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THE OLD TYLER.

At the outer door, well-armed, he long hath stood,
The faithful sentinel of mystic hours,
None pass or repass, but the favored few—
So truly hath he kept the outer gate.
When winds have swept the skies in fearful gale,
When Winter's cold congealed the nightly air,
When Summer's heat poured down its burning rays—
He still for duty cared, and held his trust
Like one commissioned by the higher powers.
His jurisdiction ne'er was intervened—
So conscientious was he—that none should
Pass the sacred threshold which he guarded
With such Masonic care.

We have met this good old Tyler—often met him—and often stopped at his outer gate to have a passing word. He is now gray in years, and his form is bent with the weakness of age. Long years ago he first saw the *light* of the Temple in a distant State. Then the craft was a small band in Israel, and the obscurity of the Order made it seem little and insignificant in the eyes of the world.

To join the fraternity then was largely a venture in the dark compared with the present day, for the simplicity of its ancient prestige held the institution in modest reserve, while the crowds held themselves aloof from it, because it was far from being popular. The Churches even looked upon it with suspicions and jealousy as a semi-infidel association, and in most instances protested against their ministers and members joining it; and in many parts of the country it was no easy matter for outsiders to find out who were Masons, for there was then no display of jewelry such as we have in these days. Even the fact of being a Mason was ordinarily concealed from the world. It was none of their business. It never is any of their concern; and, therefore, as all know, it is not necessary to carry an emblem of any sort to convince any Master Mason that we are one. There used to be, and there is yet, a sort of private way for giving this information, which, after all, is much to be preferred to any other.

This much of Masonry the old Tyler could teach us, as he had had long years of experience, and though most of the time he was outside of the Lodge-room, he had by critical attention, gathered more knowledge of the history of the Lodge, and of the character and standing of the members, than perhaps any other officer in it. Many a long yarn has he told us while we smoked our cigar at his stove.

"Brother Tyler," we asked him, one night, "did you ever have any one come up here who was not a Mason, who wanted admission to the Lodge-room?"

"Why, yes," said he with a laugh, "I once had a woman to knock at the door, and I opened it, and asked her to walk in and take a seat, which she did, for she knew me as I had once done some painting for her."

"Mr. Tyler," said she, "I'm in hunt of my husband, and he told me he was coming to the Lodge to-night, but to tell you the truth, I am very much afraid he has gone somewhere else."

"Your husband, madam," said I, "is sitting in the Lodge-room; he is our Senior Warden."

"Was he here last Saturday night?" she asked.

"He was," I responded.

"Was he here two weeks before that?" she enquired.

"Yes, Madam, he was," I said.

"Well, I guess I'm a fool," she said, with rather a serious laugh.

"Why, what's the matter, Madam?" I asked.

"Why, to tell you the truth," she answered, "I've been jealous of my husband, and I didn't believe he was attending the Lodge. I thought he was going somewhere else."

"He never misses a Lodge-meeting, Madam," I replied.

"Will you let me look into that room?" she asked.

"Why, Madam," said I, "I could not, without the permission of the Worshipful Master."

"Ask him," said she, "for I feel that my happiness depends on seeing in that room."

Knowing they were about to close, I rapped at the door and informed the Junior that Mrs. ——— was in the outer-court and wished to look in that room. The door was closed, and the Lodge in due form adjourned; when I was informed that I could conduct Mrs. ——— into the room and introduce her to each one of the leading officers of the Lodge. I understood the joke at once, and I said to her, "Madam, I have been Tyler of this Lodge for many years, and I believe I have never seen a woman in that room when the Lodge was in session, but the Worshipful Master, on this occasion, in view of your high character and the fact that your husband is the Senior Warden of this Lodge, has given me permission to conduct you to the sanctum sanctorum and to introduce you to each one of our principal officers. Are you willing to proceed?" I asked her.

"I am," said she, with a great deal of firmness.

I then offered her my arm, which she took, and I rapped at the door, which was opened. I saw all the officers were in their places, minus their aprons and jewels, and I led her first to the sacred altar, and I said to her, "here is where we say our prayers, Madam, and that Holy Bible contains every moral principle of Masonry." I then led her to the East and introduced her to the Worshipful Master; then I led her to the Junior Warden and introduced her as the wife of our Senior Warden, after which I led her to the West, where I said: "This gentlemen, Madam, you know; he is our Senior Warden, and we esteem him as one of the very best members of this Lodge. We claim him as our brother, but you claim him by a still higher and stronger tie, and therefore I cheerfully surrender you into his hands." The Senior Warden took her by the hand kindly and affectionately, and kissed her before us all. The whole Lodge then came up and shook hands with the good lady, and I reckon, Sir, you never saw a much better pleased woman than she was. She never gave her husband any more trouble on Masonry.—*Masonic Advocate*.

FESTIVAL OF ST. JOHN THE EVANGELIST.

THE recurrence of the festival of St. John the Evangelist was duly and pretty generally observed, at least in this Province. The fraternity in Hamilton attended church in large numbers to hear the annual sermon, and we are pleased to learn that a large collection was taken up in aid of the Masonic Charitable Fund.

A SPECIAL Masonic choral service was held in St. Paul's Church, London, on St. John's Day, where a collection was taken up in aid of the Protestant Orphan Home, amounting to \$86. The Rev. Canon Innes, Chaplain of the Order, preached the sermon.

THE Masonic Brotherhood (St. Mark's Lodge) of Port Stanley assembled on Monday afternoon, St. John's Day, in the Wesleyan Church, walking thither from their Lodge-room in procession and in regalia. A large congregation was present, divine service being conducted by Bro. James Stewart.

THE annual sermon under the auspices of "Brougham Union Lodge," No. 269, A. F. & A. M., was preached by Rev. W. R. Ross, Chaplain in the Christian Church, Brougham, County of Ontario. The discourse was ably delivered, and listened to by a very large congregation.

THE Masonic body of Aurora met in their Hall on Monday night, December 28, to celebrate the festival of St. John. After business being closed they adjourned to the Queen's Hotel, where Bro. Suttle had a very nice spread laid out. W. Bro. Strangc in the chair, Bro. Pease, S. W., Vice. Toasts, short speeches, and songs were the order of the evening. At about 11.30, after the usual "happy to meet, &c.," from Bro. Morrison, J. W., the brethren separated, having spent a very pleasant evening.

THE DAY IN HAMILTON.

THE members of the five city Lodges, the Acacia, Temple, Barton, St. John's, and Strict Observance, met in the District Lodge, at the old hall, presided over by R. W. Bro. Mason, D. D. G. M., and afterwards marched in the customary order of procession to St. Thomas' Church, at which they arrived at 3 o'clock. The Masons occupied the body of the church, which was crowded during the sermon, and the greatest attention was paid to the discourse, which was eloquently delivered. The following is the sermon delivered by R. W. Bro. Rev. J. E. Richardson.

John xiii. chap., 34th verse: "A new commandment I give unto you that ye love one another as I have loved you, that ye also love one another."

Why St. John the Evangelist is regarded as the Patron Saint of Freemasons I shall not attempt to decide—perhaps the most thoroughly instructed brother among us would fail to give an account in the matter that would prove satisfactory to all parties, although various ancient traditions, well sustained and worthy of credit, have been received as affording good and substantial reason that he was not only a prominent teacher, defender and exemplar of those great principles on which Freemasonry is based, but that he instituted a secret Theological Society with mystic rites and Masonic emblems. The pupils of St. John are well known to all readers of ecclesiastical history, and perhaps through those saintly fathers the world became first enlightened under the Christian dispensation in those great and blessed truths which we believe belong especially to the Craft. However, be this as it may, Masonry is dependent for its life upon no Patron or Grand Master. Its truths are heaven-taught truths; its author is the Great Architect of the Universe; it abides and flourishes in the hearts of a faithful Brotherhood. But since love shone out so brightly in the whole character—in the life and writings of the Apostle and Evangelist St. John—since he, pre-eminently was "the disciple whom Jesus loved," and whose delight it was to dwell upon the Divine love which Jesus breathed in every word he uttered, and practised in every act he performed. We Masons may properly honor him as a Christ-honored exponent of our greatest moral and Christian virtue, Charity, which is even greater than Faith and Hope, and which is the very bond of peace and of all virtues. And we may fairly claim him from the picture given of him in the Bible, as a true champion for the principles of Freemasonry, and for a maintenance of the ancient landmark of our Order. To-day, then, let us, as we keep the memorable festival of St. John, make his record of the Saviour's great injunction the subject of our consideration, "A new commandment give I unto you," &c. This has been not inappropriately termed the Eleventh Commandment of the moral law, although at first it does not appear quite evident why our Lord has termed it "a new commandment." There can be no doubt, from the express words of Christ himself and his Apostle Paul, that love to man was inculcated long before the Christian era in the decalogue which God delivered to Moses on Mount Sinai. In answer to the Scribe's question Jesus said: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind." This is the first and great Commandment, and the second is like unto it: "Thou shalt love thy neighbor as thy self." When He inculcated it, it did in most important particulars become a "new commandment;" then it was explained with new clearness, enforced by new motives and obligations, illustrated by a new sample and obeyed in a new manner. The Lord Jesus had so much enlarged that law of brotherly love beyond what Jews or heathens understood it to be, extending it to all mankind, and even to enemies; so greatly extended and heightened it even to the laying down of one's life for another, so effectually taught, so mightily encouraged, and so urgently insisted upon it as to present it to the Church in an entirely new aspect. Moreover, this commandment when delivered by our Lord was a new one, because it had been generally neglected in the practice of mankind, and because it was, for the most part, omitted in the lessons of the moral teachers of the age. It required the cultivation of peace and harmony by mutual forbearance, kindness, candor and forgiveness by supplying each other's wants, by uniting in prayer and religious exercises, and by concurring to promote the common cause of the gospel, as one body animated by one soul. They were to regard each other as brethren in the same family, disciples of the same Lord, soldiers in the same army, travellers in the same journey, heirs of the same inheritance, members of the same body. Furthermore, Jesus Christ, as the eldest brother in God's family has, in all His acts of love towards us, shown us how to fulfil the command which He himself has given us. "This is my commandment, that ye love one another as I have loved you." We learn something of that love as we behold Him in the manger at Bethlehem; we learn it as we think of Him in the wilderness suffering and sorely tempted by the powers of darkness; we learn it as He led forth His disciples from their worldly occupations and taught them in spite of their feebleness of faith, the words of eternal life; we learn it as He went from city to city casting out devils, healing the

sick, comforting the sorrowful, and raising the dead, but most chiefly we learn it as we gaze upon the Cross, and behold him hanging there in agony indescribable. Verily, according to his own words, "Greater love hath no man than this, that a man lay down his life for his friend." Can we follow him in these things? Can we empty ourselves of our riches, that we may become humble and poor, for our brethren's sake? Can we spend our time in consoling the mourners, and in ministering to the sick and suffering? and can we lastly reach to such a height of love as this, to lay down our lives for the brethren? How blessed to follow Him!—and think not that it is impossible. In apostolic times, "those that were possessors of houses and lands, or other goods, sold them and parted them to all men, as every man had need." There are multitudes of others who have consecrated their whole lives to works of charity and benevolence, and many a living Christian spirit who has counted neither life nor comfort dear, has gone forth into the very depths of heathen darkness, ignorance and superstition, to make known the unsearchable riches of its salvation. I have been speaking of the religion of Jesus Christ—a subject however near akin to Freemasonry, may by some be deemed totally distinct from it. "Masonry is not religion," is a stereotyped remark of many. My brethren, if religion is to do justly, love mercy, and walk humbly before God and man, then we say Masonry is religion of the purest kind, because it inculcates primarily love and obedience to God and his holy laws, and love to man, and reverence and humility. The religion of Masonry is not a system of abstruse metaphysical dogmas peculiar to any or particular church, but its tenets are plain, practical, and of universal comprehension. The highest aspiration of the soul cannot go beyond a sincere love and veneration for Him who created all things, and to love God with all our heart and soul, and our neighbor as ourselves, is the highest manifestation—the very highest—of devotion. This Masonry teaches us in all its degrees, not as abstract theories, but as realities evinced in the life and conduct of its disciples. Yea, much more than this, the religion of Masonry constructs no wall to separate one portion of the Craft from the rest; there is no sectarianism, no party spirit, no division of thought or practise; but within its spacious temple all with one heart and without any violation of their principles or profession, worship at its altars as one loving brotherhood in harmony and peace. It selects for no man the mode or manner in which he must worship his maker, designates no peculiar church in which he must offer up his devotions, directs no form of altar on which he must make his obligations, and institutes no liturgy for his form of prayer, but leaves the religious tenets of each member as a matter for his own conscience to prescribe. It simply teaches us how to live as immortal beings during our tent life here in the wilderness. It points us to the celestial canopy above us as the eternal lodge in which our Grand Master presides. It instructs us in the way to reach the portals of that distant temple, and reminds us of that *faith* which should never doubt, that *hope* which should never sicken, that *charity* which should never weary in well doing. I congratulate you, my brethren, and I do so with feelings of gratitude to the All-wise Disposer of events that you have been enabled since your last celebration of this festival so nobly to carry out the main object of our Order, which is to bind men closely together by the golden chains of love, by the happy fellowship which has been brought about among all members of the Craft in this Northern Canadian Land. To the peculiar merits or demerits of the differences existing between you I need not allude; suffice it to say that by the exercise of sound Christian judgment and due care, a final settlement has been reached for any possible cause of dispute or disagreement. Be it your aim now to forget all past troubles, and to heal effectually the breach which once appeared so horribly wide, by inserting the cement of true brotherly affection, which is the only bond of peace. May the Most High richly bless both Grand Lodges, and impart to all the members the grace whereby they may so "let their light shine before men that they may see their good works, etc." But, brethren, if you can look back to this event as a truly bright and happy one, and conspicuously so in the course of your past year's history, is not some of the pleasure somewhat chastened by the recollection of the blank caused by the removal of one in particular—a well-known, tried and worthy brother from among you? I can well understand with what mingled feelings of pleasure and sadness, you review the course of the past year. It is so, however, with every year of our lives, and in whatever relation of life we stand. But remember—"the Lord God Omnipotent reigneth." What you have lost in the decease of your late Grand Secretary has, doubtless, proved his everlasting gain, and it may be that to-day as we are gathered within the walls of this sacred temple, he from his throne in the Grand Lodge above, is looking upon you, and delighting in the holy incense which ascends before God's throne from the devout hearts that are worshipping here. Be it yours, my brethren, to imitate in all virtue and moral excellencies, him who is gone before. Be followers of those who through faith and patience now inherit the promises. Be true and loyal to the principles of your Order, and you will then be true and loyal to your God, and He has said, "Those

that honor me I will honor." Now, brethren, I charge you as Freemasons, "Let your light shine before him." Prove to the world by your consistent daily life, by your honor and integrity in the discharge of small as well as great matters, by your zeal and diligence in every good cause, by your self-denial, by your humility, by your patience, and above all, by your brotherly love toward one another, and by your charity toward all men, that you are guided and governed by the very best and soundest of principles that can influence a man; and show by your liberal contributions this afternoon to the Masonic Charitable Fund, that this grand theory which you hold prompts to good works, and that brotherly love has its expression in brotherly aid and comfort. God grant that your Lodges may ever consist, as I believe they do to-day, of living stones built up by a beautiful temple; may more and more, who are in darkness, find light and comfort in your midst; may this city be benefitted in every way by your good example, and also by your precepts. Finally, beloved brethren, in the language of a loving Apostle, "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, forgave you." "By this shall all men know that ye are my disciples," said the Lord Jesus, "if you have love one to another." If, as Christians as well as Masons, His redeeming love has touched your hearts, let it not be confined there; let it rather be reflected to those around you. Let us seek to become more and more acquainted with one another; let us take an interest in each other's temporal and spiritual welfare. Let us assist and encourage one another along the pathway of life; let us rejoice with those that do rejoice, and weep with those that weep. Above all, remember one another at the throne of grace, and pray for one another. The time is short—therefore, while we have time, let us do good unto all men, especially unto them that are of the household of faith.

