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THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

J. B. TRAVIS, P.D.D.G.M.,
Editor & Proprietor

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For THE CANADIAN CRAFTSMAN.]

Practical Suggestions for the Management of a Masonic Lodge.

BY R. W. BRO. J. G. BURNS, 18°, P. G. P.; P.M. STEVENSON LODGE, No. 218, G. R.G.; P.M. ZETLAND LODGE, No. 326, G.R.C.; I. P. M. ORIENT LODGE, No. 339, G. R. C.

When requested to read an essay on a Masonic subject, not to exceed twenty minutes in its delivery, the difficulty was to condense matter into such space as to make it instructive and interesting, as well as to do ample justice to each suggestion introduced. I desire the Brethren to bear in mind that these suggestions are not given with a view of being dictatorial, neither is there personal or direct allusion to any person or Lodge, but they are applicable to all Lodges, and are intended to raise a spirit of inquiry and examination which may stimulate all to new exertions towards excellence, so that matters hitherto deemed of little importance, yet which are serious, may receive due consideration. It has been said life's comforts and happiness consist in little things, so does the smooth, easy, regular and pleasant working of a Lodge consist in the manner in which matters of seemingly little importance are performed.

My first suggestion to insure success is regularity and promptness in attendance on the part of officers and members. If a Lodge desires suc-

cess, let the officers and members set an example of punctuality, which all active members will not be slow to follow. As the hands of the clock indicate the hour, the Master ought to sound his gavel, and that sound ought to find an echo and response from all the Officers of his Lodge, even at the risk of fault finding from tardy brethren. Want of punctuality cools the fervor of the recruit and the enthusiasm of the veteran. Some Masters deem their presence of little importance at the specified time, hence many young and zealous Brethren who are punctual and eager to see and share in the work, so much have they been impressed by our ceremonies, yet by a lack of attention on the part of those who govern the Lodge, their new born zeal and earnestness is nipped by the chilling wind of indifference. The Lodge that is served by Officers who are not alive to these things may write ICHABOD on its portals. In such Lodges carelessness, indifference and forgetfulness are the weeds of rank growth, which flourish in their precincts, producing a malaria, spreading barrenness and sterility, with de-

clining membership, empty exchequers, and waning reputations. The Lodge that is so fortunate as to have Officers prompt and punctual in their attendance is a Lodge which will be found flourishing and prosperous, its executive displaying zeal and energy in the discharge of duty, imparting that zeal and energy to all the members as the electric spark flashes along the wire, communicating itself to all who come in contact with it, and instilling new life and vigor. Promptness argues interest; where we are interested, we are alive and anxious to discharge our duty, and punctual in its performance, leaving no means at our disposal untried to further our object. Let the three principal Officers take as their example our glorious Luminary in his three stages, rising in the East, attaining his Meridian splendor, and setting in the West. His chariot wheels are never a moment delayed, his beams never behind their appointed time, punctual his daily race to run; as his presence is essential to vitality, so the prompt presence of those Officers who represent him in his course is essential to the vital interests of the Lodge. By prompt attendance the preliminary business is disposed of in good time, the actual work not delayed by repeated interruptions for admission, but dispatched in a quick, orderly and systematic manner, preventing one of our greatest hindrances to progress. The evil and stigma of keeping late and unseasonable hours are also removed. It also has the effect of withdrawing an obstacle that prevents many worthy Brethren from being present at our communications. If Lodges adopt this course our nights of meeting will not be occasions to be so much dreaded in many households.

My second suggestion to insure success is efficiency of Officers. Efficiency in any walk, pursuit, or profession is essentially necessary to success. It is necessary to success

that the Officers of a Lodge be thoroughly trained in and conversant with the ritual and ceremonies. It is in vain for a master to look for success if he is not well supported by Officers who are intimately acquainted with their duties. Some Masters may imagine that by their own knowledge and ability they can secure success. Not so. As well might a husbandman expect to reap an abundant harvest by merely cultivating and preparing the soil, but neglecting to sow the seed. It is an established law in the Kingdom of Nature that whatsoever a man soweth that shall he also reap; the analogy holds good in every pursuit. If the Officers of a Lodge will not sow the seed of efficiency, they cannot expect to reap the harvest of prosperity. This is also true with regard to quality. Then let Lodges and Masters be alive to the importance of electing and appointing Brethren of undoubted ability to the various offices. We have seen Masters poorly supported by their Officers; does the work impress us? do our grand and solemn ceremonies effect our hearts and minds, as they are calculated to do? The eloquence of a Demosthenes would be nullified by stumblings, inaccuracies and inefficiencies. Let no Lodge elect, no Master appoint, no Member accept a position in a Masonic Lodge which he is not qualified, or will not qualify himself to occupy creditably. It matters not how old a member he may be, it matters not how much respect he may command, Masonry, its honor, its credit, its reputation is at stake. These ought to have our chief consideration. How sad the mistake to elect or appoint a Brother to a position which nature, education, or ability never intended him to fill, reminding us of the Gubernatorial effort of Sancho Panza. Some reason because a Brother has been a Deacon, Secretary, or Treasurer he must needs be a Warden, and if a Warden, must of necessity be a Master. This process

of reasoning has injured beyond calculation nor conception our Lodges, and is neither logical or reasonable. Common sense, judgement, and above all experience, cry out against it.

"Order is Heaven's first law, and this contest, Some are, and must be, greater than the rest."

Let me particularise. A Master to render his Lodge successful must first be respected by the Brethren, perfectly conversant with all the ritual and ceremonies, previous to installation; he ought to be able personally to open, close, and work his Lodge through every degree. No deviation ought to be sanctioned or permitted from this rule. He ought to have a knowledge of the rules of Masonic debate and order, have no hesitancy, and show no lack of knowledge when points of order or other questions of ruling arise. He should also rule properly and promptly, and preserve perfect order, should suffer no private conversations or personalities, and not permit a hair's breadth of deviation from rectitude. Another of his duties should be to check the growing tendency of some Brethren to convert a Masonic Lodge into a second-rate debating club, without first adopting as one of the laws, that to become a member they must be endowed with debating qualifications, and have at least received the Master Mason's degree before they be permitted to discuss Masonic Jurisprudence, and three months in the Society before they aspire to the position of Warden. A Master ought to respect the Brethren, protect them in their rights and privileges, and raise none to position but the worthy. I would not counsel a Master to be arbitrary, though on occasions he will appear to some to be so. As the Master of a Masonic Lodge is an Autocrat, he must, when in his judgment the occasion requires it, exercise his prerogative. Outside and beyond our written law, rulings and precedents, he is *the* law on all questions, and for us there remains but present submission, the only redress

being by appeal to a higher court.

The next officer on whose exertion depends the welfare of the Lodge is the Senior Warden. He must be in accord with the Master if they desire an harmonious term. I consider the the position of Senior Warden, though not the most arduous, yet a most important and responsible one. It is similar to that of a Premier. He is an adviser, a councillor. His duty is that of Regent in the absence of his Sovereign. I often think it is the quietest year of office, a breathing space, an opportunity to fit him for the duties of the higher position. He ought to avail himself of this opportunity to prepare for the other and more responsible office of Worshipful Master, so that if elected he may be thoroughly finished for the good work. If the probation, in some instances, be extended, so much the better for him and the Lodge. We might pause to ask here why so many promising Wardens make such inferior presiding officers? We answer, that in our opinion, too much importance is attached to memory, and too little to knowledge gained by the study of Masonic authors. Some Wardens flatter themselves because they have committed to memory a certain amount of the ritual that they are qualified when called upon to fill the position of Master. Why are so many Lodges called to account for some breach of laws? We believe this is the reason: I do not depreciate the gift of memory, but effort ought not to end here. The correct exemplification of our work is important, but not *the* most important portion of a Master's duty. A Master of a Lodge, without a proper knowledge of Masonic law, will be like a Ship at Sea without rudder or compass to steer by. I believe that a dispensation to fill the chair of Master ought not to be granted to any Brother who has not served a full term as Warden, except in cases of actual necessity. It will be an exceptional case, indeed, where such

a Brother will perform the duties properly. I am pleased to state that the executive of our own Grand Lodge holds this view. A Senior Warden ought to have no hesitation or forgetfulness in the little of the ritual that is allotted to him. There should be no palliation or excuse for any omission or deficiency. Such defects are direct reflections on his Lodge, and most injurious to his character of an aspirant. The Junior Warden I also deem an officer of great importance. No Brother elected to that position ought to neglect the careful study of his work. His duties are onerous and constant; activity, quickness and intelligence are requisite to a proper discharge of the duties of his office, making all announcements gracefully, properly and clearly. He should not lounge in his chair, as if he were in an Indian hammock, when announcing some visitor of distinction, perhaps giving half his name and some barbaric appellation for his Lodge, that would even make the bones of Tecumseh shake in their unknown resting place, thus producing from some better informed Brethren a smile of derision. A Junior Warden, who well understands his duties, does more to facilitate the business of the Lodge than any other officer, the Worshipful Master excepted. Let him then be well versed in his work, so as to add tone and dignity to our imposing ceremonies. Let him be so perfect that his Master need not blush at having to remind him of some trivial omission, that the Brethren need not regret their choice. These mistakes in ceremony and ritual often compel the Brethren to wish that our Lodges were conducted on the same principal as a stage, our altar serving as a box for a prompter in case of emergency, which emergency too often occurs.

