27th May, 1869.

E. Comp. T. Sargent, 1st Principal of King Solo-

mon's R. A. Chapter, No. 8, then asked permission of the Worshipful Master to present the Farewell Address of the Companions of said Chapter, as they would not have a Convocation previous to V. E. Comp. Spry leaving Toronto, which was granted.

To Very Excellent Companion Daniel Spry, P. Z., King Solomon's Chapter of Royal Arch Masons, No. 8.

DEAR SIR AND V. E. COMPANION,—The Companions of King Solomon's Chapter Royal Arch Masons, No. 8, desire to express their regret that through the force of circumstances we are about losing your pleasant and agreeable companionship, as well as your able assistance and untiring energy in Masonic matters, and assure you, V. E. Sir, that during the lapse of years in which a great number of us have been connected with you in Masonry, we have always been pleased to have your good counsels and judgment upon matters affecting the good of the Craft.

Gratefully remembering these valuable services, and impressed with the assurance of your merits, as well as congratulating you on being transferred to Ottawa (by the Government of the Dominion) to a position we trust not inferior to that which you have held in Toronto, we cannot let this opportunity pass without giving our testimony of your constant affection and kind co-operation which at all times you have freely evinced and rendered to the Officers and Companions of the Chapter, in the discharge of the many duties incumbent upon them in their respective offices.

In leaving King Solomon's Chapter, rest assured that you carry with you the heartfelt sympathies and earnest wishes of the Companions for your prosperity and advancement in worldly matters; and be reassured, V. E. Sir, if through your sojourn in this sublunary abode, should misfortune assail you, should envy traduce your good name, and malice persecute you, that in the bosom of King Solomon's Chapter you will find companions who are ready and willing at all times to uphold with you and for you, the five points of fellowship in act as well as in word.

Though at this time we are necessitated to say that kind old word, "good-bye," we hope and trust we shall have the pleasure of often seeing your familiar face in both Grand Lodge and Grand Chapter at their annual meetings.

In conclusion, we would supplicate the Supreme Being to take you and those near and dear to you under His especial care and protection, and pray that when our labors in Capitular Masonry are ended here below, we all may be summoned to that Grand Convocation in Heaven, where, with Him who is the Great I Am, the Alpha and Omega, the Beginning and Ending, the First and the Last, we may enjoy endless bliss and life everlasting.

On behalf of the Companions of King Solomon's Chapter No. 8, of Royal Arch Masons:

THOS. SARGANT, Z.
DAVID McLELLAN, H.
GEORGE C. PATTERSON, J.
AUG. T. HOUEL, P. Z.
JOHN SEGSWORTH, Scribe E.

Toronto, 27th May, A. L., 2399, A. D., 1869.

To which V. E. Comp. Spry replied:

Companions of King Solomon's Chapter Royal Arch Masons, No. 8.

COMPANIONS,—It is with feelings of the deepest gratitude that I have received your kind and fraternal address, expressing regret at my departure from Toronto and the severance of the close relationship which has, for a number of years, existed between us. But while it is a source of gratification to be informed that those with whom I have been associated, and to whom I am best known, regret my removal, it is with considerable pain that I am compelled to part with the Companions of my mother Chapter, to sever the companionship of my younger days, and to seek in another sphere those whom I can address, as it is my great privilege to address you this evening, as my Companions and friends.

Accustomed as I have been to the many acts of kindness which you have so frequently displayed, for only a few weeks ago your older members surprised me by the presentation of a beautiful Past First Principal Z.'s Jewel, yet I am altogether astonished at this last expression of your fraternal regard and esteem. And accustomed as I have been to express my thoughts on such occasions, I am, however, unable to find words to say how highly I appreciate this kind act. The silent homage of the heart must be my reply on this point.

Any services I have rendered have been given cheerfully, and the satisfaction of knowing that King Solomon's R. A. Chapter is in so flourishing a condition, is ample repayment for all the time and attention which I, with others, have devoted to the advancement of its welfare.