FREEMASONRY DEFENDED.

In all the transactions of life, between man and man, there are numerous occasions when it is neither necessary nor prudent that the world should be admitted to the counsels of the parties. No private association of individuals conducts its meetings with open doors, and public bodies have reserved to themselves the right of holding secret sessions whenever, in their opinion, the interests of the country require a concealment of their deliberations. Merchants do not expose their books to the free inspection of the community; lawyers do not detail at the corners of the streets the confidential communications of their clients; nor do physicians make the private disclosures of their patients the topic of ordinary conversation; juries determine in impenetrable privacy on the lives, the fortunes, and the reputations of their fellow-citizens; and the Senate of the United States discusses the most important questions that involve the policy of the nation, in the sacred security of secret session.

Why, then, from Masonry should this necessary safeguard be withheld? Why should that practice, which in all other institutions is considered right and proper, be only deemed improper when pursued by Masons? And why of all men, should we alone be disfranchised of the universal privilege to select our own confidants, and to conduct our own business in the way and manner which, without injury to others, we deem most beneficial to ourselves?

If by the charge of secrecy our opponents would accuse us of having invented and preserved certain modes of recognition confined to ourselves, and by which one Mason may know another in the dark as well as the light, while we willingly and proudly admit the accusation, we boldly deny the criminality of the practice. If in a camp surrounded by enemies it has always been deemed advisable to establish countersigns and watchwords, whereby the weary sentinel may be enabled to distinguish the friendly visit of a comrade from the hostile incursions of a foe, by a parity of reasoning every other association has an equal right to secure its privacy and confine its advantages, whatever they may be, within its own bosom, by the adoption of any system which will sufficiently distinguish those who are its members from those who are not.

When a University grants a diploma to its graduate, it but carries out this principle, and has furnished to each pupil, in the sheet of parchment which he receives, a mode of recognition by which in after times he may be enabled to prove his connection with the same, his Alma Mater.

The mode of recognition, or what is the same thing, the proof of membership furnished by Masonry to its disciples, differs in no respect from this, except that it is far more perfect. The diploma which our institution bestows upon its disciples is far more enduring than a roll of parchment—time can never efface the imperishable characters inscribed upon it—neither moths nor rust can corrupt it, nor thieves break

through and steal it. As fair and as legible after years of possession, as it was on the day of its reception, the zealous and attentive Mason carries it with him wherever he moves, and is ready at all times and in all places to prove by his unmistakable authority his claims to the kindness and protection of his Brethren.

The secrecy of our mode of recognition is its safeguard. It furnishes each member of the Craft and the whole Fraternity with a security against imposition, and by readily and certainly supplying a means of detection, it prevents the unprincipled and dishonest from falsely assuming the appearance of virtuous poverty, and thus preserves with the treasury of the society its charitable funds to be more appropriately bestowed upon the destitute Brother, the distressed widow, and the helpless orphans.

As the watchword would cease to be a protection to the sleeping camp, if it were publically announced at the head of the army, instead of being confined by a wise precaution to the guard on duty, so the secret mode of recognition among Masons, if promulgated to the world, would no longer enable us to detect impositions or to aid true Brethren. In this there can be no crime, for we thus invade no man's right, but only more securely protect our own.

But it is said that Freemasons have certain traditions, and practise certain ceremonies, which we religiously preserve from the knowledge of all but the initiated. But unless it would be proved that these traditions were corrupting, or those ceremonies licentious, we know not on what basis a charge of criminality could rest. Yet more: could it even be alleged that the former were imaginary, and the latter ludicrous, they still would be simply harmless. But when we know that with the one there is connected a vast fund of historical truth and legendary lore, and that the other symbolically communicates lessons profoundly moral and religious, we best secure their integrity and purity. Were these secrets to be indiscriminately dispersed, they would soon lose their value—becoming familiar, they would cease to be important, and that which was no man's peculiar property, would find not one to protect it from corruption, or to preserve it from oblivion. If there be any suspicion that there are mysteries which are carefully covered with the veil of secrecy, we would state, that our doors, though closed to the unworthy, are ever open at the knocks of the deserving. To the good man and true, there need be no mysteries in Masonry with which he is unacquainted. If he be offended that he does not share our confidence, we say to him, approach the vestibule of our Temple, show on your part a willingness to mingle in our devotions, and we will gladly embrace you as a fellow worshipper at our altar—so you will readily impart what we have received, and with you, will investigate all the doctrines, ceremonies and symbols, which constitute the esoteric work of Freemasonry.

But if from indifference to truth, or an indisposition to investigate, you are unwilling to seek this entrance within our walls, then we demand of you, in all fairness and candor, whether you are a Blanchard, or other narrow minded, or hypocritical canting knave, or otherwise, that you will at least cease to reproach or censure us for the exclusive possession of secrets in which you yourself have refused to participate.

The principle that governs Freemasonry in all its branches in the distribution of its charities, and the exercise of all the friendly affections, is that which was laid down by St. Paul for the government of the infant church at Galatia; "As we have opportunity, therefore let us do good to all men, especially unto those who are of the household." This sentiment of preference for one's own household, thus sanctioned by apostolic authority, is the dictate of human nature, and the words of scripture find their echo in every heart. Blood is thicker than water, and those who have established the claim of worshipping at our altar, have established the higher claim of Masonic consanguinity.—*New York Dispatch.*

IN THE YEAR OF LIGHT.

WHEN the casual reader, who has not been initiated into our mysteries, and whom without discourteous reference to his moral or religious character, we are accustomed to call "a profane," sees at the head of one of our official documents the usual date, "in the Year of Light, 5874," and compares it with his more modest style, "in the Year of our Lord, 1874, he is apt to wonder whether we Masons have unintentionally made a mistake in our estimate of time, or have really in our chronology ventured to claim for our institution an antiquity coeval with that of the creation. And, even among the initiated, there are some whose knowledge of the true character of the Order is so imperfect that they suppose, from the frequent use of this era, that Freemasonry actually had an existence in its present or some analogous form at that primeval period. This error has too often been sustained by an expression of one of our most popular writers, which has unfortunately been misunderstood, but to which it will be the object of the present article to give its true interpretation, and thus to

relieve Masonic history from the charge of absurdity and arrogance, for which it is not justly responsible.

"From the commencement of the world," says Preston, "we may trace the foundation of Masonry. Ever since symmetry began and harmony displayed her charms our Order has had a being." Now, it is impossible that a man of intellect and education, as was the author of the "Illustrations," could have meant by these phrases to claim for the organization, or, indeed, in any other, an existence so old as to date synchronously with the birth of the world. He simply meant to assert that the great doctrines of morality and religion, which make up the sum of that science which we technically call *Speculative Masonry*, received their birth at the moment in which God, the Supreme Architect of the Universe, said "Let there be Light," and that they were communicated by Him to Adam, and thus constituted what have by a sort of courtesy been termed the mysteries of Eden. This was the doctrine of the Kabalistic philosophers. The book of Razel, a Kabalistic work, informs us that "Adam was the first to receive these mysteries. Afterwards, when driven out of Paradise, he communicated them to his son Seth, Seth communicated them to Enoch, Enoch to Methuselah, Methuselah to Lamech, Lamech to Noah, Noah to Shem, Shem to Abraham, Abraham to Isaac, Isaac to Jacob, Jacob to Levi, Levi to Kelhoth, Kelhoth to Amram, Amram to Moses, Moses to Joshua, Joshua to the Elders, the Elders to the Prophets, the Prophets to the Wise Men, and then from one to another down to Solomon."

Now, these "divine mysteries" constitute a series of instructions and doctrines, which we distinguish by the name of *Speculative Science*. Our lectures tell us that by this *Speculative Science* we are taught "to subdue our passions, to act upon the square, to keep a tongue of good report, maintain secrecy and practise charity." But if we desire a more practical definition, we may find it in the words of Dr. Oliver. "It may, perhaps, be sufficient for us to know that Primitive Freemasonry, so to call it, included a code of simple morals. It assured men that they who did well would be approved of God; and if they followed evil courses, sin would be imputed to them, and they would thus become subject to punishment. It detailed the reason why the seventh day was consecrated and set apart as a Sabbath or day of rest, and showed why the bitter consequences of sin were visited upon our first parents, as a practical lesson that it ought to be avoided. But the great object of this Primitive Freemasonry was to preserve and cherish the promise of a redeemer, who should provide a remedy for the evil that their transgressions had introduced into the world, when the appointed time should come."

These doctrines were supported by legends or traditions, and illustrated by symbols, all of which were, of course, communicated orally. And hence we see that the *Speculative Science* of the antediluvians was really a system of truth—a science of theological philosophy—celebrated in certain simple rites and religious observances, and which as long as it was preserved in its purity—as long as its traditions were remembered with fidelity and its symbols properly understood—enabled its possessors, as "sons of light," to walk with God, but which, when, by the rapid increase of wickedness on earth, its traditions were forgotten or falsified, and its symbols became perverted, degenerated into the false theology—the idolatrous rites of Paganism.

Let this be understood: that the *Speculative Science* of the Patriarchs had nothing in common with the Freemasonry of modern times, except the great principles which they both inculcate by oral teachings; that it lays claim to no organization like the present; that signs, words and tokens, a series of degrees, and a mode of initiation, are the mere accidents of Freemasonry, which it may or may not have possessed; but that Divine truth—truth in history, truth in science, truth in morals, truth in religion—are its very essence, which it always must have had from the very beginning, (because truth is eternal,) and which it transmitted unimpaired to its more modern and more complicated successor; and we then comprehend the true significance of the sentiment of Preston. And we shall also be able to properly appreciate the Quixotic labors of those who deny, sometime with superfluous warmth, that Freemasonry could have existed in its present form before the building of King Solomon's Temple—a denial wholly unnecessary, as no one yet has ever seriously made such a claim; at least no one who had any scholarlike knowledge of its true history.

The fact is, that while Freemasonry, as we now know it, is a comparatively modern organization, the *Speculative Science* which it embraces and teaches as its essential element is of far more ancient origin. Indeed, such a science has always existed among civilized men, just as some form of religion, some belief in a Supreme Being, and in an after life, have always been found among them. The organization in which those doctrines and that science have been taught has varied in name and form at different epochs. Its outward clothing has been different, but its eternal essence has been the same. That essence has been the avoidance of moral and spiritual darkness—the search for moral and spiritual and intellectual light.

Such an organization, in which the material light brought out of chaos by the divine command is made the symbol of the spiritual light brought out of spiritual darkness, we now recognize as Speculative Masonry; and hence those who are its disciples are called the "sons of light;" and simply in allusion to the great symbol which they have adopted, they reverentially and symbolically, but by no means historically date their epoch as from "the Year of Light."—*Mackey's National Freemason.*

LIGHT, BEAUTIFUL LIGHT.

By M. F. Bigney.

Light, beautiful light!

Light, the reflection of Deity's smile,
That wakeneth worlds from the chaos of night,
And brighteneth ocean and isle!
Fleet as a thought o'er the waters careering,
Iris-hued pearls in thy pathway appearing,
Gemming the foam, while the depth thou art cheering.
Light, beautiful light!

Light, cherishing light!

Light as it lingers o'er forest and field,
That tinteth the flowers to gladden the sight,
And brightens the emerald shield!
Thou to the gardens in glory descending,
Mystical beauties forever are blending,
While to the fruit-trees rich treasures thou'rt lending.
Light, cherishing light!

Light, gladdening light!

Light that converteth to diamonds the dew,
That wakens the morn with a hymn of delight,
As if it were created anew!
When o'er nature the mantle thou'rt flinging,
Groves become vocal, and birds with their singing,
Gush forth in thy praise like a fountain upspringing.
Light, gladdening light!

Light, truth-telling light!

Light as it comes from the radiant spheres.
That shadows dispel with its silvery might,
And dangers and phantoms and fears,
Bright through the lattice thy matin rays streaming:
Startles the maid from her passionate dreaming,
Showing the true from that only in seeming.
Light, truth-telling light!

Light, heavenly light!

Light, as in brightness it beams on the mind,
That seems with a pencil of glory to write
High lyrics of hope for mankind!
Mortals the mystical tablet divining,
Still for the fair and the holy are pining,
While thy best thoughts thou art upward inclining.
Light, heavenly light!

—*N. Y. Dispatch*

PILGRIMAGE TO SHAKESPEARE'S TOMB.

THERE set forth from Paddington Station the other morning a pilgrimage of unwonted character, the purpose being to offer on the part of the Masonic Brotherhood of England a tribute to the memory of England's great poet. A special meeting of the Provincial Grand Lodge of Warwickshire had been convoked by Lord Leigh, Provincial Grand Master of the county, to meet the "pilgrims," all of whom were Masons. Primarily the pilgrimage had been organized by the Bard of Avon Lodge (whose present Master is Sir George Elliot, M. P.) to unveil a window which the Lodge, which is chiefly composed of literary and artistic brethren, had placed in this shrine of one whos

written works have discovered to the eyes of all who have had the benefit of Masonic light and teaching that he himself had practical knowledge of the craft. The pilgrims yesterday from Paddington were headed by the Worshipful Master of the Bard of Avon Lodge, Sir George Elliot, M. P., and among those with him were Bros. Prince Iskander Khan, (son of the King of Afghanistan); Colonel Burdett, (the Provincial Grand Master of Middlesex); W. P. Frith, R. A.; Edward Piggot, (the Examiner of Plays); Edmund Yates; G. A. Sala; J. C. Parkinson, (of the Grand Lodge, Deputy Grand Master of Middlesex); J. B. Monckton, (Town Clerk of the City of London); Æneas M'Intyre, Q. C., (the Grand Registrar); John Hervey, Grand Secretary.

Before the "retained" carriages provided by the Great Western Company had arrived at Stratford-on-Avon, the Provincial Grand Lodge had met, by the special permission of the Mayor, in the Town Hall of Stratford, and the members of the lodge went forth to meet their Masonic Brethren at the station, providing carriages to convey them and other Brethren to the house where Shakespeare was born. Thence, on the invitation of the Vicar of Stratford, the Rev. Dr. Collis, Grand Provincial Chaplain of Warwickshire, after the Brethren had been formally met in the Town Hall, procession "in clothing" was made to the church. A full choral service was held in the historic shrine, and Dr. Collis preached a short sermon, a discourse fitted to the occasion, the place, and the hearers. The window was then unveiled, a tablet placed beneath is shown, and the pilgrims had once more an opportunity of looking upon the treasures of the erst Warwickshire hamlet, where the stone lies which, on pain of the poet's curse, stops human curiosity and all posthumous honors which humanity would give. Beneath the monument which Shakespeare's daughter erected, and which John Ward, the forgotten leader of the strolling players, the father of the Kembles, re-erected, Dr. Collis read a paper showing the need of restoration of the church, if it is to be preserved. In the evening the pilgrims dined at the Red Horse Hotel (famous through Washington Irving's pilgrimage), the Master of the Bard of Avon Lodge, Sir George Elliot, presiding.