To the Deacons the same remarks are applicable. When announcing let them be correct to a word, never forgetting their duties in the most minute particular, not having to be

reminded that they are the Brethren who occupy those positions, when the Master calls the Senior and Junior Deacons to advance. Sometimes they appear to imagine that any form of words will serve for announcements, and that their voices were given them for the special benefit of the Senior and Junior Wardens, forgetting that all their utterances are instructions, and ought to be distinctly heard by every one present. This class of Deacon brings a terrible pressure to bear upon our faith in the certainty of the verification in their case of the Scriptural promise: "Open thy mouth and I will fill it." And then again when some affrighted Candidate is consigned to their tender mercies they compensate for their lack of language by a pedestrian exhibition, which reminds us of runners at the Olympic Games, and often converting our Hall, which we believe to be nearly a square, into an angle of a triangle at each corner. Let their march be to the swelling tone of an organ, as steady and regular as that of a Roman Cohort, with military precision, wheeling and facing, saluting their superior officers as they march past. Let indifference, haste, and indecorum be banished, and let dignity, exactness and precision take their place, and on these first steps of the ladder let all subordinates prove themselves worthy of advancement. The Stewards have important duties to perform in preparation ceremonies. Let them so well understand what is required of them as not to have to submit to the indignity of being sent back, or of being reproved by any Officer before or after announcement. Let them be prompt and attentive to the Brethren during the hours of refreshment, particularly to visitors; to the end that the reputation of their Lodge may not suffer, nor Masonic hospitality and courtesy be forgotten; but let our time-honored custom of being kind, courteous, and hospitable one to another, with the offer of the right hand of fellowship to all Breth-

ren, from whatever Zone they come, be ever sustained.

The Secretary is another important, if not the most important, officer in the Lodge, it being his duty to keep a correct record of all business introduced, so that no motion of importance may be omitted, but that it may be clear and distinct when referred to. The Minute Book of a Lodge ought to be its book of reference, the Lodge's commentary or text book. The Secretary is responsible for the prompt summoning of the Brethren, and for timely collection of all fees and dues; on him depends in some measure the financial position of his Lodge. Like a good financier, he ought to make monthly statements of all in arrears, urge payments by letter and in person, and keep such matters continually before the Officers of the Lodge. He should also urge all accepted candidates to present themselves for initiation, see that affiliated Brethren are prompt in payment of their fee, be careful of stamps and stationery, assist in keeping down expenses, make the best arrangement for the supply of private and other materials, and let economy in Lodge matters be his general aim.

My next suggestion to insure success is accuracy of working. Let not the Officers of a Lodge imagine that because they are prepared to discharge the duties devolving upon them exactly and correctly that they are about to work their Lodge as never Lodge was worked before. There must also be exactness in minor details. Every item of Lodge furniture should be in its proper place. No search should be necessary when they are required, for aprons, working tools, ballot boxes, ballots, jewels, by-laws, constitutions, &c., &c. There ought to be no unseemly haste, thus making a farce rather than a solemnity of the proceedings. As I have referred to the duties of each Officer in a previous suggestion, permit me

to pass to suggestions of equal, if not of more, importance.

My next suggestion for success is the preservation of order. There ought to be perfect order while the work is being proceeded with, during debates, and while at refreshments. When the Master and Wardens are conferring degrees there ought to be no conversation. How often is a young Master annoyed by older Members, and occasionally by Past Masters in the East, conversing in whispers, handling papers, moving to some other position, he being to timid to reprove, yet running the risk of losing his connection, and endangering the exact rendering of his work? Let the Worshipful Master be firm in ruling, let him be prompt, not harsh in reproof, let him preserve order at all hazards, particularly in debate. He ought to allow no interruptions, nor should a Brother on any pretext be permitted to speak while sitting, and thus interrupt by remarks, unless rising to a point of order. For success let us cultivate cool, calm, impassioned and impartial speech: the refinement and polish of the modern school of oratory. I know of no practice so annoying as that of sitting speakers, who are continually inflicting short remarks on the Brother who is addressing the Lodge. Yet, strange to say, some members, and even some Past Masters, are continually practising this annoying custom.

For the successful maintenance of good order the Brethren must understand that in the chair there is one who knows how to maintain the dignity of the position, one who will suffer no personalities, no abuse, no un-masonic epithets to go un-reproved.

Let the Brethren be, as is their duty and privilege to be, as well informed in this respect as their Officers. Let them also learn how to conduct themselves at all times and under all circumstances; and above all to know how imperative it is that they should obey the sound of the

Gavel, and bow to superior experience and judgment.

One other suggestion ere I pass from this point. The successful preservation of order at a refreshment table. It is the tendency during our hours of relaxation and refreshment for some Lodges to indulge too much in boisterous and rather demonstrative conversation and action. For men engaged in such ceremonies, and teaching such admirable precepts, I think we ought not to descend to aught that would be unseemly. Let no Master, no Officer, no Brother encourage lewd conversation or remark at a refreshment table in a Masonic edifice. Let us ever remember we are Brethren of an institution that inculcates the moral elevation of man, and the cultivation and refinement of its novitiates. Let us bear in mind that a refreshment table ought to resemble a happy family repast, no unkindness, no rudeness, but the exercise of the finer and higher qualities of mind and heart. Let the usages of polite and refined society prevail. We are far from objecting to "the feast of reason and the flow of Soul," to the cheerfulness and hilarity which is allowable, but let temperance, sobriety and decorum be kept in view; let nothing be said or done to wound a Brother,—no recitations or vocalisms but of a nature to afford innocent and profitable amusement. The observance of these things are necessary to the high tone and standing, as well as the success of a Lodge. How often have we been grieved at certain occurrences at our refreshment table, which were of a nature not calculated to advance the proceedings in the estimation of right thinking Brethren. Brethren, for the success of our Lodges, for the good of our great cause, let us be careful in this matter. The *great question*, and one of *vital importance* is, would Masonic Lodges be better, Masonry higher and nobler if self-denial and abstinence were *strictly* observed in our class of refreshments, as well as

in our participation of them. With all deference to the judgment and opinion of others, I venture to answer in the affirmative.

[CONCLUSION NEXT MONTH.]

For the CANADIAN CRAFTSMAN,
Festival of St. John the Baptist.

The following sermon was delivered before Saugeen Lodge, No. 197, Walkerton, on Sunday, 24th June, by the Chaplain of the Lodge, Rev. Wm. Shortt, and will well re-pay perusal:—

JOHN V, 35—"He was a burning and a shining light."

In Ireland and perhaps some other countries, on a certain evening, just as the darkness sets in, a great number of fires can be perceived in every direction. That night is the 23rd June, the eve of the festival of St. John the Baptist, whose nativity the Church of Christ celebrates, and in whose honored memory we are met to-day.

Let me briefly refer to a few particulars of his birth, life and martyrdom, in order that we may be led to follow his doctrine and holy life; that we may truly repent according to his preaching; and after his example, constantly speak the truth; loudly rebuke vice; and patiently suffer for the truth's sake.

We shall first observe that in contradistinction to all the other festivals of the Saints which are appointed to be held on the days of their respective martyrdoms or deaths, that of St. John the Baptist is to be celebrated on the day of his birth; and in this matter he is brought into immediate connection with the Lord Jesus Christ, whose forerunner both revelation and history proved him to have been. But the wonderful circumstances of that birth are quite a sufficient reason why his birth rather than his death should be brought so prominently before us, although to my mind there is a Masonic tradition, to which I intend by and by to allude, which may have had some influence upon its appointment.

St John was born of parents who were descended from the priestly line of Aaron; they were both far advanced in life, and his mother was hopelessly barren—so much so indeed, that when the Archangel Gabriel announced to Zacharias, his father, that his wife Elizabeth should conceive and bear a son, he was so obstinate in his unbelief that he was stricken dumb until the event should be realized. Thus his birth, like that of Christ, was miraculous.

The Baptist was also the subject of prophecy. Isaiah, 850 years before his advent, alluded to him as "a voice crying in the wilderness, prepare ye the way of the Lord."

The prophet Malachi also 400 years previously had spoken of him as the "messenger who would go before the face of Jehovah," and as "Elias," who would bring about a great reformation in Israel.

There is a legend in the church, that in consequence of these prophecies and the wonderful circumstances which happened at his birth, the jealousy of Herod the cruel king of Judea was aroused, and his mother was obliged to flee with him to the deserts where he was brought up in strict seclusion. We know from St. Luke, 1st 80, that he was in the deserts until the day of his showing unto Israel; and as we are aware that in these deserts there was a sect or order of people called the Essenes, who spent their lives in contemplation, and were bound together by mystic rites, it is concluded that St. John must have been brought into contact with them, joined their body and received their mystic degrees. And as it is claimed that these were essentially the same as those of the ancient order which is now styled Freemasonry, John was an honored member and patron of the craft, which all Free Masons should delight to follow.