It is at all times unpleasant to say "Good Bye," but it is more than unpleasant for me to do so on this occasion; for I know not how long a time may elapse ere I again shall be enabled to greet my companions of the Royal Craft in Toronto. But with you I sincerely hope that it may be my privilege to meet many of you at the annual Convocations of Grand Chapter, and perhaps at some distant day I may be permitted again to make this noble city my place of residence.

May the Most High, the Supreme Architect of the Universe, guide, protect, and watch over every member of King Solomon's R. A. Chapter, and prosper you in your private and public undertakings, is the sincere and earnest prayer of,

Yours, very fraternally,

DANIEL SPRY, P. Z.

MASONIC HALL,
Toronto, 27th May, 1869.

The brethren were then called from labor to refreshment, and adjourned to the refreshment room of the Craft, where the Junior Warden had, as usual, much ample provision for visitors as well as members. The usual Masonic toasts were then given by the W. M., and responded to by a number of the brethren, (visitors and Grand Lodge officers) after which V. W. Bro. C. W. Bunting gave the health of R. W. Bro. D. Spry, W. M., which was received by the brethren right heartily.

R. W. Bro. Spry replied in his usually happy and effective style; and, thanking the brethren for the honor done him, resumed his seat.

The W. M. then called upon the Junior Warden for his toast, "Happy to meet, sorry to part, happy to meet again;" when the brethren again resumed labor, and was then closed in harmony: all regretting that this would be the last meeting which—in all probability for some time—they should have the pleasure of being presided over by R. W. Bro. Spry.

ROYAL ARCH MASONRY.

The New Brunswick Royal Arch Chapter on the Registry of the Grand Royal Arch Chapter of Canada—of which Companion D. R. Munro is at the head as First Principal in this city, presented Past First Principal John D. Short, at the regular Convocation on Monday last, with a splendid gold jewel, imported specially from England, suitably engraved, accompanied with an address in acknowledgment of services rendered the Chapter. The presentation was a pleasing ceremony, and gave much satisfaction to the large number of Companions, Principals and Past Principals present.

We understand that "Saint John Lodge" also intends at an early day presenting Companion Short with a Past Master's Jewel, in appreciation of services rendered that Lodge. Each of the Jewels, it is said, are splendid gifts, and worthy of the source whence they emanate.—*St. John News*, 12th May.

On Thursday, the 27th ult., the following Companions were duly installed as officers for the ensuing year, of Golden Rule Chapter, No. 9, Sherbrooke, P. Q.:

E Comp J H Graham, LL D, First Prin Z. Comps G H Borlase, Second Prin H; Rev C P Mallory, Third Prin J; W Farwell, Jr, Scribe E; O C Phelps, Scribe N; E W Wiswell, Prin Soj; S J Foss, Treasurer; D. Thomas, First Assistant Soj; T B Harris, Second Assistant Soj; T Lect, M of V; A B Lawrence, M of V; A W Hamilton, M D, M of V.

The installation ceremonies were admirably conducted by R. E. Comp. Thomas Milton, Grand Superintendent Montreal District; assisted by R.

E. Comp. Jas. H. Stearns, Grand J.; E. Comp. E. Kemp, Z. Prevost Chapter; and R. W. Bro. Alex. Murray, D. D. G. M., M. D. After installation, the Companions of Golden Rule Chapter and their guests dined at the Magog House. Letters, expressing regret at unavoidable absence, were read from M. E. Comp. T. D. Harington, Grand Z., Ottawa; R. E. Comp. A. A. Stevenson, Grand Master and P. G. H., Montreal; R. E. Comp. T. B. Harris, Grand Scribe E., Hamilton, and others. Golden Rule Chapter, No. 9, long and prosperously worked by many excellent Companions at Stanstead, has begun under very favorable auspices in its present more central location at Sherbrooke, to which it has recently been removed

KNIGHTS TEMPLAR.