The late Vicar of Stratford was an old and ardent Freemason, and was Chaplain to the Bard of Avon Lodge, a position in which he is succeeded by the present Vicar, who is also Provincial Grand Chaplain of Middlesex. It is cheering in times like these to know that there is nothing exceptional in this union between the Protestant Church and Freemasonry; that we number distinguished Brethren upon the Bench of Bishops, and that in all parts of this realm the Craft and religion go hand-in-hand, impressing upon their adherents a broad charity and a lively faith in good works. Various loyal and Masonic toasts were drunk, and numerous eloquent responses were made, and all the Brethren manifested the utmost delight in the results of their Pilgrimage.—*London Freemason.*

WAS IT FREEMASONRY?

From the Philadelphia Keystone.

DEAR BROTHER EDITOR:—While you and my other esteemed friend, I. N. B., were digging Greek roots from genial gardens, you must often have noticed that passage in Homer's *Iliad*, (Book vi. 119-236) in which the meeting between Glaucus and Diomedes is so graphically described. Did you ever consider what was the nature of the covenant that bound these two men together? It was a connection so strange, and contrary to the spirit of the age, and the work in which they were engaged, that as soon as they recognized it they refused to fight each other, and even *exchanged armor* upon the battle-field! The whole passage is worthy of transfer to your columns, in evidence that the peculiar *spirit of amity* that we now style *Freemasonry*, was cultivated and cherished in those distant ages, and served, in a degree, to mitigate the horrors of war.

The sixth Book of *Homer's Iliad* gives the inclination of the battle to the Greeks. Hector, champion of the Trojans, had gone into the city to order a public supplication to Minerva, Goddess of War. Diomedes, the son of Thydeus, "brave in the din of war," had slain Axylus (12-19) "who dwelt in well-bullt Arisba, rich in wealth, beloved of men because he dwelt in a house by the public way, and was wont to afford public entertainment to all."

Glaucus and Diomedes met in the midst of both armies, eager to fight. But as they approached each other, Diomedes began a colloquy, styling his opponent "most salient of mortal men." He sets out by saying that he had never before met him in glorious fight, and that Glaucus is awaiting "his long-shadowing spear." "They are the sons of the wretched," he boasts, "who encounter my strength." He doubts whether Glaucus may not be of celestial birth, in which case he will refuse to encounter him. "But if thou art of mortal men, who eat the fruits of the earth, come nearer that thou mayest more speedily reach the end of death!"

In reply to this grandiloquent harrangue so common in Homeric verse, Glaucus modestly answers: He considers the enquiry as to his family mistimed, and gives utterance to the now well-known and beautiful figure, "as is the race of *leaves* such is that of *men*. The wind scattereth the foliage upon the ground, but the blooming wood in the season of spring produces others. So is the generation of man—the one springs forth, the other ceases to exist."

Then he describes his ancestry. His father was Hippolochus, whose parting injunctions to him were "always to be the bravest, and superior to others: and not to disgrace the parental race." He came from Ephyra, in the farthest corner of horse-pasturing Argos. Here Sisyphus lived, "the most wily of men," the son of Aeolus. Glaucus, the son of Sisyphus, begat Bellerophon, to whom the gods gave beauty and amiable manliness. But Proetus drove him from the country into Lycia, where he was subjected by King Iobates, the father-in-law of Ptoetus, to a series of four trials, resembling those of Hercules. Then Iobatus gave him to wife his daughter, and half the kingdom. Three children were the offspring, of whom Hippolochus was one. Then Bellerophon went mad, and so passes from the history. Glaucus concludes, as above intimated, that Hippolochus was his father.

When Diomedes heard this, he fixes his spear in the earth and addresses his opponent in courteous words, "certainly thou art my father's ancient guest." In his halls, noble Genews, grandfather of Diomedes, had once entertained Bellerophon, grandfather of Glaucus, for twenty days, and they had bestowed valuable gifts of hospitality upon each other. Oeneus gave a belt shining with purple. Bellerophon gave a golden cup with two handles. Now this friendship between the two grandfathers strangely fructifies upon the battle field. Diomedes says: "Wherefore, I am the dear guest-friend to thee in the midst of Argos, and thou art the same to me in Lycia, whenever I shall visit thee there. But let us avoid each others spears in the crowd. There are many Trojans and illustrious allies for me to kill, and many Greeks for you to kill. But let us exchange armor with each other in order that both Trojans and Greeks may know that we are ancestral guest-friends."

And the great epic poet stopped the progress of his poem, for the space of 117 lines, to introduce this beautiful episode. The two men whose grandfathers had so long before plighted friendship, leaped down from their respective chariots, took each others hands, and exchanged armor. Glaucus gave golden armor to Diomedes, receiving brazen, the value of a hundred for nine.

The subsequent career of these heroes, so far as the siege of Troy is concerned, may be seen in any classical dictionary. Both were spared to the end, though Hector and Achilles were slain. Doubtless they often met upon the battle-field, and remembered the romantic exchange which we have described, and it is to be hoped that after Helen was restored to her husband, and the fires of Ilium had burned out, that the two brave fellows met peacefully, and exchanged the strong grip over the rich wines of Argos.

A NOBLE EXPRESSION OF MASONIC SYMPATHY.

The following account of a recent very interesting occurrence in Lodge Neptune, Kilwinning, No. 442, Ardrossan, Scotland, whereby a number of shipwrecked American Freemason sailors were fraternally received in the Lodge, will be read with deep interest by our readers. We are under fraternal obligations to Brother D. Murray Lyon, of Ayr, Scotland, for the communication of these facts,

"Never were the pillars of wisdom, strength and beauty set up within the Lodge Neptune Kilwinning, Ardrossan, No. 442, under circumstances more interesting or impressive than those under which the Brethren met in their Hall on the night of Friday, 6th November. The steamship *Chusan*, from Glasgow for Shanghai, having had her machinery disabled while passing out of the Channel, was obliged to put back to the Clyde for repairs. In doing so she was overtaken by a terrible storm on the morning of the 20th October, and being unable to contend with the gale, was run for Ardrossan, but while endeavoring to make the harbor she was dashed on the rocks within a short distance of the light-house pier and almost immediately parted in two. Of the crew, numbering 51 in all, nine were drowned, the captain and second mate being among those who perished. Captain G. C. Johnson, who belonged to Massachusetts, was accompanied by his wife and sister-in-law, (also natives of America), and, after struggling bravely through the seething waters, bearing up his wife, who was lashed to a line thrown from a steam-tug, and succeeding in placing her within reach of hands outstretched to save her, he was overwhelmed by the surf and disappeared. His son and sister-in-law were saved. Bro. Captain Johnson was well known in Masonic circles at Shanghai, China, being a member of the Lodge Ancient Landmark,

the Keystone Chapter, and the Rose et Croix. To meet and sympathize with those of the survivors who were Freemasons, was the object of the Neptune Kilwinning's communication. These were—

“John Murdoch Johnson, chief officer, a M. M. of the Lodge Union and Crown, Glasgow, No. 103. He behaved with great gallantry on the wreck, making fast the line to each person hauled on board the life-boat, and otherwise exerting himself in saving life.

“Edwin Humphreys, purser, a native of America, and a member of the Star King Lodge, the Washington Chapter, and the Winslow Lewis Encampment, Salem, Massachusetts, honorary member of St. Andrew's Chapter, Glasgow. It was mainly to his exertions that the captain's sister-in-law was saved.

“—Gardiner, chief engineer. He was severely injured on the wreck, and was not sufficiently recovered to permit his attendance in the Lodge.

“Wm. Ortwin, 2nd engineer, member of Lodge Ancient Landmark and Keystone Chapter, Shanghai. He saved the captain's child, a boy about five year's old.

“Wm. Glass Wrench, 3rd engineer, of the Lodge Lindores, No. 104, and Glasgow St. Andrew's Chapter.

“George Marr, 4th engineer, of the Lodge Caledonian Railway, Glasgow, No. 354.

“Having, in the unavoidable absence of the Rt. Wor. Bro. F. Goodwin, opened the Lodge in the presence of about fifty brethren, Past Master Bro. James Robertson, spoke as follows :

“Worshipful Wardens and Brethren: The calamitous circumstances which have led to the present communication of Neptune Kilwinning being still fresh in the recollection of most of us, it is not necessary that I should, in any lengthened oration, expatiate upon them in order to evoke your sympathy in the object of our meeting. The name of this Lodge is suggestive of its mission—the spread of Freemasonry among a class of men whose constant exposure to the dangers of the mighty deep renders it all the more necessary that they should belong to a society whose fraternal sympathy and regard are sure to meet the mariner, either by land or sea, in every quarter of the globe. Composed as our Lodge is, to a large extent, of seamen, sailing under almost every flag and speaking every language, it especially becomes us, on occasions like the present, to give practical effect to our fraternal obligations. Your presence here to-night shows that you are true to your Masonic principles.’ Turning to the officers present, Bro. Robertson continued: ‘Bro. Johnson and surviving Brethren of the *Chusan*, allow me, in name and in behalf of the Lodge Neptune Kilwinning, to offer you our heartfelt congratulations upon your merciful preservation from the sad fate which has overtaken so many of your shipmates on the wreck of the *Chusan*, and to beg your acceptance of this purse of fifty-four sovereigns (afterwards considerably increased), to assist in refitting you for the further prosecution of your hazardous calling. The disastrous circumstances under which you have been brought to Ardrossan will never be effaced from your memory, and associated with these will be your present visit to Neptune Kilwinning. We shall long remember you, and it is our earnest wish that the Great Architect of the Universe may, at all times and under all circumstances, be your shield and deliverer, and may success attend each one of you in your future career.’

“Bro. Johnson, on receiving the purse, acknowledged on behalf of himself and his shipmates the debt of gratitude under which they had been laid to the Lodge Neptune Kilwinning by the overwhelming kindness of which they were the recipients. They could never cease to remember, with the most fraternal feelings, the Brethren of No. 442. Bros. Marr, Humphreys, Ortwin and Wrench, each in the fullness of heart which the proceedings had produced, indorsed with a few but expressive words what had fallen from the chief officer, and made honorable mention of the sympathy which had been extended by the people of Ardrossan to the crew of the ill-fated ship. The name of Bro. Charles Adair was closely associated with the kindness they had experienced.

“The interest in this communication was intensified by the Lodge's recognition of the gallantry of Bro. David Casey, chief officer of the barque *Ada Barton*, of St. John, N. B., in connection with the wreck of the *Chusan*. This Brother was the first to volunteer to go out with the tug-boat, and at a considerable personal risk bore the principal part in hauling the captain's wife and others of the survivors on board the tug,—his exertions being redoubled from his having recognized certain Masonic signs thrown by Captain Johnson while supporting his wife on the wreck. To mark their admiration, therefore, of Bro. Casey's manly conduct, the Brethren of Neptune Kilwinning, his Mother Lodge, presented him with a handsome gold ring, bearing an appropriate inscription. Bro. Casey is a Nova Scotian, hailing from Bay Verte.”—*Keystone*.

THE PAST.

It comes o'er the heart like an echo bland,
 Or a gentle voice from fairy land,
 On balmy breezes borne to the strand
 Of memory's sea ;

It tells of the joys that our childhood knew,
 Of hopes that were bright as the rainbow's hue,
 Of the tears that were pure as morning dew
 On the vernal tree.

It speaks of the hours of earliest love.
 Of the sylvan glen and the summer grove,
 Through which our footsteps oft would rove
 In the by-gone days ;

Of the laughing glance of an azure eye,
 Of a cheek that was dash'd with the rose's dye.
 Of a smile that was bright as an orient sky
 When the sunbeams play !

And oh ! it is sweet, as the night comes on,
 When the heart is dreary, sad and lone,
 To muse on the friends that are past and gone,
 To come—oh, never !

And to know that they live in the memory bright,
 As forms that are clad in the hues of light,
 And will not depart till the "stilly night"
 Be set for ever!—*St. Louis Freemason.*

MASONIC VITALITY.

THE century in which we now live has been often and aptly characterized as the age of marvels. The genius, industry, and application of men have revolutionized the ideas of thirty years ago, and things which then, if predicted, would have been scouted at as impossibilities are now such every-day affairs as scarcely to attract attention.

But of all the marvels of this nineteenth century the steady, upward and onward progress of the Masonic institution is the most marvelous; While social and business matters have undergone absolute revolutions, while parties in politics and sects in religion have been completely overturned, while ideas once—and but lately—universally accepted have been relegated to the dust and ashes of the past, Masonry has kept steadily on its way, turning neither to the right hand nor to the left, but looking and marching always towards the ideal set out from the beginning. During the past few years the distress always following a war has fallen upon the commercial and industrial classes of this country with a force all the more severe, because the least prepared for and unexpected, yet we do not find any sensible check to the progress of the craft. Year by year its Lodges increase and its membership is enlarged, and that, too, in a degree which the most sanguine could not, in reason, have expected; and not only this, but the advanced degrees, involving large expense to those who solicit them, have made greater strides than ever before, and are to-day much more sought after than has ever before been known in the history of the Fraternity. To account for this we must look beyond the surrounding circumstances; for we see that while trade is almost at a stand-still, while the work by which thousands get wealth and tens of thousands their daily bread, lags, because there is no demand, the progress of our institution is scarcely interrupted, and all the branches of the craft move forward as if possessed of the gift of perpetual and onward motion. The true solution is in the inherent and natural vitality of Freemasonry. It is the natural outgrowth of that persistent element of power and continuance which has ever distinguished the society. It is a demonstration of our right to live, and our claims upon the sympathy and good will of all men, of whatever persuasion or manner of thought, who wish to elevate the general social status and persuade men to live, not for themselves alone, but for the general good, and that each generation may take one step nearer toward that consummation which all good men so devoutly wish for, when nations shall no more make war, and when

peace and good will shall prevail among men. Seeing this, we commend to those churchmen who still cling to the obsolete ideas of the middle ages the problem whether in the face of our constantly increasing strength, in view of the fact that no misfortune discourages and no adversity prevents our onward march, the work they have undertaken is not beyond their strength, and whether their efforts against us are not likely to recoil against themselves, as when a man cuts his nose off to spoil his own face?—*N. Y. Dispatch.*

OLD LODGE WARRANTS AND CERTIFICATES.

By Bro. Wm. J. Hughan

In looking over Bro. Kenning's "Cosmopolitan Calendar," the other day, it occurred to me that it was worthwhile seeking the proof for the several years of origin ascribed to several of the lodges, and the Grand Lodge of Ireland was selected for the test. The first on the roll is the Grand Master's Lodge of the year 1749, and the next is No. 1, First Lodge of Ireland, held at Cork, 1731. No. 2 being held at Dublin, and said to have been constituted A. D., 1722. We applied to an able Mason in the city to obtain for us a copy of the warrant (if any such existed) for the year 1727, and we were duly favored by a transcript of the document, a copy of which is appended. The date, however, is not 1727, but 1732, and it is stated at the foot of the charter that the centenary of the Lodge was celebrated in the year 1832.

COPY OF WARRANT, 1732.

"By the Right Worshipful and Right Honorable Lord Viscount Netterville, G. M. of all the Lodges of Freemasons in the kingdom of Ireland, the Right Honorable the Lord Viscount Kinglaid, D. G. M., the W. James Brenan, M. D., and Robert Nugent, Esq., G. W.'s.