The Saviour styled him in the text "a burning and a shining light." This refers, no doubt, to the work which his ministry accomplished, for the Lord Jesus goes on to say to the Jews, "and ye were willing for a season to rejoice in his light." Some suppose that the fires to which I alluded at the commencement of this discourse are kindled as commemorative of this remarkable expression of his worth and influence; and I have not the slightest doubt that many of those who kindle them are actuated by the purest sentiments of Christian devotion, but I also know that thousands are induced to build and light them with no other motive than a blind adherence to an ancient custom—that custom originating in the worship of the sun, the oldest perhaps of all religions from the fall of man. It was the religion of the Phœnicians, from whom it is more than probable the Celtic race are descended; the religion which built the Round Towers and established many other superstitious rites and practices.

It is well known that christianity when it first came into contact with paganism fiercely opposed such rites, but could not entirely suppress them, owing to some deeply seated antagonism, whether inherent in the race, or what is more likely, fostered by a secret conclave or fraternity similar to, if not the very same as Freemasonry, which is claimed to have existed before the time of the patriarchs Abraham and Job, and consequently long anterior to the writings of Moses. After centuries of conflict these usages began to be tolerated, and finally became incorporated and identified with the christian religion itself, under new names and with more blessed and truthful associations. But

it may be asked what has this to do with St. John, and what are called the St. John's fires? We answer, much. The only two nativities anciently observed by the Christian Church were our Lord's (25th Dec.) and St. John the Baptist's (24th June.) How and where do we find these dates? From tradition only. The New Testament tells us in the words of the angel to Mary at the time of her conception, "this is the sixth month with her who was called barren." There were, then, exactly six months between them. Are there any important events in the solar year six months apart, with which these significant dates in the Christian Church might be synchronized which would have the effect of inducing those who were indulging in idolatrous practices on these days to turn them into Christian worship; and above all, winning that secret society of conservatives to cease their opposition and perform their time-honored rites under a truer and holier dispensation? There are.

The winter solstice, the day when the sun enters the tropic of Capricorn and apparently stands still for a few days, is the 22nd of December, so near Christmas that the two periods might well coalesce; and the summer solstice is the 22nd of June, so near St. John the Baptist's day that the heathen and christian festivals might be celebrated together, under a christian name. For the same reason, likely, Cathedrals and Round Towers are always found in Ireland in connexion. And a curious mystical idea was early suggested by the times at which the two birth-days were kept in allusion to the Baptist's own words, (John 3, 30) "He must increase but I must decrease," so that from our Lord's nativity the days begin to lengthen and from St. John's to shorten.

It may be necessary to say a few words here to guard from the misconception to which prejudice is always liable. Some persons are so anxious to fight the battle between christianity and paganism over again, that they would like to banish all festivals and rites which seem to have the slightest appearance of a heathen origin. But why? There is no error in religion but is founded on some truth implanted in human nature but greatly perverted. If days and seasons and rites have been found by all experience to be useful or necessary to the preservation of a system; why not make use of them in teaching and establishing that system which we believe to be the true one. It is supposed that many christian observances and ornaments have been borrowed from paganism, and it is, no doubt, true that some early heathen observances were taught mankind by God's implanting His immutable law in their hearts, such as worship, oblation, sacrifice, the times of new moons, etc. And if Free Masons are the successors of those societies who were banded together for the

sustentation of what they thought the right and the true, even though it were opposed to our holy religion, yet since the bright shining light has illumined their minds and kindled their hearts, and enabled them to bow themselves in humble adoration to the great and glorious Architect of the Universe rather than to the universe itself, then let prejudice give place to justice, and respect those who "love the Brotherhood, fear God and honor the King."

We pass now from the birth and early life of the Baptist to his public ministry. This commenced at the 30th year of his age, the period established by God for the entrance of a priest on his service in the tabernacle. The New Testament narratives of St. John are very meagre. "In those days came John the Baptist, preaching in the wilderness of Judea and saying 'Repent ye for the Kingdom of Heaven is at hand.'" "The word of the Lord came to John the son of Zacharias in the wilderness, and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." His supernatural birth, his hard ascetic life, his reputation for extraordinary sanctity and the prevailing expectation that some great one was about to appear—these causes without the aid of miraculous power, for John did no miracles, (John X, 41) were sufficient to attract to him a great multitude from every quarter. There is very little said about his preaching, but the sum of it all is repentance, a change of heart and life. He used Baptism merely as a sign or symbol of his doctrine, just as the Jews had been in the habit of using it upon the proselytes they had won from the heathenism around them. The prophet Isaiah had called him a "voice," but he was much more than a "voice," for Jesus pronounced him a "burning and a shining light." There was light and heat in his ministry. Urging reformation of life, a renewal of the heart, a fervent charity, a scrupulous honesty, an imposing of self-restraint, and an all-pervading sense of justice his doctrine is one which it is good to learn, to practice and to inculcate. Surely if such is the character and doctrine which the Masonic brotherhood delights to place in one of the prominent niches of its temple, to blazon forth to the uninitiated world its faith, its love and its object, it is very unreasonable and unjust that our beloved order should be stigmatized (as it often unfortunately is) as irreligious, infidel, and atheistic.

It is not a great while ago, since I myself heard a clergyman assert—surely through ignorance, for he could not have known anything certainly about the Order, its secrets, its signs, its aims, as he had never been initiated into its mysteries—that Freemasonry was nothing but a pure Deism, and therefore a Christian ought not to join it or belong to it. Now "Deism," according to Webster, "is

the belief or system of religious opinions of those who acknowledge the existence of one God, but deny revelation; or Deism is the belief in natural religion only, or those truths in doctrine and practice which man is to discover by the light of reason independent and exclusive of any revelation from God. Hence Deism implies infidelity or a disbelief of the Divine origin of the Scriptures." Then I may surely tell that christian brother he was never more mistaken. All our Lodges, not one of which can be furnished without the Bible and its pedestal, not one of which can be declared open unless the Bible is opened at its appropriate place—all hurl back the slander, and pity the bigotry that can malign what it knows nothing about, simply because it chooses to be ignorant.

In reference to this charge, I quote from a sermon delivered many years ago by a rev. brother, long since gone to his rest—"How the charge brought against our Order of being an encourager of infidelity can be sustained is to me inexplicable; or how any of the initiated can hold views subversive of revelation, or practice vices destructive of peace and happiness, both social and civil, is beyond my comprehension. For at every step we take we are reminded of our duty to God, and of the efficacious intercession of our adorable Redeemer; we are taught the necessity of the pure heart as the work of the renewing spirit, and as the condition on which alone eternal life can be secured; wherever we turn our eyes we behold the fundamental truths of the gospel strikingly represented by various significant emblems; we are directed to the star which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and here conducting our spiritual progress to the offer of redemption; the uncertainty of life, with its chequered scenes is ever before us; we are reminded there is no escape from the piercing arrows of death; to-day, the sun of prosperity and joy may shine upon our persons and families, health and strength may invigorate our frame, and we only feel the sorrow of another's woe; but to-morrow, perhaps this day closes its light some friendly heart may sigh over our breathless corpse—'Alas, my brother!' The coffin lies before us, the skull and bones are presented to our view, and though the solemn thought of death without revelation is dark and gloomy yet the christian is suddenly revived by the evergreen and ever living sprig of faith in the merits of the Lion of the tribe of Judah which strengthens him with confidence to a blessed immortality. The precepts of industry and fidelity to God and man, the virtues of fortitude, temperance, justice and prudence are constantly inculcated. Now what is there in all this, in the remotest degree to encourage infidel opinions, or propagate immorality?" Rather is

there not everything calculated to recommend it to christian notice? Masonry has well been described as the handmaid of the gospel. In espousing it there is of necessity no compromise of principle, no temptation to neglect christian duty. Her motto is "Glory to God in the highest, on earth peace, good will to men." Her distinguishing doctrines are faith in God, hope in immortality and charity to all mankind.

But not alone did the Baptist's teaching respect the ends and aims of a pure heart and life, he pointed out to his disciples "the Lamb of God which taketh away the sins of the world." Again he sent them from the dungeon in which he was confined to Jesus with the question "Art thou he that should come, or do we look for another?" Not that he had a doubt, but in order to bring Christ to their notice, and them under Christ's influence. It was on this latter occasion that Jesus proclaimed to the multitude "Verily I say unto you, among them that are born of woman there hath not arisen a greater than John the Baptist." What a glorious testimony! A man raised up for a peculiar work, and faithful to that work, faithful to its completion. A wise, a good, a true Master Mason, a Master who laid deep and wide foundations, chose the chief and precious corner-stone, and then because the work was plumb, level and square, the Master Sublime called his servant and he gave up his spirit to him that gave it.

