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THE GROUNDWORK OF FREEMASONRY.

At the third social gathering of the Brethren of Lodge "Mother Kilwinning," resident in Glasgow and neighborhood, recently, Bro. Robert Bell, Most Eminent Commander of St. Mungo Encampment of Knights Templar, and Hon. Puissant Sovereign of the Red Cross of Rome and Constantine, delivered the following address:—

Time has again winged us round to our annual festive board, where we can sow the seeds of consolation, and enjoy happy, friendly fellowship with each other. By doing so we act in obedience to the command, "Love one another as I have loved you."

Need I say that Heaven's best manna has been given to us—that the Rock has been smitten, and that we are invited to eat and drink and make merry with our friends? This is our warrant for thus meeting together—to cheer each other on in our pilgrimage through life! Met as we are now, under the influence of Freemasonry, no subject could be more appropriate than the one which has fallen to my lot. It is one, if not too grave, is at least too comprehensive to be developed in the hour of festivity. All that I can do at present, is to draw a few outlines, which you can fill up at your leisure. To be brief, I will pass over the three grand pillars on which our Temple is said to rest, and turn your attention to other three parts of the groundwork on which our Order is founded. The first of these I will call *Brotherhood*, a word which, I think, is peculiar to Freemasons, and one about which they have a right to be proud. Its essence is love; its surroundings are union, equality, and integrity; its element is instinct in our nature, implanted by the fiat of Divine wisdom. The principles of Brotherhood pervade all the works of Creation, from the Seraphim to the lowest insect beneath our feet. If we glance at the first Cause of all, we will find a brotherhood in the Deity—three in one; or if we turn to the days of our creation, we find that man was no sooner created than we hear the Creator saying, "It is not good for man to be alone." Who, then, will dare dispute the wisdom of the Creator? What further proof do we require that Brotherhood is from above? Did I say there is a Brotherhood in the Godhead? I might also have said that it came down and joined the Brotherhood of man. For what purpose? To raise the Brotherhood of man to the dignity and glory of the Brotherhood of the Godhead! This you will find in that remarkable farewell prayer of our Saviour, when He prays that we may all be one, "As Thou, Father, art in me, and I in Thee;" and, "That they also may be one in us." and "The glory which Thou hast given me I have given them." Surely this is the climax of Brotherhood. After our Saviour had broken the sceptre and destroyed the crown of the king of evil, and ascended from Bethany out of our sight, I might ask, was the Brotherhood of heaven and earth then broken up? Verily not. He sent us another Divine Brother to remain with us till the consummation of all terrestrial things. And thus it is, while on earth, we can have our conversation in heaven. Here, then, is another phase of Brotherhood, which neither time nor eternity can destroy, but which will strengthen as the eternal years of communion roll on. Communion is sweet; it is consoling; it is happiness. Isolation is the reverse—it is misery and punishment. Hence I conceive that it is this element of Brotherhood that bands us together in all the relationships of life. It whispers a kindred of interest to the villager, the townsman, and the citizen.

It kindles a glow of fellow feeling in all trades and occupations. It nerves the arm and stimulates the courage of heroism when in conflict with evil. It fires the soul of the philanthropist, and exhilarates the hope of the calmer regenerators of the world. For ages past it has been breaking down the barriers that stand in the pathway of union, and is now forging the grand link that will unite national and universal Brotherhood. In short, its happy influence is indispensable to the welfare of all the public and private conjunctions of our being. Such, then, are a few of my reasons for believing that Brotherhood is a part of our groundwork. Since the days of our Creation to the present, no institution of human organization is better adapted to meet the wants of our social nature than the one to which we belong. It is, therefore, incumbent on us to double our diligence to foster the principles of Brotherhood, till the lion, the lamb, and the weaned child can lie down together. Then will the Brotherhood of earth re-echo the Brotherhood of heaven.

We will now shortly survey another part of the groundwork, which I will call the *Bible*, I need not at present discuss its merits as a foundation. It is already acknowledged by Freemasons, in every quarter of the globe as their "first great light." It may also, with equal propriety, be called the groundwork of the Order, inasmuch as the phrase "first great light" is synonymous with the idea of groundwork when speaking under the figure of a Temple. Had we been operative builders of Temples, the Bible would still have been to us the best of groundwork, for therein we would have seen the Divine plan of the most glorious Temple that was ever erected on earth.

But, as you know, our object is to build a Temple of morality and virtue; and where I would ask, could we learn the real nature and object of these heavenly graces except from the Bible? To attempt gathering them from nature, would be to go backward to heathendom and barbarity. The origin of the Bible, like that of Brotherhood, is divine. Its testimonies are pure, converting the soul. The selection of this sacred volume as the groundwork of the Order bespeaks the wisdom of the craft. It is gratifying to see this Divine charter opened on every Masonic altar, but it is not so gratifying to see the Lodge and the Bible closed without a single line of its pages being read. What would we think of an operative Mason who would build without a plan; or what would we think of a man who would light a candle and put it under a bushel that it might give light to all in the house? We would call them foolish; what else can we say of those lodges that would so treat the Bible? I would suggest that a chapter of the Old Testament be read at the opening of every Lodge, and a chapter of the New Testament at the close thereof. But I would strictly oppose all sectarian definition of its sacred pages in the Lodge. Such a thing would only tend to cast us among the broken links of the world's discord. Our desire is brotherly love and unity, with a knowledge of the Bible, which is complete in itself. It is the Word of the living God, and "able to make us wise unto salvation." Definitions would only narrow and deface the beauty of our universally recognized foundation. Masonry's non-sectarian spirit is one of the brightest gems in her diadem of glory. We need not fear sectarianism, selfishness, or any other plant of obstruction. They can never flourish on her native soil of fraternal and divine good. Her canopy is filled with an atmosphere of benevolence too pure for the moles of the earth. It is needful, then, that we should bestir ourselves to countenance a greater veneration for the holy ground on which we stand.

We will now pass to another part of the groundwork, which I will call *Solomon's Temple*. These ancient words are familiar, and have a talismanic influence on Freemasons everywhere. In choosing Solomon's Temple as part of the groundwork from which to diffuse her lessons of morality, virtue, relief and truth, she has again displayed her superior wisdom. The Temple opens up to us a wide field for Masonic exploration, which will more than reward the diligent explorer. It is rich with divine lore in symbolic figure. It is typical of the glorious doctrines of the Gospel. It is a shadow of good things to come. Its shadow reaches to the heavenly Temple above. It is a revelation of the glorious blessings that will yet be enjoyed in eternity. Judaism itself would have been nothing without its Temple, in which was the visible presence of God, pointing onward and upward to greater bliss. Christianity would be nothing without its incarnate Temple, in which God manifests Himself as *Love*, pointing to an open and free entrance into eternal felicity. Judaism is the type—Christianity the antitype. The Pascal Lamb was the type—Christ the antitype. In like manner everything connected with the Temple is spiritual. Its ceremonies, its sacrifices, and offerings are volumes of sacred truth. The very method in which the Temple was erected teaches us one of the sublimest doctrines in the Word of God, namely, salvation by grace. As you know, the stones with which the Temple was erected were hewn or dressed in the quarries, conveyed to the Temple, and each fitted into its own place, without the sound of a hammer. So it is with the Christians. They are dug from the quarry of natural corruption, prepared and conveyed to their place in the

Temple above. And how calmly this work of preparation is carried on. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit." It is Divine work, and therefore of grace. Thus the mode of erecting the Temple was the type, salvation by grace the antitype. Under the Jewish economy there was no remission for sin without the shedding of blood. So it is with the Christian dispensation. The blood of Christ had to be shed before Divine justice, I might say, could save. There is, however, this difference, that the blood of bulls and of goats could not take away sin. The faith of Judaism had to look through the type to the antitype in order to be saved. The Christian faith came direct to the fountain opened for sin, where the sinner can wash and be clean without any sacrifice, sprinkling, or ceremony of his own—"By the deeds of the law there shall no flesh be justified in the sight of God." Again, the high priest of the Jews had to enter within the veil once every year to offer sacrifice for his own sins and the errors of the people. The High Priest of the Christian dispensation offered up Himself a sacrifice, without spot, unto God; broke down the middle wall of partition between Jew and Gentile; rent the veil from top to bottom, that shadow which hung between the old and new dispensations, and made them into one. Then, as an atoning High Priest, He passed through the heavens into the presence of God for all, and once for all. He is our Mediator, Intercessor, and Advocate with the Father. Though there is an infinitude of glory between the two priesthoods, yet the former was the type of the latter. Herein we see the glory of the Temple, even in her desecrated ashes. If the Jews died without mercy for profaning the Temple, of how much sorer punishment shall he be though worthy who desecrates the more glorious Temple of the Son of God! There will be no more sacrifice for sin, but a fearful looking for of judgment. I might have pointed you to the foundation-stone, the corner-stone, and the cope-stone, which teach many precious things of Christ. But time fails further to spiritualize the Temple. Enough has been said to show that as a groundwork it is good; hence the goodness of Freemasonry, and our interest therein.

THE HISTORY OF FREEMASONRY IN RUSSIA.

TRANSLATED FROM THE "MONDE MACONNIQUE," FOR MARCH, 1874.

The first Russian Masonic Lodge was founded at Moscow, in 1731, by the English Grand Lodge, which named Captain John Phillips, Provincial Grand Master; but Freemasonry developed itself very slowly in Russia after this beginning, so that no Lodge was established at St. Petersburg before 1771.

In 1772, the English Grand Lodge appointed Bro. Jean Zelaguine, Senator, Grand Master of all Russia, who after his death was succeeded by Count Roman Woronzoff.

It is from 1772 that the serious progress of Freemasonry in Russia dates. From that time nearly all the nobility sought the honor of membership with that Association, and Paul the First himself, before he ascended the throne, solicited and obtained the privilege of initiation.

Unfortunately the invasion of the high grades which entered Russia about 1775, hindered before long the development of the Institution, and was the origin of those disorders which had for a definitive result the interdiction pronounced in 1798 against all the Masonic Reunions. It is principally to the regime of the "strict observance" that the responsibility is due of this interdict.

Placed under the patronage of the then Duke of Brunswick, this regime founded at St. Petersburg, under the title of "The Grand Order of Vladimir," a Masonic authority that pretended to direct all the Russian Lodges, and which entered at once into open warfare with the old Associations, of which the greater part worked according to the English Ritual.

It is to this warfare, and the disapproval with which it inspired certain personages, united by these circumstances in personal feelings unfavorable to Freemasonry, that we must in truth attribute the influences which led Paul I. to interdict, under severe penalties, all the meetings of Freemasons.

In 1803, Alexander I., who succeeded in 1801 to the Emperor Paul I., ordered a minute into the principles and object of Freemasonry, and on the report thus submitted to him, took off the decree of interdict, permitted the Lodges to be re-opened, and was himself initiated.

But the historians have not been able up to this time to agree as to the name of the Lodge in which his reception took place, nor the time nor locality.

Whenever and whatever it was, Freemasonry resumed its activity, and new Lodges were constituted.

In 1805, a Lodge, working according to the Swedish rite, was opened at St. Petersburg.

This Lodge powerfully contributed to the creation of three new Lodges, a Russian Lodge, a French Lodge, and a German Lodge.

These are the associations placed under the direction of Bro. Beber, which appear to have constituted, about 1810, the Grand Lodge of Vladimir.

It was also about the same time that the Masonic authority recovered its activity, that two new Lodges were besides founded at St. Petersburg, "Les Amis Reunis," of which the Master was Bro. Gerebtsoff, Chamberlain, and "La Palestine," whose labors were directed by Count Wielhorski, Gentleman of the Chamber.

These two new Lodges were organized in the French rite, and worked in the French language.

In 1811, the Lodge "Isis" was established at the "Orient" of Revel.

Lastly, in 1813, the Lodge Neptune commenced its labors at the "Orient" of Cronstadt.

All these Lodges appear to have had but a short career, since we do not find their names in the arrangements adopted in 1815.

Until 1814 the greater part of the Russian Lodges recognized, as their Grand Master, Bro. Beber, but at that period, after an energetic discussion on a demand to suppress the high grades, General Aide-de-Camp Count Schouvaloff was elected Grand Master, in the place of Bro. Beber, the defender of the so-called high grades, and who failed to obtain the majority of votes.

Bro. Count Schouvaloff having refused this dignity, Count Mousschin Pouschkine was elected in his stead, at the meeting in January, 1815. From this date the symbolical and the high grades had two distinct administrations.

Bro. Mousschin Pouschkine was Grand Master of the symbolical Lodges. Bro. Beber remained Grand Master of the high grades, under the title of "Vicar of Solomon" and "Prefect of the Sublime Council."

Bro. Beber had under his direction from the commencement two Lodges, "Elizabeth a la Virtu," and "Les Amis Reunis," but a little later two other associations were constituted under his jurisdiction, "L'Etoile Polaire," et "Lest trois Vertus."

As regards Bro. Mousschin Pouschkine, he numbered on the 20th of January, 1815, under his direction, the Lodges, "Pierre a la Verite" et "La Palestine," at the Orient of St. Petersburg; "Isis a l'Esperance," at the Orient of Revel, and "Neptune a l'Esperance," at the Orient of Cronstadt.

These are the four bodies which founded the Grand Lodge "Astree," of which there exists an historical document, the Constitution, such as we find in the "pieces justificatives" placed at the end of the sixth volume of an important work which has just appeared at St. Petersburg, the history of the reign of Alexander I., by General Bogdonovitch. The text of this Constitution, drawn up in the French language, is printed from a manuscript preserved in the archives of the Minister of War, at St. Petersburg.

Russian Freemasonry developed itself, and continued in peace until August 12, 1822, when an Imperial ukase interdicted anew all the Masonic meetings. Among the Freemasons who are to be found among the members of the Russian bodies at the time of their closing, are to be noticed the Grand Duke Constantine, brother of the Emperor; General Benkendorf, afterwards Minister of Police under the Emperor Nicholas; General Count de Langeron, an old French *emigre* in the Russian service from the time of the Revolution. Count Potocki, Lieutenant Generals Inzoff, Roth, Iserster, and Count Schouvaloff, Foutchkoff, and Schabert; Colonel Michalovski-Danilovski, a military historian of high repute in Russia; Lieutenant-Colonel Dubelt, who became, like General Benkendorf, Minister of Police under the Emperor Nicholas; Professor Arseinef, the celebrated "litterateur," Gretch; Colonel Batenkoff, the poet, and a great number of other brethren whose enumeration would be too long, but who belonged to nearly all the most elevated classes in Russia.—*Editor London Masonic Magazine.*

CROMWELL'S CONNECTION WITH FREEMASONRY.