At the regular assembly of the Godfrey de Bouillon Encampment of Knights Templar, and Priory of Knights of the Order of Malta, St. John of Jerusalem, Rhodes, Palestine, &c., &c., held at headquarters, Masonic Hall, John Street, Hamilton, on Friday, 7th May, the following Knights, elected and appointed to office, were installed and invested for the ensuing year, viz.:—

V. E. † Fr. Thomas Bird Harris, Eminent Commander; † Frater Alexander Mitchell, Prelate; † William Edgar, 1st Capt. Com. Columns; † David Gillies, 2nd Capt. Com. Columns; E. Fr. † J. W. Murton, Treasurer, Frater † Walter J. Lindsay, Registrar; † Thomas White, Almoner; † Francis C. Bruce, Expert; † Alfred J. Nuthall, 1st Standard Bearer; † Geo. James, 2nd Standard Bearer; † George Magill, Capt. of Lines; † John Eastwood, 1st Herald, † John Kennedy, 2nd Herald; † W. W. Summers, Equerry.

The Godfrey de Bouillon Encampment and Priory holds its regular assemblies on the first Friday of every month.

The Annual Assembly of Hugh de Payen's Encampment was held in Kingston on Friday, 21st May, and was attended with considerable interest. The following officers were elected for the ensuing year:

E. Sir Kt. H. E. Swales, E. C., re-elected; E. Sir Kt. W. B. Simpson, Prelate, V. E. Sir Kt. S. D. Fowler, Registrar and Treasurer; E. Sir Kt. Jno Kerr, 1st Capt., Sir Kt. R. Town, 2nd do; E. Sir Kt. A. S. Kirpatrick, Expert; E. Sir Kt. E. H. Parker, Capt. of the Lines; Sir Kts. R. W. Barrow, and J. K. Macauley, Standard Bearers; Sir Kt. W. P. Phillips, 1st Herald; Sir Kt. Jno. Breden, 2nd do; Sir Kt. Thos. Graham, Equerry.

The meeting was concluded by a banquet, at which all the members in attendance sat down, and where the enjoyment was complete. The members and guests enjoyed the company of V. E. Sir Kt. C. D. Macdonell and Sir Kt. George Earl, two companions in the order, who attended from a distance, though at the same time well-known Kingstonians. Everything passed off most agreeably, and toast, song and sentiment followed each other in rapid and pleasing succession.

We understand that the members of "The Union De Molay Encampment and Priory, under the Registry of the Religious and Military Order of Masonic Knights Templar in England and Wales and the Colonial Dependencies of the British Crown," held a very interesting assembly in their Armory yesterday afternoon. It will be a matter of special gratification to the members of the Chivalric Order, to learn that the equipment of this

Encampment and Priory is now not second to that of any other Encampment within the whole Dominion of Canada; and the energy and zeal of its members warrant us in anticipating a bright and prosperous future for the new Conclave.

In connection with this we might observe that it would be a source of congratulation to the general body of the fraternity in the City, in fact the Province, were the members to unite and build themselves a structure suitable to their wants, as is done in other places; for it is matter of remark that the rooms now occupied by the Craft are too small and but ill adapted to the wants of this growing Order. Would it not be well for the Grand Lodge to move in the matter?—*St. John's Telegraph*, 22nd May.

NEW LODGES.—The following new Lodges have been authorized since our last issue:

"Craig" Lodge, at Ailsa Craig, Ont.; W. Bro. Thos. Richardson the first W. M., E. A. Mumford, S. W., and Jos. Johnson, J. W. The regular day of meeting is the first Monday on or after full moon in each month.

"Lake" Lodge, Roblin's Mills, Ont.; Bros. Edward Roblin, first W. M., Nicholas A. Peterson, S. W., Sam'l L. Nash, J. W. The regular day of meeting the first Monday of every month.

"Harris" Lodge, Orangeville, Ont.; Bros. Sam'l H. McKitrick, first W. M., John Flesher, S. W., Geo. Irwin, J. W. The regular day of meeting is the first Tuesday in every month.

TWENTY-FOUR INCH GAUGE.

This instrument is used to remind Masons to properly divide and appropriate their time. The idea is beautifully illustrated by an anecdote which history records of one of the early English monarchs.