"Whereas, Our trusty and well-beloved Bro. Mr. James Rafter, Mr. John King, Gent, and Mr. George Harland, warden; have besought us that we would be pleased to erect a Lodge of Freemasons in the City of Dublin, of such persons, who by their knowledge and skill in Masonry, may contribute to the well being and advancement thereof. We, therefore, duly weighing the premises, and having nothing more at heart than the prosperity and true advancement of Masonry, and reposing special trust and confidence in our trusty and well beloved brothers, the said James Rafter, John King, and George Harland, of whose ability and knowledge in Masonry we are satisfied, do by these presents of our certain knowledge and their motion, nominate, create, authorize and constitute the said James Rafter, master, John King and George Harland and their successors full power and lawful authority from time to time, to proceed to election of a new master and wardens, to make such laws, rules and orders as they from time to time shall think proper and convenient for the well being and ordering of the said Lodge, reserving to ourselves, and our successors, Grand Masters and Grand Wardens of Ireland, the sole right of deciding all differences which shall be brought by appeal before us and our successors, Grand Masters and Grand Wardens of Ireland.

In witness whereof we have hereto set our hands and seal of office, this twenty-fourth day of October, in the year of our Lord God 1732, and in the year of Masonry, 4,732.

Intra pli.

JOHN DENNELLY, Secretary.

There are several Lodges with the date of their decade of last century ascribed to them still in existence in Ireland. Whether they all have the right to be so designated we cannot yet determine, but most probably they are about the age stated, for there must have been many Lodges in active work before 1740, and the earliest history of Freemasonry in Ireland has yet to be written. No Lodge in that country claims an existence prior to the Provincial Grand Lodge of Munster, (or Grand Lodge, as it is sometimes called,) so that there is no evidence, as yet, of Lodges being in existence in Ireland before the premier Grand Lodge of the world was established at London, A. D. 1717. In Scotland, there are many, however, which were working in the *seventeenth century*, and which still continue to be lodges of Free and Accepted Masons. There are many of this class, "Mother Lodge of Kilwinning," No. 0, at Kilwinning; "St. Mary's Chapel," No. 1, at Edinburgh; "Cannongate Kilwinning," No. 2, Edinburgh; "Scoor and Perth," No. 3, Perth; "St. John's," No. 3, *bis*, Glasgow; "Cannongate and Leith," No. 5, Leith; "Hamilton Kilwinning," No. 7, Hamilton; "St. John's," No. 9, Dunblane; "Ancient," No. 30, Stirling; "Aberdeen," Lodge, No. 34, Aberdeen; "St. John's Kilwinning," No. 57, Haddington, and the ancient Lodge at Melrose. There are also several which have records, or can prove their existence as Lodges during the early part of the last century, when there was no Grand Lodge for Scotland, it not having been instituted until 1736.

Particulars of a goodly number of these "Ateliers" are to be found in my friend Lyon's history of the Lodge of Edinburgh, and many interesting details of their early career are thus preserved in a work which, for interest and value has never been surpassed by any writer on Freemasonry in this or any other country.

We append one of the earliest Lodge certificates in conclusion of our present communication and which was granted by the ancient Lodge at Aberdeen. It has not been published before, and it will be found curious and instructive to the Masonic student.

COPY 1749.

We, the Master, Wardens and Deacons of the Honorable, the Mason Lodge of the City of Aberdeen, number Three of the Kingdom of Scotland, do hereby certify and declare, that the bearer hereof, William Jeans, of Aberdeen, is a just and worthy member lawfully Entered, Past and Raised, within the said Lodge, and has bore distinguished offices in the same, during which time he has behaved himself as a most worthy member in all points relative to our society, and can acquit himself to the satisfaction of any Brother, and therefore we recommend him to every Regular Lodge where Providence may order his Lott.

In testimony whereof we have subscribed these presents, given at our Lodge and under our hands and seals, this day of September, seventeen hundred and forty-nine years.

We find that Bro. Jeans was initiated in 1744, acted as "Key Master," then as Junior Deacon, and last of all as Junior Warden of the Lodge.

We are now having certain portions of the minutes of the ancient Lodge at Aberdeen photographed, and next summer, if we are spared, we intend to take a journey to the "Granite City," a distance from here of upwards of 700 miles, and see for ourselves the whole of the records, the members of the Lodge having in the kindest manner placed them at our disposal.—*Voice of Masonry for November.*

PRACTICAL MASONRY.

FROM the able Address of Grand Master Pratt, of California, we quote as follows :

I know there is a venerable theory among certain Masons that Masonic Lodges ought not to accumulate money; that its care and investment tends to draw attention away from the true purposes of the Order; and that the true and ancient charity consists only in individual contributions whenever want and need present themselves. As a theory, this is as grand and beautiful as it is in fact impracticable and absurd. Whatever may be my practice, no man has a keener appreciation of that which is good and beautiful and true in morals, ethics, and religion. But we must deal with the world as we find it, and not as we might wish it to be; and the age has become intensely practical and utilitarian. Money, whether rightfully or wrongfully so, has become the grand lever which moves the universe. Any attempt to ignore its uses in Freemasonry would be as vain and idle to reject it in the secular affairs of life. It is its abuse only that is to be guarded against, and nothing is more desirable in a Lodge—Grand or subordinate—than a well stored exchequer.

I would make Masonry as practicable as is the age in which we live. I would have you put in practice, day by day, in all the walks of life, the beautiful lessons and sublime theories to which you listen with such rapture in the Lodge-room: and poverty and dependence are not the agencies through which such ends can be accomplished. I would have you do something for the unfortunate as well as give him magnificent aphorisms and words of comfort and encouragement. I would not have you bid the hungry to be fed and leave him without food. I would not have you tell the naked to be clothed and leave him without raiment. But I would have you stretch forth your mighty arm and lift, and feed, and heal, and save. Give us some godly practice with your noble theories—a little homely relief to season your saintly exhortations to faith and goodness. Remember that man is so constituted that whatever promotes his enjoyment makes him a truer and better man. Would you make your fellow more virtuous? Begin the task, then, by making him more happy. He who is wretched cannot be greatly good—but the warm glow of enjoyment fills the heart with all tenderness, and sends us out into the dark spots of the world on the divine mission of charity and love. It is want and poverty which fill the brothel and the prison house. It is the pang of famine and the touch of cold which make humanity so reckless, and unmake the image of God in the presence of his children. How long, oh! how long will it require to teach the canting reformer of the age that man cannot live on morals alone, and that the visions of the spirit land, however gorgeous and enchanting they may be, will not keep off the piercing blast from homeless infancy, nor heal the sick nor feed the famished.

It is idle to talk of virtue to the fallen unless you aid them in the way to redemption. It is a mockery and an insult to stand carping to them about the beauties of holiness when bread is what they are dying for. The pangs of famine can not be appeased by the miserable cant of schools; and it is the crowning glory of Freemasonry that it compels you to go forward and do these things which its legends teach you that you ought to do. I have seen its excellencies. I have stood by the sick bed and at the grave, in the homes of the desolate and distressed, and witnessed its tender ministries. I have seen the grateful tear and heard the tender benediction of the weary sufferer: and I have turned away and thanked Almighty God that there is one human association where such lessons are at once taught and enforced. And when the fateful morning comes on which I, too, must descend into the narrow house and pass the shaded portals, which open on the better land, if some few may stand by my last resting place—be they of my own kindred or of another's blood—some widowed mother whose cares I have lightened—some aged man whose feeble hands I have upheld—some orphan child that has fed at my board and drank of my cup—and say in all sincerity of utterance, here lies one whose heart beat quick for others' woes, a good true man and faithful friend; then, indeed, I shall not have lived in vain. I ask no other eulogy—no bronze or marble to tell posterity who sleeps beneath.

It is to such views of life and its duties and relations that Masonry leads us ever forward with resistless power. Much, indeed, has been accomplished when we have become thoroughly imbued with a love of its sublime theories and a disposition to perform the duties it enjoins. But there must be practice with theory; there must be the ability as well as the disposition to do; or teaching has been vain, and profession idle and hollow.

CHARITY THAT IS NOT MASONIC.

THERE is considerable misplaced charity in the world, and no little of it also in the Masonic world. Were it not for the fact that charity blesses the giver as well as receiver, we might regret the more the result of its bestowal upon undeserving recipients, but since it always thus accomplishes some good, it is to be forbidden only to the positively unworthy.

The world long since learned that indiscriminate charity is unwise. The ordinary street beggar is often a "professional," or a sot, or inveterately wedded to idleness. In Masonry we have learned the same lesson. To give to every one who claims to be a Mason, but has no ability to prove it, is to encourage fraud and deceit, and to build up a band of peripatetic indigents, whose laziness is only equalled by their hypocrisy.

With these preliminary remarks upon a class of cases of acknowledged ill-repute, we will turn to other classes, whose numbers fortunately are not large, but which will undoubtedly increase, unless it be clearly understood that there are no sound principles that warrant the extension to them of Masonic charity.

Some men would like to become Masons, provided they could do so without cost; and some Masons would like to have certain men introduced into the Fraternity, for the supposed credit that they would bring to the Craft, and for this purpose would guarantee a gratuitous introduction to them. Both of these classes are in error. No man has any right to ask, claim, or receive the degrees of Freemasonry without paying therefore the regular, stipulated fee. No man who possesses proper self-respect will ask for them as a beneficiary. It is not a proper case for charity. The man is not a Brother. Moreover, he is not in distress, unless he suffers from curiosity. Or, if he be in distress, and in truth financially unable to pay the initiation fee, then he is thereby absolutely disqualified, in consequence of having no visible means of gaining for himself and those dependent upon him an honest livelihood. Look at this case which way you will, it has no merit. Charity before initiation is always misplaced. The more needy the proposed candidate, the less qualified he is to enter the portals of Masonry.

Some lodges fulfil the letter, and evade the spirit, of the rule we are seeking to enforce, by receiving the fee from certain candidates, and afterwards by vote returning it to them. In doing so they always act unwisely. They do indirectly what they would not do directly. They draw invidious distinctions. So long as we have regulations let us live up to them. The initiation fee should always be received, and never be remitted. Poverty is not a qualification for Masonry.

If men of small means are not entitled to our charity prior to their becoming Freemasons, neither are men of eminent, social, religious, or national position. Poverty, wealth, honor, ability—none of these are qualifications for reception into our Ancient and Honorable Fraternity. Moral character is indispensable—so are other qualities not to be named here; but the Craft needs not to derive credit from the character of its members. It bestows the honor inherent in itself upon them, and does not receive

it from them. It shines by no reflected light. It is the sun of our system, not the moon. It is the source of light, the fountain of honor, the well-spring of charity. To receive gratuitously, as a Mason, a man because he has achieved fame and position in the world, is as wide a departure from principle, as to receive the poor but honest man who has nothing but his poverty and honesty to recommend him.

There is another class of men who are occasionally foisted upon Masonry. We mean foreigners in distress. They may be Mohammedans, or other strange and far-off people, whom some indiscreet Masons would have initiated when they chance to come among us, and sent, as it were, as Masonic missionaries to their own people. Now it should be remembered that Freemasonry is not a propaganda. We ask no one to join us. Candidates must seek us, not we them. They have free-wills, and must exercise them, unbiased. It is not expedient that our Craft should proselyte the world, if it could. Take away the voluntary principle from it, and you lower it towards the level of the thousand and one societies which are mushroom growths of to-day. If the Craft is to continue to prosper, candidates must voluntarily seek it, and pay the proper equivalent for the advantages it bestows. We want neither cheap nor costless Masonry, Ordinarily what costs little or nothing is worth little or nothing. We want no men introduced into the Fraternity for the sake of what they may bring to it, whether in the shape of wealth, honor, position, religion, or what not. All such men are undesirable, when they come to us or are brought to us as beneficiaries. They are not entitled to Masonic charity. Their admission to the Craft, empty-handed, is an injury equally to them and to us. They cannot make whole-hearted Freemasons. They begin wrong, and will end wrong. When we bestow charity, let it be upon the widow or orphan, or the unfortunate Brother who has borne the heat and burden of the day in our midst, and not upon the stranger, who is not one of us until we stamp him as an indigent, and then lift him, with this positive disqualification, into the ranks of those who have voluntarily, liberally, and heartily, joined the Fraternity, which is the noblest and the oldest on the face of the earth.—*Philadelphia Keystone*.

A FRIEND IN NEED.

LORD LINDSAY, of the Lodge of Edinburgh, some years ago travelled through Russia, and while on his way down the Volga, exhausted his supply of the coin of the country. The master of the steamboat refused to recognize English gold, and put his Lordship and his servant on the desert bank of the river. His Lordship had a revolver, with which he shot a partridge, and having a few fishing hooks, he took some worsted from his socks, with which he caught some fish, on which he and his servant maintained themselves for ten days. During that time more than one steamer passed them, but would not take them on board. At last another steamer came, and a Jew, who was a passenger, observed his Lordship make the sign of distress. Through him, his Lordship and servant were taken on board, and their charges advanced to the end of their journey. A similar incident occurred to General James Lindsay, of Balcarres, his Lordship's grandfather. While a prisoner in the hands of the Turks in the north of Africa, he made a Masonic sign to an old man who was about the fortress in which he was detained. This man thereupon put him in a way to escape, and on his leaving the fortress met him and placed him in a boat, in which he escaped to Gibraltar.—*Lyon's Freemasonry in Scotland*.

LORD DALHOUSIE'S DEFINITION OF FREEMASONRY.

(Extract from "Grand Lodge of Scotland Reporter," p. 314.)

THE principles of Masonry consisted in love, obedience, and in universal charity to the Brethren, and to mankind. In love, first of all, to the Great Architect of the Universe, for all the blessings which they enjoyed, and next in exhibiting their gratitude in return for those blessings by showing to their poorer Brethren the love which they bore them and the charity which they owed them. . . . There was nobody in the country so loyal as a good Mason. He was loyal to his sovereign, he was loyal and obedient to the laws, and to the Craft to which he belonged. If a man was a good Mason they might rely upon it that that man was in every respect also a good citizen."

("Grand Lodge Reporter," p. 548.)

"Permit me to say that in the dark days, when civil liberty and religious truth were both endangered by tyranny and superstition, the Lodges of Masonry were the receptacle and protection of both. Tyrants have dreaded Masonry because Masons are the patrons of freedom. Superstition has denounced Masonry, because Masonry is the friend and protector of truth."—*London Freemason*.

EDITORIAL DEPARTMENT.

DEATH OF THE GRAND MASTER.