THE Abbe Larudan published at Amsterdam, in 1746, a book entitled "Les Francs-Macons Ecraes," of which Kloss says, that it is the armory from which all the abuse of Freemasonry by its enemies has been derived. Larudan was the first to advance, in this book, the theory that Oliver Cromwell was the founder of Freemasonry. He says that Cromwell established the Order for the furtherance of his political designs, adopting, with this view as its governing principles, the doctrines of liberty and equality, and bestowed upon its members the title of Freemasons, because his object was to engage them in the building of a new edifice; that is to say, to reform the human

race by the extermination of kings and all royal powers. He selected for this purpose the design of rebuilding the Temple of Solomon. This Temple, erected by Divine command, had been the sanctuary of religion. After years of glory and magnificence it had been destroyed by a formidable army. The people who there worshipped had been conveyed to Babylon, whence, after enduring a rigorous captivity, they had been permitted to return to Jerusalem, and rebuild the Temple. This history of the Solomonic Temple Cromwell adopted, says Lauradan, as an allegory on which to found his new Order. The Temple, in its original magnificence, was man in his primeval state of purity. Its destruction, and the captivity of its worshippers, typified pride and ambition, which have abolished equality and introduced dependence among men; and the Chaldean destroyers of the glorious edifice are the kings who have trodden on an oppressed people.

It was, continues the Abbe, in the year 1648 that Cromwell, at an entertainment given by him to some of his friends, proposed to them, in guarded terms, the establishment of a new society, which should secure a true worship of God, and the deliverance of man from oppression and tyranny. The proposition was received with unanimous favor; and a few days after, at a house in King Street, and at six o'clock in the evening—for the Abbe is particular as to time and place—the Order of Freemasonry was organized, its degrees established, its ceremonies and ritual prescribed, and several of the adherents of the future Protector initiated. The institution was used by Cromwell for the advancement of his projects, for the union of the contending parties in England, for the extirpation of the monastery, and his own subsequent elevation to supreme power. It extended from England into other countries, but was always careful to preserve the same doctrines of equality and liberty among men, and opposition to monarchical government. Such is the theory of the Abbe Larudan, who, although a bitter enemy of Masonry, writes with seeming fairness and mildness. But, it is hardly necessary to say, that this theory of the origin of Freemasonry finds no support, either in the legends of the institution or in the authentic history that is connected with its rise and progress.—*Mackey's Freemason.*

FREEMASONRY IN SCOTLAND.

DINGWALL.—LODGE FINGAL, NO. 318.

Address by the Rev. Bro. MacKenzie.

THE Fingal Lodge of Freemasons, Dingwall, has, since the erection of its hall about three years ago, been in a flourishing condition in regard both to financial and numerical strength. Founded in 1826, its meetings continued to be regular and well attended for several years afterwards; but eventually, for want of a settled place of meeting, its progress was considerably retarded. About three years ago its large and commodious hall, erected by subscription and partly by the Lodge funds, and which since then has served as an excellent public hall, was opened; a new impulse was thereby given to the movement; its members increased gradually; and, since last December alone, upwards of thirty have been added to the roll. The brethren having held no festive meeting on last St. John's day, a torchlight procession took place on the 12th March, being the forty-eighth anniversary of the foundation of the Lodge. A public meeting was held after the procession, and the chaplain of the Lodge, the Rev. Bro. Mackenzie, Ferrintosh, in addressing the meeting, referred shortly to the existence of evil as well as good in the world, and said the universal facts of Masonry were embodied in "God's love." The mason recognises all the acts of the Creator, they being reflected in his own experience. He has found a stone in the quarry—once a useless heap of sand, now a solid, useful stone by the action of ages of pressure. He asks for the harder granite; it has come to him even before his call,—sent to the surface, ready to his hand, by a convulsion of nature such as, had he lived in its day, he would have thought to be the ruin of the earth. He goes to his home and there he finds his cheerful fire, and knows he owes it all to a deposit which required ages to form and a primeval vegetation to supply. Passing to the subject of Freemasonry, Bro. Mackenzie proceeded—Are we not a secret Society, are we not therefore to be watched? Nay, are we not already branded in certain quarters with suspicion as if we were a danger to the religion of the State? We are a secret Society thus far, that we have not many books and that we do not practise much writing. It would baffle many to search our records or to penetrate into our secrets, And why do we not write or print and fill the world with books, and why have we not our published creeds and formularies like other societies? Because we are masons,—men of work not men of speech. We do not print creeds for the pleasure merely to raise up questions; and we do not publish articles for the purpose of exciting controversies. It were difficult for the pope to

enter any volume of ours on the index of "Books proscribed;" and it were hard for the lawyer to formulate a summons that would call us into court; difficult also for the doctor to decide on our sanities or eccentricities. If not the wisest society, we are at least the most independent and free. In existence before books, printing, writing and some say before the Tower of Babel, we live on the simplest traditions of our forefathers and free as the air we breath. These liberties we claim without consulting the authorities,—to call every son of Adam our brother, and to do to every son of Adam every good that we can. If, in these principles, there be either heresy against the Church or danger to the State, let us be impeached, we are ready for the trial, (Applause), A secret society usually meets under shaded lights, in a dark den, in a deep alley, or a back street of a back-going town. We meet with our lamps burning at the full, and in a wide and lofty hall, and in the centre street of an ancient royal burgh. We ask every one to come in amongst us, and the more that come the better. A secret society is usually the narrow circle of a class—feeble, sullen, discontented with the position of others because they have never been able to attain any position for themselves. We are of no such class, and we care for no single class. All classes and all men are our care. We have the honest working mason—the mason of useful toil—and with him we have the titled peer, the earnest judge, the belted warrior, and we have the royal heir to a great throne. (Applause.) We never grudge the crown to the monarch, the coronet to the peer, the cassock to the priest, the gold to the merchant, the glory to the soldier, his honors to the statesman. We grudge not all things to all men if only they give, out of their abundance, a share to kindly brotherhood and generous charities, We grudge not, indeed, their privileges to all classes. No mason's manly grip of open friendship ever served in secret to move the traitor's courage or to help his dark revenge in dark chinks or closets. A secret society usually employs the anonymous insinuation, the sneaking pamphlet, to circulate its fallacies and disseminate its poisons. We have the Book of Books, the Bible, on our tables, and we invite the minister of religion, without respect to sect or party, to interpret and apply for us its profound and solemn lessons. I think I know from whence such a sound has come against us. From a practised tongue, a skilled intellect, an experience deeply versed in all possible acts and mystery. It is a jealous telegram flashed against our growing influence by the great wire-puller of the most secret office in Europe, surrounded still by all the darkness of the middle ages. It is priestcraft,—a secret society, secret in more than in name; jealous of a rival near the throne; jealous of our growing independent power; and that is the one motive why such a name as "secret society" is given to us. Masonry has, from other feelings than these, been denounced as being antagonistic to religion. In religion only, some say, is the motive power that acts upon the dead and slumbering world; and shall man dare to supplement its working by any human institution or contrivance? Our secret symbols, our exclusive gatherings, have been misrepresented, and, as is common, the errors and faults of individual members of the craft have been arrayed as arguments against its principles. Let it be our aim to vindicate masonry from such aspersions, by making the principles and the life agree. Great efforts are making, in other ways, to countenance and help us in the great design to promote the cordial union of communities and the lasting peace of nations, and some of them the conceptions of great minds. National exhibitions, concentrating the skill, wealth, and commerce of all the peoples, are among the forms. These, it is feared, have been a comparative failure. The old wars have survived their attractions, and new and greater wars spring from their effects. A dumb show of material things, however imposing at the moment, will never, so to speak, photograph its image on the mind of man, so as to imprint serious thoughts or stir deep sentiments. You must speak to man's mind before you can convince him, and speak by intelligible, social institutions, worked cautiously by living men. A new phase of kindred movements is just breaking on our view in a most pleasing form. A young accomplished maiden, it is hoped, may be able to do for the union of peoples and the peace of the great nations what statesmen have failed to do; and to bring on a happy time when it will be felt that a nation's strength, dignity, and prosperity, depends more on the general instincts of love than on impulses of war. (Applause.) Let Freemasons build and never destroy: unite where others divide; and be strong for love, peace, union, country, law, and religion. Strong for the universal brotherhood, the Gospel, and "Peace on earth, good will toward men." (Cheers.)

MASONRY AS AN INSTITUTION.

FREEMASONRY is an institution whose foundation is the moral law of the Divine Law-giver, and the inculcation on her members of every moral and social virtue. Freemasonry is not religion, and does not put forth dogmas of belief. But Freemasonry is a great and world wide philanthropical society, and may be said to be a

handmaid to religion, inasmuch as brotherly love, relief, and truth, are its unchanging watchwords, and because, from first to last, from the hour of our initiation to our closing moments of work, it tells us in clear and touching tones of moral duty and moral living. Sending us to the best of books, the Bible, always open in our lodges, it urges us thereby and therefrom, to be good husbands, good fathers, good brothers, good sons, good members of society, loyal subjects, and peaceable citizens. More than once, in many a lecture, and many a portion of its mystic ritual, Freemasonry forcibly appeals to us, to follow all our worldly avocations, and to perform alike our public and private duties with freedom, fervency and zeal. For let us remember how idle is our profession of Freemasonry if we do not make obedience to the moral law, both the proof and the end of our Masonic profession. It is indeed idle to call ourselves Freemasons, idler still to disport ourselves in lodge, in all the external decorations of our excellent fraternity, if all the while our lives are a scandal to morality, and a discredit to our lodge, and the Craft at large.—*Woodford.*

MASONIC FETE IN IRELAND.

WE find the following account of the annual Charity Feast in Dublin, in the *Masonic News* of the 1st June :

The anniversary Masonic Feast of Charity was celebrated on Wednesday night, 20th ult., in the Exhibition Palace, Dublin, with all the magnificence and splendour befitting the power and opulence of that illustrious and honored institution. His Grace the Duke of Leinster, Grand Master, presided; and, no doubt, "Hail to the Duke!" obtained fervent response in the breast of every one who witnessed that venerable and distinguished nobleman still able to discharge the functions of his exalted office, which he has filled with so much profit and honor to the craft during two generations of men. For the past sixty-three years he has been re-elected year after year, and he well deserves his trust. On more than one occasion, particularly on the introduction of the Illegal Oaths Bill into Parliament, when it was surreptitiously sought to injure Freemasonry, his grace, at great personal sacrifice, devoted his exclusive attention to the measure until he nobly succeeded in vindicating the integrity of the Order. Through his long career he has watched, with tender solicitude, over the fortunes of Freemasonry; and it is no wonder that, in his declining years, he should be beloved and revered. This brilliant re-union would have taken place earlier in the year, but that the Prince of Wales was expected to be present. His Royal Highness purposed coming over to preside at the meeting of the Grand Convent General, of which he is Grand Master. The many pressing demands on His Royal Highness' time—much as he had the interests of the Order at heart, as his Royal Grandsire had,—obliged him to forego his intended visit. It may be truly said that of all the fashionable events of the year, none more than this exercises the magic influence of assembling a vast multitude of the composite order, embracing as it does the various grades of society from the great middle classes to the very zenith of aristocracy; for here we have distinguished noblemen, the most eminent members of the learned professions, landed proprietors, city merchants of all degrees,—in short, every class and creed intermingled. Now, what is the attraction? It is, surely, that mystic tie which unites masons of every race and clime—it is friendship, which is the very essence of Masonry, inspiring every good deed. All were present in the name of Charity. Always has she exercised beneficial rule for the promotion of good offices and every social virtue. Freemasons have always distinguished themselves for their exertions in the promotion of peace and good-will among men, remarkable instances of which occurred during the late Reign of Terror in Paris. Those who know aught about Masonry acknowledge that it is, at present at least, what is described to be "a beautiful system of morality veiled in allegory." The attendance of brethren and ladies was as numerous and influential as ever before assembled in the palace, the number who passed through the turnstiles being about 7000. Want of space forbids us inserting the speeches and other news till our next issue, 15th inst.; the *Dublin Evening Mail*, however, has the following article on the event:—

The immense audience which filled the Exhibition Building in every part on Wednesday night, at the distribution of prizes to the children of the Masonic Orphan Schools, gave splendid answer to the calumnies which have been uttered in our city against the Masonic Order. It would have been sufficient to silence its bitterest enemy to bid him look around upon the composition and extent of the assembly, met in the cause of charity under Masonic auspices. He must, if candid, have been struck with the circumstance that the grave and wise were present, evincing the same enthusiasm that inspired the young and eager. There was abundant evidence that the Masonic tie is one which the more matured judgment decidedly approves. Experience had strength-

ened and purified the attachment to the Order, of men whose sanction of any institution would be guarantee for its sound principles and beneficent designs. They came to bear testimony before their younger brethren to its advantages, and were received with a respect and cordiality which, in itself, afforded proof that the fraternal feeling, in the case of the most eminent and valued members, ripens into a real and enduring affection. As a spectacle nothing could be more imposing, and the large area of the Exhibition Palace gave full scope for its elaboration. When the procession came upon the orchestra, and the brilliant decorations, added to the rich dresses of the company, presented to the eye a mass of varied colors, the beauty and animation of the scene were impressive. The proceedings lacked no feature of interest. The girls of the Masonic School, excellently tended as they certainly appear to be, were simply and neatly attired; and, when they performed, did so with some measure of grace and effect. The speaking, on an occasion when speaking is excessively difficult, was lively and creditable. Lord Plunkett spoke with pungency and wit. Bro. George Woods Maunsell, as usual, was most effective; and the Vice-Chancellor administered financial advice with unction and authority. The distribution of prizes, of course, was a transaction which only a comparatively few, in so many thousands, could witness, but the assemblage were well pleased in being present on an occasion so worthy of remembrance, and connected with a work of genuine philanthropy. Such a meeting, in short, made full amends for any slights that may ignorantly have been cast upon the Order, and was well calculated to advance its interests. The only drawback to the perfect pleasure of the meeting was a report of a falling off in the receipts of the charity. This ought not so to be, especially at a time when Masonry is on the increase. The school ought to be large enough to accommodate, and have funds enough to support the children of all Masons whom misfortune prevented from making provision for them; and until the Order can boast that it leaves no orphan uncared for, it will be open to a reproach very much more serious and dangerous than any that could be directed against it by the least scrupulous of its foes.

MASONIC INFLUENCE.

It is said there are one hundred and thirty-three Freemasons in the English Parliament—fifty-six in the House of Lords, and seventy-seven in the Commons. The Prince of Wales is proud of his connection with the Order; peers and noblemen, of all grades and creeds, esteem it a privilege to have a place in the Lodge. If the Order was dangerous, surely by its numbers and influence in Parliament, it could make its influence manifest for evil. But in the long years of its history it has proved itself the advocate of peace, good order, friendship, morality, and brotherly love. It even aided in granting to the Roman Church—who is its most inveterate enemy—the rights and privileges it now enjoys in England. And to-day, if it were to exert its social and political influence in that country, the Roman Church could be placed in a very different position there. It is by the clemency and forbearance of the Order, that its most uncompromising enemy enjoys equal privileges with itself.

In the House of Lords there is one Bishop, seven Dukes, eight Marquises, and seventeen Lords who are Freemasons, and one Earl is the Grand Master of the Order. But this is only a tithe of its strength; in the Commons it is still stronger, and then its members are every where in society, among the clergy, and the laity. It has the power, if so disposed, to create disturbance in the State, but its duty forbids, as it recognizes duty as the great law of Masonry.

Whatever jealous and interested parties aver concerning the danger which Church and State may apprehend from it, the history of the past proves it all to be groundless. Masonry never headed an insurrection, never united its forces to overthrow the Government, never soiled its fair escutcheon in the degrading arena of political strife. On questions of creed, it has never persecuted. Can the Roman Church say as much? In all the history of the past, whether traditional or recorded, *there is no blood upon the hands of Freemasonry!* It never persecuted—never imprisoned—never tortured for opinion's sake. Such intolerance and cruelty have been left to those who profess to be *par excellence*, the exemplars of mankind.