According to Asser, Alfred the Great, when a fugitive in his own country, vowed that if he should be restored to his kingdom again he would devote a third of his time to the service of God. This vow he afterward fulfilled, by appropriating eight hours of the day to acts of religion, eight to public business, and as many to sleep, study and refreshment. To measure and rightly divide his time, he adopted the following simple expedient:

He procured as much wax as weighed seventy two pennyweights, which he commanded to be made into six candles, each twelve inches in length, with the divisions of inches distinctly marked upon it. These being lighted one after the other, regularly burnt for four hours each, at the rate of an inch for every twenty minutes. Thus the six candles lasted twenty-four hours. The tending of these candle-clocks he confided to one of his domestic chaplains, who constantly, from time to time, gave notice of their wasting. But when the winds blew, the air rushing in through the doors, windows, and crevices of his rude habitation, caused his candles to gutter, and by fanning the flame, to burn faster. The ingenious king, in order to remedy this serious inconvenience, caused some fine white horn to be scraped so thin as to be transparent, which he let into close frames of wood; and in these primitive lanterns his wax clock burnt steadily in all weathers.—*Masonic Review*.

THE LIBERATION OF St. PETER.

BY BRO. THE REV. STEWART PATTERSON.

[FOR THE CRAFTSMAN.]

In vanished years, so says the Holy Book,
King Herod, in his folly, undertook
To calm his people, when in angry mood,
By glutting them with Galilean blood,
So fell Saint James, Apostle of the Lord;
So many others perished by the sword;
And thus it happened that Peter was at last
Seized by the King, and into prison cast.

There as he lay, weary of heart and limb,
The Holy Church made ceaseless prayer for him,
Mourning his fate; for Herod had decreed
That Easter past, the Christian dog should bleed;
Which pleased the Jews, who, eager, fierce, and keen,
Longed for the life-drops of the Nazarene.
But the good Lord, who rules o'er earth and sky,
O'erthrew the hope that His loved Saint should die.

The hour approached; naught changed the Royal plan;
Wasted and worn, behold, the ancient man
Lay 'twixt his guards upon the prison floor,
While mail-clad soldiers guard the inner door.
The moaning breezes round the prison creep,
'Thwart the drear sky black clouds tumultuous sweep;
Gloom reigns above, below, and near and far,
Save where bright rays from one sweet glimmering star
Pierce the dim space, and with their pencils faint
Gild the barred lattice of the prisoned saint.

The soldiers sleep. Their captive calmly prays,
And thanks his Lord for sending those bright rays
To glad his heart—to cheer his gloomy lot—
To breathe the message, "God forgets thee not."

But now a gush of radiance fills the air,
And lo! there enters one divinely fair,
Clothed with the Sun, like those who guard the gate
Of man-lost Eden, or in the Presence wait.
His form Angelic pearly glory flings
O'er the grim prison, until India's Kings
Might truly covet for their Palace halls
The glowing colors of those changed walls.

Tinged by the lustre of that light divine,
Like links of gold the rusted fetters shine.
E'en the fierce features of the slumbering men
Lose their stern form, and seem to smile again,
As the soft radiance banishes each trace
Which shame and sorrow stamp on sinner's face.

Awake, yet wordless, lay the wond'ring Saint,
His very soul within him waxing faint,
As the bright Angel gently touched his side,
And in a voice of silvery cadence cried,
"Anasta, Petre—nasta en taxei!"
The words scarce uttered,—lo! the fetters fly
Off the saint's limbs, the gyves from off his hands,
And all unchained the great Apostle stands.

Now spake the Seraph: "Peter, it is meet
That thou shouldst bind thy sandals on thy feet;
Gird up thy loins, and be no more afraid."
And the good Saint did as the Bright One said,
Till, fully clad, he waits the next behest
From the sweet lips of his Angelic guest,
Who gently takes him trembling by the hand
And utters words of mystical command.

Like silken veil the solid walls divide,
And Saint and Angel softly pass outside;
This done, each Ashlar seeks its wonted place,
Nor of the mighty rest leaves sign or trace.
Then Peter, wondering with a great surprise,
Wist not the truth of what had met his eyes;
But thought a vision in his sleep was given
Of freedom gained through aid of One from Heaven.

Thus 'scaped the twain from prison and from guard,
And pass the first and now the second ward,
Until they reach with no'er abated speed
The iron gates which to the city lead.

At their approach the bolts all backward fly,
The doors unclose to let the pilgrims by,
Noiseless, yet swift, and of their own accord,
Moved by no earthly power, no mortal word.