ANOTHER of our brightest Masonic luminaries has been quenched in the night of death. Less than six months ago it was our melancholy task to announce the translation of our late lamented brother the Grand Secretary, from this mortal to an immortal sphere; and now it becomes our sad duty to chronicle the departure to the Grand Lodge above, of the Most Worshipful Brother William Mercer Wilson, of Simcoe, Grand Master of the Grand Lodge of Canada. Those who participated in the ceremonies, on the occasion of the interment of Bro. Harris, will remember the prominent part taken in them by Bro. Colonel Wilson, in his capacity of Grand Master. He was then in the enjoyment of good health, with the apparent prospect of a long continuance of the same, but a few months later he was taken down with a severe, yet not dangerous illness, which, however, terminated fatally on the morning of the sixteenth of last month. The Craft has lost one of its brightest ornaments in Ontario, and the fraternity a shining light, whose large experience, sound judgment, and just decisions commended him as a Masonic authority of the highest order. His services to Masonry have been great, and are fully appreciated, though they can never be adequately rewarded, for no man could have done more to advance its interests. He was among the first to aid in the establishment of the Grand Lodge of Canada; and so highly were his services at that time regarded, that he was chosen the first occupant of the Oriental Chair, which he held uninterruptedly for several years. In 1850 he was permitted to retire, and chosen again in 1866, holding the position for two years, which he only relinquished on account of acceptance of office under the government. Five years later he was again elected, and finally, at the Annual Communication in July last. The interest the late Grand Master manifested in the advancement of Freemasonry was such as to entail upon him much arduous labor, but he never faltered, on the contrary, he was most indefatigable in the work. He visited most of the United States Grand Lodges, with a view to whatever improvement could be effected in our own, and likewise devoted a great deal of time to an examination into the working of the lodges throughout what were then the two Provinces of Canada. His efforts were crowned with the greatest success, and the result was not merely a further accession to the ranks, but an infusion of greater vitality into the Masonic bodies generally.

The late Grand Master was initiated in St. John's Lodge, Simcoe, on the 11th June, 1840, and elected Junior Warden in the same year, reaching the Master's Chair in 1842, and filling the same at intervals for ten years. Exalted to the sublime degree of a Royal Arch Mason in the Hiram Chapter, Hamilton, he was, on the revival of the Provincial Grand Lodge, under patent issued by the Grand Lodge of England, R. W. Bro. Sir Allan Napier Macnab being Grand Master, appointed Grand Pursuivant, and officiated as Grand Orator at the laying of the cornerstone of the St. Catharines Town Hall, in 1848. When the Grand Chapter was organized, in 1857, he was elected First Principal. In 1862 he was installed Knight Companion of the Order of Knights Templars in the *Richard Cocur de Lion*, at London, Ontario. On the 21st October, 1864, he was enregistered as a Knight of Malta, and subse-

quently installed as Eminent Commander of the *Godfrey de Bouillon* Encampment of Hamilton. In 1865 he installed the first Grand Master of the Grand Lodge of Nova Scotia at Halifax; and on the 9th May, 1866, was appointed Grand Constable of the Grand Conclave of England and Wales; and on the 28th August of the same year was appointed to the honorary rank of a Past Deputy Provincial Commander of Knights Templars in Canada. He was an honorary member of several subordinate lodges, both in Canada and the United States, and Grand Representative of the Grand Lodges of Illinois, San Domingo and Cuba. The degree of LL. D. was conferred upon him by the University of Kentucky. Our late Brother was the recipient of many favors at the hands of the fraternity, such as jewels, clothing, and plate, among them one from the Grand Lodge of Canada, consisting of an elegant, carved oak case, containing complete silver sets for breakfast, dinner and tea, valued, with the engraving, &c., at \$1,000. Having officiated at the laying of numerous corner-stones, he was presented with several silver trowels, among them one when the stone of the new Masonic Hall, Hamilton, was laid. Full of Masonic honors, he has lain down to take his rest, and

“After life’s fitful fever he sleeps well.”

The writer’s acquaintance with the late Grand Master began nearly twenty-seven years ago, just about the time he was gazetted Lieut.-Colonel of Militia, an honor he was very proud of when conferred. He was then the jolly, active Clerk of the Peace for the County of Norfolk, and lived in a hospitable home in the town of Simcoe. Few men were more widely known throughout the West, and we know of none who enjoyed a higher reputation for whatever ennobles a man and a public official. His was

“A combination and a form, indeed, -
Where every god did seem to set his seal,
To give the world assurance of a man.”

His public career was without a fault, and he had held many important positions, beginning with that of Commissioner of the Court of Requests and ending with the Judgeship of the County. With the change in the law respecting Clerks of the Peace, he became Crown Attorney, for which he had qualified in 1853, by being called to the Bar, and on the death of Judge Salmon, he was appointed County Judge. For three years he presided over the County Council as Warden, and commanded the third Battalion of Norfolk Militia, from which he retired, however, in 1869, retaining his rank.

Among the brethren of the “Mystic Tie” no one ever held a higher place in their esteem than the late Grand Master, and his presence will be greatly missed, for he was a safe counsellor and a judicious adviser in all matters pertaining to the Craft. It may be long ere he can be replaced with one holding such a commanding position in the ranks of the fraternity. In the neighborhood where he resided so long and won the affection of the people, a blank has been caused which will not be easily filled, for he was truly loved and respected by all who knew him. It were useless to repine, now that he has gone to

“The undiscovered country, from whose bourne
No traveller returns.”

Noble, brave and generous as he was, true to his brother man, and loyal to his country, he has gone amid the deep, heart-felt regrets of

those who knew him best and valued his worth the most. But there must be an end to sorrowing.

“ Weep not for him who dieth,
For he sleeps and is at rest;
And the couch whereon he lieth,
Is the green earth’s quiet breast.”

FUNERAL OF THE GRAND MASTER.

“ ART is long, but time is fleeting,
And our hearts, though stout and brave,
Like muffled drums are beating
Funeral marches to the grave.”

All that was mortal of the late Grand Master was consigned to the tomb on the afternoon of Wednesday, January 20th, at Simcoe. The event gave occasion to the largest gathering of the fraternity probably ever seen in Canada. A special train, with brethren from various sections, left Hamilton in the morning, and another from St. Thomas with the representatives from the respective Western Lodges. By half-past one o'clock, the time named for the meeting of Grand Lodge, there was a very large assemblage, but it was after that time when the door of Norfolk Lodge closed on those who were not members of the Grand Lodge, and more than an hour passed before the Grand Officers started for the late residence of the deceased. At this time the streets were filled with persons anxiously looking for the movement of the procession, among whom were a large number of ladies. It seemed as if the entire County of Norfolk was paying tribute to the memory of one who held the highest place in the esteem of his fellow townsmen and neighbors of the surrounding country. From the highest to the lowest, all vied in doing what honor was due to the remains of the respected Judge, for in that capacity he had endeared himself to thousands, and won the hearts of the people. Nearly every place of business was closed for the afternoon, and it was truly a day of mourning for the good town of Simcoe. Badges of mourning were worn by almost every one, and the scene of the late Judge’s labors, the beautiful Court House, was surmounted by a flag at half-mast. Knots of people stood at the street corners, discussing the merits of the deceased, and a general feeling of sorrow pervaded the town.

It was past three o'clock when the *cortege* started on its mournful course. Taking the route of the main street, it proceeded in the direction of Trinity Church, headed by the band of the 39th Battalion, the brethren following in the usual order. The funeral was under the direction of the Grand Lodge, the acting Grand Master, R. W. Bro. Kerr, presiding. The following were the other representatives of that body:

R. W. Bro. B. E. Charlton, Grand Senior Warden.	“ “ “ F. R. Despard, Assist. Grand Secretary.
“ “ “ D. McLellan, Grand Junior Warden.	“ “ “ Dr. Clark, M.P.P., as Assista’t Director of Ceremonies.
“ “ “ Rev. Canon Innes, Grand Chaplain.	“ “ “ J. M. Clement, as Grand Sword Bearer.
“ “ “ Henry Groff, Grand Treasurer.	“ “ “ A. Hurd, as Grand Organist.
“ “ “ Judge H. Macpherson, as Grand Registrar.	“ “ “ C. A Sippi, as Grand Assist. Organist.
“ “ “ J. J. Mason, Grand Secretary.	“ “ “ Hugh Kerr, as Grand Pursuivant.
V. “ “ John. F. Lash, as Grand Senior Deacon.	“ “ “ J. Heron, as Grand Tyler.

<p>“ “ “ J. M. Gibson, as Grand Junior Deacon.</p> <p>“ “ “ James Middlegey, as Grand Superintendent of Works.</p> <p>“ “ “ John Wilson, M. D., as Grand Director of Ceremonies.</p>	<p>V. W. Bros. R. Rochester, J. P. Blackwood, W. L. P. Eager, John Boyd, Dr. J. F. Scarff, F. *7. Forbes, J. O'Donnell, W. Foy, J. J. Hillary, and C. A. Jones, Grand Stewards.</p>
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DEPUTY DISTRICT GRAND MASTERS.

<p>R. W. Bro. R. P. Stephens, D. D.G.M., Toronto District.</p> <p>“ “ “ J. J. Mason, D.D.G.M., Hamilton District.</p> <p>“ “ “ Chauncy Bennett, D.D.G.M., Wilson District.</p>	<p>“ “ “ David E. Broderick, D. D. G. M., Niagara District.</p> <p>“ “ “ W. D. McGloghlon, D. D. G. M., London District.</p> <p>“ “ “ J. H. Benson, D. D. G. M., Huron District.</p>
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FOREIGN GRAND BODIES WERE REPRESENTED BY

<p>R. W. Bro. H. A. Mackay, Representative of the Grand Lodge of Scotland.</p> <p>“ “ “ David McLellan, from the Grand Lodge of Georgia.</p> <p>“ “ “ J. A. Lockwood, of Buffalo, New York.</p>	<p>“ “ “ C. E. Young, P. G. S. D., of Buffalo, Representatives of the Grand Lodge of New York.</p> <p>“ “ “ H. Macpherson, Representative of the Grand Orient of Uruguay.</p>
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THE LODGES WERE REPRESENTED AS FOLLOWS:

R. W. Bro. B. E. Charlton, P. M., Barton, No. 6, Hamilton; W. Bros. Donald McPhie, P. M., St. John's, 40, Hamilton; John W. Kerr, P. M., St. John's, No. 40, Hamilton; V. W. Bro. F. R. Despard, P. M., Strict Observance, No. 27, Hamilton; W. Bro. R. L. Gunn, J. D., Strict Observance, No. 27, Hamilton; V. W. Bro. J. M. Gibson, W. M. Temple, U. D., Hamilton; R. W. Bros. J. J. Mason, P. M., Strict Observance, No. 27, Hamilton; Otto Klotz, P. M., Preston, 297, Preston; Daniel Spry, P. M. Rheoboam, No. 65, Toronto; V. W. Bros. John F. Lash, P. M. Ionic, 25, Toronto; W. D. Hepburn, Speed, 180, Guelph; W. Bro. Alfred Taylor, W. M. Galt, 257, Galt; V. W. Bro. Walter Chatfield, P. M., St. George, No. 15, St. Catharines; M. W. Bro. James Seymour, P. M., Maple Leaf, 103, St. Catharines; W. Bros. J. O'Donnell, W. M. Peterboro', 155, Peterboro'; H. C. Winch, W. M., Corinthian, 101, Peterboro'; V. W. Bros. J. F. Blackwood, W. M. Blackwood, 311, Woodbridge; J. W. Wallace, P. M., J. B. Hall, 145, Millbrook; George Chanter, P. M., Stevenson, 218, Toronto; R. W. Bros. John Nettleton, P. G. R., Manito, 90, Collingwood; David McNaughton, W. M., Durham, 66, Newcastle; Robert McIntosh, W. M., Pythagoras, 137, Meaford; Joel Reamon, W. M., Blackwood, 311, Woodbridge; Charles Davidson, W. M., Barton, 6, Hamilton; Gavin Stewart, P. M., Barton, 6, Hamilton; V. W. Bro. R. Brierley, P. M., Barton, 6, Hamilton; W. Bros. George C. Moore, W. M. Wilson, 86, Toronto; F. W. Forbes, W. M., Humber, 305, Weston; James McConnell, W. M., Richmond, 23, Richmond Hill; Dr. Brunskill, W. M., Minerva, 304, Victoria; J. J. Hillary, P. M. Zaradetha, 220, Uxbridge; J. Currie, P. M., Prince Albert, 183, Port Perry; V. W. Eros. John Boyd, P. M., Lebanon, 139, Oshawa; A. Hurd, P. M., Prince Albert, 188, Port Perry; George Hopkins, P. M., Composite, 30, Whitby; C. A. Jones, W. M., Cedar, 270, Oshawa; A. L. Skeepe, P. M. Redmond, 20, Richmond Hill; William Jas. Cameron, P. M., Robertson, 292, Nobleton; W. H. Stevenson, W. M., Norwood, 223, Norwood; Bros. Wm. Dougan, S. W., St. George, 15, St. Catharines; Lewis Dorr, do. St. Catharines; W. Bro. John M. Clements, P. M., Niagara, 2, Niagara; V. W. Bro. Henry Carlisle, P. M., W. B. Beaton, W. M., Mople Leaf, 103, St. Catharines; W. Bros. Robert Matheson, P. M. Temple, 295, St. Catharines; Richard Ratcliffe, Maple Leaf, 103, St. Catharines; V. W. Bro. S. G. Dolson, P. M., St. George, 15, St. Catharines; Captain J. T. Douglas, Rheoboam, 65, Toronto; W. Bros. Robert Halson, W. M., Burlington, 165, Wellington Square; Wm. Kearns, P. M. Burlington, 165, Wellington Square; W. L. Packaberg, Parthenon, 267, Chatham; C. H. Hope, Parthenon, 267, Chatham; W. H. Ellis, St. John's, 75, Toronto; H. H. Smith, W. M., Goderich, 33, Goderich; Bros. W. H. Mulholland, Secretary, Minerva, 304, Victoria; A. G. Burns, Rheoboam, 65, Toronto; William Tate, Stevenson, 218, Toronto; R. T. Cody, J. W., Wilson, 86, Toronto; W. Gray, Wilson, 86, Toronto; Alexander Patterson, S. W., Wilson, 86, Toronto; Job Tyrrell, Faithful Brethren, 77, Lindsay; Frank Jackman, Rheoboam, 65, Toronto; Samuel Stoodley, Rheoboam, 65, Toronto; Job Hall, Wm. Cowan, J. W., Galt Lodge, 257, Galt; R. W. Chauncy Bennett, P. M., Anfolk, 10, Simcoe; W.'s. R. Rochester, P. M. Anfolk, 10, Simcoe; J. Clarke, P. M., Anfolk, William Doctor, P. M., Moira, 11, Belleville; Donald Ross, W. M., Prince Edward's, 18, Picton; J. H. Helm, W. M., Ontario, 26, Port Hope; William Fry, W. M., E. H.