There is one thought, my brethren, which as a christian minister, speaking to christian men, I would like here to present to your notice. We have, each of us, been raised up for a specific work, each according to his ability, station, locality, family, time, means, influence. John the Baptist was a gifted man; but he had nothing of this world, and he required nothing, "he came neither eating nor drinking," the coarsest, the commonest and the least of food; no wine or strong drink, nothing of self, no wife or home or self indulgence; his clothing fit only for the desert, he was no guest for the palace, yet the honesty, the zeal, the power of the man led him to stand in the King's court,—Herod heard him gladly and often followed his advice. It was in this manner he met his death: Herod was on a visit to his brother Philip and became enamored of his wife, a beautiful but wicked woman. Without regard for his brother, or the law of God, he ran off with and married his paramour. John nobly rebuked them both with such honest indignation that he drew upon himself their vengeance, and he was imprisoned and shortly afterwards beheaded. The story has been just related in the second lesson for this evening's service. Thus he was faithful unto death; and we may believe is now in the enjoyment of the crown of life.

Can not we, my brethren, follow his example? It is a high and noble one. Mohammedans, no less than Christians, Knights Hospitallers, Knights Templars, all look upon him as a model of faith and life. Yet what had he that we have not? Listen again to Him who spake as never man spake—"Verily I say unto you, he that is least in the Kingdom of Heaven is greater than he." Yes, greater in privilege, greater in knowledge, greater in motive, greater in view of the reward, John stood in the dim twilight, he was one of those righteous men who desired to see those things which we see, and to hear those things which we hear, and neither saw nor heard them. We stand in the noon-day light; upon us the Sun of Righteousness hath arisen with healing in his wings, and it is in the power of each and all of us to make our lives sublime by setting before us the prize which Christ has offered, and aiming truly and working steadily to gain it.

Last Tuesday evening, in the city of London, I listened to a true servant of the cross relating the simple story of the wonderful protestant work going on in Mexico, a country so warmly in the power of the Roman Catholic Church, and under the influence of the Jesuits, not more than fifty years ago, that they laughed at the prospect of a protestant idea ever entering it. I was glad to hear Dr. Reilly, who is at the head of the great work of freedom now being conducted there, confess that it was in an especial manner owing to the action of the Order of Free Masons that the Romish despotism was overthrown, and the Gospel admitted. I felt a glow of satisfaction at this recital somewhat like that of the young painter of Padua, who enthusiastically exclaimed upon seeing an admirable picture, "Thank God, I too am a painter," so I could say thank God, I too am a Mason.

Brethren, our Masonic Order, our rules, our ritual, our faith and vows call us to the practice of those virtues which dignify and elevate human character. Let us in the name of our Lord Jesus Christ practice them with all our heart. It is a well known fact of history that in the seventh and eighth centuries of the present era a fraternity of learned artists, architects, masons and mechanics travelled over Europe, patronized by the Popes and employed by Kings, noblemen and wealthy burgesses. They were united together by mystic rites which they guarded with the utmost secrecy and reverence, but otherwise they were free in body and mind. These were the Free Masons of those days, and so honorable were their conduct and dealings, that they won the respect of all, and were not only entrusted with largest and most beautiful buildings, palaces and cathedrals, but admission into their Order was sought by the most puissant nobles and the mightiest monarchs. Their work was their certificate, a certificate so excellent and enduring that it can still be read, and only the ruins and remnants of these buildings can inform us of their faithfulness. Take an one of these edifices, some of which stand to day monuments of their skill. Mount that scaffolding which has lately been erected to repair the roof, or upper groined arches. Look now on this ornamental cornice hidden away from mortal vision for perhaps a thousand years, and what strikes you with amazement? Why this beautiful work of art up here, where it cannot be seen, yet so perfect that if it were placed upon the altar itself it would draw the admiration of all who gaze. The man who executed the work never expected it would be criticised, he never thought mortal would see it, though perfect. It was done with the feeling "God sees it." His, the all-seeing eye, applauds, and for Him I work, whose praise is worth more to me than that of the whole innumerable hosts of angels and of men. For conscience, for art, for the brotherhood, for the order, I do my best, and if my efforts are meritorious all glory, all glory, all glory be to the Most High.

And my brother Masons, Apprentices, servants of God let me on this day, the anniversary of a high and mighty spiritual workman, counsel you to do your work upon earth, not as eye servants and men pleasers, but as the servants of Christ, doing the will of God from the heart, that you may approve yourselves to Him who seeth not as man seeth, but looks into the heart. Labor not for the meat which perish-

eth, but for that meat which endureth unto everlasting life. Build for character and the Order's sake. A mechanic who neglects his work and takes his pay is a dishonest man. And a Free Mason who is dishonest, or untruthful, intemperate, selfish or rude, is a disgrace to his name, his profession, his religion and his degree.

May we, then, follow in the footsteps of our great and worthy brothers, celebrated in Holy Writ, in the archives of history, in poetry and song, until at last we come to that eternal temple in the Heavens, after which all that art can beautify and morality adorn, are but patterns sketched by the Grand Geometrician and Supreme Architect of the Universe, and as it is recorded of our Lodge meetings throughout the whole world, "all distinctions of rank are laid aside, all differences in religious and political matters forgotten, and peace and harmony prevail. Every one strives to give happiness to his brother and men seem to recollect for once that they are sprung from one common origin and are possessed of the same nature," so may love and truth and honor follow in the wake of every man who has cast in his lot with us. May the world be benefited; and our responsibility be fully met, so shall we be advanced to that highest of all degrees to sit in the "Temple not made with hands eternal in the Heavens."

Excursion from Belleville to Stirling.

The occasion was a festival given by the Masons of Stirling in aid of the funds of the Church of England in that place. The time was St. John's Day, and the means of getting there from Belleville was by the Grand Junction Railway. The novelty of a ride on this road, in the prosperity of which the people of Belleville have a deep interest, was sufficient to attract a large crowd. At half past ten the train, consisting of a locomotive, three excursion cars and a van, started from the station amidst the cheers of the spectators. The cars were uncomfortably filled, and many were left behind for want of room. It was a gay and happy crowd—men, women and children, numbering probably three hundred souls. Being the first passenger train over the Grand Junction, it attracted considerable attention all along the road. Nothing of special interest took place during the journey. The train was in charge of a careful driver and conductor, and had the advantage of having on the locomotive Mr. Alex. Brown, the contractor, who has been engaged for some time past in ballasting the line. And although the engine thundered along the line sometimes at the rate of 20 miles an hour, there was no apprehension of danger,

for every one felt that the right man was at the helm.

After leaving Hayden's Corners the road runs through a fine section of the country. On either side for some distance lie well cultivated farms, the comfortable dwellings, and commodious barns and out buildings giving evidence of thrift and prosperity. Crossing the Moira near Reed's mill over a substantial truss bridge, the train plunges into thick woods, from which it shortly emerges, crossing the line between Thurlow and Sidney, then presenting a magnificent view of the Oak Hills, the rich settlement lying at their feet and skirting their sides, and of the fine scenery around Wall-bridge's mills. About two miles from Luke's we come to the point where the North Hastings Railway forms a junction with the Grand Junction Railway, then keeping more to the west we skirt along the north side of the Oak Hills, pass by well-tilled fields, whose luxuriant growth gives promise of well-filled granaries and crowded barns, thunder over substantial culverts and bridges, and after an hour and forty minutes' ride we reach Stirling, where from the appearance of the crowd that lined the sides of the road, and that gathered at the stopping point, it would seem as if all Rawdon had turned out to greet the arrival of the first locomotive. As the train came up it was the signal for a general cheer from the people, many of whom we were told had then seen for the first time a locomotive. The work of disembarkation was but a moment, and the crowd wended their way wherever fancy led them—some to hotels, others to the Masonic Hall, and the great mass to the grove at the west end of the village, where a sumptuous dinner had been provided.

The assemblage at Stirling was probably the largest ever seen in that village. From all parts of Rawdon, Madoc, Huntingdon, Marmora, Belleville, Campbellford and Hungerford, Masons and others had come to do

honor to St. John's day, and to contribute their quota in aid of the funds of the church. The brethren formed at the hall about 2 o'clock and marched in procession to the grove, headed by the Belleville Brass Band. The turnout was very large, numbering not less than two hundred Masons. After arriving at the grove, dinner was served up, and a most sumptuous repast it was. Plates were laid for four hundred persons, and when these had finished their places were filled again, and it was feared by some of the ladies that the supplies would run out. But fortunately the generosity of those who had provided the dinner knew no bounds, and there was food enough and to spare. It may be mentioned here, parenthetically, that the dinner was furnished gratuitously by twenty-one families, the majority of whom were connected with the congregation. Every possible attention was paid to the visitors by those in attendance, and no one went away dissatisfied. After dinner, brief speeches were delivered by R. W. Bros. S. S. Lazier, E. B. Fraleck, A. Robertson, Dr. Boulter, M.P.P., M. Bowell, M.P., Rev. Mr. Stephenson, and others. We did not learn the exact amount realized from the festival, but probably the net proceeds will reach \$400.

At a quarter past five o'clock the Belleville party left Stirling, amidst the cheers of a large number of the villagers, arriving home in good season, all well pleased with the day's proceedings.

Presentation.