The portal passed, thus Peter being freed
Of further aid no longer stands in need,
So the bright cherub softly smiled adieu,
And swiftly vanished from his comrades view,
Who hurrying on with joy bowing feet,
Reaches at length the well remembered street
Where Mary dwells, the Mother of Saint Mark,
Where meets the Church from early dawn to dark,
Here all the Saints—as one from death arisen—
Greet him with joy escaped from Herod's prison.

Now can the brethren for themselves discern
The story's moral and the lesson learn,
That Masonry though prized and dear,
No massive pyramids can proudly rear,
Whose mighty stones and triple gates of brass
Can o'er forbid God's Holy Ones to pass;
That Tyrant Kings no dungeons ere can build,
E'en by the aid of craftsmen duly skilled,
Whose walls can bind the suppliant captive's sigh,
Or hold it soaring to the Throne on High.

REASONS FOR MASONIC SECRECY.

If the secrets of Masonry are replete with such advantages to mankind, it may be asked, why are they not divulged for the general good of society? To this it may be answered, were the privileges of Masonry to be indiscriminately dispensed, the purposes of the institution would be subverted, and our secrets being familiar, would lose their value, and sink into disregard.

It is a weakness in human nature, that men are generally more charmed with novelty than with the intrinsic value of things. Innumerable testimonies might be adduced to confirm this truth. The most wonderful operations of the Divine Artificer, however beautiful, magnificent, and useful, are overlooked, because common and familiar. The sun rises and sets, the sea flows and reflows, rivers glide along their channels, trees and plants vegetate, men and beast act, yet these being perpetually open to view, pass unnoticed. The most astonishing productions of nature on the same account escape observation, and excite no emotion, either in admiration of the great cause, or of gratitude for the blessing conferred. Even virtue herself is not exempted from this unhappy bias in the human frame. Novelty influences all our actions and determinations. What is new, or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination, and insures a temporary admiration; while what is familiar, or easily attained, however noble or eminent, is sure to be disregarded by the giddy and unthinking.

Did the essence of Masonry consist in the knowledge of particular secrets or peculiar forms, it might be alleged that our amusements were trifling and superficial. But this is not the case. These are only keys to our treasure, and having their use, are preserved; while from the recollection of the lessons which they inculcate, the well informed Master derives instruction, draws them to a near inspection, views them through a proper medium, adverts to the circumstances which gave them rise, and dwells upon the tenets which they convey. Finding them replete with useful information, he prizes them as sacred; and convinced of their propriety, estimates their value from their utility.

—*Masonic Register.*

THIRTY YEARS AGO.

Just imagine yourself in a Scotch town some thirty years ago, in a plain and decently furnished house, the guid wife moving about in anything but a good temper; the door is open, and a voice from without calls out, "Is Tam in?" "Aye, but he's no up yet, he wis oot yestreen makin Masens an came hame lang after cock craw this morning." Tam, from his box bed in the corner, sings, "The cock may craw, the day may daw, but, aye, we'll taste th,"—"Whist, ye drunken brute, I wis you and yer brethren were doon Dronly." Tam swears a prayer or two, and sleeps again. Change we the scene to another time and place. "Lassie, is yer fayther in." The lassie is busy brushing the gutters from sundry pieces of male attire. "The master wants him up bye about something i' th' hoose hed." "Fayther's no up yet, yestreen was a Masen night, Sant somebodies' they ca' it, and my fayther came hame atween five and six wi' a great heap o' th' ithers, an they sang about 'Merry Masens,' an then there was the kebbick, and the scones, an a heap o' drams. I'm thinking there's no muckle to the fore." We shift the scene a step higher in the social scale. "Are ye a Masen, doctor?" "Na, I mind ower weel o' my father's Masonic doins. He wis what they caa'd Grand Master o' th'—Lodge, and at the times o' their great meetins we used to be waukened between four and five i' th' morning wi' the band playing up the avenue. We bairns got oot o' our beds and looket ower the window, an there wis the band roon the door skirling the 'Merry Masens,' an my father stanning wi' the rain riinin' off his broad rimmed hat. Ye mind that muckle hat he wore. An didna the whiskey anker suffer, an tho' my father was a gay seasoned cask he didna do muckle business next day. By the way, I think it was that same braw Lodge that his friend—closed up to a eternity." Such was a specimen of the doings, and the opinions of the outer world about Scotch Masonry some thirty years ago.—*Freemason's Magazine*.