Long, S. W., Amity, 32, Dunnville; R. W. J. P. Willson, P. M. Welland, 36, Fonthill; W. C. H. Slawson, W. M., King Hiram, 37, Ingersoll; R. W. F. Westlake, P. M., St. George's, 42, London; W.'s. James K. Scarff, P. M., King Solomon's, 43, Woodstock; John Midgley, P. M., St. Thomas's, 44, St. Thomas; J. Bishop, W. M., Brant, 45, Brantford; John H. Luscomb, W. M. Wellington, 46, Chatham; R. W. D. E. Broderrick, W. M. St. Andrew's, 62, Caledonia; W.'s. H. A. Baxter, P. M. Kilwinning, 64, London; John Kerr, Hugh Kerr, P. M., St. John's, Ingersoll; R. F. Nelles, P. M., Alma, 72, Galt; Joseph Rippon, W. M., Oxford, 76, Woodstock; Bro. Thomas D. Watson, J. D., Oxford, 76, Woodstock; W.'s. H. G. Lindsay, W. M., St. John's, 81, Mount Brydges; W. M. Hoare, P. M., Charles Mole, S. W., Beaver, 83, Strathroy; J. T. Laws, W. M., Clinton, 84, Clinton; George C. Moore, W. M., Bros. Alexander Patterson, S. W., R. F. Coady, J. W., Wilson, 86, Toronto; R. W. Henry Macpherson, P. M., St. George's, 88, Owen Sound, and P. M., St. Lawrence, 31, Southampton; W.'s. James H. Benson, (Proxy) Northern Light, 93, Kincardine; N. S. McCall, P. M., St. Mark's, 94, Port Stanley; Bro. C. Cochran, J. W., St. John's, 104, Norwichville; R. W. J. F. Toms, P. M., Bro. E. Campaigne, S. W., Maitland, 112, Goderich; Bro. Alexander Hess, S. W.; Wilson, 113, Waterford; W.'s. F. C. Gandrie, W. M., Hope, 114, Port Hope; Thomas Rawlings, P. M., Doric, 121, Brantford; R. Bonny-castle, W. M., Golden Rule, 126, Campbellford; Wm. L. P. Eager, P. M., St. Clair, 135, Milton; T. Matheson, W. M. Tudor, 141, Mitchell; C. Parckert, P. M., Bro. J. S. Griswold, S. W. Tecumseh, 144, Stratford; R. W. Silas Hover, P. M., P. Lawson, P. M., Erie, 149, Port Dover; Bro. James H. Benson, (Proxy) Forest, 162, Wroxeter; R. W.'s. J. P. Willson, P. M. Merritt, 168, Welland; J. H. Benson, P. M., W. Bro. H. L. Vercoe, W. M., Britannia, 170, Seaforth; W., A. H. McKay, W. M., Ayr, 172, Ayr; R. W. Chauncy Bennett, P. M., Walsingham, 174, Port Rowan; W.'s. James E. Deacon, W. M., Oriental, 181, Port Burwell; F. F. Corbin, W. M., Scotland, 193, Scotland; J. B. Watson, W. M., Petrolia, 194, Petrolia; H. Waterman, P. M., Thos. Beattie, P. M., C. Goodhue, P. M., The Tuscan, 195, London; Joseph Boice, P. M., Frederick, 117, Delhi; John H. Teall, W. M., Vienna, 237, Vienna; F. F. Blackwood, P. M., Ashlar, 247, Yorkville; Bro. R. M. Cooper, S. W., Washington, 260, Petrolia; W. Bro. Robert Stark, P. M. Oak Branch, 261, Innerkip.

The Grand Royal Arch Chapter of Canada were represented by M. Ex. Comp. James Seymour, Grand Z.; R. Ex. Comps. R. P. Stephens, Grand Scribe E.; R. Brierley, Grand Pr. Sojourner; David McLellan, Grand Treasurer; Henry Carlisle, Grand Superintendent, Hamilton District.

† Grand Council of Royal and Select Masters of Ontario was represented by M. Ill. Comp. Daniel Spry, 32°, Grand Master; R. Ill. Comp. David McLellan, 32°, Deputy Grand Master; V. Ill. Comp. R. Brierley, 18°, Grand Conductor.

The Grand Priory of Knight's Templar was represented by many distinguished Sir Knights. Among others we noticed Sir Knight Rev. Dr. Smithett, and Sir Knight Rev. Mr. Harris.

The A. and A. S. Rite were represented by Ill. Bro. H. A. Mackay, 33°, Treasurer; Ill. Bro. J. K. Kerr, 33°, General H. E.

ORDER OF PROCESSION:

Grand Marshal.
Band of the 39th Battalion.
Brethren two and two.
Royal Arch Masons.
Knight's Templar.
Norfolk Lodge, No. 10.
Grand Lodge Officers.
Deputy Grand Masters.
Family Physician.
Pall Bearers.

HEARSE.
Pall Bearers.
Members of the Legal Profession.
Members of Parliament.
County and other Officials.
Members of County Council.
Clergy
The Medical Profession.
Children of the Public Schools.
The Public.

CHIEF MOURNERS:—Messrs. Graham, Arthur and Harry Wilson, sons, N. A. Wilson, Grand-son, and A. R. Tregent, son-in-law of deceased.

At the church the service of the English Church was read by the Rev. E. Grassett, assisted by the Rev. Dr. Sir Knight Smithett, of Lindsay. Retracing its ground, the procession then proceeded down the main street to St. John's Cemetery, three miles out of town. Here the Masonic service was read by R. W. Bro. Rev. Canon Innes, Grand Chaplain, of London, the Episcopal service having first been read by the Rev. Mr. Grassett. As it was late before the ceremonies closed, there was barely time enough to reach the trains for the return home.

The casket that contained the body was rosewood, with raised glass top, on the plate was engraved, *Wm. Mercer Wilson, Grand Master of the Grand Lodge of Canada, A. F. and A. M., Judge of the County of Norfolk. Born, August 24, A. D. 1813, A. L. 5813. Died, January 16th, A. D. 1875, A. L. 5875.* The corpse was clothed in the official dress of the Grand Master, and on the coffin was placed his regalia and a very handsome wreath of natural flowers, presented by the Hamilton brethren, and made by E. J. Townsend.

LETTERS OF APOLOGY

The following letters of apology, for non-attendance, were read at the meeting of Grand Lodge:

FROM HON. ISAAC BUCHANAN.

Hamilton, January 20th, 1875.

FELLOW MOURNERS:—As the earliest acquaintance and friend in Canada of the late Judge Wilson, I may be allowed to unburden my heart on this mournful occasion, more especially as in doing so I shall but speak the sentiments of the whole of Canada: However much we may appreciate the great and deserved honors to-day heaped on his memory by the Brotherhood of Masons, I feel that the higher brotherhood of man is under even deeper obligations to speak in honor of the deceased, for the memory of the late Mr. Wilson is entitled to even a higher tribute of admiration and love as a loyal subject, a distinguished citizen, and most useful member of society, if his country and Masonry did all they could for him. He did more for them and sacrificed himself for them as few have ever done in any country, in any time. If he was a sample Mason, he was also a sample man, and that too with the disadvantage of his money means not being large enough in proportion to his great heart, as is too often the case in this world. Indeed, were we to guess what Masonry is from its exemplification in the character of our departed friend, we would say that to regard God and goodness to be our synonymous terms, must be the principle of Masonry, a principle common to all good men, whether Masons or not, whatever their ecclesiastical distinctions of name.

I have known the late William Mercer Wilson since ever he came to Canada in 1832. He was then 19 years of age, and I had come to Canada two years previously at the same age. He was a joyous, well educated youth when he arrived in York, (now called Toronto,) and when I arrived I had been more than four years in a great Mercantile West India House, in Glasgow, and came out as a partner of a branch firm which had been established in Canada. All present know that if ever the beautiful word "genial" had a truthful application, it was in regard to the character as well as the disposition and manners of our dear departed friend. While a perfect gentleman he was preeminently the kindly Scot. Affection may be pardoned the mistake when in our cemeteries it erects a broken pillar over the grave of one who seems too soon taken away; and certainly our late friend was more full of honors than of years; but it is for us to feel that it was God's time for him, although it was not ours. It has been well said that "in the heraldry of Heaven nothing is great but what is good," and tried by this test, the late Judge Wilson was truly a great man. In fact, we cannot but feel that "take him for all in-all we never shall see his like again," and from the bottom of our souls, alas! alas!

ISAAC BUCHANAN.

FROM PAST GRAND CHAPLAIN.

Peterboro', January, 16, 1875.

Dear Sir and Brother:—I am deeply grieved to learn by your telegram, just received, that the G. A. O. T. U. has removed our Grand Master from us. His place will not easily be filled: I do not mean simply as regards the position he held in our Grand Lodge, but in every sphere of life. Of course, when you telegraphed to me no steps had been taken respecting the funeral. I much fear, however, that it will be out of my power to show my regard and respect for the deceased, by attending his remains to their last resting place in the grave. Irrespective of the difficulty of access from home, for we are thirty miles north of the Grand Trunk at Port Hope, and our roads encumbered with snow-drifts. I really do not know how to get to Simcoe, never having been in the neighborhood of that town, and I have three important meetings to attend in Peterboro' on Wednesday. If it had so happened that I filled the office now I held for so many years, of Grand Chaplain, I should have started at once for Toronto, but I imagine that Bro. Innes will have no difficulty in finding his way from London and officiating on the melancholy occasion whenever the funeral may take place.

Yours fraternally, in haste,

To J. J. Mason, Esq.,

VINCENT CLEMENTI.

FROM PAST GRAND MASTER HARINGTON.

Ottawa, January 18, 1875.

To *F. F. Mason, Grand Secretary* :

Answer to my report as representatives. Nova Scotia sympathizes deeply with Canada in the death of Grand Master Wilson, their second severe loss during the year. If present at funeral please represent Nova Scotia. Signed,

BEN. J. CURREN, Grand Secretary.

Know nothing of funeral here; but could not come, being hardly over severe attack myself. Am greatly grieved. My regards to Deputy Grand Master and others.

T. D. HARINGTON.

FROM GRAND SECRETARY OF NOVA SCOTIA.

Halifax, January 17th, 1875.

To *F. F. Mason* :

Nova Scotia sympathizes deeply with Canada in the death of Grand Master Wilson. It is the second severe loss during the year. Bro. Harington represents us at the funeral if present.

B. CURREN, Grand Secretary,

Ingersoll, 20th January, 1875.

To *F. F. Mason, Simcoe* :

Having to go to Toronto to-day I regret that I cannot join Grand Lodge in paying respect to the memory of our late and much loved Grand Master.

P. J. BROWN.

Toronto, 20th January, 1875.

To *F. F. Mason, Simcoe* :

Grand Trunk seven hours late. Missed connection. I represent St. John's, Cata-raqui, and Minden.

ALEX. KIRKPATRICK.

Ingersoll, 16th January, 1875.

To *F. F. Mason* :

Our loss is great. Make arrangements suitable to the occasion.

ALLAN McLEAN.

FROM GRAND SECRETARY, PROVINCE QUEBEC.

Toronto, 20th January, 1875.

To *J. J. Mason, Simcoe* :

Delegation left Montreal yesterday morning—arrived here only this morning, owing to two break downs. Too late to connect. Express to the family and to Grand Lodge the heartfelt sympathy of Quebec Masons.

JOHN H. ISAACSON, Grand Secretary.

FROM GRAND MASTER OF QUEBEC.

Quebec, January 18th, 1875.

To *J. J. Mason, Grand Secretary* :

Intelligence of death of Grand Master Wilson received with profound regret. Extremely sorry urgent business will prevent my attending funeral. Please communicate to officers of your Grand Lodge my heartfelt sympathy in loss of this excellent brother.

J. DUNBAR, G. M., Quebec.

Pakenham, January 19, 1875.

To *J. J. Mason* :

Cannot leave home—two of my children very ill. Please express my regrets for my inability to attend funeral.

JOHN W. PICKUP, D. D. G. M.

Pembroke, January 19, 1875.

To *J. J. Mason* :

Only received your telegram on return from the country. Too late to make connections and be present at funeral. Let Charlton act for me. I am overwhelmed with grief at our irreparable loss.

WM. R. WHITE.

FROM PAST GRAND MASTER SIMPSON.

Montreal, January 19th, 1875

To J. K. Kerr, Deputy Grand Master :

Deeply regret official duties will prevent my being present at Grand Master Wilson's funeral. Pray tender my heartfelt sympathy to his family in their affliction.

W. B. SIMPSON, P. G. M.

Resolutions of condolence were adopted, and a committee was appointed to convey the same to the family.

In consequence of the detention of the Grand Trunk East at Toronto, many brethren from points east of that city failed to reach in time to connect with the train for Simcoe.

MOTION OF CONDOLENCE.

Masonic Hall, Grimsby, January 21st, 1875.

Union Lodge, No. 7, A. F. and A. M.

Moved by V. W. Bro. W. F. Biggar, seconded by W. Bro. William Forbes, and—
Resolved,—That it is with the most profound regret that we have learned of the death of our Most Worshipful Grand Master, Judge William Mercer Wilson, one whom every Canadian Mason had learned to honor and revere as the father of the Craft in this Dominion. The services he has rendered are too well known to all Masons to call for any particular reference from an individual lodge. While extending our heartfelt condolence and sympathy to his bereaved family, and fully appreciating their severe loss, our fervent Masonic hope is, that in the Grand Lodge above we shall all meet again; and that a copy of this resolution be sent to the family of the deceased, to the Grand Secretary, and to the CRAFTSMAN.

JOSEPH CHAMBERS,
Worshipful Master.

JOHN A. NELLIS,
Secretary.

MASONRY IN HAMILTON.

OPENING OF THE NEW MASONIC HALL.

WEDNESDAY, December the 30th, 1874, was a day ever memorable in our local Masonic annals, for it witnessed the dedication of the new Hall, in which Hamilton Masons feel so much pride, and justly too, for it is indeed a noble structure, and every way worthy the purposes it was designed for. There is no place in the wide domain of Her Most Gracious Majesty's North American possessions that has prospered more vigorously in Freemasonry than the city of Hamilton, which has long been regarded as the chief point of Masonic interest, owing to the many prominent proficients in Masonic lore residing in it. When a mere village it had its good and true Masons, and it has gradually grown into the most populous Masonic District in the west, numbering at the present time no fewer than five lodges of Craft Masonry alone. In consequence of the large increase of the fraternity it was long since deemed desirable to obtain a more commodious Hall than the one in use, but it required a vast deal of effort to secure the object in view, and years were spent in the endeavor to carry out the design so recently accomplished. The old hall was found to be utterly inadequate to the growing wants of the Order, and through the exertions of some of the most prominent brethren, an association was formed, a suitable site—probably the best in the city—was obtained, and in due course one of the handsomest and most substantial edifices in the city was erected thereon. The corner-stone, it will be remembered, was laid with the greatest *eclat* that ever attended a similar occasion, and those interested in the building have seen it gradually rise until it now stands an ornament and an honor to the Craft of the fourth city in the Dominion.

The dedication of the new hall, as we have said, took place on the 30th December, but, unfortunately, the Most Worshipful the Grand Master was unable, through illness, to be present as he intended. In his absence, however, Deputy Grand Master Kerr, of Toronto, filled the position of honor on the occasion. The weather was somewhat inclement, yet it had no perceptible effect on the brethren, for the gathering was very large. The interior of the hall, it may be as well to premise, is admirably arranged. The ground-flat of the building is intended for stores; and on the second floor are the Grand Secretary's offices, the Blue Room, for the uses of Craft Masonry, and certainly it is the finest that could have been designed. The beautiful carpet of this room was the admiration of all who beheld it on the afternoon of the opening; indeed, nothing like it has ever been seen here, and we may as well state that it and the hangings of the room were furnished by Messrs. Stewart and McDonald, of Glasgow, Scotland. The chairs and settees were made by the Oshawa Manufacturing Company, and the altar, pedestal and pillars by Messrs. Brierley and Graham, of Hamilton. The splendor of the room was the theme of general conversation, as it really deserved to be. The third floor is devoted to the higher degrees of Freemasonry, and the arrangement of the hall throughout is such that all the different Masonic bodies will be kept apart, thus affording all the opportunity that is needed for the holding of meetings.

Returning to the dedication, the spacious hall was crowded with ladies who had been invited to be present to witness the event. In fact, the crowding by the inquisitive fair sex, who had made it a point to be on hand to see the ceremony, was so great that very few members of the fraternity besides those actually taking part in the dedication could find admittance, the outer halls being filled with well dressed Masons, many of whom had not appeared in regalia for years before.