The first injunction of the order is obedience to the moral law; the second is obedience to the laws of the country; the third is toleration in the matters of creed and conscience. It believes that "he that feareth God and worketh righteousness, is accepted of Him," whether he be prince or peasant, Jew or Gentile, Protestant or Catholic. If it errs in this, then the great apostle was in error, and it shelters under the authority of inspiration. Obedience to the foregoing is the stern duty of every Mason, and duty, as I said before, is the great law of Masonry,—inflexible as fate, exacting as necessity, and imperitive as destiny. The church may utter anathema

it may forge chains, and kindle its fires, and prepare its dungeons; but the true Mason will remember what is *duty*—and perform it. The State may forbid private assemblies; the Czar and the Pope—Austria and Spain, may unite their prohibitions; but Masonry will flee to the mountains and the plains; and where only the Eye of Omniscience is upon them, perform their mystic rites and renew their covenants of fidelity. Rome, where it had the power, has always interdicted Masonry, and a few minor Protestant sects have echoed the spirit and practise of the “mother church” in this behalf; but all this time *duty* has been the polar star of every true Mason; why should it not be popular in England?

Masonry has won a name and reputation in the world, not by its mystic rites and secret ceremonies, for of these the world is ignorant—but by its deeds of practical beneficence. It has contributed of its funds to aid in giving the Holy Scriptures, free to those who had them not. It has sent bread to the hungry, and clothing to the naked. It has found a shelter for the orphan, when there were none others to care for them: It has taken the destitute aged, and provided for them homes and comfort. Now, for which of all these works of God-like charity does the Roman Church denounce the Order.—*Freemason in Masonic Review.*

THE ROYAL ARCH.

When orient *Wisdom* beam'd serene,
 And pillar'd *Strength* arose;
 When *Beauty* ting'd the growing scene,
 And Faith her mansion chose—
 Exulting bands the fabric view'd,
 Mysterious powers ador'd;
 And high the *Triple Union* stood
 That gave the *Mystic Word*.

Pale envy withered at the sight,
 And, frowning o'er the pile,
 Call'd murder up from realms of night
 To blast the glorious toil.
 With ruffian outrage join'd in woe,
 They formed the league abhor'd,
 And wounded Science felt the blow,
 That crushed the *Mystic Word*.
 Concealment, from sequester'd cave,
 On sable pinions flew,
 And on the sacrilegious grave
 Her veil imperious threw.
 Th' associate band, in solemn state,
 The awful loss deplor'd;
 And Wisdom mourned the ruthless fate
 That whelmed the *Mystic word*.

At length, thro' Time's expanded spheres,
 Fair Science speeds her way,
 And warm'd by Truth's refulgence clear,
 Reflects the kindest ray.
 A second fabric's towering height
 Proclaimed the sign restor'd,
 From whose foundation, brought to light,
 Is drawn the *Mystic Word*.

To depths unseen the favor'd *trine*
 A dreary course engage,
 Till thro' the Arch the way divine
 Illumes the sacred page'
 From the wide wonders of the blaze
 Our ancient Sign's restor'd;
 The Royal Arch alone displays
 The long lost *Mystic Word*.

—*Voice of Masonry.*

EARL PERCY was proclaimed as M. W. G. M. M. M., and Grand Lodge formally saluted the Grand Master.

THE THREE STEPS.

—
YOUTH.

In rosy morn of life's fair day,
Our eager footsteps lightly tread
In search of Wisdom's pleasant way,
By works of buried sages led.

Those finger-boards on Truth's high road
We closely scan, and lightly feel
The passing hours, ambition's goad,
While changing fancied life for real.

MANHOOD.

Our youthful hours are pass'd too soon,
When the warm meridian sun—
Fit emblem of our lives the noon—
Proclaims our earnest work begun,

From our trestle-board—Divine light—
Our hearts, the ashlers fresh and rough,
Are modeled ashlers smooth and bright,
And are prov'd by the line of truth.

Actions are but the chisel's dent,
Forming the ashler with beauty;
The chisel works till life is spent,
Forced by the mallet of Duty.

As Fellow-crafts, by deeds of love,
We recommend our art sublime;
In helping others mount above,
Ourselves the mystic ladder climb.

AGE.

In age—as like the setting sun—
Our hopes enlarge, as swiftly now
The sands of life are almost run.
And 'neath the weight of years we bow.

In happy contemplation then
Our few remaining days we live,
And feel those quiet joys no pen
Can tell—ripe age can only give.

Our work, complete, shall pass the square,
And be in the new Temple lain,
When we with confidence repair,
The wages of our lives to claim.

As living stones, approved by Him,
To New Jerusalem taken,
Our souls, now purg'd of guilty sin,
Form that spirit-house in Heaven.

—*Masonic Jewel.*

OF WHAT USE IS MASONRY TO THE LADIES?

THE question is often asked "Of what use is Masonry to the ladies, as it separates man and wife to some extent by giving the man certain secrets and duties which the wife cannot share?" Ladies, you are connected with Masonry by ties far more intimate and tender than you are aware of or even than I can inform you. The widow and orphan daughter of a Mason take the place of husband and father in the affection of the Lodge. If their characters are unjustly assailed, the Brethren are in duty bound to defend them; if they are in want or distress for the necessities of life, the brethren will divide their means with them. How many widows have been provided

with comfortable homes, their children educated and reared up to honorable stations, their own hearts cheered and comforted by the blessed influence of Masonry! To you ladies, are given all the advantages of the society, its protection, its hand of relief, its voice of sympathy, while it does not require of you any of the labor or expense of sustaining it. The only privilege denied you is that of visiting the Lodge, and this could be of no advantage to you, if it were possible to grant it. But, ladies, do not anticipate me and suppose I am going to say it is because you are unable to keep a secret. Not so; you are excluded simply because the same necessity does not exist with you for the controlling influence of Masonry as with the sterner sex. Our rugged passions need discipline to keep them within due bounds and to develop those pure feelings of our nature which cause us to sympathize with the distressed and relieve their wants. Woman needs no art to be able to subdue her passions, to urge her to deeds of charity, her ear being ever open to the cries of distress, her hand ever ready to relieve want. Ladies need none of the implements of the Craft, as there is that within her bosom which causes the chords of sympathy to vibrate without the aid of such symbols. Admit them into the Lodge, our labors would be abandoned, jealousies would arise, peace and harmony would be destroyed. In a word, ladies, it is your charms that exclude you.—*Robert Clark.*

EDITORIAL DEPARTMENT.

CELEBRATION OF ST. JOHN'S DAY.

THE festival of St. John was observed by Masonic bodies in several places with much *eclat*. We give brief accounts of the observances as far as we have received them:

TORONTO.—The various city lodges met in the Masonic Hall, St. John's Lodge being the only one out of the seven that installs its officers on St. John's day, the following were regularly installed and invested by W. Bro. Menet: W. Bro. Seymour Porter, W. M.; W. Bro. John Erskine, P. M.; Bro. R. J. Hovenden, S. W.; Bro. Hugh Blain, J. W.; Bro. John Richey, Treasurer; Bro. John Eastwood, Jr., Secretary; Bro. U. Boddy, S. D.; Bro. G. O. Hunton, J. D. After the installation, W. M. Porter, on behalf of the officers and members of the lodge, presented W. Bro. John Erskine, P. M., with a Past Master's Collar Jewel. A supper followed, at which a large number were present.

KINGSTON.—The officers of Minden Lodge were installed in the evening, and a supper took place, at which the usual toasts were given.

PICTON.—The festival of St. John's Day was celebrated by a Masonic procession composed of Prince Edward Lodge, No. 18, Royal Arch Chapter, No. 11, and several Knight Templars, headed by a band. They marched to the Agricultural Hall and partook of an excellent dinner, at the conclusion of which Worshipful Bro. Dr. Platt, W. M., gave a number of toasts, which were heartily responded to. The dinner was graced by the presence of a large number of ladies, who gave much *eclat* to the occasion.

COBOCONK.—A large party of Masons, numbering about four hundred, including their ladies and friends, went on an excursion train from Markham, Toronto, and stations along the line. The new, large, and commodious hotel, the Shedden House, being in full working order, excursionists found everything handy for fishing, boating, &c. They returned at 4.30 all highly satisfied with the day's proceedings.

NORWICH.—The members of St. John's Lodge, No. 104, in celebration of the festival of St. John, entertained their brethren from the neighboring Lodges in Oxford, Norfolk, and Brant, to the number of about 200. After the usual initiation and installation ceremonies, the brethren marched in regalia to the Agricultural Grounds, where a sumptuous repast was prepared by Bro. Brown. The tables were twice filled, and during the repast those who were not thus engaged were entertained by speeches, music and recitations. After dinner the M. W. Bro. E. C. McLees, took the chair, and several of the visiting brethren contributed much to the enjoyableness of the affair by music and songs. Bro. Arthur Fletcher, P. S. G. D., of Nova Scotia, rendered efficient services during the ceremonies of initiation and installation, as well as at the literary part of the entertainment, and by request of the Lodge presented to P. M. W. Bro. Haken, a Past Master's Jewel, for long and faithful services in the Lodge. Bros. Wood, from Woodstock, and Sorley, from Ingersoll, also did good service in the day's proceedings. The whole affair was Masonic in every way and respect, beginning in order, entertained in peace, and closed in harmony.

PETERBORO'.—The festival of St. John was celebrated by the "Corinthian" and "Peterborough" Lodges on the 24th inst. The brethren, clothed in their regalia, and preceded by a band, marched in procession to St. John's Episcopal Church, where evening prayer was said by Rev. Bro. G. W. White of Smith's Falls. The sermon from Luke XIX. 8, was preached by R. W. Bro. Rev. V. Clementi, P. M. and P.G.C. The latter part of the discourse was devoted to an advocacy of the claims of the proposed Masonic Assylum on the attention and the liberality of the Craft. At the conclusion of the service, a strawberry festival, attended by a large number of ladies, was held in the Temperance Hall, after which an adjournment took place to the Masonic Hall, when the chair was taken by R. W. Bro. Clementi, who opened the proceedings with an address and the reading of a poem, appropriate to the occasion, composed by himself. Then followed vocal and instrumental music, with an entertaining reading by the Secretary of the Corinthian Lodge, Bro. Smylie. Altogether a very pleasant evening, evincing a truly Masonic spirit, was passed, ending with an admirable rendering of the National Anthem.

WROXETER.—The 24th June was celebrated by the brethren of Forest Lodge, No. 162, by a picnic held in the beautiful grove on the banks of the Maitland; a number of visitors from Brussels, Wingham, and Listowel were in attendance. The Listowel Band was also in attendance. The ladies in connection with Forest Lodge prepared a most bountiful spread of the good things of this world, to which ample justice was done by all present. All seemed to enjoy themselves very much and parted in peace and harmony, happy to meet, sorry to part, and happy to meet again. The annual installation of officers for Forest Lodge took place at high twelve, when the following officers were installed: W. Bro. S. B. Small, W. M.; Bro. G. A. Powell, S. W.; Bro. Paulin, J. W.; Bro. John Sanderson, Treas.; Bro. George Gibson, Secy.; Bro. David Black, S. D.; Bro. William Small, J. D.; Bro. Arthur Veal, I. G.; Bro. John Knutson, Tyler; Bros. J. J. Sweetman and Steven Brown, Stewards; Bro. Thomas Wilson, Chaplain.

THE MIXED FUNERALS CONTROVERSY.

IN so far as Canada is concerned, the dispute about mixed funerals has been settled by the Grand Master, and we do not think there is any probability of such an occurrence as that of another society taking part in the burial of a Freemason. For the information of the brethren, however, we return to the subject, with the view of showing how the matter is viewed at a distance. We have already published the resolution of the Grand Lodge of the District of Columbia, United States, and now we have the rejoinder of the Odd Fellows' Grand Lodge with which the difference took place. On receiving a copy of the resolution the Grand Lodge of Odd Fellows adopted a series of resolutions, the last two of which are as follows:

Resolved.—That when the deceased was a member of other organizations as well as of our own, the Odd Fellows of this Jurisdiction will concede to the others and demand for themselves their due proportion of pall-bearers, and of emblems, and regalia on the coffin.

Resolved.—That the Odd Fellows of this Jurisdiction will, in the burial of their dead, yield to others and take for themselves precedence according to the position attained by the deceased in their own and other organizations.

These resolutions involve a downright absurdity, for if followed out, then every society, no matter what it may be, would claim a like privilege. There is no mincing the matter, and it simply comes to this, that any one who happens to be both a Mason and an Odd Fellow, cannot be buried by both Orders; in other words, if the Masons are requested to undertake the duty, they alone will perform the ceremony; but if not, then the Odd Fellows will do so, and members of the Masonic body may attend, but not as Masons. The *Masonic Jewel*, the editor of which is a Mason and an Odd Fellow, while holding that if a Mason belongs to a dozen different organizations, does not see that as many rites and ceremonies must be performed at his grave, yet

thinks it is a question of merit, of labor, or devotion to the Orders he belongs to. This is altogether fallacious, and we are surprised at our Memphis brother entertaining such a notion. He concedes, however, that all things being equal, Masons are to have the precedence when they desire it. He puts the case in this wise: He has himself been an Odd Fellow for twenty years, and filled various offices; should he die without making any request as to burial, he considers the Masons, if they consider him worthy, would have control of the funeral, and it would be for them to say what part the Odd Fellows should take. Another case is put this way: the treasurer of a Masonic Lodge has devoted most of his time to Odd Fellowship, should he die without making any request, Bro. Wheeler thinks the Masons should ask if they would be permitted to perform the last rites; if not permitted, they should go as an escort. This is all wrong, and he must see it, for the admission is plain that he approves of mixed funerals after all. or why should the Masons appear in the character of Masons when the Odd Fellows had control of the funeral?

A MASONIC MEMORIAL.

We learn from the Chathan *Planet* that Trinity Church, Blenheim, has recently been renovated, and among other improvements in the sacred edifice is a beautiful memorial window, of which a correspondent of the *Planet* says:

Over the altar is a very handsome stained glass window with the beautiful emblems of the Christian degrees of Freemasonry, viz: Knights of Malta, Rose Croix and 33 Illustrations, 'In memory of Captain Thompson Wilson, of London, Ont., by his daughter, Mary Theodora.' The late captain was an exalted officer of these degrees Past Grand Z. of the Grand Chapter of Royal Arch Masons. The window was executed by Mr. R. Lewis, Stained Glass Works, London, and it reflects great credit upon that firm, for it is a lovely window, and it has since been surmounted with an escutcheon of blue ground and the device of the monogram and the crown of glory, in gold, the whole tastefully executed and presented by Mr. G. A. F. Allen. In front of the communion-rail is a finely carved Baptismal font. The design is octagon, with niches, in which are fleur-de-llys and crosses of various shapes. It was executed and presented by Mr. W. Coghlan. It stands upon a very nicely designed pedestal presented by the Worshipful Master, Mr. L. Kenne, and Brethren of the Masonic Lodge. There are also two handsomely carved chairs in the communion; the design is Gothic, surmounted by fleur-de-llys; these were executed by Mr. W. Coghlan.