INTEMPERANCE.

Grand Master COFFINBURY of Michigan, denounces Intemperance in the profane, as a vice—in a Mason, as a crime. He remarks most truly:

For the common street drunkard there may be a charitable palliation found, perhaps, in the circumstances of his education and the conditions and surroundings of his whole life. He may be illiterate and uninformed in the common decencies and social conduct of life. He may have been reared in a den of vice, and educated in the midst of debaucheries and drunkenness and know no better life. But the Mason has no such excuses to mitigate the censure of the virtuous. The Mason is surrounded by high and honorable men who call him brother, and encouraged and supported in well doing by their example. They guide his footsteps to a fountain of purity, and open before his eyes a halo of moral light. A thousand influences are brought to bear upon his conduct; a thousand restraints upon his moral action; and, in spite of all these he fall, it is like an angel of heaven, from pure and everlasting light into moral darkness and degradation, too gross to mingle with the dust and ashes in which he grovels.

The following are honorary members of the Grand Lodge of Scotland, viz: His Majesty Charles XV., King of Sweden and Norway; H. R. H. Prince Frederick of the Netherlands; His Majesty William I., King of Prussia, and His Majesty George IV., ex-King of Hanover.

At Rest.

DIED.—On Saturday, the 15th May, at Guelph, Joshua J. Spivey, of Cleckheaton, Yorkshire, England.

Bro. Spivey was a member of Friendship Lodge, No. 750, Cleckheaton, Yorkshire, England. He arrived in Canada quite recently, and in passing through Guelph, visited Speed Lodge. He proceeded to the Township of Eramosa, where he unfortunately received such injuries from the kick of a young horse as caused his death. Our deceased brother received every attention and kindness that the principles of our Order so constantly urge on its members, from the brethren of Guelph and Elora. After the injury he was brought to Guelph, where he was attended by Bros. Dr. Heroö and Jackson; and during his illness, everything that kind, fraternal, affectionate brethren could do to mitigate his sufferings was done. His remains were conveyed to their last resting place, by the members of Speed Lodge, Guelph, a large number of the brethren from Elora also being present, to pay the last sad tribute of affection to their departed brother.

A large plot of ground has been purchased by the Brethren, in a good situation, and in it the stranger Brother who, like Bro. Spivey, dies far from home and relatives may find a quiet resting-place.

DIED.—At Hamilton, on the 25th May, Brother Captian Thomas Flett, aged 39 years.

Bro. Flett was a member of St. John's Lodge, No. 40, and the Fraternity paid a last tribute of respect to departed worth.

DIED.—At Owen Sound, on the 22nd May, W. Bro. Joseph W. Parker, a member of St. George's Lodge, No. 88 Owen Sound.

The funeral with Masonic honours took place on the 24th, and was largely attended.

DIED.—At Prescott, on the 2nd May, Bro. Alfred Torr, a member of Central Lodge, No. 110.

The beautiful funeral service of the Order was read by the Rev. E. W. Beaven of Iriquois, the present Master of the Lodge.

OBITUARY.

MASONIC FUNERAL.—On the 4th ult., the remains of Bro. Edwin S. Thayer were conveyed from the residence of his brother, Dr. L. O. Thayer, to the Mount Royal Cemetery, and there interred with full Masonic Honors by the Brethren of the Elgin Lodge, B. S., Montreal, (of which Lodge the deceased was a member,) assisted by Brethren of other Lodges in the city. Owing to the inclemency of the weather, the turn-out of the fraternity was not so numerous as otherwise it would have been. The solemn and imposing service was most ably rendered by B. W. Brother Graham, D. D. G. M. of the E. T. D., Principal of the St. Francis College, Richmond, assisted by the R. W. M. Elgin Lodge. The address—apart from the service—by the distinguished Brother, was eloquently, impressively, and feelingly rendered, and could not fail to leave a lasting impression on all present.

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