The Grand Lodge having been opened in an adjoining room, marched into the Hall in double file.

ORDER OF PROCESSION :

Bro. W. W. Summers, as Grand Tyler.	Grand Registrar.
W. Bros. C. Davidson, G. Stewart, R. A. Hutchison, John I. MacKenzie, John S. Henderson, D. McPhie, J. W. Kerr, J. H. Tilden, C. W. Smith and Hugh Hyndman as Grand Stewards.	" " " Otto Klotz, Preston, as Grand Treasurer.
W. Bro. J. M. Gibson, Hamilton, as Grand Pursuivant.	" " " H. Macpherson, Owen Sound, as Grand Chaplain.
" " W. Reid, Hamilton, as Grand Sword Bearer.	" " " H. Murray, Hamilton, Grand Junior Warden.
V. W. Bro. W. T. Munday, Hamilton, as Grand Director of Cerem's.	" " " B. E. Charlton, Hamilton, as Grand Senior Warden.
" " " F. R. Despard, Hamilton, Assistant Grand Secretary.	" " " W. H. Weller, Cobourg, P.D. D.G.M.
" " " C. R. Smith, Hamilton, as Grand Junior Deacon.	" " " H. B. Bull, Hamilton, P.D. D.G.M.
" " " R. Brierley, Hamilton, as Grand Senior Deacon.	" " " C. Bennett, Port Rowan, D. D.G.M.
R. " " J. J. Mason, Hamilton, Grand Secretary.	" " " R. P. Stephens, Toronto, D. D.G.M.
" " " J. W. Murton, Hamilton, as	" " " E. Mitchell, Hamilton, as D. G.M.
	" " " J. K. Kerr, Toronto, as Grand Master.

As the Grand Tyler, leading the procession, entered the door, the organ struck up a grand march, and the Lodge passed into the apartment and escorted the Deputy Grand Master to his seat on the Throne, at the head of the room. The impressive and solemn dedicatory service then began. The acting Grand Master, in suitable language for such an occasion, set the building apart for

the purposes of the Order, and dedicated it to the principles of the Craft. This being done, he offered up a suitable prayer.

R. W. Bro. J. J. Mason, D. D. G. M. and Grand Secretary, read letters of apology for the absence of M. W. Bros. A. A. Stevenson, P. G. M., Montreal; James Seymour, P. G. M., St. Catharines; A. Bernard, P. G. M., Montreal; T. White, Jr., P. G. M., Montreal; W. B. Simpson, P. G. M., Montreal; T. D. Harington, P. G. M., Ottawa; and R. W. Bro. James Bain, P. G. S. W. Toronto.

The Deputy Grand Master then delivered an inaugural address. In the course of his remarks he took occasion to congratulate Hamiltonians in general, and the Fraternity in particular, on their possession of so magnificent a Masonic Temple, which bids fair to be the finest in Canada. He was very happy to notice so large a representation of the fair sex of the city, and after a few graceful allusions to their kind attendance, spoke of the principles of the Masonic Order, showing that its influence was beneficial upon all its members, who were admonished to be good parents, husbands, brothers and sons. While the beliefs and teachings of the Fraternity inculcated pure morality and the practice of all the virtues, yet the Order was not a religious one in the sense of dictating what should be a man's religious belief, allowing him to worship God according to the dictates of his own conscience. The society was also non-political, in the strictest meaning of the word, and everything that could possibly give rise to strife was excluded. Whatever might be the turmoil or bitterness of the outer world, nothing but harmony was known within those walls. The right worshipful speaker went on to speak of the general teachings of the Order, and his remarks made a very favorable impression upon those within hearing distance, many of whom had never before been in a Masonic Hall. Bro. Kerr feelingly referred to the absence of the M. W. Grand Master, and hoped that in a few days he would be restored to his usual activity and health. The address was very appropriate to the occasion, and was listened to with the utmost attention.

THE GRAND BALL.

THIS was not merely the grand centre of attraction, but the great event of the season, for we believe it is admitted on all hands to have been far in advance of any similar thing of its kind that has taken place in "the ambitious city," for at least a decade. Its success was assumed from the first, owing to the indefatigable exertions of the committee, and it passed off in splendid style. The ball was held in the second and third flats of the building, the Blue Lodge Room and the Encampment rooms being used for dancing, while the smaller rooms were used for dressing, all of them being fitted up in the most tasteful manner. The stair-cases and landings were dressed with evergreens and scarlet cloth. The card room was also supplied with the requisite equipments; but the crowning achievement was the banqueting hall—the Rose Croix Chapter Room—which was furnished to the heart's content with as glorious a repast as ever mortal could desire, the purveyor being mine host Cass of the Royal Hotel, who fairly outdid his former self in catering to the devotees of one of the grandest Masonic Balls ever given in Hamilton. The floral decorations of the rooms were much admired, the same having been brought from the well known establishment of Bro. W. J. Palmer, Buffalo. The Encampment Room was suitably arranged, so as to resemble a bell-shaped tent in various colors, the whole being decked with the choicest flowers. The music in the Blue Room was furnished by the String Band of the Thirteenth Battalion, and in the Encampment Room by the String Band of the Volunteer Artillery. Among the principal guests present were D. G. M., J. K. Kerr, Toronto; P. G. M., James Seymour, St. Catharines; P. D. D. G. M., W. H. Weller, Cobourg; P.

D. D. G. M. Otto Klotz, Preston; D. D. G. M., R. P. Stephens, Toronto; D. D. G. M., Chauncy Bennett, Wilson District; P. G. S. W., Allan McLean, Ingersoll.

The arrangements were, we need hardly say, perfect in every respect, and all enjoyed themselves in the mazy dance, the party not breaking up until a late—or rather, we should say, early—hour. It was one of the most enjoyable occasions of its kind, and we are sure that none could regret the happy time spent in doing honor to the most important event in the Masonic history of the good city of Hamilton.

THE MASONIC RITES AND DEGREES.

For the Craftsman.

As an amusement for a leisure hour, I have prepared the following notes upon the various Masonic Rites and Degrees, and also the Chivalric Orders of Knighthood, as practised in Canada, more particularly with the view of showing the *proper sequence* in which the various Masonic Degrees *should* follow each other. It is not in the least intended that these Notes should bear upon the existing order of things, they are merely thrown out as "Masonic Curiosities," and may perhaps afford amusement, if not information, to the follower of the "Mystic Tie."

A MASON OF ALL RITES AND GRADES.

SEQUENCE OF THE "YORK" DEGREES AS ACTUALLY WORKED IN CANADA.

SYMBOLIC OR CRAFT MASONRY.

1. ENTERED APPRENTICE MASON.
2. FELLOW CRAFT MASON.
3. MASTER MASON.

CAPITULAR MASONRY.

4. MARK MASTER.
5. PAST MASTER.
6. MOST EXCELLENT MASTER.
7. ROYAL ARCH.

CRYPTIC MASONRY.

8. ROYAL MASTER.
9. SELECT MASTER.
10. SUPER EXCELLENT MASTER.
11. RED CROSS OF BABYLON.

PROPER SEQUENCE OF THE DEGREES OF THE "YORK RITE" OF FREEMASONRY, AS WORKED IN CANADA.

1. ENTERED APPRENTICE MASON.—In this Degree the Neophyte is introduced into Masonry.

2. FELLOW CRAFT MASON.—Becomes a *Workman* and *earns wages*.

3. MARK [MASTER?] MASON.—Is taught how to *distinguish* his work by a "Mark," and the proper method of *receiving* his wages. [NOTE.]—This and the two following degrees are improperly called "Masters,"—no Master Masons, except the Three Grand Masters, S. K. of I., H. K. of T., and H. A. B., were in existence until the Degree of Master Mason (No. 6,) was conferred by K. S.

4. ROYAL [MASTER?] MASON.—Receives an explanation from H. A. B. of the *time* and under what *circumstances, only*, he can be made a Master Mason.

5. SELECT [MASTER?] MASON.—Receives an explanation of *how* and by *whom*, the Sacred Treasures, afterwards discovered in the R. A. Degree, were secretly deposited.

6. MASTER MASON.—Describes the death of H. A. B. *before the completion* of the Temple, and the substitution of a *word* for the *true one*, which remained concealed.

7. MOST EXCELLENT MASTER.—Describes the *completion* of the Temple, and the ceremonies attendant thereon.

8. PAST OR PRESIDING MASTER.—Inspection of the *finished* Temple by K. S., the Q. of S., and others, and their expression of *admiration* at its beauty.

9. SUPER EXCELLENT MASTER.—Describes the *destruction* of King Solomon's Temple, and the carrying away of the Jews in captivity to Babylon.

10. "RED CROSS" OF THE UNITED STATES, CALLED IN CANADA "THE RED CROSS OF BABYLON," AND IN SCOTLAND "EXCELLENT MASTER," OR "BABYLONISH PASS."—Describes the *method* by which permission was obtained to *rebuild* the Temple, and the various *obstructions* met with and overcome by Z. and his companions on their *journey* from *Babylon to Jerusalem*.

11. HOLY ROYAL ARCH.—Describes the *way* in which the work of rebuilding the Temple of Jerusalem was conducted, and the *discovery* of the Sacred Treasures deposited in the S. V. as described in the S. M. Degree, (No. 5) and the finding of the *True Word*, for which a *substitute* was given in the M. M. Degree, (No. 6.) This degree is the summit and completion of ancient Masonry, as connected with the Temple at Jerusalem.

The above is the *proper Historical and Chronological Sequence* of the "Masonry of the Temple," worked in Canada, but in practice the Degrees are given in a sequence entirely different, viz: "Under the Grand Lodge Degrees. Nos. 1, 2, 6; Under the Grand Chapter, Nos. 3, 8, 7, 11; Under the Grand Council, Nos. 4, 5, 9, 10. As neither Grand Lodge nor Grand Chapter would permit any alteration in present arrangements, this "proper sequence" can only be looked upon as a "Masonic curiosity."

NOTES ON THE VARIOUS DEGREES PRACTISED IN CANADA, IN REFERENCE TO THEIR SEQUENCE AND CONNECTION WITH EACH OTHER.

ROYAL ARK MARINER.—This Degree does not properly belong to the series of Degrees practised in either the "York," or "Ancient and Accepted" Rite. It is based upon the Mosaic account of the Deluge, and can with propriety be given to any Master Mason.

ANCIENT AND ACCEPTED RITE.

1. ENTERED APPRENTICE MASON.—First introduction of the Neophyte into Masonry.

2. FELLOW CRAFT MASON.—The Apprentice becomes a Workman and is entitled to wages, and learns the necessity of knowledge.

3. MASTER MASON.—Describes the death of H. A. B. previous to the completion of the Temple, and the reception of the Craftsman into the grade of Master with a substituted word. [Note.—The above three Degrees are not practised in Canada, or where the Craft Degrees of the "York Rite" are worked.]

4. SECRET MASTER.—This Degree originated immediately *after the death* of H. A. B. Seven of the most expert M. M.'s. were appointed special guardians of the S. S. and the Sacred Furniture of the Most Holy Place.

5. PERFECT MASTER.—Celebrates the *Obsequies* of H. A. B., and is the proper Funeral Rite of Members of this Rite.

6. INTIMATE SECRETARY.—This Degree illustrates the over zealous interference of an indiscreet friend between S. K. of I. and H. K. of T., and proves the sublime doctrine of the immortality of the soul. It is not connected with the Degree preceding or following it, but as it occurs during the period of mourning for H. A. B., it is, chronologically in its proper place and sequence.

7. PREVOST AND JUDGE.—Consequent upon the death of H. A. B., K. S. found it necessary to appoint several Officers, to keep order and decide disputes among the workmen, teaching justice as the necessary consequence of the relations between God and man.

8. INTENDANT OF THE BUILDINGS.—Five Superintendents were appointed by K. S. to supply the want of a Chief Architect, lost in the death of H. A. B.

9. KNIGHTS ELECT OF NINE.—This degree was established to reward the zeal of one of the favorites of K. S., who was the first to detect and bring to justice one of the murderers of H. A. B.

10. KNIGHTS ELECT OF FIFTEEN.—Recounts the mode of arrest and punishment of the other Assassins of H. A. B.

11.—SUBLIME KNIGHTS ELECTED.—Illustrates the reward bestowed by K. S. on 12 of the 15, who were instrumental in bringing to justice the assassins of H. A. B. This, with the two preceding Degrees, called the Elect or Elu, are intimately connected. The members are not "Knights," in the *Chivalric* sense, and might more properly be "Knight Masters." The term "Knights," however, is retained for reasons that every termed "Kadosh" will understand.

12. GRAND MASTER ARCHITECT.—This Degree was established as a School of Instruction for the best workmen of the Temple, to insure uniformity in work and design.

13. ROYAL ARCH OF ENOCH, OR KNIGHTS OF THE NINTH ARCH, OR ROYAL ARCH OF SOLOMON.—This Degree forms the climax of Ineffable Masonry. It is the Keystone of the Arch, and *discovers* that which is *revealed* and *explained* in the succeeding Degree of "Perfection."

14.—GRAND, ELECT, PERFECT AND SUBLIME MASON.—This Degree describes the S. T. under the S. V., in which is the P. of B. and the Holy four-letter name. In this Degree the Temple is completed. It also narrates the death of Solomon and the destruction of the Temple and Jerusalem.

15. KNIGHT OF THE EAST OR SWORD.—This Degree relates to the Babylonish Captivity, and the return of the Captives to Jerusalem.

16. PRINCE OF JERUSALEM.—This Degree is intimately connected with the preceding one, and relates the difficulties upon the rebuilding of the Temple at Jerusalem and the final success of the undertaking. This is the *last* of the series of the Ancient Degrees, as found in strict chronological order. The preceding Sixteen Degrees of this Rite may justly be considered as being in strict sequence to each other, both as regards Time and Circumstances. They form a very perfect History of Masonry, in respect to the Temple at Jerusalem.

17. KNIGHTS OF THE EAST AND WEST.—They may be considered as the *first* of the Modern series of Degrees in this Rite. It figuratively represents the building of the Third Temple in the heart of man. The ceremonies are very impressive and are almost entirely drawn from the Book of Revelation.

18. KNIGHT OF THE ROSE CROIX.—This Degree is plainly Christian in its teachings. It symbolizes the *Crucifixion*, *Descent*, and *Ascension* of our Lord, and teaches the final victory of the principle of *good over evil*. It is *quite out of place* in the A. and A. Rite, and properly belongs to the *Knights Templar*, within whose Preceptories it was formerly practised.

19. GRAND PONTIFF OR SUBLIME SCOTCH MASON.—This Degree is founded upon certain mysteries relating to the New Jerusalem; it inculcates the three virtues, Faith, Hope, and Charity, and is purely Christian in its teachings.

20. GRAND MASTER OF ALL SYMBOLIC LODGES, OR MASTER AD VITAM.—This may be considered as a "Chair Degree," similar in many respects to that of "Installed Master" in the "York" Rite. It teaches the proper mode to govern in *all* symbolic Lodges.*

21. NOACHITE, A PRUSSIAN KNIGHT.—This Degree was formed at the time of the Crusades. Its object was, in a time when general disorder and lawlessness were spread over Europe, to enforce Law and Justice, and they called themselves "Noachite Masons, because they aimed at imitating the justice and purity of the Patriarch Noah. The Order was in several parts of Germany popularly known as the "*Holy Vehme*."