NEW YORK GRAND LODGE.

THE Grand Master of the Grand Lodge of the State of New York took high ground, at the recent annual meeting, upon certain points of interest to all Masons. With reference to the refusal or neglect to pay dues when there is ability to do so, he thought it a just penalty that there should be suspension from all rights and privileges except charity, the penalty to be inflicted in accordance with safe-guards, and continue until removed by payment of the amount due. Unaffiliated brethren, honorably discharged from other Lodges, he considered entitled to the privileges of Masonry. On this point the Committee on Constitution adopted the following: "Any one who shall remain an unaffiliated Mason in this jurisdiction for one year or more, shall not be allowed to visit a Masonic Lodge, join in a Masonic procession, nor be entitled to Masonic relief or burial."

These are all matters of much importance to the Craft, and the action of the Grand Lodge seems fair and reasonable. It was further decided

to allow lodges to receive affiliates without fee. There is a tendency towards favoring such as desire to become affiliated, and they should certainly receive every encouragement since it is so desirous to keep all within the circle.

THE MASONIC EXPEDITION.

WE have already noticed the proposed Masonic expedition to the Holy Land, the birthplace of Freemasonry, and have since received a pamphlet, accompanied by a note from Bro. Dr. Morris, of Philadelphia, Secretary of the American Holy Land Expedition, under whose direction the expedition is being got up. It is proposed that fifty Master Masons from Canada and the United States shall start for the Holy Land, leaving New York on the 12th September next, and returning to that city on the 3rd February. The number is not necessarily limited, but fifty is the number that can be well accommodated. None but Master Masons, however, can join the expedition. The intention is to confine the Masonic researches to Patmos, Ephesus, Smyrna, Pergamos, Thyatira, Jardis, and Laodicea, the theatre of the drama detailed in the Book of Revelations.

Bro. Dr. Morris has consented to accompany the expedition as Masonic Director. He has a thorough knowledge of the localities to be visited, for he had a large experience in Palestine, and is the founder and Master of Royal Solomon Lodge at Jerusalem, which derives its warrant from the Grand Lodge of Canada. The visit is made at the invitation of the officers and members of the Lodge at Jerusalem. The business arrangements are to be arranged by Messrs. Cook, Son & Jenkins, the latter of whom is an eminent Mason. The total cost is fixed at \$1,125.

ORATION ON MASONRY.

THE *Freemason* says the rapid strides made by the Order of Ancient, Free and accepted Masons have been of late years something astonishing, but in no part of the country where the Grand Lodge rule prevails has there been a greater increase than in the Province of West Lancashire, which now comprises nearly seventy Lodges. A new Lodge was consecrated there recently, on the occasion of which Bro. the Rev. J. F. Goggin, P. G. Chaplain, delivered the following impressive oration :

Brethren, the Temple of King Solomon was erected in imitation of the Tabernacle of Moses, and "the court thereof," but with vast and universal improvement in the grandeur, riches, and magnificence of it, by the design that David his father received from the Great Architect of the Universe. It was a most glorious palace, built of cedar and fir, and olive wood and hewn stone, with most amazing expense of gold, silver, and brass, and precious stones, both for the adorning of the house itself, and "for the holy vessels thereof." King Solomon dedicated this Temple to the Most High, by assembling all the men of Israel, by bringing thither the ark, and the holy things, by a devout prayer to God, by music and praises, by a feast of seven days, and a vast number of sacrifices. Every part of the Temple had a symbolic meaning; its porch, its courts, its pillars, its altars, its decorations, and vessels. The services were, moreover, of a typical and symbolic character, and calculated to impress the minds of the most ignorant among the worshippers with feelings of respect, awe, and reverence, for the Great Creator. The highest acts of adoration were accompanied by sounds of many trumpets, the harps of skilful players, and the swelling choruses of a vast multitude of trained singers, while the prayers of the faithful ascended to the Great Throne above, with sweet incense wafted from golden censers. Symbolic worship has been used from the earliest times by all nations in their religious rites and cere-

monies, but nothing so imposing and gorgeous has been ever seen or heard of in the world's history, as the splendid Temple worship at Jerusalem. A Freemason's Lodge is a humble representation of the Temple of King Solomon, and however feeble an imitation it may be, it enjoins, by its symbolic teaching, such estimable tenets (founded on the contents of the volume of the Sacred Law), that if Masons will only strive to the utmost to acquaint themselves with its mysteries and ceremonies, they must become better fitted for the society of their brethren of the Craft, as well as better members of the popular world at large. So full of meaning are the symbols constantly before our eyes, that the poorest memory can retain their signification and practice the principles they represent in daily life and conduct. To carry the illustration further, I need scarcely remind you that the human body has been described as "the temple of the Most High," and as our earthly tabernacle. What more fitting occupation, then, can we have than to build up with care, and protect with caution, that outward part of our manhood "so fearfully and wonderfully made." The teaching of Masonry is a great help to this end. However rough and uncultivated a Mason may be, or however much what the world calls "refined"—be he prince or peasant—he may learn to guard against most of those errors or temptations which beset humanity. By using the instruments and working tools of the Craft upon the rough projections and irregular angles of his character (until his mind will bear the test of square and compasses, level and plumb-rule, guided by the (divine) tracing-board and plan of operations) he will raise a superstructure worthy of the builder, and fitted for every walk in life. As a pure mind can only exist in a pure body, so the soul must have an abode free from defilement; and the peculiar system of Masonry is such, that were all its members obedient thereunto, morality would be triumphant, and vice almost unknown. Finally, brethren, let us strive to obtain excellence. First of all, our foundation must be laid upon a proper basis, namely, a firm but humble confidence in the Great Architect of the Universe, whose aid we should invoke in all our undertakings. Next, our ashler work should be of the true die, square nicely adjusted, and cemented with true affection. Thus will mind and body be built up, perfect in its parts, and full of wisdom, strength and beauty. The roof, like our aspirations heavenward, should be so constructed and ordered, that our eyes may behold the Bright and Morning Star, whose rising brings peace and salvation to the faithful and obedient. Supported by fortitude, chastened by temperance, and guided in all our actions by faith and justice, we shall be able to maintain the fabric of this our earthly temple until time for us shall be no more. A frequent reflection upon the dissolution of this bodily tabernacle will discipline our minds by the line of the skirret, and the divisions of the 24-inch gauge, until death shall lose its terrors, and we can hope for a home in those heavenly mansions not made with hands, but which shall endure to all eternity. For the World's Great Architect lives there and reigns for ever. Let us work while it is day, and while we are in the light, advancing daily in a knowledge of the Craft, and employing ourselves in its operations, until we are all in reality perfect stone-squarers, fitted for the Grand Lodge above, the abode of Him, whence all goodness emanates. Let this be our aim, and to keep within the parallel lines of the path of rectitude, ascending by steps of "Faith, Hope, and Charity." And may the Most High prosper all our endeavours. So mote it be.

MASONIC RECORD.

AT HOME.

BRO. R. R. FULTON, W. M. of Pythagoras Lodge, Meaford, was, on the 10th ult., presented with a beautiful Past Master's Jewel and an address. The Jewel bore this inscription: "Presented to W. Bro. Robert R. Fulton, of Pythagoras Lodge, No. 137, by the officers and members, as a mark of esteem." Bro. Fulton has presided over Pythagoras Lodge for the past three years, but is now about leaving Meaford for the United States.

THE officers of St. Alban's Masonic Lodge, Mount Forest, were installed for the ensuing year on Wednesday evening, June 24th, as follows:—W. Bro. John McLaren, W. M.; Bro. John McFadyen, S. W.; Bro. John Rogers, J. W.; W. Bro. Thomas Swan, Chaplain; Bro. James Watt, Treasurer; Bro. T. G. Smith, Secretary; Bro. E. B. Boselly, S. D.; Bro. R. J. Dale, J. D.; Bro. A. E. Ecroyd, D. of C.; Bro. W. L. Smith, Bro. Wm. Roberts, Stewards; Bro. Thomas Ainley, I. G.; Bro. James Mude, Tyler.

THE installation of officers of Corinthian Chapter, No. 36, Royal Arch Masons, took place in the Masonic Hall, Peterborough, as follows:—R. Ex. Comp. James Wright, Z.; V. Ex. Comp. Dr. Kincaid, P. Z.; Ex. Comp. J. W. Wallace, H.; Ex. Comp. J.

O'Donnell, J.; Comp. H. Rush, Scribe E.; Comp. R. H. Green, Scribe N.; R. Ex. Comp. Kincaid, Treasurer; Comp. J. Millar, P. S.; Comp. R. W. Smylie, S. S.; Comp. G. Munroe, J. S.; Comp. T. B. Collins, D. of C.; Comp. S. Redpath, M. of 4th V.; Comp. Richard Meade, M. of 3rd V.; Comp. W. Paterson, jr., M. of 2nd V.; Comp. Geo. Colbeck, M. of 1st V.; Comp. H. C. Winch, Std. B.; Comp. S. Hyman, Sw. B.; Comps. J. Cameron and R. K. Connell, Stewards; Comp. John Boyd, Janitor. The installation ceremony was performed by R. E. Comp. Peter Begg, Grand Superintendent Ontario District, and V. E. Comp. Dr. Kincaid. At the conclusion of the ceremony, the Companions adjourned to the Huffman House to partake of a magnificent banquet prepared by Comp. Huffman. The chair was occupied by V. E. Comp. Kincaid, and the Vice was occupied by Comp. Smylie, Manager Bank of Commerce. The usual loyal and Masonic toasts were amply dealt with, and after spending a very good evening, the Companions separated.

ABROAD.

£42 were voted the Royal Masonic Institution for Boys.

THE Brethren of London, England, are collecting subscriptions to purchase Bro. Ashton's fine picture—"Dedication of King Solomon's Temple," for their Freemason's Hall.

BRO. E. H. ENGLISH, P. G. M. of Arkansas, and Deputy G. Grand High Priest of the General Grand Chapter of the United States, has been appointed by Governor Baxter, Chief Justice of the State of Arkansas.

COMMEMORATION Day at Oxford University was observed by a Masonic *fete* in the gardens of Worcester College, which was attended by Prince Leopold, and Gen. Sir Garnet Wolseley, the latter having had the honor of Doctor of Civil Law conferred upon him.

The following Brethren were afterwards appointed Grand Officers for the year:—The Earl of Limerick, D. G. M.; Sir John Sebright, G. S. W.; Gilbert Smallpiece, G. J. W.; Rev. Bryan Walker, G. Chaplain; Wm. Percy, G. Chaplain; J. R. Stebbing, G. Treasurer; Frederick Davison, G. Registerer; F. Binckes, G. S.

MASONIC CHIT-CHAT.

WRITE your name with kindness, love and mercy on the hearts of the people with whom you come in contact year by year, and you will never be forgotten.

The following are the names of some of the old Masons now living: Bro. Henry Hempstead, of New London, Conn., made a Mason in 1815; Bro. Edward Howe, of Portland, Maine, made a Mason in 1808; Bro. Stephen Trowbridge, of Milford, Conn. made a Mason in 1805.

THE Chevalier de Bonneville said that two men's lives formed a period scarcely sufficient to qualify one to write a universal History of the Masonic Fraternity, founded upon precise dates and authentic facts.

"We meet upon the level, though from every station come,
The rich man from his mansion, the poor man from his home;
For the one must leave his wealth and stand outside the Mason's door,
And the other finds his true respect upon the checkered floor."

THE Freemasons of Italy held in Rome, during the last week in May, the annual election of the administrators of the affairs of the Order. It appears, by the report, that there are about eighty lodges in the kingdom, and their number, as well as the initiation of members, is constantly increasing. The hostility of the Church to this fraternity, instead of hindering its prosperity, seems to promote it. If one asks the reason of the violent condemnation which the Pope deals out to this inoffensive society, there is no satisfactory reply. The suspicion is, that the Roman Catholic establishment wishes to have no competitor in its system of mysterious telegraphy, by which universal correspondence is kept up. Steps are about to be taken for building in Rome a temple, or central place of meeting, so as to perfect the organization of the Order. Freemasonry in Italy is, in self-defence, obliged to make opposition to the Papacy, and so no love is lost on either side. Indeed, from time to time, we hear such expressions as "*il canchero, del Papato*"—"the cancer of Papacy"—which shows that it is condemned as an evil by the members of this Order. The present Mayor of Rome, Count Pianciani, is one of the leading promoters of Masonry, and the actual condition of feeling and opinion is favorable to its propagation. By order of the Pope, special prayers were appointed to be used at Mass in the churches of Rome during the sessions of this Masonic convention!

ANNUAL COMMUNICATION OF GRAND LODGE.

The nineteenth annual Communication of the Grand Lodge of A. F. and A. M. of Canada, was held in the Music Hall, Church St., Toronto, commencing on Wednesday, 8th July.

Grand Lodge having been opened in ample form, the following Grand officers were present: M. W. Bro. W. M. Wilson, Grand Master; R. W. Bros. Thomas White, jr., Deputy Grand Master; B. E. Charlton, Grand Junior Warden; James Bain, as Grand Chaplain; David McLellan, as Grand Treasurer; John Nettleton, Grand Registrar; Thos. B. Harris, Grand Secretary; V. W. Bros. N. G. Bigelow, G. D. of C.; Hugh Murray, as Assistant Grand Secretary; John Miggely, as Assistant Grand Director of Ceremonies; Wm. Niven, as Grand Organist; C. A. Sippie, Assistant Grand Organist; A. G. Muir, as Grand Pursuivant; John L. Dixon, as Grand Tyler; D. R. Booth, D. M. Mallach, S. H. McKitrick, Edward Allworth, G. B. Reede, A. R. Boswell, John Hoshell, Grand Stewards.

DISTRICT DEPUTY GRAND MASTERS:—R. W. Bros. Thos. C. Macnabb, D. B. Birch, John E. Harding, W. S. Burnett, Robert Kemp, Henry Robertson, J. B. Trayes, F. Richardson, James Reynolds, William Mostyn, William Niven, and representatives from 152 Lodges.

After the usual preliminary proceedings the Most Worshipful Grand Master delivered the following

ADDRESS.

BRETHREN OF GRAND LODGE,—I avail myself of the earliest moment to announce to you officially that the long pending difficulties between ourselves and the Masons of Quebec have now been happily arranged.

Under authority of the resolution adopted by this Grand Lodge in July, 1871, and after certain preliminary arrangements had been made by which all concerned were bound to accept, abide by, and carry out, all the conditions and terms which might be agreed upon by a joint committee, taken from both bodies in the Province of Quebec. A Masonic Conference of the members of committees appointed respectively by the Grand Lodge of Quebec, and by myself on your behalf, met at Montreal on the 17th of February last, and after much careful consideration, agreed upon terms of union between our lodges in Quebec and the lodges already affiliated with and composing the Grand Lodge of Quebec.

Copies of the official protocols of this Conference were, by my directions, promptly forwarded to all our lodges, so that you were at once placed in possession of the important intelligence, that a satisfactory settlement of these unhappy difficulties had at length been arrived at.