On Tuesday evening, July 24th, the officers and members of Mount Royal Lodge, No. 82, P. Q., A. F. & A. M., at St. John's Hall, St. Catherine Street, Montreal, availed themselves of the occasion of his marriage to present their Master, Very Worshipful Brother W. Simpson Walker, B.C.L., with a very handsome and

massive silver tea set. The presentation was made by Brother Fred. Massey, S.W., and was accompanied by the following address:—

"VERY WORSHIPFUL SIR,—The recent interesting event, in which you have taken so prominent a part, affords us an opportunity, which cannot be allowed to pass, of manifesting our sincere respect for you, as Master of Mount Royal Lodge, our warm regard and esteem for you as a friend and brother, and our earnest wishes for your future happiness.

"Looking back to the time when you first assumed the responsible duties of Master of this Lodge, we can only mark with feelings of greatest pleasure, the success which has attended your constant endeavors for its welfare, and to these efforts Wor. Sir, largely, if not entirely, we owe the extremely satisfactory position we occupy to-day, one of, perhaps, hitherto unknown prosperity, a steadily increasing membership, an interest in our work which bids fair to place us, if it has not already done so, foremost in the ranks of Masonry in this city, and we doubt not, Wor. Sir, under your continued care and guidance that we shall still go on and prosper.

"We extend you, Wor. Sir, and your good lady, our hearty congratulations, wishing you every prosperity and happiness, with the fervent hope that the Great Architect of the Universe may ever bless and guide you throughout all your undertakings.

"I have now much pleasure, on behalf of the members of your Lodge, in requesting your acceptance of these, which to us seem but slight tokens of our wishes on the happy occasion of your marriage, and in doing so my only regret is that the absence from town of many of our prominent members has prevented us from making our testimonial as substantial as we could wish.

"It may be gratifying to you to know, dear sir, that the Committee entrusted with the carrying out of

the members' wishes in this matter, have met with the entire approval of all; the utmost cordiality and unanimity has existed throughout."

Very Worshipful Brother Walker replied in very appropriate terms, thanking the Brethren for this token of their regard, upon which he should ever look with feelings of the deepest satisfaction and appreciation.

After the presentation the members and visiting brethren sat down to a bountiful repast, at which were present a large number of leading Masons. Addresses appropriate to the interesting occasion were delivered by R. W. Bros. McMinn, D.D.G.M., John Urquhart, P.D.D.G.M., W. Bros. Mackie, Boswell, Jacques, McGregor, Ion, Ferguson, McCanliffe, McTavish, Adams, &c., &c.

The proceedings were concluded by the singing of "God Save the Queen," and "Auld Lang Syne."

We congratulate V.W. Bro. Walker upon his elevation to the ranks of the Benedicts, as also upon the tokens which he has received of the satisfaction experienced by his friends on the auspicious occasion, and in common with them, we wish him and his bride all possible happiness and prosperity.

Memorial—Bro. Thomas Hastings.

To the Editor of THE CRAFTSMAN.

DEAR SIR AND BRO.,—The within "Memorial" was forwarded, with a very kind letter, by Bro. Sterling, the Secretary of Argyle Lodge, No. 228, Arkansas, U.S.A., to Mr. James Hastings, of Lemonville in the County of York, Ontario, whose son—the Brother named in the memorial—was resident for some time at Mouth St. Francis, and who, without warning to his friends, died there. The actions of our American brethren speak for themselves, and show that Masonry is practiced by them in deeds as well as in words. Will you kindly give space in your valuable

journal for the document. I am, dear sir and brother,

Yours fraternally,

ROBT. ALGER.

Brodford, Ont., 30th May, 1877.

To the Wardens and Brothers of Argyle Lodge, No. 228, A. F. & A. M.

Your Committee appointed to draft resolutions of memorial on the death of Bro. Thomas Hastings, who departed this life on the 28th of January, 1877, at the mouth of St. Francis River, in Phillips County, Arkansas, and who was born in Canada West, on the 22nd day of August, 1847, beg leave to report:—

That whereas our beloved Bro. Thomas Hastings has been called from labor on earth to refreshment on high, where all good Masons hope finally to be admitted. Be it resolved,—

1st. That in the death of Bro. Thomas Hastings our Lodge has lost a worthy member, the Fraternity a devoted Brother, and the community an upright and worthy citizen.

2nd. That we sympathize with his family, and tender them our heartfelt condolence in their irreparable bereavement.

3rd. That in token of our high regard for Bro. Thomas Hastings we wear the usual badge of mourning for 30 days, and that the Secretary furnish the family of our deceased Brother with a copy of these resolutions, also a copy for the *Masonic Jewel*, for publication, and that he also be requested to enter them on the minutes of the Lodge.

S. K. DAVIS,

S. S. DAWSON, } Committee.

W. G. SMILEY, }

JOHN STIRLING,

Secretary.

Christianity means to the merchant that he should be honest; to the judge it means that he should be just; to the servant, that he should be faithful; to the street sweeper, that he should sweep clean; to the school-boy, that he should be diligent, to every worker that his work shall be well done.

The Goodly Heritage.

BY BRO. ROB. MORRIS.

Oh, what a goodly heritage
 THE LORD to us has given!
 How blest the Brotherhood that pledge
 Their Mason vows to Heaven!
 We sing the mystic-chain that binds
 These western realms in one:
 Such loving hearts, such liberal minds,
 No other land has known.

Ten thousand lights in Mason-halls
 Are gleaming on our eyes;
 Ten thousand emblems on the Walls
 Tell whence the gleaming is:
 And when the portals ope, to pass
 The humble seeker in,
 THE VOICE OF PRAYER pervades the place,
 And proves the light DIVINE!

On every hill our brothers lie,
 And green sprigs deck the knoll;
 Their fall brought sorrow to the eye,
 But triumph to the soul:
 Our orphans sing in many a home,
 Our widows' hearts are glad,
 And Mason-light dispels the gloom
 And comfort finds the sad.

Thus link in link, from shore to shore,
 The mystic chain is wound;
 Oh, blended thus forever more,
 Be Mason-spirit found!
 And while the heavens, on pillars sure
 Of STRENGTH and WISDOM stand,
 May brotherhood like ours endure,
 Where Strength and Wisdom blend!

KINGSTON.—On Monday, 25th June, Minden Lodge, No. 253, Kingston, gave an excursion on the steamer *Maud* down the river, which proved a very pleasant and enjoyable trip. The steamer was as well filled as a party in pursuit of pleasure could desire. The route down the river was chosen, and Clayton was reached, near the shore of Wolfe Island. No stoppage was made, but the steamer passed closely by the wharves, the band playing "Yankee Doodle" and other complimentary airs. The American channel was followed till the Thousand Island Park and Alexandria Bay were passed in the same way, and there the *Maud* turned her bow to the Canadian side, and passed up the north channel. There were seen few of the usual signs of busy summer life; the camp ground was

inhabited by but a few workmen, who are putting up several fine new summer houses; the scattered Island cottages have but here and there a tenant, and the Thousand Island House and Crossman's were apparently boarderless, but bright in new paint and general freshness, in anticipation of the summer rush, already long delayed by the coolness of the weather. But Camp Headlam was occupied and made its salute; the steamer *Kelly* was met with a large excursion party under its faithful charge, and not a few handkerchiefs were waved from shady nooks in the shady groves. At 5 o'clock the wind fell and removed the last drawback to the most complete enjoyment, and two hours of delightful sailing under the brightest of sinking suns brought the excursionists to Gananoque, where an hour was spent pleasantly in promenading. The last stretch homeward was made under the pleasantest auspices of sky and weather, the moon being at its full and a warm air making the forward deck the general place of resort. The band of Battery "A.," which played at intervals throughout the day, furnished music also for dancing, which was moderately indulged in. A more satisfied crowd than that which landed at the promised hour of ten on the ferry wharf has not been seen in or out of Kingston in the excursion line.

The forms, ceremonies, signs and symbols are the vehicles for the implantation and impression thereof upon its votaries, and he who passes through the ceremonies and discovers nothing but form, and perceives not the underlying truth and comprehends not the grand principle illustrated, has given his strength for naught, and his substance for that which perisheth. So many are in that category that many Lodges are so only in name, many Masons mere stumbling blocks, the works of benevolence and charity, of love to all the Fraternity, are to them heavy taxes and a drag. Brethren, these things ought not to be. Let us bestir ourselves and wake up to our duties and learn anew the ceremonies of the Lodge and try to perceive the lesson.—Grand Master Blunt, of North Carolina.

A Woman's Criticism.

In a recent conversation with an intelligent woman the subject of Masonry was introduced. Our friend stated that several members of her family belonged to the fraternity, towards which she expressed her feelings of warm approval. Her words of commendation were qualified, however, by certain criticisms which may answer as texts for a preachment of our own.

This friendly critic began by remarking that Masons are apt to show undue attachment to their Institution. They place it upon too lofty a pedestal; they ascribe to it more graces and excellencies than can possibly attach to any human organization. They put their Lodge before the church and make it an idol of their affections. Our friend continued this line of criticism at considerable length; but we have followed it far enough for the purposes of the present article.