22. KNIGHT OF THE ROYAL AXE, OR PRINCE OF LIBANUS.—Alludes to the *falling of the Cedars* in Lebanon for the Temple. Its *proper place* in this Rite would appear to be immediately after the 2nd or *Fellow Craft Degree*.

23. CHIEF OF THE TABERNACLE.—Describes the *form* of the *Tabernacle* erected by Moses in the *Wilderness*.

24. PRINCE OF THE TABERNACLE.—Describes the sacerdotal ceremonies of the Levitical Priesthood. It is a continuation of the preceding Degree.

25. KNIGHT OF THE BRAZEN SERPENT.—Relates to the time when the Camp of the Israelites was pitched at Punon, when the plague of "Fiery Serpents" was sent among them for their unbelief. This, with the two preceding degrees, together with the "Royal Ark Mariner," might be designated as "Mosaic Masonry," and they have *no* particular propriety or significance as part of the A. and A. Rite.

26. PRINCE OF MERCY, OR SCOTTISH TRINITARIAN.—This is a strictly Christian Degree, and shows the alliance between the "Natural Law," "The Law of Moses," and "The New Covenant of Christ," hence its name of "*Trinitarian*." It originated when Domitian was Emperor of Rome, and when in fear of persecution and death, the Christians held their Religious Assemblies in the Catacombs.

27. GRAND COMMANDER OF THE TEMPLE.—This degree originated at the siege of St. Jean de Acre, when the Knights nursed the sick and wounded by night and fought the Saracens by day. It appears to have been in imitation of the "Templar" Order, and is the first "*strictly*" Christian Degree of the A. and A. Rite.

28. KNIGHT OF THE SUN.—This is the Grand Philosophical Degree of the A. and A. Rite. It teaches that there is but One God, uncreated and Eternal, and whose Divine attributes are Reason, Truth, and Justice. This Degree stands *alone* in the Rite, totally unconnected with any other, and teaches the theory of the *Universal Religion*.

29. KNIGHT OF ST. ANDREW, OR PATRIARCH OF THE CRUSADES.—This Degree teaches *Equality among Knights*, that is, that the poor Knight is equal to the Monarch. It also teaches the requisites of Knighthood.

30. KNIGHT KADOSH, ALSO STYLED WHITE AND BLACK EAGLE, AND GRAND ELECTED

KNIGHT TEMPLAR.—This Degree existed with various forms and ceremonies, but the meaning now generally attached to it is that it is a commemoration of the suppression of the Order of "Knight Templars," and seems to properly belong to that Order.

31. GRAND INSPECTOR, INQUISITOR, COMMANDER.—Teaches the mode of trying *Offenders* in the A. and A. Rite.

32. SUBLIME PRINCE OF THE ROYAL SECRET.—This Degree was instituted as a Christian Order of Knighthood, having for its object to re-conquer the Holy Land and plant the Banner of the Cross on the Walls of Jerusalem.

33. SOVEREIGN GRAND INSPECTOR GENERAL.—This is the *Official* Degree of the Rulers of the Rite, representing Frederick the Great of Prussia, and reciting the Constitution and Instructions "*said*" to have been granted by him in 1786.

NOTE.—The Statutes of the A. and A. Rite for Canada, *only* require that the 4, 9, 14, 18, 30, 31, 32 degrees be conferred in "*extenso*." *all* the others may be "*communicated*." This Rite has been formed by a selection from the 800 degrees of one kind and another that flooded the Masonic world during the last century, by innovators and and inventory, striving to overthrow the primitive *simplicity* of Masonry; and, although the systematic arrangement of the degrees of the rite have rejected all incongruities, the number might still be reduced. In England, the 18, 30, 31 and 32 are the *only* ones given in *extenso*. Some of the designations and titles used have an esoteric meaning consistent with the true spirit of Masonry. Thus the *Prince* is he who aims at being the first among his equals in virtue and good deeds. The *Sovereign* is supreme only because the law and constitutions are so, which he administers and by which he like every other brother is governed. The title "*Puissant*," "*Potent*," "*Wise*," and "*Venerable*," indicate that power of virtue, intelligence and wisdom which those ought to attain who are placed in high office. The degrees, then, of the A. and A. Rite, professing to be the teacher of great truths, form a connected system of moral, religious, and philosophical instruction.

(To be continued.)

THE THREE ROSETTES ON A MASTER MASON'S APRON EXPLAINED.

BY R. W. BRO. OTTO KLOTZ.

THE Rose, the Queen of Flowers, is the symbol of beauty, of youth, of love, of joy, and of silence. In the ancient mysteries, in mythology among the ancient Hebrews and other nations the rose was ever considered a very important symbol. The ancient Greeks dedicated the Rose, as the symbol of beauty, to *Aphrodite* the goddess of love. The Flora of Spring carries a rose in her hand, and Homer assigns rosey fingers to *Aurora*. Among the Hebrews it was customary to decorate themselves with roses at joyous festivals, hence the passage in Wisdom of Solomon II., 8, "Let us crown ourselves with rose-buds before they withered." The same custom obtained among the Greeks and the Romans. Among the latter, the Romans, this custom was particularly popular, during the winter whole cargoes of roses were shipped from Alexandria to Rome. At banquets the guests were seated upon cushions filled with rose leaves. Among the Sybarites it was the custom to sleep upon rose leaves. In Egypt and Greece the candidates for initiation into the mysteries, especially wore roses; and roses were the constant ornaments of the temples during the ceremony of dedication and opening the feasts of the mysteries. The object of decorating the candidates for initiation with roses being to intimate to them, that that which had been communicated to them as secrets (*sub-rosa*) they were bound to preserve with inviolable silence, hence the rose, especially among the Freemasons, is considered as the symbol of silence, which the candidate not only promised to observe but a silence which he faithfully and inviolably observed. A similar custom as that practised in the ancient Egyptian and Greek mysteries, obtained among the ancient Germans, at their banquets, a wreath of flowers with a rose in its centre was suspended from the ceiling over the banquet table, as a symbol that everything that was spoken during those social gatherings should be kept as a secret among the partakers of those banquets.

This custom we find even at more recent periods, in several other countries the guests that were entertained at particular banquets wore a rose as a part of their head dress, while on the ceiling and upon the tables roses were either painted or produced in a natural state, for a like purpose, i. e., as the symbol of silence.

It is thus that the rose, the queen of flowers, became the favorite flower of the Freemasons, the disciples of the Royal Art, and the greatest of their festivals, that of St. John the Baptist, is richly decorated with roses, thus reminding every Freemason of the three-fold meaning of that emblem of *Love*, of *Joy*, and of *Silence*.

The three Rosettes on a Master Mason's Apron indicate that every Master Mason has thrice been obliged to *Fidelity*, to *Secrecy*, and to *Silence*.

Fidelity to the *Craft*, *Secrecy* as regards our sacred *Secrets*, and *Silence* as to the *proceedings of the Lodge*, which should never be disclosed to the profane.

MASONIC RECORD.

AT HOME.

R. W. BRO. H. MCK. WILSON, of Brant Lodge, No. 45, Brantford, was presented with a Past Master's Jewel, on the 27th December. The presentation was made by W. M. Bro. John Wilson, accompanied by the following address.

To R. W. Brother Hugh McKenzie Wilson, Esquire, Past District Deputy Grand Master, Wilson District, Past Master of Brant Lodge, No. 45, G. R. C.:

RIGHT WORSHIPFUL BROTHER,—The members of Brant Lodge take this opportunity of returning you their sincere thanks for the untiring zeal and energy exhibited by you during the three years you so ably filled the W. M.'s chair. We hope, that notwithstanding your retirement from the active duties of your lodge, the brethren may still have the benefit, from time to time, of your Masonic counsel and experience, and that your interest in the Craft may never diminish. It gives us also great pleasure to congratulate you upon the high position you have attained in connection with the Grand Lodge of Canada, and it is our hope that the Great Architect of the Universe may long spare you to your friends and the fraternity: We now ask your acceptance of the accompanying Past Master's jewel, which we trust may ever remind you of our fraternal interest in your welfare, and bring to your recollection many pleasing reminiscences of your official intercourse with the brethren of this Lodge. Signed on behalf of the brethren of Brant Lodge, No. 45, A. F. and A. M.

JOHN BISHOP, W. M.

R. W. Bro. Wilson made a suitable reply. The brethren afterwards partook of a banquet with, and by invitation of, Doric Lodge.

A GRAND Ball, given by Tuscan Lodge, No. 195, came off in the City Hall, London, on the 7th January, and was well attended. It was under the patronage of the M. W. the Grand Master.

The officers of Wellington Lodge, No. 46, are as follows: Wor. Bro. John H. Luscombe, W. M.; W. Bro. William Young, I. P. M.; Bro. Michael Houston, S. W.; Bro. Bro. James Dalgarno, J. W.; Bro. Frederick Bates, Chaplain; Bro. James Marquand, Treasurer; Bro. James Birch, Secretary; Bro. James Brunger, S. D.; Bro. Joseph Peers, J. D.; Bro. D. K. McNaughton, D. of C.; Bros. William Barclay and Charles P. Lennox, Stewards; Bro. Robert Watt, I. G.; Bro. Robert Allen, Tyler.

MINERVA LODGE, No. 304, Victoria, has elected the following officers: Bro. Dr. Brunskill, W. M.; Bro. A. M. Morden, S. W.; Bro. G. Dolmage, J. W.; Bro. F. Wilmott, Treasurer; Bro. W. H. Mulholland, Secretary; Bro. John Gordon, S. D.; Bro. W. W. Wilson, J. D.; Bros. Isaiah Wilmott and John Peacock, Stewards; Bro. Adam Myers, I. G.; Bro. George Stott, Tyler.

At the regular communication of Speed Lodge, No. 180, held in the Masonic Hall, on Monday evening, 28th December, 1874, Right Worshipful Bro. W. F. Savage, D. D. G. M., assisted by W. Bro. P. Bish, installed and invested the following elected and appointed officers: Wor. Bro. C. Pettiford, W. M.; Bros. S. R. Moffatt, S. W.; W. Nicoll, J. W.; W. Bell, Treasurer; J. Mimmack, Secretary; W. Watson, Chaplain, J. Scoon, S. D.; J. Lockie, J. D.; G. Lawrance, Organist; W. Gibson, D. of C.; J. F. Murray and J. Parker, Stewards; F. Small, I. G.; G. Smith, Tyler. At the close of the installation ceremonies, W. Bro. P. Bish, immediate P. M., was called to the East, when Bro. J. Scoon fixed upon his breast an inscribed beautiful gold Past Master's Jewel. Wor. Bro. Pettiford read an accompanied address. The recipient made a very feeling and suitable impromptu. The brethren then adjourned to the "Dominion," where Bro. Anderson, mine host, had prepared a well-spread oyster supper.

The members of Speed Lodge, No. 180, Guelph, together with a number of fellow-craftsmen belonging to the sister lodges in Guelph, Galt, Hespeler, Erin, and other places, celebrated St. John the Evangelist's day by a grand festival in the Town Hall, on Tuesday night, the 29th December. The hall was beautifully decorated for the occasion, bright colored tartan and fancy cloths festooned the walls, the windows were tastefully draped and curtained, handsome engravings adorned the walls, and flags and banners were freely displayed. The Masonic emblems were specially conspicuous. At one end of the hall, over the large portrait of the Queen, was the motto in large fancy letters "The Queen and the Craft." On the side wall, over the Royal

Arms, was another with the words "Brotherly Love, Relief, and Truth," and on the south wall was a large triangle device with a star at each corner, a large gilt G. in the centre, and round the sides of the triangle the tastefully cut letters, "Wisdom, Strength and Beauty." The Royal Arch Emblems were also conspicuous over the door. The decorations, altogether, were very appropriate, in the best taste, and greatly admired by all. About seventy-five couples were present. The gentlemen being all clothed in Masonic regalia, which, with the costumes of the ladies, added greatly to the effect. Dancing commenced about nine o'clock to the inspiring music of Vale's Quadrille Band, and was kept up with spirit till twelve o'clock, when the company adjourned to the council chamber, where a sumptuous repast was prepared by Bro. W. J. Little, which was most tastefully laid out, and comprised every conceivable delicacy. Dancing was resumed after supper and kept up with unflagging spirit till an early hour in the morning. For those who did not care to dance, various parlor amusements were provided in the council chamber, all of which were well patronized during the night. At the interval of supper Bro. H. K. Maitland gave with great effect the Masonic song "The Level and the Square." The Festival was in every respect a most successful one, and the pleasant association connected with it will not soon be forgotten.—COM.

ABROAD.

FIVE clergymen of Memphis are members of the Masonic fraternity.

BROTHER LORD SKELMERSDALE has been appointed Deputy Grand Master of England, in room of Provincial Grand Master Lord Carnarvon.

THE Most Worshipful Grand Master of Tennessee had a grand reception and banquet given him by the Masons of Memphis, on the 18th November.

BROTHER HENTZ, of Philadelphia, distributed fifteen hundred loaves of bread among the poor of that city on Christmas day.

CALIFORNIA,—Brother Alexander G. Abell has been elected Grand Secretary of the Grand Lodge, for the twenty-first time.

Brother J. Werner Shaeffer has been re-appointed Grand Secretary, a position he has held since 1869.

THE twenty-fifth anniversary of California Lodge, No. 1, San Francisco, was celebrated on the 16th November last, by a banquet, which was largely attended.

Brother Henry Videan, Master of a French Lodge in San Francisco, died suddenly on the 4th December. He was also an officer of the Grand Lodge.

Brother E. A. Sherman has been licensed by the Baptist Church of San Francisco, and is organizing a church in Nevada.

TWENTY-SEVEN members organized and constituted the Grand Lodge of Texas thirty-nine years ago. All of said members are now dead. Texas has had thirty-nine Grand Masters since its organization; of that number fourteen are now deceased.

THE New Haven *Masonic Journal* suggests the formation of musical and literary societies in connection with the lodges of that city and surrounding country. The lodge room to be used for the entertainments.

Warren Lodge, Indianola, Iowa, has refused to reimburse the Summerville Lodge, California, for money expended on a member of the first named lodge, to the amount of over \$200, who died in consequence of injuries received while working in the coal mines.

THE fiftieth anniversary of Mount Hope Lodge, Fall River, Mass., was celebrated on the 8th December, by a banquet attended by six hundred ladies and gentlemen. Among those present was Brother Chalimer, 88 years old.

THE most High, most Mighty, and most Illustrious Prince Albert Edward, Prince of Wales, Duke of Saxony, Duke of Cornwall and Rothesay, Earl of Chester, Carrick and Dublin, Baron of Renfrew and Lord of the Isles, Great Steward of Scotland, &c., was proclaimed Grand Master of Freemasons of England, at Freemason's Hall, London, on the 2nd December, and Brother the Earl of Carnarvon, Secretary of State for the Colonies, was installed as Provincial Grand Master.

BROTHER ALEXANDER MURTON, Junior Warden of Excelsior Lodge, San Francisco, has been appointed Coiner of the Branch Mint of the United States.

THE members of Pacific Lodge, San Francisco, were recently entertained at a splendid collation in the ante-room, coffee being supplied in place of anything stronger.

BROTHER PROFESSOR JEAN MILVILLE, the father of the French Lodge, San Francisco, and a pioneer citizen of California, was buried with Masonic ceremonies on the first Sunday in December.

A reading room is to be established in connection with Solano and Naval Lodges at Vallejo, Cal.