In order, therefore, to give full effect to the arrangements thus entered into, all that now remains to be done on your part, is to pass a resolution to formally withdraw from the territory and recognize fraternally the Grand Lodge of Quebec as the supreme Masonic Authority in that Province, and extending to her the right hand of fellowship, with our best wishes for her future prosperity and usefulness.

In concluding my remarks upon this very important matter, I avail myself of the present opportunity to express my warmest acknowledgements to our R. W. Bro., the Deputy Grand Master, for his valuable co-operation. His advice and assistance largely contributed to bring about a peaceful solution of these unhappy troubles, and I would be pleased to see his valuable services upon this and other occasions suitably acknowledged by Grand Lodge. The truly Masonic spirit and feeling which existed and was evinced on both sides enabled our brethren to overcome all obstacles, and eventually led to a union, which I hope will prove perpetual. We shall part from our brethren of Quebec with unfeigned regret; we will miss their "familiar faces" and pleasant voices at our annual meetings, but they carry with them our best wishes and heartfelt prayers for their happiness and prosperity. The link that bound us in the chain of brotherly love remains unbroken, and we shall still continue working together for the promotion of the great cause which lies near all our hearts. The change about to take place is, after all, only a change of jurisdiction, and can make but a very slight change in our fraternal relations.

The intelligence that the Quebec difficulties were on the eve of arrangement was promptly followed by edicts from Grand Lodges of Vermont and Illinois, revoking their former edicts of non-intercourse with this Grand Lodge. These were met in a fraternal spirit by me as your representative, and all bars to the resumption of fraternal relations have thus been removed. I have again assumed the office of Grand Representative of the Grand Lodge of Illinois, and had much pleasure in appointing R. W. Bro. Wiley M. Egan, of Chicago, as our representative near that Grand Body.

LOUISIANA.

An earnest appeal properly attested by the Grand Master of Louisiana, praying for a contribution in aid of a fund then being raised for the relief of many brethren who were suffering from an inundation in the State of Louisiana, was forwarded to me by our Grand Secretary on the 27th of May last. Feeling that "he gives twice who gives quickly," I was desirous that a contribution should at once be forwarded, but it was considered prudent to await the meeting of Grand Lodge before taking any action in the matter. I am unable to say whether the opportunity of assisting our distressed brethren is still open to us or not; but if, upon enquiry, we find that we are still in time to alleviate distress and suffering by a contribution, I am quite sure that an appeal to your sympathy and benevolence will not be made in vain.

In connection with the Grand Lodge of Louisiana, and the interruption of our friendly relations with that Grand Body, arising, I believe, from a misapprehension on their part as to our action in regard to the Orient of France, I may here state that my directions a letter was addressed to the Grand Representative of the Grand Orient on the 25th of November last, requesting him to communicate to the Grand Orient our views on the point at issue, and to express the hope that the Grand Orient would reconsider her action, and withdraw the recognition which she had accorded to an antagonistic body within the jurisdiction of the Grand Lodge of Louisiana. No reply to this communication has as yet been received, but I sincerely hope that the G. O. will, on mature consideration, withdraw her recognition and recede from the unfriendly position she has assumed towards the Grand Lodge of Louisiana.

CORRESPONDENCE.

My Masonic correspondence during the past year has been unusually large, and while I am happy to believe that all letters addressed to me have been promptly replied to, I feel it a duty, in the interests of future Grand Masters, to suggest that, except in special cases, much time would be saved by a closer adherence to the requirements of that section of the constitution which enacts that—"The Grand Master shall not be applied to officially on any business concerning masons or masonry, but through the Grand Secretary, the Deputy G. M., the District Deputy G. M.'s, or the Board of General Purposes." The reason for this clause is sufficiently obvious. Many of the matters written about are connected with affairs that have extended over long periods; the documents connected with which are on file in the archives of the office of the Grand Secretary, therefore when the application is made through the proper official, all the information required is submitted at the same time, and the Grand Master is thus enabled to give an intelligent decision upon the questions submitted, without having to refer to the Grand Secretary for further information.

FUNERALS.

The question as to the propriety of permitting other Societies to take part in Masonic funerals, has been prominently brought under my notice during the past year. My views on the subject (which are strongly opposed to the practice) were expressed in a letter addressed by me to the Secretary of a lodge in reply to one from him, requesting information on the subject, this letter was subsequently published in the *CRAFTSMAN*, and I now introduce the matter to you, in the hope that a formal decision of Grand Lodge will be given on the subject; I have always felt in the same way as to the impropriety of our lodge-rooms being used jointly with other societies, or indeed, used for any purpose outside of Masonry, and would recommend that an expression of the views of Grand Lodge be also given upon this point.

ON SUSPENSION.

In the course of the discharge of my official duties during the past year, an appeal was made to me by a Brother Mason against an order of his lodge made some months previously, suspending him indefinitely for a Masonic offence of which he had been found guilty. After much careful consideration of the whole matter, I concurred in the judgment pronounced by the lodge, but as I considered that the brother referred to had already been sufficiently punished, I declared the suspension removed, and ordered that the brother be restored to his former standing in his lodge. The point to which I at present desire to direct your especial attention is as to the propriety of Grand Lodge (I raise no question as to her authority) ordering that a brother who had been indefinitely suspended shall be restored to his former standing in his lodge.

In ordering as I did, that the brother referred to should be restored to full fellowship with his lodge, I acted in direct opposition to my own former rulings, and also to my present convictions on the point; but I felt bound to carry out the decision of the Grand Lodge, as expressed in a report of the Board of General Purposes, which report was received and adopted at the annual communication in 1870—(see printed proceed-

ings, pages 461 *et seq.*) I would be much pleased to have this question carefully re-considered, as it involves a point of the greatest importance.

Suspension may be for a definite or for an indefinite period. If for a definite period, the party suspended, at the expiration of the time mentioned, at once assumes his former position and standing in his lodge and with the craft generally, and no action of the lodge is either requisite or necessary, but, if the suspension is for an indefinite period, then the procedure is entirely different. A sentence of indefinite suspension conveys to my mind the idea that, although the Grand Lodge may remove the suspension in so far as the relationship of the party to the general craft is concerned, it would neither be wise nor prudent for the Grand Lodge to compel a lodge to receive back as a member one who a majority of the lodge declined to receive. There are not many lodges that would receive back a member after Grand Lodge had removed the suspension; but I am strongly of the opinion that no lodge should be compelled to receive back a brother who had been indefinitely suspended, unless by ballot a majority of the members declared their assent to his return. I leave the matter, however, in your hands, and again request for it your careful consideration.

NEW JERSEY.

I received a communication from the Grand Master of the Grand Lodge of New Jersey, informing me that a person of doubtful character had applied to one of their subordinate Lodges for initiation, and had been rejected, and that he had recently returned to that State a Master Mason and member of one of our Canadian Lodges. On enquiry, I ascertained that the party alluded to had resided for one year within the jurisdiction of the Lodge which had received him, and that they had not considered it necessary to make enquiries as to character at his former place of residence in New Jersey. I may mention that the subsequent conduct of this person has led to charges being made against him. From this, and other incidents of a similar nature which have come to my knowledge, I would earnestly exhort the Masters and officers of Lodges to be more prudent and careful in their enquiries as to the character of those who seek admission to our Order, and it has occurred to me that perhaps it would be prudent to add a clause to the usual petition, to the effect that the applicant had not been rejected by any other Lodge within the last twelve months—the object of this addition would be, that if it was afterwards ascertained that the statement was untrue the party might be expelled.

NEW LODGES.

During the past year I have granted dispensations, or the formation of nineteen new Lodges, a list of which I here append for your information. I declined granting one for a new Lodge at Fort Erie, as I did not consider that a Lodge was required in that particular locality, and for a similar reason I also refused a dispensation for an additional Lodge at Sarnia—the petitioners may apply to Grand Lodge for warrants, and I have no doubt that the applications will receive consideration.

LIST OF LODGES GRANTED DISPENSATIONS SINCE MEETING OF GRAND LODGE
IN JULY, 1873.

Dispensation date.	Name of Lodge.	Where Held.	Worshipful Master Elect.
1873.			
July 21.....	St. David's.....	St. Thomas.....	Josiah Corlis.
October 16.....	Blyth.....	Blyth.....	William Wilson.
November 22.....	Minerva.....	Victoria.....	Robert King.
December 26.....	Humber.....	Weston.....	Frank W. Forbes.
December 28.....	Durham.....	Durham.....	James H. Hunter.
1874.			
January 18.....	Arkona.....	Arkona.....	John Dallas
January 16.....	Grafton.....	Grafton.....	Francis Drake
January 31.....	Morning Star.....	Smith's Hill.....	John Varcoe.
February 14.....	Enterprise.....	Beachburgh.....	George Forbes
February 17.....	Blackwood.....	Woodbridge.....	Thomas F. Blackwood.
February 16.....	Phyx.....	Wallaceburg.....	Harvey Morris.
February 27.....	Climent.....	Lakefield.....	Robert Kincaid.
February 28.....	Hiram.....	Cheapside.....	Jesse V. Hoover.
March 9.....	Blair.....	Palmerston.....	Hugh Hyndman.
April 10.....	Clifford.....	Clifford.....	Kenneth McL. Walton.
April 11.....	Doric.....	Toronto.....	Richard P. Stephens.
April 22.....	The Hiram.....	Dundas.....	Nathaniel Greening.
June 4.....	Chesterville.....	Chesterville.....	William Wilson French.
June 17.....	Wilmot.....	Baden, Ont.....	John Moran

INSURANCE.

I regret to announce that the rooms, warrants, jewels, and furniture of a Lodge No. 214, at Ailsa Craig, and Bernard Lodge, No. 225, at Listowel, and Aylmer Lodge No.

—, at Aylmer, were respectively destroyed by fire in the month of March last; duplicate warrants were at once prepared and forwarded to them free of charge. I believe that neither of these Lodges had effected insurance upon their Lodge property, and I would now earnestly advise all our Lodges to avail themselves of the protection afforded by a policy in a good insurance company.

FINANCES.

On examining the accounts submitted by R. W. Bro. Groff, our most efficient and trustworthy Grand Treasurer, I am much pleased to be able to report that our finances are in a most satisfactory condition. In advance of the report of the Auditors, I submit the following extracts of grand totals:—

Investments—Stocks.....	\$38 800 00
“ Bank of Toronto.....	1 681 66
“ Bank of Commerce.....	15 653 58
Total.....	\$56 135 24
Carried to credit of General Fund.....	\$22 969 98
“ “ Asylum Fund.....	6 481 66
“ “ Investment Benevolence.....	15 979 20
“ “ Benevolence Account.....	1 604 20
	<hr/>
	\$56 135 24

FORMS, ETC.

During the present session I hope to be able to submit, first for the consideration of the Board of General Purposes, and afterwards for your approval, with a view to secure greater uniformity:—Forms of procedure to be used in Masonic trials. The ceremonies and forms to be used at installation of officers of a Lodge, and at the dedications of Masonic Halls. These have been prepared since our last annual communication, and, when approved, will, I hope, be ordered to be made known to those having to act on the same in a due Masonic manner. I have here to acknowledge the valuable services of my learned and R. W. Bro. J. K. Kerr, in preparing the first of these, and for the latter I am much indebted to the labours of that most zealous, intelligent, and hard-working brother, R. W. Bro. Klotz.

CORNER STONE DEDICATIONS, 1873.

July 18th. At Port Hope, assisted by the brethren of that beautiful and thriving town, and by large numbers from Peterboro', Cobourg, and elsewhere, I laid the corner stone of a chapel and dining-hall in connection with Trinity College School. The interest in the proceedings was much enhanced by the attendance of a large number of the clergy, and by the presence of the boys attending the College. A banquet, given by the Masons of Port Hope, formed a pleasing termination in my very pleasant visit.

Aug. 20th. I laid with Masonic ceremonies on this day the corner stone of an Episcopal Church at Parkill, on which occasion I was assisted by the D. G. M., and a large attendance of our western brethren. R. W. Bro. Innes, the present Grand Chaplain, also took part in the proceedings. Our reverend brother is now slowly recovering from a dangerous illness, which, I regret to say, will prevent his attendance at this meeting.

Aug. 21st. I visited Doric Lodge, No. 289, Lobo, and dedicated their new hall. Past D. D. G. M. Westlake, and a number of brethren from London were present and assisted me in the ceremonies.

Sept. 5th. The corner stone of a Methodist Ediscopal Church was laid at Teeswater, on which occasion I was ably represented by R. W. Bro. Harding, D. D. G. M., of the Huron District.

Sept. 20th. A similar ceremony took place at New Boyne. The work was most efficiently performed by R. W. Bro. Reynolds, D. D. G. M. of the St. Lawrence District, who kindly acted for me on that occasion.

Sept. 24th. The foundation stone of a public school was laid with Masonic ceremonies at Trenton, when R. W. Bro. Dr. H. W. Day, P. D. D. G. M. of Prince Edward District, officiated in my absence.

Oct. 2nd. Having received an invitation from the Governor of the State to be present at the laying of the foundation stone of a new capitol about to be erected at Lansing, I gladly availed myself of the opportunity of witnessing a ceremony which I felt assured would be most correctly and ably performed. As a full account of the proceedings on this very interesting occasion were published in the *Craftsman*, I will only say that the kind reception accorded, and the honors paid me as your representative, were most gratifying.

Jan. 3rd, 1874. The corner stone of a Methodist Episcopal Church was laid with

appropriate ceremonies at Brockville by R. W. Bro. Reynolds, D. D. G. M., as my representative. From the published accounts this must have been a most interesting gathering.

Jan. 6th. On this day I visited the brethren of St. Mary's and dedicated their new Hall to Masonry, under the auspices of our indefatigable and R. W. Bro. Harding, the D. D. G. M. of that District. The craft within his jurisdiction are in a most flourishing condition.

Feb. 6th. I visited Waterford and installed the officers of Wilson Lodge, No. 113.

June 24. I spent St. John's Day with the brethren of Port Hope, as their guest; the Masons of Cobourg, with their wives and children, were also sharers in their liberal hospitalities.

The gathering took the form of a pic-nic, and a most beautiful spot had been selected for the place of meeting; the day was most pleasantly spent, and the arrangements made by R. W. Bros. Frayes and Wright, and the other brethren on the Committee of Management were most admirable. I had the pleasure of passing the evening at the club rooms, where I met many of my Masonic brethren.

July 1st. On Dominion Day I laid the corner stone of a Methodist Episcopal Church at St. Thomas, assisted by R. W. Bro. Burch, D. D. G. M. of London District. The attendance was large and most respectable. I cannot refrain from mentioning, in connection with this visit, the agreeable surprise I felt to find that St. David's Lodge, to form which I had only granted a dispensation a year since, already numbered over sixty members—a class of men, too, who would be an ornament to any Lodge. By their united exertions, and under the able guidance of W. Bro. Corlis, their zealous and most efficient master, they have erected a large and handsome edifice, the upper storey of which is to be used as their Lodge room, and when completed and furnished (and it is now very nearly so), St. David's Lodge will occupy one of the handsomest and most convenient halls in this jurisdiction. All power to such workers.