It is evident that the speaker had encountered certain over-zealous Brethren who believe in magnifying the glory of Masonry, and maintaining its supreme rank and importance. Occasionally we have met specimens of this class,—men who are enthusiasts if not bigots respecting Masonry. It is the Brother of this stamp who will be likely to say, "Masonry is all the religion I want," and who will be foolishly attempting, perhaps, to give the Masonic institution a character that does not properly belong to it. Nothing is more dear to the well-informed Craftsman, than that Masonry is not intended to supplant the church or be put in the place of religion. Masonry teaches the purest morality and points in many most suggestive ways to God and His law, nevertheless it does not take equal rank with Christianity, and it is a mistake to urge its claims in this direction. As a rule the Brotherhood is not troubled with a too ardent discipleship, but occasionally may be found an infatuated de-

votee who maintains that Masonry is the "all in all" of human excellence, and that its ministries alone furnish a complete satisfaction to the higher life.

The next point made by our friendly critic was to the effect that the Lodge takes too much the character of a club—that it invites men too much from their homes, leads to the keeping of late hours and too much conviviality. These allegations are frequently made and so far as the practice in any locality or by any Lodge tends to such results it is to be reprobated. No man should neglect his family for his Lodge. The ties of domesticity ought to be strong enough to bind every Brother to his own home as the brightest, dearest spot on all the earth. The principles of Masonry demand that its followers shall be good citizens, parents, sons, brothers, and friends. The Lodge managed in accordance with these principles need claim only a small portion of a Brother's time, and will in no wise conflict with the love and loyalty which bind every true man to his home. Masonry is quite unlike some other societies which provide for frequent meetings and make it almost obligatory upon members to attend. Most of the Lodges in this vicinity meet but once a month, and late hours are the exception not the rule. Nor is there any undue manifestation of the convivial element in Masonic assemblies. Our friend seemed excellently well informed as to the Masonic procedure in many respects, but we fancied she was slightly astonished when we told her that Masons at the Lodge meetings behave with very much the same decorum which characterizes a social or religious gathering, and often separate after the work or business of the evening, in much the same sober, yet companionable way, practiced by the Quakers, who after one of their communions take each other by the hand and then quietly depart for their respective homes.

The third point of critical sugges-

tion was, that Masons are too much disposed to extravagance and display. The institution costs too much, said our friend. Masons put out too much money in halls, equipments, regalia, and the various adjuncts which are required to make a fine display. They are too lavish in their expenditures, and sometimes to the neglect of claims in other directions of the most sacred character.

We could not altogether deny the allegation. There is a tendency (entirely foreign to the genius of Masonry) in this direction which should at once be checked by sensible Brethren. But while we say this, believing that no foolish, wasteful prodigality of means should be countenanced by any branch of the Masonic organization, we yet do not hesitate to avow our opinion that comfortable surroundings, appropriate paraphernalia, with appointments that shall suggest both beauty and elegance, may properly be indulged in where the needful ability exists on the part of a Lodge or individual members. Masonry recognizes man's esthetic nature, and gives high rank to the element of beauty, no less than to the element of strength, which enter into the structure that it builds. Our institution does not exist for money-getting and money-saving; and while its financial management should always be prudent, it may yet provide for itself liberally in the things that belong to a graceful and pleasant establishment.

Our friendly critic was also inclined to urge that Masonry ministers unduly to human vanity, — that Brethren are too fond of showing the jewels and badges of the Order on occasions of parade and public celebration. We do not think this charge holds good. Take them as a Body, and Masons do not seek the notice of the world; they appear in public but seldom, rarely indeed, except upon some occasion of commemoration or service which has to them a peculiar significance. Connected with our Fraternity, however,

is a class to whom the criticism justly applies. These are the Brethren who are always on hand on special and great occasions when there is a chance to draw the sword or flaunt the glistening jewel before the public eye. They enjoy processions and pilgrimages which make opportunities for much display and rich banquets. Good-hearted Brethren they are—a little vain perhaps—but they by no means constitute the great majority of the Fraternity who prize Masonry for something higher and better than the opportunities which it furnishes for parades and celebrations.—*Freemason's Repository*.

Freemasonry, Past and Present.

Masonry is the most ancient, and, so far, has been the most enduring of all human institutions. From the earliest times of the world's history until now, associations and orders have existed among men; some have left their footprints on the sands of time, but most have perished, without the shadow of a name, or one gilded cloud to mark the glory of their setting suns. Nations as well as institutions have arisen and been swept away; dynasties have sprung up and perished; the genius of revolution, with her ever-revolving kaleidoscope, has ceaselessly worked in the transformation of governments—converting, now kingdoms into republics; and now republics into empires. The old nations of the East have passed with the gorgeous civilization of semi-barbaric opulence and power, down to the Plutonian shore, and have bathed in its Lethean waters. Fair and classic Greece and Rome, eternal and imperial, purpling her seven hills with countless triumphs, have sunk into the decrepitude of age; the new and unknown Muscovite has sprung up like a giant and stretched his long arms and huge proportions over half Europe. The great Christian city of the East, the rival of unrivalled Rome—the city of the Golden Horn and

of the Christian Constantine—has sunk into the arms of the victorious Turk, and become the sacred city and metropolis of Ismail. The Moorish crescent has pushed back the Christian cross from the Mediterranean to the Pyrenees, and in turn the conquering cross has driven the crescent to the sea, and been planted by the Christian Knights of Masonry upon the sacred walls of Jerusalem. New worlds have been discovered and opened to the admiring gaze of men, and our own continent, from a trackless wilderness, has risen by the magic of events to a power and population that transcends belief.

Throughout most of this wreck and reconstruction of the past; throughout most of this alternate chaos and order; throughout most of these mutations and revolutions, which history, in her great moving panorama, has presented to our sight; throughout most of these dissolving views, appearing, disappearing, and re-appearing on the tablets of time, like the tracings of phosphorus on a whitened wall; before many of the ancient dynasties had perished; before most of the nations and governments of the modern world had had their birth, Freemasonry existed and has flourished, and to-day, after the lapse of centuries, it exists and flourishes, striking its roots into every land of civilization and distilling from its spreading branches over the people of many nations the precious and healing dews of its benevolence and good works.

We must cherish and preserve it, and do our part to perpetuate it. To do this we must emulate the virtues of those honored fathers whose death we mourn; we must preserve our vows inviolate; we must execute without departure the obligations we have assumed, and we must show to the profane world, by our actions rather than by our professions, that we keep the faith that we profess.—*Grand Master, Bro. Wm. B. Taliaferro, of Virginia.*

ADVICE TO YOUNG CRAFTSMEN.—You have lately entered a most ancient and honorable society, and we trust in no unworthy spirit; if so, we counsel you to proceed no further. If, however, you are actuated by a feeling of increasing your knowledge and your usefulness to your fellow creatures, work unceasingly. Seek instruction from those who are duly qualified. If in doubt on any point go at once to them. They will ever be ready and willing to assist you in your endeavors. Be not afraid; it is their duty, the duty that they love. Being well skilled, *they can give you all information; being actuated by the genuine feelings of our order, they will teach you the duty you owe to God, your neighbors, and yourselves; they will strengthen your faith, encourage your hope, and lead you in the practice of charity, and develop the beauties of the inner man. Remember, you are not to be Masons in name; you must be Masons in deed and in truth. You must show forth to the world at large what are the true principles that guide a Mason's life, that all men may know that to you (as Masons) the burdened heart may pour forth its sorrows, the distressed may press their plea for relief, that your heart is guided by Justice, and your hand extended by Benevolence.—Scottish Freemason.*

Its a Masonic crime to discuss the result of the ballot *in the Lodge or out of the Lodge.* When the result of the ballot is declared, there should be an end of all discussion and all action until a new petition is presented. To borrow a term it should be a *finality.* Such was the practice among the fathers. But *now* the practice is, as soon as a negative ballot is declared, the friends of the candidate begin to consider who the objector was. They discuss the matter with themselves, if not with others. All the acts of the suspected brother are canvassed. They see a deep meaning in the most common acts. "Trifles light as air," are to them, "confirmation strong as proofs f'reholly writ." Sinister motives are not un-often attributed to him. They feel estranged from him at once.—*P. Gr. M. Drummond, of Main.*

Grand Chapter.

The Twentieth Annual Communication of the Grand Chapter of Royal Arch Masons of Canada, was held in the Masonic Hall, in the City of London (Ont.), on Wednesday, the 8th instant. We have not space in this number of the CRAFTSMAN to give a lengthened account of the proceedings, and therefore, with the exception of the list of officers, hold our report over for the September number. The Grand Officers for this year are:—

- M. E. Comp. F. J. Menet, Toronto, Grand Z.
- R. E. Comp. Thos. C. Macnabb, Chatham, Grand H.
- R. E. Comp. Donald Ross, Picton, Grand J.
- R. E. Comp. Daniel Spry, Toronto, Grand Scribe E.
- R. E. Comp. George Watson, Toronto, Grand Scribe N.
- R. E. Comp. J. J. Mason, Toronto, Grand Pr'n Sol.
- R. E. Comp. David McLellan, Hamilton, Grand Treasurer.
- R. E. Comp. Isaac Waterman, London, Grand Registrar.
- R. E. Comp. Robert Lewis, Grand Supt. of London District.
- R. E. Comp. James Canfield, Grand Supt. of Wilson District.
- R. E. Comp. John M. Gibson, Grand Supt. of Hamilton District.
- R. E. Comp. R. Struthers, Grand Supt. of Niagara District.
- R. E. Comp. E. R. Carpenter, Grand Supt. of Toronto District.
- R. E. Comp. J. H. Helm, Grand Supt. of Ontario District.
- R. E. Comp. David Pitcahley, Grand Supt. of Prince Edward District.
- R. E. Comp. V. H. Moore, M.D., Grand Supt. Central District.
- R. E. Comp. J. P. C. Hatheway, M. D., Grand Supt. New Brunswick District.
- R.-Ex. Comps., W. H. Weller, H. Robertson, Judge McPherson, J. B. Nixon, Wm. Carey, Members of Executive Committee.

Great Priory of Canada.

The Annual Assembly of the Great Priory of Canada was held in the Masonic Hall, London, Ont., on Tuesday the 7th instant. In the absence of Col. W. J. B. McLeod Moore, G. C. T., the Eminent Great Prior, and of S. B. Harman, Grand Sub-Prior, V. E. Sir Knight W. B. Simpson, Provincial Grand Prior Quebec District, presided.

The following representatives were present:—

- James Seymour, St. Catherines, District of Ontario, West.
- W B Simpson, Montreal, District of Quebec.
- Daniel Spry, Grand Chancellor, Toronto.
- F J Menet, Grand Constable, Toronto.
- H A Mackay, Grand Treasurer, Hamilton.
- D McLellan, Grand Sub-Marshal, Hamilton.
- A G Smyth, Grand Assistant Sub-Marshal, London.
- George Watson, 2nd A D C, Toronto.
- James O'Connor, 2nd O O G, London.
- George Hopkins, Sword Bearer, Whitby.
- Fred J Hood, Guard, London.

Preceptory	Name	Residence
Hugh de Payens Kingston	Donald Ross,	Picton
Geoffrey de St Aldemar, Toronto	F J Menet,	Toronto
	R J Hovendon,	"
	Daniel Spry,	"
Godfrey de Bouillon Hamilton	J J Mason,	Hamilton
	H A Mackay,	"
	D McLellan,	"
	T C Macnabb,	London
Richard Cour de Lion, London	Jas Moffatt,	"
	A G Smyth,	"
	H A Baxter,	"
	W Casey,	"
	F J Hood,	"
King Baldwin Belleville.	D B Burch,	"
	L H Honderson	Belleville
Sussex, Dunham Plantaganet St Catherines	A H Gilmour,	Stanbridge, P Q
	Jas Seymour,	St Catherines
Huronario Collingwood	Hy Robertson,	Collingwood
	D Spry,	"
Union de Molay St Johns, N B	Proxy	"
	G H Dartnell,	Whitby
St John the Almoner, Whitby	C A Jones,	Oshawa
	Geo Hopkins,	Whitby
	Gondemar, Maitland	Ottawa
	John Moore,	"
	Odo de St Amand Toronto	Jas B Nixon,
Palestine, Port Hope	Geo Watson,	"
	W H Waller,	Cobourg

The Report of the Committee on Credentials was presented and adopted. Letters regretting absence, from Col. McLeod Moore, Laprairie; S. B. Harman, Toronto; Rev. V. Clementi, Peterboro'; T. D. Harrington, Ottawa; J. A. Henderson, Kingston; Robert Marshall, St. John, N. B.; C. D. Macdonell, Peterboro'; J. H. Stearns, Montreal, were read.

The minutes of the last annual meeting were read and adopted.

The Great Prior's address was then read, but we regret that want of space prevents its insertion here; we will reserve it for our next number, as also the report of the Grand Council, to whom it was referred.

The following resolution in reference to the action taken at the last meeting of the Convent General, in making alterations in the statutes of that body, was unanimously adopted:—

"That whereas, The Great Priory of Canada, when constituted, accepted in their entirety the then existing statutes of Convent General in all faith and contentment, and made and published its own statutes in accordance therewith;

"And whereas, At a special Convent General, held on the 8th December last, certain alterations in the statutes were adopted without consultation with the several Great Priorities, which bodies must, consequently, unless some safeguard against sudden changes is executed, be subject to trouble and vexation at any

time at the will of a majority ruling Convent General for the time being,

"Be it therefore Resolved, That it is the deliberate opinion of this Great Priory that the Statutes of Convent General should be amended by the following clause, or one of the same tenor and effect, viz:—"That each Great Priory shall have full power to frame their own regulations as to Titles, Past Rank, Rituals (with common Landmarks), etc., and that the Convent General shall hold triennial meetings, at which subjects previously agreed to by the Great Priorities shall be formally passed, by which each shall be left free to adopt a line which it may think best for its own local interests, and that an official copy of this resolution be transmitted to His Royal Highness, the Most Eminent and Supreme Grand Master, through the proper officer."

The following are the Great Officers and the Grand Council for the ensuing year:—

Col W J B McLeod Moore, G C T, Laprairie, Great Prior.
S B Harman, Toronto, Grand Sub-Prior.

PROVINCIAL PRIORS.

J A Henderson, Kingston, Ont., East District.
G H Dartnell, Whitby, Ont., Centre District.
H A Mackay, Hamilton, Ont., West District.
W B Simpson, Montreal, Quebec District.
Robt. Marshall, St. John, New Brunswick, District.
B Curran, Halifax, Nova Scotia District.

GREAT OFFICERS.

Rev V Clementi, Peterboro', Grand Prelate.
Daniel Spry, Toronto, Grand Chancellor.
Donald Ross, Picton, Grand Constable.
George Watson, Toronto, Grand Marshal.
David McLellan, Hamilton, Grand Treasurer.
J J Mason, Hamilton, Grand Registrar.

GRAND COUNCIL.

T D Harrington, Ottawa.
G C Longley, Maitland.
F J Menet, Toronto.
Henry Robertson, Collingwood.
James Seymour, St. Catharines.
J H Stearns, Montreal.
James Moffatt, London.
A H Gilmour, Stanbridge, P Q.
L H Henderson, Belleville.

Votes of thanks were given to the Sir Knights of the City of London for their kindness and hospitality; also to the Railway and Steamboat Companies for their liberality in granting reduced fares to members attending the Assembly.

The labors of the Great Priory being ended, it was closed in due form.

Grand Conclave of Knights of Rome and Constantine.

The Annual Assembly of the Knights of Rome and Constantine was held in the City of London, Ont., on Wednesday the

8th of August, 1877. The following are the officers for the ensuing year:—

D Spry, Toronto, Grand Sov
H A Mackay, Hamilton, D G Sov.
F J Menet, Toronto, G Sen Gen.
James O'Connor, London, G Jun Gen.
Thomas Sargent, Toronto, G Treasurer.
James B Nixon, Toronto, G Recorder.
J K Kerr, Toronto, Int Gen of Ontario.
W B Simpson, Montreal, Int Gen of Quebec.
Robt Marshall, St John, Int Gen of N S and N B.

Royal Ark Mariners.

The Grand Lodge of Royal Ark Mariners met in the City of London, Ont., on Wednesday, the 8th of August, inst. The following are the officers for the ensuing year:—

David McLellan, Hamilton, Supreme Grand Commander.
Fred. J. Menet, Toronto, D.S.G. Com.
Jas. O'Connor, London, G.S.W.
G. C. Longley, Maitland, G.J.W.
Thos. Sargent, Toronto, G. Treas.
J. B. Nixon, Toronto, G. Re order.
W. Gibson, Hamilton, Int. Gen. of Western Division.
J. Moore, Maitland, Int. Gen. of Eastern Division.
Robert Marshall, St. John, Int. Gen. of N. S. and N. B.
Robt. Mackey, St. Thomas, G.S.D.
Richd. Brerier, Hamilton, G.J.G.
John Dumbrell, Maitland, H. of C.
Benj. Barnard, Brantford, Sd. Bearer.
R. White, Montreal, Organist.
F. J. Hood, London, Sentinel.

Royal and Select Masters.

The Annual meeting of the Grand Council of Royal and Select Masters of Ontario, was held in the Masonic Hall, London, on the 8th. of August, inst.