During the past year I was enabled to visit my brethren in various parts of our jurisdiction. When in Montreal in September last, I received much kind attention from our warm-hearted brethren of that city, and I have only to mention that I met W. W. Bros. Stevenson and Bernard, to convince you that I had no reason to complain of any absence of kindness or hospitality when in their vicinity. I paid a very pleasant visit to Peterboro', also during the month of February, and in June last I was the recipient of a banquet given in my honor, by the brethren of London. On these and all other Masonic occasions the kind attentions paid me will ever be remembered.

As suggested at our last annual communication, I have made enquiries with reference to the establishment of the Grand Lodge of Utah, and I have now much pleasure in recommending that she be recognized as a Sister Grand Lodge, and the right hand of fellowship extended towards her.

FRATERNAL DEAD.

I noticed with regret that Grand Master Keith, of Nova Scotia, died on the 14th of December last, at the age of 78 years. Our Most Worshipful Brother was beloved and respected by all who knew him. By his earnest efforts to promote Masonic interests, formerly as Provincial Grand Master, and latterly as the G. M. of the Grand Lodge of Nova Scotia, he had endeared himself to the fraternity, and we tender our sympathy and condolence to the Grand Lodge of Nova Scotia on the loss of her distinguished Grand Master.

I may also refer to the death of Earl Dalhousie. P. G. M. of the Grand Lodge of Scotland, which was announced by cable yesterday.

In our own jurisdiction we have to lament the untimely death of R. W. Bro. James V. Noel, P. D. D. G. M., and R. W. Bro. R. C. Davy, P. G. J. Warden of this Grand Lodge; both of them were distinguished for their zeal and their love of Masonry. Though dead, their memories will long live in the hearts of their brethren. Other brethren have been called from labor to rest; but as their names will appear in the reports of the D. D. G. M.'s, I consider it unnecessary to refer to them more directly in this address.

MASONIC ASYLUM FUND.

The further consideration of this very interesting subject, which was so ably discussed at our last annual communication, was then laid over to the present meeting, and will again be brought up before you by the trustees of the Masonic Asylum Trust in their annual report. My views on the subject were so fully expressed in my last annual address that I consider it unnecessary now to repeat them. The report for the last year has been printed and will be distributed among the members of the Grand Lodge, from the perusal of which you will observe that the Trustees still rely with confidence upon receiving your sanction to enable them to carry out, in a modified form, the truly philanthropic object which they have so much at heart. The practical suggestions

made by the distinguished brethren who form the Board of Trustees, will, I have no doubt, receive your most favorable consideration.

I commenced my present address by announcing the termination of our Quebec difficulties, and I had hoped to be able to conclude it by informing you that another difficulty, which I regard as only second in importance to that of Quebec, had also been removed. The matter is one to which during the past year I have given much anxious thought and attention, but as (contrary to my sanguine expectations) it is not yet finally and absolutely closed, I do not consider it prudent to mention it in more direct terms at present. I may say, however, that I entertain no doubt of such a conclusion as will prove gratifying to the members of the Grand Lodge.

I now leave you, brethren, to consider the various matters I have suggested, with such other business as may be brought before you. The past history of this Grand Lodge proves that each passing year has but added to her prosperity, her influence, and her respectability; 'tis true, we have also had our share of trouble and anxiety, but the good has far outbalanced annoyance of every kind—and as to the future, if we only act up to the true principles of Freemasonry, if we direct our most earnest efforts to the great object of making men wiser, better, and happier, we must succeed in securing for Masonry the respect and admiration of all good men.

The address was on motion referred to the Board of General Purposes, to report.

The Reports of the D. D. G. Masters of the various Masonic Districts were received, considered as read, and on motion, referred to the Board of General Purposes.

A notice of motion was given by R. W. Bro. Otto Klotz, to transfer \$3,000 of the Funds of Grand Lodge to the Benevolent Fund.

In accordance with notice of motion R. W. Bro. White moved, seconded by R. W. Bro. Klotz, and Resolved,—That Art. 1, "Of Deputy Grand Master," Book of Constitution, which requires that the Deputy Grand Master shall not be elected from that portion of the Province in which the Grand Master resides, be amended by striking out the words: "and in order that both sections of the Province may enjoy a proper representation, he shall not be elected from that portion of the Province in which the Grand Master resides."

In amendment, it was moved by W. Bro. Lesser, seconded by W. Bro. Cohen,—That the question be laid on the table until the position of the lower Canadian Lodges is finally settled. The amendment being put to a vote was declared lost, and the original motion adopted.

In accordance with notice given, it was moved by W. Bro. Banghart, seconded by W. Bro. Hayden,—That the Constitution be amended "Of Fees," last clause, by striking out the word "fifty" and inserting therefor the word "twenty-five." On a vote of Grand Lodge the motion was lost.

MASONIC ASYLUM TRUST.

1874.

To the Most Worshipful the Grand Master and the Grand Lodge of A. F. & A. Masons of Canada.

The Trustees of the Masonic Asylum Trust beg leave to submit their Annual Report as follows:—

Commencing as usual with a financial reference, the balance reported last year consisted of: Investments in Dominion Stocks, \$4,800; Bank Deposits, \$1,393.66; Total, \$6,193.66.

Crediting a years interest, \$352.95, and debiting premium and brokerage \$94.22 on \$1,400 additional stock purchased, the Funds of the Trust now stand as follows:—

Dominion Stock.....	\$6,200 09
Cash in Bank	252 39
Total.....	\$6,452 39

Having, last year, given an analysis showing the yearly growth of the Fund from the inception of the Trust in 1860, your Trustees on this occasion, so far trespass on the time of Grand Lodge, by referring to the leading Reports which have from time to time been presented in advocacy of the main object sought to be obtained, and which are to be found in the annual proceedings of Grand Lodge as follows:—

1861—Original Report by R. W. Bro. Harman as Chairman—setting out features and particulars of project in full detail—pp. 191 to 200.

1861—Report of progress by R. M. [Bro. Æmilie Irving, Chairman *pro tem*—pp. 305 to 307.

1867—Report of progress by R. W. Bro. Spence as Chairman—pp. 344 to 349—Feb., 1867.

- Report of same in fuller detail, and with valuable suggestions, by R. W. Bro. Spence—pp. 367 to 370—July, 1867.
- 1868—Report of progress and recording the lamented decease of R. W. Bro. Spence—pp. 596 to 599, by R. W. Bros. Tully, Harman, and DeGrassi.
- 1869—Report of progress—pp. 102 to 104, by R. W. Bros. Tully, Harman, DeGrassi, and Bain.
- 1870—Report of progress—pp. 451 to 452, By R. W. Bros. Tully, Bain, and DeGrassi.
- 1871—Report of progress—p. 850, by R. W. Bros. Tully, Bain, and Harman.
- 1873—Report with full recapitulation of funds received and invested, and of proposed action and naming the lamented death of R. W. Bro. DeGrassi—pp. 398 to 400, by R. W. Bro. Tully as Chairman.

Sensible of the liability to oblivion to which the best efforts are subject, unless promptly acted upon, your Trustees express the hope that the arguments and considerations urged in these reports, may be reviewed and fully considered by Grand Lodge in coming to a deliberate and final decision.

Reverting to the action of the Grand Lodge at its *last* Session, your Trustees turn, (1) to their Report, at page 398, proceedings, 1873; (2) to the reference to the same in the address of the M. W. the Grand Master, at page 347; (3) to the report of the Board of General Purposes on the same, at page 501, and (4) to the action of the Grand Lodge, at page 504.

In the first, their Report, they made use of these expressions :

“In the matter of the great object indicated in the original report of 1860, when the proposal of an asylum was first enunciated, regret at apparent delay is counterbalanced by the knowledge that among the most valued evidences of benevolence are to be found instances which, cautiously entertained at their first inception, have in time forced their utility to be conceded; in this view the trustees confidently await the time when the genius of Masonry will irresistably assert itself, in requiring evidence to be afforded to the outer world that the great masonic landmark ‘brotherly love’ needs a warmer illustration than the distribution of casual benevolence, and that while many a private home has been gladdened thereby, it may be both more visibly and more fraternally illustrated in the creation of an institution where, to quote the words of the original report, ‘the indigent and decayed Mason, his bereaved widow and his helpless orphan may enter, not as into an institution where the feeling of dependency, almost aggravates distress, *but* as into a HOME provided by Masons, who by the goodness of the Great Architect of the Universe have been blest with a continuance of means, for those who, from unforeseen and unavoidable causes, are plunged into the depths of poverty and want, but who are nevertheless brethren, and brethren whose claims to the appellation are in the true spirit of Masonry enhanced by misfortune.”—p. 398.

And again,

“To return to the matter of funds, a comparative reference to the financial position of Grand Lodge in 1760, when the scheme of an asylum was first mooted, and that presented by last year’s accounts, proves that Grand Lodge had good grounds for faith in her resources, when in 1860, on the motion of the revered Grand Master who again presides over us, *she pledged herself to a liberal support* of a project which commended itself *with an unprecedented enthusiasm* to masonic recognition, as evidenced by the series of commendatory resolutions unanimously adopted on the motions of the leaders of the craft, from every section of Canada, and the trustees feel convinced that the voice of Masonry will pronounce that the scheme should now be matured, the very circumstance of protracted delay, in carrying out a benevolent project, the necessity for which has been so long announced, almost inviting reflections injurious to the craft.”—p. 400.

And again,

“By reference to previous reports, it will be seen that several liberal propositions, from Lodges who were desirous of seeing the asylum located in their neighborhood, lapsed from want of action, one in particular from the town of Niagara, of several acres of land, a substantial building, and \$3,000 in money, it is to be regretted was not accepted by Grand Lodge, though strongly recommended by the Trust, but while the lands and building thus originally offered have been since appropriated and were gladly availed of for the useful and benevolent objects of ‘Miss Rye’s Female Emigration Home,’ your Trustees have pleasure in adding that they have ascertained that the monetary offer of \$3,000 is still held to be binding on the Masons of Niagara, should that unrivalled site for salubrity and centrality, as your trustees are bound after a recent visit of inspection to regard it, be selected, and there is every reason to believe that on due and timely application there might be secured on advantageous terms a most beautifully located plot of ordnance land with a substantial building (formerly a military hospital) admirably adapted, with comparatively slight modifications, to be immediately utilized as the nucleus of the proposed institution, which, once opened,

will lack neither interest, encouragement, nor support to become the cherished monument of the spirit of Masonry."—p. 400.

In the second, the M. W. the Grand Master in his annual address gives his views thereon as follows:

"A report from the Trustees of the Masonic Asylum trust, will be submitted for your consideration. This important subject was first officially brought forward in 1859, but up to this period no decided action has been taken in the matter. I venture to express a hope that during the present session the subject will receive your careful consideration, and that you will decide either at once to give instructions for the carrying out of the suggestions made by the trustees, as to the purchase of lands and the erection of a suitable building, or to abandon the scheme altogether, for it does appear to me that (as expressed in the report) the protracted delay in carrying out a benevolent project, almost invites reflection injurious to the craft. When the scheme was first submitted, it was received with universal approbation, and a liberal support was promised; but it was subsequently argued by many of our leading Masons, that the class of persons in this country requiring this kind of benevolence, were very different from those for whom the great charities of England were established, and that but very few of them would be found willing to accept a home which would separate them from their children and relatives. From my own personal knowledge I may say, that there are many whose hearts are now gladdened by your bounty, that would rather relinquish it altogether than accept it upon the terms suggested. There are a few, however, who do not thus regard it, and as our country increases in population, so will these cases increase also. From our ample sources a commencement on a limited scale might now be inaugurated, the land required for this purpose may be obtained at a comparatively low price at present, and I am inclined to believe that the fund now at the disposal of the trustees, would be found amply sufficient to purchase the land and supply a home which, for some years to come at all events, would be large enough to meet the necessities of our present position. I leave the whole matter in your hands, firmly believing that you will take such action as will seem to you to be the most wise and prudent. Appeals from *poverty* and *distress* have never been disregarded by this Grand Lodge. The open hand, prompted by the generous heart, has ever been cheerfully extended to relieve the wants of our poor brethren, their widows or orphans; and the delay which has occurred in the matter of the Masonic Asylum, has really arisen from the anxious desire of the members of this Grand Lodge to ascertain the best way of directing the stream of their benevolence so as to secure the greatest good to the greatest number. And I am proud to say that the Grand Lodge of Canada not only appreciates but practises that beautiful sentiment of Galt, 'that whenever we do an act of justice or kindness to another, it is the benevolence of heaven directing us to achieve some good for ourselves.'"—p. 348.

In the third, the Board of General Purposes report on the above paragraph of the Grand Master's address as follows:

"With reference to the Masonic Asylum, the Board agrees that there is much in the condition of Canada and Canadian Masons to render advisable a different mode of applying and distributing their benevolence from that adopted by their brethren in England, and that among us 'few would be found willing to accept a home which separate them from their children and relatives.' The successful establishment of such an asylum, and the erection of stately buildings in connection therewith, in which Masons and their wives and widows might find the comforts of a home, would no doubt be gratifying to Masonic pride, and might be pointed out to the 'profane' as conclusive evidence of Masonic benevolence and zeal; but to produce an effect on the uninitiated is not the Mason's mission, and it may well be questioned whether such a gratification would not be bought too dear. The sole question for Grand Lodge is how best to dispose of its funds available for purposes of benevolence, and there can be no doubt that the establishment of such an institution would be a severe tax for all time on the resources of Grand Lodge, that its benefits would not, in the present condition of Canada, be availed of to any very large extent, and that little would be left, after paying the yearly expenses of maintenance, to be distributed amongst equally deserving out-door applicants for relief. 'The greatest good to the greatest number' should be the object aimed at in the distribution of our benevolence, and there can be little doubt that present mode of affording relief is at the same time the most economical for the donors and the most acceptable as well as beneficial for the large majority of the recipients. The Board adopts the suggestion of the M. W. Grand Master that some definite action should be taken at the present session of Grand Lodge, and would therefore recommend that for the present the scheme be abandoned, and the money with its accumulated interest returned to the donors.—pp. 501 to 502.

In the fourth, The Grand Lodge resolved as follows:

Resolved.—That the consideration of so much of the report of the Board of General

Purposes upon the address of the M. W. Grand Master, referring to the Masonic Asylum, be postponed to the next annual communication.—p. 504.

The whole matter would, therefore, appear to stand over for consideration at the present Grand Lodge, on the Grand Master's reference to the Report of the Trust for 1873, and the Report of the Board of General Purposes thereon. And, in furtherance of such consideration, your Trustees, as the committee to whom the project has been so long and specially referred by Grand Lodge, and who have necessarily given it the gravest attention, beg leave to offer the following remarks:—

First—In the matter of The M. W. The Grand Master's address. They submit that the M. W. The Grand Master conveyed his remarks on the Report of the Trustees with great fairness and under a two-fold aspect.

I. From the stand-point, held by some, of the requirements of Masonic benevolence in Canada, so far differing from those in England, that the majority of those availing of the same, would prefer an external or out-door dispensation as at present carried out, to an internal or indoor system of relief, such as an Asylum would furnish; but,

II. That, as there *are* those who do not consider this an exposition of the *entire* masonic mind, "from our ample resources, a commencement (of the proposed institution) on a limited scale, might now be inaugurated, the land required for the purpose being obtainable at a comparatively low price, while he was inclined to believe the fund now at the disposal of the Trustees, would be found sufficient to acquire the land and to secure a HOME which, for some years to come, at all events, would be large enough to meet the necessities of our present position."

Secondly—While your Trustees regret that the Board of General Purposes of last year, were not prepared to do so, they trust the present Board may, on consideration, see their way to a recommendation of this latter *most moderate* course of action, which would thus, by adopting the M. W. Grand Master's view of commencing on a limited scale, afford an opportunity for testing the utility of a scheme which even, if not un-animously entertained, is still, *from a large and influential advocacy*, open to respect and consideration; and they must repudiate, though always in a becoming masonic spirit, the entirely false argument, as however reluctantly, they are compelled to term it, that, "the carrying out this scheme, would be the mere gratifying of masonic pride to be pointed out to the profane as conclusive evidence of masonic benevolence and zeal; that "it might well be questioned whether such gratification would not be bought too dear." And, "that there could be no doubt that the expense of such an institution would be a severe tax for all time on the revenues of Grand Lodge." From such reasoning, your Trustees entirely differ as both an unfair and an unjust reflection on *the large portion of the craft in Canada who conscientiously advocate the movement*; nay more, on Masonry in general, wherever such expositions of its principles are to be found in every portion of the masonic world; and as well might it apply to any other efforts of the benevolent outside the craft, to rear enduring monuments of piety, charity and benevolence, and the founders of hospitals, orphanages, and even schools and seminaries for the succour of the afflicted, and the improvement of our race, might be thus erroneously charged with false views in their inception. As to the argument of expense and its being a severe tax for all time on the revenues of Grand Lodge, it will be presently shown that such a result is entirely imaginary.

To deal, however, practically with the main question of Masonry in Canada having an institution of a permanent character to supplement in extreme cases, the present system of masonic aid, (*and with a view it has never been for a moment contemplated to interfere.*) your Trustees would now ask of Grand Lodge to permit them to assume the responsibility of instituting a commencement on a limited scale, as recommended by the M. W. the Grand Master, and towards such commencement, all they would require is the sanction to make an appeal to the Lodges for support, *quite apart from other contributions to Grand Lodge funds*, and to act on the response, which under the blessing of T. G. A. O. T. U., they have a full confidence, will be such as will tend to promote as well His glory, as the benefit of their fellow creatures, by liberal and hearty contributions. They speak advisedly in saying that to "return the funds already received with the accumulated interest," as proposed by the Board of General Purposes, would be not only most distasteful to the subscribing Lodges, but to numbers of other Lodges and Masons who are anxiously awaiting a call on them to follow in the course of those who subscribed in 1861, and who are known to regret the delay. And the appeal can be the more confidently made when it can be pointed out to the Lodges that the Trust has carefully husbanded the funds committed to their charge, the accumulated and reinvested interest alone amounting to nearly \$2,700 or more than a third of the present fund of the Trust. The opportunity for founding the institution at Niagara, as set forth in the report of last year, is they believe, still open and, from pecuniary inducements so liberally offered in that old town, the birth-plac

of Freemasonry in Western Canada, and the world known name of which seems peculiarly attractive, could be at once made available, with little, if any, application of the prinhipal of the fund. On the head of revenue for the annual maintenance of the institution, there will be no difficulty in raising funds for the same. An income of \$1,000 to \$1,500, they have reason to anticipate, would be readily obtained from an enrolment in that behalf of numbers of *unaffiliated* Masons, who, while not having the disposition or time for the active exercise of a masonic life, would be glad to avail themselves of an opportunity thus afforded them of contributing to that which they were early taught to regard as the great bond of the order, 'Brotherly Love and Relief.' An annual payment of *ten cents a head from affiliated* Masons would produce a like sum and more, and the resources, with the interest on the present investment, would amply suffice for the maintenance of a "limited" institution, *wholly apart from any tax, much less "a secrete one,"* on the revenue of Grand Lodge, already so largely and worthily directed in the fulfilment of the great objects of our time-honoured institution.

KIVAS TULLY, *Chairman.*
SAMUEL B. HARMAN,
JAMES BAIN,
VINCENT CLEMENTI,
JAMES K. KERR,

The report was received and ordered to be distributed among the members. Notices of Motion were given for holding the next Annual Communication at Ottawa, London, and St. Catharines.

Grand Lodge was called off to meet on Thursday morning.

MORNING SESSION—JULY 9th, 1874.

On motion of R. W. Bro. Otto Klotz, seconded by R. W. Bro. J. E. Brooke, it was resolved to transfer \$3,000 of the General Fund of the Grand Lodge to the Fund for Benevolence.

BENEVOLENCE REPORT.

R. W. Bro. Klotz, the worthy and painstaking Chairman of the Committee on Benevolence, prepared and submitted to the Board the following interesting report, accompanied by tabulated statements which have been entered upon the books of the Board. The general report is herewith submitted for the information of Grand Lodge:—

The number of individual grants made to private parties during the years 1872 and 1873 appears to be 138.

The number of City Boards of Relief to which grants have been made during the same period is 6.

And the grants made to Lodges were during the same period 9 in number, 7 of which being for special grants of particular cases of emergency, while two of the 9 grants were made to the Lodges at Winnipeg, in a similar way as the grants to the several City Boards of Relief.

Among the above 138 individual grants to private parties there are 38 to needy brethren, 91 to widows of deceased brethren, two to widows and orphans of deceased brethren, 4 to orphans of deceased brethren, 1 to a son of a deceased brother, and 2 to daughters of deceased brethren.

During the same period there have died out of above 138, 4 brethren, leaving 34 on our books, and of these 9 received grants only in 1872, and none in 1873, while 25 received grants in 1872 as also in 1873.

Of the 91 widows 14 received no grants in 1873 and 77 received grants in 1872, and in 1873 one of the 14 was refused on application for aid, not being found needy, and one of the 14 got married and was reported as being well off.

The joint grants to 2 widows and orphans were made in 1873. Of the 4 grants to orphans 2 were in 1872 only, and 2 in 1872 and 1873. The 1 son to whom a grant was made is now off our list. Of the 2 daughters 1 received a grant in 1872 only, and 1 in 1872 and 1873.

During the last twelve months considerable information has been procured through correspondence, in relation to the particulars of parties who have received aid, and such information has been duly recorded in the Grand Lodge Book on Benevolence, so that at present information is only wanting concerning one brother out of above 138.

The board has had under consideration the several applications for Relief, and after due consideration made grants to the amount of nearly \$4,000. The number of applicants exceeds that of any previous year.

The Board rejected the application of Mrs. Whitney, of Whitby, the papers submitted not containing necessary information.

The application of Bro. Anthony Lucy was rejected, the applicant desiring to invest the grant asked for in real estate and merchandise. The application on behalf of Bro. Francis Poole was referred to the local Relief Board at Kingston.

It appearing that the cheque issued in July, 1872, in favor of Bro. Jos. Cornick, sr., for \$20, was not cashed owing to the death of that brother, and application now being made by Bro. Samuel Cornick for this grant, it is recommended that the cheque referred to be issued to the latter brother on account of the family of the brother deceased.

The Board is of opinion that under her present circumstances, Mrs. Dale is not entitled to make any claim upon the funds of the Grand Lodge.

The Board regrets to notice that in some instances no relief has been afforded by local Boards and private Lodges to applicants who have received and are receiving grants from the Benevolent Fund of Grand Lodge. The Board is glad to state that the information supplied at this meeting respecting the applications submitted, is much fuller than usual, but, in a number of instances, is still far from being complete. It is found that strict justice is not always meted out to the various applicants, and this is almost entirely owing to the fact that, comparatively speaking, scanty information is furnished to the Board. It is recommended that all applications should be made on the printed form as advised, and which, if carefully filled up, will be of valuable assistance to the Board in fairly and impartially considering the numerous applications for relief which are presented.

Appropriations from the Funds of Benevolence of Grand Lodge at the disposal of the Board of General Purposes amount to \$1,785.

The Board submitted the following report on Warrants, which was on motion of R. W. Bro. Thos. White, seconded by R. W. Bro. Otto Klotz, received and adopted as follows:—

REPORT ON CONSTITUTIONS AND WARRANTS.

The Board of General Purposes begs to report that they have made a thorough examination of the Books. Reports etc., forwarded by the various Lodges under dispensation, named below, and recommend that Warrants be granted.

Blackwood Lodge	Blackwood, Ont.
Doric	“	Toronto, “
Enterprise	“	Beachburgh, “
Humber	“	Weston, “
Morning Star	“	Smiths Hill, “
St. Davids	“	St. Thomas, “
Arkona	“	Arkona, “
Pnyx	“	Wallaceburgh, “
Durham	“	Durham, “
Blyth	“	Blyth, “
Minerve	“	Victoria, “
Grafton	“	Grafton, “
Wilmot	“	Baden, “
Blair	“	Palmerston, “
Clifford	“	Clifford, “

The petition from brethren at Acton, for a dispensation for a Lodge at that place, to be called the “Walker” Lodge, the Board recommend be held over for the action of the Grand Master, no dispensation having yet been issued.

In regard to the application for a Lodge at Dundas, to be called the Hiram Lodge, dispensation for which has been issued by the M. W. Grand Master, and a petition having been filed from several members of the Valley Lodge, Dundas, praying that the Warrant be not granted: the Board regrets to find that an unpleasant and unhappy state of affairs exists between Valley Lodge and the petitioners for the Hiram Lodge, the Board therefore recommend that a Warrant be issued to Hiram Lodge so soon as the difficulty between the parties be amicably settled to the satisfaction of the M. W. Grand Master, that until the Warrant be granted the Grand Master be requested to continue his dispensation.

W. Bro. Ormiston brought up the following motion, of which notice had been given yesterday, viz:—That it is not expedient to interpret Section 3 of proposing members, page 55, of the Book of Constitution, as giving to the M. W. the Grand Master power to grant Dispensations without first referring to the Lodge in whose jurisdiction the candidate may reside.

The M. W. Grand Master ruled the motion out of order.

W. Bro. Ormiston then gave the following notice :—That at the next Annual Communication he will move to amend the Constitution by striking out the words “unless by Dispensation of the Grand Master,” in Section 3, “of proposing members,” and inserting therefor the words “without having first obtained the consent of the last named Lodge.”

R. W. Bro. Stephens on behalf of the Board submitted the following report on the Grand Master's address, which was read and adopted :

REPORT ON GRAND MASTER'S ADDRESS.

In reply to the Address of the M. W. the Grand Master [the Board of General Purposes beg to submit the following Report :—

1 The Board cannot but express the great gratification which every member feels that the settlement of the difficulties between our brethren in the Province of Quebec, referred to in the opening paragraph of the Grand Master's address, should have been effected during the administration of one who took such an able and active part in the formation of this Grand Lodge, who conducted it so wisely and so well through its earlier and weaker years, and who has since administered its affairs with so much skill and ability through the successive terms of his re-election to the high office of Grand Master.

The Board feels that to the many great qualities of mind and heart, of the Grand Master, we are in a great measure indebted for that restoration of peace and harmony now so happily effected.

To our brethren now leaving us the Board would say, we part from them with regret, we shall miss their friendly greeting at our annual assemblies, and their wise and able counsel in our deliberations, but under existing circumstances that parting either now, or in the not distant future was inevitable. We wish them a hearty God-speed.

However, we, as a Grand Lodge, may have differed on some points from our brethren in Quebec who left us, we have always felt that a restoration of harmony was necessary for the good of Masonry, and that no concession short of an abandonment of vital principals should be made to accomplish that end. The Board joins its congratulations to those of the Grand Master at the amicable settlement of questions of great difficulty and joins with him in wishing the Grand Lodge of Quebec a career of great usefulness and prosperity.

The Board would bear testimony to the great zeal and ability, as well as tact and temper, with which the negotiations were conducted by the Deputy Grand Master, R. W. Bro. Thomas White, and which so materially contributed to their success, and it cheerfully concurs in the recommendation of the Grand Master, that these and his many other valuable services to the Craft should be suitably acknowledged by Grand Lodge.

2 The Board learns with pleasure that the settlement of our difficulties in Quebec has led to the resumption of friendly intercourse with the Grand Lodges of Vermont and Illinois.

3 The Board has heard with great pain of the sufferings of our brethren in Louisiana, and would recommend that a sum of \$200 be voted by Grand Lodge towards their relief, if on enquiry assistance should still be found necessary.

4 The action of the Grand Master in communicating the views of this Grand Lodge to the Grand Orient of France on the points at issue between it and the Grand Lodge of Louisiana, meets with the cordial approbation of the Board, and it concurs with the Grand Master in the expression of the hope that it may help to restore friendly relations between those two bodies.

5 For the reasons given by the Grand Master and others, which he might feel a delicacy in urging, the Board approves of his suggestion, that brethren should not, except on very special occasions, communicate directly with him, and it would urge on the brethren the propriety of transmitting all official communications to the Grand Secretary, or, in proper cases, to the Deputy Grand Master or District Deputy Grand Masters, as directed in the Book of Constitution.

6 The Board cordially endorses the views of the Grand Master as to the impropriety of allowing other societies to take part in the conduct of Masonic funerals, and also as to Lodge rooms being used jointly with other societies, or for other than Masonic purposes.

7 The Board agrees with the Grand Master on the great importance of re-considering the question of standing in the Lodges, of brethren whose suspensions have been removed by Grand Lodge, and would suggest that the proper steps be taken to have the matter discussed and their position and rights defined by Grand Lodge.

8 The Board cannot too strongly approve of the recommendation of the Grand Master that Lodges should in all cases, especially when applicants for initiation have not been long residents in their midst, make the closest and most searching enquiry as to their character and standing, and it also approves of his suggestion that a clause

should be added to the ordinary form of petition, stating that the applicant had not been rejected by any other Lodge within twelve months.

9 In view of the fact that Lodges frequently suffer on account of the destruction of their property by fire, and that Grand Lodge is sometimes asked to make good losses arising entirely from their own neglect, the Board would urge upon Lodges the propriety of attending to the recommendation of the Grand Master, that they should in all cases effect an Insurance on their property in some Company of good standing.

10 The Board desires to express its pleasure at the continued prosperity of the order as evinced by the number of dispensations granted during the year, the large amount of material brought into the masonic building in the older Lodges, and the increasing desire of the public to secure the attendance and services of the order at the ceremony of laying the foundation stones of churches and buildings of importance.

The Board would also bear testimony to the zeal and assiduity of the Grand Master, (at a great sacrifice of time and expense) on those occasions of ceremony, and in the dedication of Masonic Lodges, in the installation of officers, and in paying fraternal and official visits in different sections of the country.

11 The Board expresses great gratification to the many eminent services of those highly esteemed and able brethren, R. W. Bro. J. K. Kerr, and R. W. Bro. Klotz; they have added the important one of respectively providing for the craft forms of procedure in Masonic Trials and forms of the dedication and installation ceremonies, which will tend to secure uniformity in procedure and work. Those brethren deserve the thanks of Grand Lodge, and the Board recommends that the proper means be taken to cause those forms of procedure to be communicated to the Lodge and the forms of ritual required by the officers whose duty it is to exemplify them.

12 Enquiry as to the establishment and position of the Grand Lodge of Utah, having being found satisfactory, the Board cordially recommends recognition and the establishment of fraternal relations with that Grand Lodge.

13 With referencè to the Masonic Asylum Trust, the report of this Board made at the last Annual Communication is still before Grand Lodge for consideration. The Board, therefore, does not at present deem it expedient to offer any further suggestion on the subject.

14 In conclusion, the Board desires to express its thankfulness at the removal during the year of our great obstacle to the establishment of Masonic peace and harmony in the Dominion, and the near prospect of the removal of another, less in degree, and the last of general importance, its hope that these difficulties being removed, an extended career of usefulness and increased prosperity may await us in the future.

CONDITION OF MASONRY.

R. W. Bro. Thos. White, jr., presented the report of the Board on the Condition of Masonry, and the same was received and adopted.

R. W. Bro. J. K. Kerr, read a letter from a brother of St. John's Lodge No. 82, Paris, as likewise a circular, warning the brethren against a person named Alexander Craig, and appearing in various localities under different *aliases*. He claims to hail from Hall Kanawha, No. 20, A. F. & A. M. and should be easily discerned from the description of him in the circular which says that "his hair is a dark brown, with whiskers lighter in color. (He however, usually wears nothing but a mustache.) Keep a good look-out brethren and take care of your funds.

The consideration of the report of the Asylum Trust was resumed, and a number of brethren addressed Grand Lodge on the subject.

The following resolution was moved by R. W. Bro. S. B. Harman, seconded by R. W. Bro. James Bain, that the report of the Trustees of the Masonic Asylum Trust be adopted.

That the M. W. the Grand Master be requested to act with the chairmam of the Board of General Purposes; the Grand Secretary and Trustees hereby constituted as a Standing Committee to take such steps as may be required to give effect to the report just adopted, and if necessary to conclude arrangements by which the truly liberal offer of Niagara Lodge may be availed of and the institution at once organized. And further in the event of such last named action being taken, to advise all Lodges and the authorities of Royal Arch Templars and other Masonic Bodies thereof, with a view to obtaining additional aid, and enlisting the fuller sympathy in the happy inauguration of this grand work.

In amendment, it was moved by R. W. Bro. B. E. Charlton, seconded by R. W. Bro. P. J. Brown, that all after the words "Masonic Asylum Trust" be struck out, and the following be substituted in lieu thereof, "that that portion of the report of the Board of General Purposes for 1873, which was laid over for the consideration of Grand Lodge, at this communication, be now adopted."

On a vote of Grand Lodge being taken on the foregoing amendment it was declared lost.

It was then moved in amendment by R. W. Bro. Wm. Forbes, seconded by R. W. Bro. B. E. Charlton, and

Resolved,—That the matter of the final settlement of the Masonic Asylum Trust Fund, be laid over until the next annual Communication of Grand Lodge, and that in the interim the subordinate Lodges be appealed to, enquiring what annual aid they will give towards its support, either by way of bonus or yearly grant, with a further statistical report of the numbers and nature of the requirements of such as may have claims on our Benevolence, within the jurisdiction, as well as the number of non-affiliated Masons likely to assist the project.

The foregoing amendment having been put to Grand Lodge, it was declared adopted. R. W. Bro. Thos. White, submitted the report of the Board on grievances and appeals.

On motion of R. W. Bro. White, seconded by R. W. Bro. Otto Klotz, the report was adopted.

AFTERNOON SESSION.

The M. W. Grand Master appointed the following brethren as scrutineers of the ballot, viz: R. W. Bro. W. Nivin, W. Bro. F. J. Menet and R. W. Bro. R. P. Stephens.

Notice of motion by R. W. Bro. F. H. Lynch and Staunton, amendment to the Constitution. That the following clause be added to that part of the Constitution relating to private Lodges:

“That no Brother shall be an ordinary member of more than one Lodge in the same City, Town or incorporated Village.”

Notice of motion by the President of the Board to amend the Constitution of proposing members, clause 2, by adding thereto the following words “and in all cases at least four weeks must elapse between the proposal of the candidate and the ballot for the same.”

Also—to add to the declaration of candidates, previous to initiation the words—“and that I have not been rejected by this or any other Lodge within twelve months from the date of my present application,” (Lodges would do well to act upon this suggestion at once by putting the foregoing to all candidates as an interrogatory question.)

The M. W. Grand Master availed himself of the opportunity at this stage of the proceedings to present to R. W. Bro. Otto Klotz, the chairman of the sub-committee of the Board on Benevolence, with a very suitable Testimonial as a slight acknowledgement of the arduous duties he has performed for twenty years past.

The M. W. Grand Master was most happy in the choice of his remarks for the occasion, and our R. W. Bro. Klotz, responded in a very suitable manner.

The Testimonial consisted of an elaborate Bronze Marble Time Piece, with silver mounting and silver plate on the front, on which was portrayed the “good Samaritan.”

EVENING SESSION.

The M. W. Grand Master also took occasion to present to R. W. Bro. A. A. Stevenson, P. G. M., on behalf of Grand Lodge, a Testimonial which had been procured in accordance with a resolution of Grand Lodge, as a slight recognition of his services rendered to Masonry, and particularly to this Grand Lodge during his occupancy of the Grand East for three years in succession.

The presentation consisted of a full suit of Regalia, chain, collar, apron and gauntlets of a Past Grand Master. A solid silver pitcher, two silver goblets and a silver salver, with a suitable inscription thereon.

M. W. Bro. Stevenson, responded in his usually felicitious manner, thanking the Grand Lodge for the magnificent presentation.

The election of officers was proceeded, with which resulted as follows:—

M. W. Bro. Wm. M. Wilson, Simcoe, re-elected Grand Master; R. W. Bro. J. K. Kerr, Toronto, Deputy Grand Master; V. W. Bro. W. R. White, Pembroke, Grand Senior Warden; V. W. Bro. Hugh Murray, Hamilton, Grand Junior Warden; R. W. Bro. Rev. G. M. Innes, London, re-elected Grand Chaplain; R. W. Bro. Henry Groff, V. W. Bro. D. M. Malloch, Clinton, Grand Registrar; R. W. Bro. Thos. B. Harris, re-elected Grand Secretary. Bro. James Heron, London, Grand Tyler.

DISTRICT DEPUTY GRAND MASTERS.—R. W. Bro. Thos. C. McNabb, Chatham, St. Clair District; W. Bro. D. McGloghlon, London, London District; R. W. Bro. Chauncey Bennett, Port Rowan, Wilson District; W. Bro. John H. Benson, Seaforth, Huron District; W. Bro. — Savage, Elora, Wellington District; R. W. Bro. J. J. Mason, Hamilton, Hamilton District; R. W. Bro. W. E. Broderick, Caledonia, Niagara District; R. W. Bro. R. P. Stephens, Toronto, Toronto District; R. W. Bro. J. B. Traves, Port Hope, Ontario District; W. Bro. S. S. Lazier, Belleville, Prince Edward District; R. W. A. S. Kirkpatrick, Kingston, St. Lawrence District; W. Bro. John D. Pickup, Pakenham, Ontario District; W. Bro. George Black, Mapleton; Manitoba.

Elected members of the Board of General Purposes to fill the position of the retiring members. R. W. Bro. Otto Klotz, Preston; R. W. Bro. Daniel Spry, Toronto; R. W. Bro. P. J. Brown, Ingersoll; R. W. Allen McLure, Ingersoll; R. W. Bro. Henry Macpherson, Owen Sound.

Members appointed by the M. W. Grand Master, R. W. Bro. Henry Robertson, Collingwood; R. W. Bro. Rev. Vincent Clementi, Peterboro; R. W. Bro. David McLellan, Hamilton; R. W. Bro. E. C. Barber, Ottawa; R. W. Bro. C. D. Macdonnell, Peterboro'.

London was selected as the next place of meeting of Grand Lodge in July, 1875.

R. W. Bro. White submitted on behalf of the Board the supplementary report on Warrants, which was received and adopted.

It was moved by R. W. Bro. S. B. Harman, seconded by R. W. Bro. J. Reynolds, and *Resolved*,—That all difficulties among our Brethren in the Province of Quebec being now finally and happily terminated, by mutual agreement, this Grand Lodge formally cedes to the Grand Lodge of Quebec all her rights and privileges hitherto claimed in that territory, and cordially welcomes the Grand Lodge of Quebec as a Sister Grand Lodge, trusting that the most cordial hand of union may ever exist between them and this Grand Lodge, and wishing them a long and uninterrupted career of true masonic success and prosperity.

An amendment to the foregoing was moved by W. Bro. Cohen, seconded by R. W. Bro. J. Urquhart, jr.,—That if this Grand Lodge sees that it is essentially necessary to cede their territory in the Province of Quebec that this be done with a distinct proviso that any Lodge in that Province desiring to retain their allegiance to this Grand Lodge may do so, and can never be alienated except for offence against the Constitution, as laid down, or by their own free will. The amendment having been put to Grand Lodge was declared lost without discussion.

Moved by R. W. Bro. B. E. Charlton, seconded by R. W. Bro. R. P. Stephens, and *Resolved*,—That the M. W. Grand Master be requested to appoint a special committee for the purpose of carrying out the recommendation made to this Grand Lodge in regard to procuring a suitable Testimonial, for presentation to R. W. Bro. Thomas White, jr., in recognition of his many valuable services rendered to the Craft, and as a mark of the high esteem and regard entertained towards him personally by this Grand Lodge.

It was moved by M. W. Bro. James Seymour, seconded by R. W. Bro. P. J. Brown, and unanimously *Resolved*,—That in consideration of the lasting benefit which Masonry in general has received from the labors of R. W. Bro. Thomas White, jr., in conducting the several conferences, which have so happily resulted in bringing about a settlement of the differences and difficulties relating to Masonry in the Province of Quebec, that the rank and dignity of a Past Grand Master be accorded to him by this Grand Lodge.

Notice of motion for the next Annual Communication by W. Bro. James B. Nixon,—That he will move that the Toronto District be sub-divided into two Districts, the Counties of York and Peel, including the City of Toronto, to constitute the Toronto District, and the Counties of Simcoe and Grey to constitute a new District, to be named Georgian District.

M. W. Bro. T. D. Harington, P. G. M., presented his credentials as the accredited representative of the Grand Lodges of Vermont and Quebec, respectively, which were accepted and the Representative was saluted with the usual honors.

M. W. Bro. Thomas White, jr., moved, seconded by R. W. Bro. P. Brown, and unanimously *Resolved*,—That the thanks of Grand Lodge be tendered to the donors for their contribution of Bound Volumes of the Report of their Proceedings and Constitution, etc., for the use of Grand Lodge Library.

M. W. Bro. Seymour gave notice that he would at the next Annual Communication move to amend the Constitution, so as to provide against Dual Membership in all cities, towns, and villages.

R. W. Bro. J. K. Kerr gave notice that at the next Annual Communication of Grand Lodge, he will move to make all amendments in the Constitution, necessary or expedient, in consequence of or occasioned by the change in Territorial Jurisdiction of Grand Lodge, by this session withdrawing from that part of our territory known as the Province of Quebec.

R. W. Bro. Benson gave notice that at the next Annual Communication he will move an amendment to the Constitution,—That no Money Grant shall be made on the last day of Grand Lodge, providing the proceedings extend over two days.

Cordial votes of thanks were tendered to the Committee on Credentials, to the Scrutinizers, to the Railway and Steamboat Companies, and to the Brethren of Toronto.

The Grand Lodge closed its labors at 12.30 A. M., Friday.

 THE SEVEN MASONIC LOCALITIES OF THE HOLY LAND.

I. TYRE.—Out of Tyre, which was then the queen of the world in commerce and the arts, went forth Hiram, the Pillar of Strength, and that other Hiram the Artificer, the Pillar of Beauty. To Tyre were sent King Solomon's messages, with their notification of the royal purpose to build a Temple, and soliciting cedars and workmen for the undertaking. Tyre was the capital of the Phœnician Empire, known and felt in every part of the civilized world. Therefore Tyre is, beyond controversy, entitled to the first rank as a *Masonic locality*.

II. GEBAL.—Out of Gebal, then the school of the most renowned artificers, and the seat of the most widely extended Masonic mysteries of the ancient world, went a band of skilled artists, styled "The Gibbites, or Stone squarers," whose fidelity, experience, skill, and all artistic acquirements, are commemorated in Masonic traditions, particularly in those of the Past Master, the Select Master, etc., as well as in many a structure, whose ruins yet excite astonishment and awe. Therefore Gebal is justly entitled to the name of *Masonic locality*.

III. MOUNT LEBANON.—Out of these noble heights went the precious cedars used in the construction of the Temple; materials whose costliness and durability are commemorated in many a Masonic legend. Therefore Lebanon is justly entitled a *Masonic locality*,

IV. MASONIC BAY (near Beyrout).—Out of this beautiful crescent, carved from the roots of Mount Lebanon by the Working Tools of the Grand Artificer himself, went the rafts of cedar beams prepared in the heights above, and freighted for Joppa, for the mighty erection at Jerusalem. This was the chief timber depot of all this region, and justly merits the title of *Masonic locality*.

V. JOPPA.—Through this ancient port as the place of transit, went all the supplies of materials and of workmen needed in the immortal structure going up some thirty miles to the eastward. In all Masonic traditions Joppa is emphatically a *Masonic locality*.

VII. THE CLAY-GROUNDS.—From the Clay-grounds Succoth and Zeredath went all the holy vessels and the brazen pillars J. and B. For here the founderies were established in which they were cast. This, therefore, is a *Masonic locality*.

VII. JERUSALEM.—It needs no proof that Jerusalem is a *Masonic locality*.—*Light in Masonry*.

THE ceremonies of laying the corner-stone of the new government building in Chicago, on St. John's Day, drew an immense attendance from all parts of the State. Business was very generally suspended, and public offices were closed. The streets were filled with people in holiday attire. The procession was very fine, and included a large number of Knights Templars and other Masonic bodies. The ceremonies were very impressive, and were under the direction of the Grand Lodge of Illinois.

THE new Masonic Temple in Springfield, Mass., was dedicated on St. John's Day, by the officers of the Grand Lodge with imposing ceremonies. Nearly 1,000 Masons were in the procession.

THE Masonic Lodge and Chapter at Niagara Falls have declared a vacation until September. Many of the Masonic bodies throughout the State have also suspended work during the summer months.

 AT REST.

The London *Freemason* announces the death of Bro. Frederick Ledger, for many years proprietor and conductor of the *Era* newspaper. Bro. Ledger died on the 20th June at his residence at Belham-hill. He was 58 years of age.

The *Masonic News* regrets to record the death, which took place on Wednesday, 3rd inst., of Lord James Charles Plantagenet Murray, brother of the 6th Duke of Athole, Substitute Grand Master of the Grand Lodge of Scotland. Lord James Murray resided at Otterburn, in the County of Northumberland, and was highly esteemed in the neighborhood for his numerous works of charity and liberality. He was born in 1819, and was thus in his 55th year. He became a colonel of the Scots Fusilier Guards in 1856, and retired in 1857. He served with his regiment as captain and lieutenant colonel in the Crimea and received the Crimean medal and clasps, and the order of the Medjidie. He was equerry to H. R. H. the Duchess of Kent, and groom-in-waiting to her Majesty. He married, in 1851, Elizabeth Marjory, daughter of George Fairholme, Esq., of Greenhouse, Otterburn. His death was the result of a severe attack of fever and jaundice.