The following Illustrious Companions were duly elected and subsequently installed:—

M. Ill. Comp. David McLellan, Hamilton, M. Ill. Gr. Master.
R. Ill. Comp. Jas. O'Connor, London, Deputy Gr. Master.
R. Ill. Comp. Geo. C. Longley, Maitland, G. P. C. of the West.
R. Ill. Comp. Josiah Corliss, St. Thomas, Insp.-Gen. Londo' Division.
R. Ill. Co., W. Gibson, Hamilton, Insp.-Gen. Hamilton Division.
R. Ill. Comp. Geo. Watson, Toronto, Insp.-Gen. Toronto Division.
R. Ill. Comp. J. O'Donnell, Peterboro', Insp.-Gen. Ontario Division.
R. Ill. Comp. W. M. Somerville, Ottawa, Insp.-Gen. Ottawa Division.
R. Ill. Comp. A. McKee, Insp.-General Manitoba Division.
R. Ill. Comp. E. H. Porter, St. Thomas, Grand Treasurer.
R. Ill. Comp. J. B. Nixon, Toronto, Grand Recorder.
R. Ill. Comp. J. Ross Robertson, Toronto, Grand Captain of the Guard.
R. Ill. Comp. F. Kennedy, Perth, Grand Lecturer.

Masonic Burial Plot at Ottawa.

For some time there has existed amongst the Lodges of Ottawa a desire that some endeavor should be made towards the purchase of a burial plot, to be set aside for the interment of those brethren upon whom the heavy hand of misfortune has been laid. This has at length assumed a practical form by the appointment of a committee comprised of delegates from each Lodge. The question of funds for such an undertaking is of serious moment, particularly as a strong desire was expressed that the committee should, if possible, arrange for the purchase of such a sized plot as would enable members of the fraternity to buy family lots. In order to raise funds, the committee arranged for a moonlight excursion on the Ottawa River on the evening of the 27th, which realized \$138, after paying all expenses,—and are considering other means to raise further necessary sums. They are also about to enquire on what terms the requisite ground can be obtained with a view to eventual purchase. The esteemed D. D. G. M. (R. W. Bro. Kerr) is Chairman of the Committee, and lends his hearty assistance and support to the movement. It is hoped success will ultimately attend the efforts now being made. The Secretary, Bro. H. J. Bronskill, will be glad of any information bearing on the subject from any Lodge or place, which may be of use in guiding the Committee.

For the CRAFTSMAN.]

Opening on the Centre in the Third Degree.

BY R. W. BRO. OTTO KLOTZ.

QUESTION.—*My Dear Klotz*—Here I am, and I had laid out to pay you a visit, but find I cannot spare time to go around your way. I wished very much for a long chat, especially regarding a short, pithy, satisfactory, popular why and wherefore for the "Opening on the Centre in the Third Degree." Why is it thus? Of course one can make a long dissertation on the subject, and bring in a thousand collateral, but I wish for a short reply to the "why?" Will you

kindly help me in this? Excuse brevity. Kind regards to all your circle.

Yours as ever,

AN ER.—*My Dear*—Ever ready and happy to discuss Masonic matters, and exchange ideas with so true and bright a Brother as you, my old friend, I shall endeavor to give you a rational definition of the why and wherefore of "Opening on the Centre in the Third Degree;" in doing so, I cannot avoid making a few general remarks, without going into a long dissertation of the subject and then close with a short explanation of the "why and wherefore." Hoping this will reach you in your usual good spirits, and that we may at an early date have your esteemed company in our family circle, I remain, with best regards from us all, fraternally yours,
OTTO KLOTZ.

The origin of the phrase "The lodge is opened on the centre" is like the origin of many festivals, ceremonies and rites, to most people lost in obscurity, and can only be found in the customs practiced in the ancient mysteries among the so-called ancient Pagans. As a large number of the Christian festivals, ceremonies and rites were taken from those Pagans, so also were many of the Pagan festivals, ceremonies and rites adopted by the Masonic fraternity; we have therefore to look to that remote quarter for a solution of the question.

Prominent among the Pagans were the ancient Egyptians, and in later years their descendants, the Druids, who were brought to England by the Phœnician navigators. Both the Egyptians and the Druids, as in fact nearly all Pagan nations, were sun-worshippers; both taught their religion as a mystery by symbols and various rites, and celebrated numerous festivals in honor of their chief deity, the sun.

With the ancient Egyptians and the Druids, the most important religious festivals were the two solstices, on the 21st December and 21st June, (at present 25th Dec. and 24th June), the former being considered as the birthday of Osiris, the sun, the latter as the time of the rising of the Nile and its succeeding overflow; the 12th day following the winter's solstice (now called Epiphany,) and the first day of May were also festivals in honor of the sun, or Belinus as he was called by the Druids; on these occasions the Druids kindled fires on their sacred places, and on the top of

their cairns, and this custom still obtains among the mountaineers of Scotland, Bavaria, Switzerland and Tyrol, though none of them probably know the why and wherefore of that custom. The Druids, on the festival of the winter's solstice, used the mistletoe and evergreens as decorations; the fire on the hills being emblematical of the power and ardour of the sun, when he should have ascended to the upper regions which he was approaching, and the evergreens are typical of the effect that would be produced in the vegetable kingdom by such an event.

The early Christians, in their anxiety to convert the Pagans, and to retain them in their fold, at first acquiesced in the continuance of the Pagan ceremonies, rites and festivals practiced by the new converts; in course of time numerous Pagan priests, finding the number of their adherents diminished by conversion to Christianity, lost their influence, and in order to regain the same became themselves converts to Christianity, upon condition that certain concessions were made to them, principal among which was the continuation of several of their rites, ceremonies and festivals; the Christians, not only joined in the practice and celebration thereof, but finally, with some slight modifications, adopted them as Christian rites, ceremonies and festivals; thus the festival of the winter's solstice, the birthday of the Egyptian Osiris, the sun, was transformed into the celebration of the birthday of Christ, and the Druidical mistletoe and evergreens were replaced by the Christmas tree; the twelfth day after the winter's solstice, a Druidical festival, was made the Epiphany of the Christian Church; the first Sunday after the full moon succeeding the vernal equinox is celebrated as the resurrection of Christ and called Easter Sunday; and Easter was an idol or goddess of the Saxons, in honor of whom sacrifices were offered about the time of the year which is now observed by the Church

in commemoration of the Saviour's resurrection.

The birthdays of the two St. Johns were fixed by the framers of the church ritual at the period of the solstices. The British Freemasons of the eighteenth century (though without any evidence or authority to warrant their so doing) claimed the two St. Johns as their ancient brethren, made them their patrons and annually celebrated the festival of St. John the Baptist and that of St. John the Evangelist.

Numerous other instances might be quoted where both the Church and the Masonic Fraternity have borrowed or copied from the ancient mysteries, and comparatively few original rites, ceremonies and festivals would remain.

It is admitted by all intelligent and well read Masons, and it cannot be denied that the mode of teaching the principles of the profession of Freemasonry is derived from the Druids, the maxims of morality from Pythagoras, and the chief emblems originally from Egypt.

Pythagoras, as is well known by every Masonic student, obtained his system of teaching from the Magi of Egypt, whither he travelled to obtain knowledge; on his return to Greece he founded his celebrated school, and among the various other emblems and symbols which he brought with him from Egypt, was the symbol of the Deity, A CENTRE WITHIN A CIRCLE.

This symbol represented by the Egyptians respectively the deity and the universe; and among the Hindoos, the Chinese, the Samothracians and the tribes contiguous to India, this symbol had the same significance; though with the latter there was instead of a mere point a yod (.) in the centre of a circle; a circle being without beginning and without end was symbolical of eternity, in which the Deity dwelt. Pythagoras esteemed them the central fire, the supernal mansion of Jove, and he called it Mesouraneo, because the most excel-

lent body ought to have the most excellent place, i. e., the centre.

Of the three degrees in symbolic Masonry, the first treats of morality, the second of science, and the third of religion. In ancient times, and before the introduction of the "haut grades," and the mutilation of the second and the third degrees, he who had received the third degree was considered as having had disclosed unto him all the secrets and mysteries of the Craft. He was like the disciples of Pythagoras considered as being "within the veil," as having left the rank of the "exoterics" and entered that of the "esoterics." Pythagoras, compelled by force of circumstances in the times in which he lived, had to keep concealed from the knowledge of the people the real object of his teachings; he formed two schools, the "exoteric," in which, according to the popular taste, the pupils were instructed in the belief of a multitude of deities; and the "esoteric," in which a belief in one Supreme Being, a Ruler of the Universe, in one God, was taught. So in the third degree, the chief object of its teaching is the belief in a supreme, omnipotent, invisible Being, a ruler of the universe, a belief in a resurrection from the dead, and a future state of reward and punishment. In the third degree, the emblem of the Deity is the centre, which is represented both by the Egyptian symbol of a point or centre, within a circle, or by the Hebrew Tetragrammaton, being the word of four letters J. H. V. H., the incommunicable name of God in Hebrew, and represented by a yod (.) in the centre of an equilateral triangle.

The phrase "THE LODGE IS OPENED ON THE CENTRE" signifies the original object of the teachings in that degree: *God and eternity, a resurrection from the dead, and a future state of reward and punishment.*

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Special Communication of the Grand Lodge of Canada.

Laying the Corner Stone of the New Court House, Hamilton.

A Special Communication of Grand Lodge was held at Hamilton on the 15th inst., for the purpose of laying the corner stone of the New Court House for the County of Wentworth. M. W. Bro. James Seymour, P. G. M., acted for the Grand Master, who is absent in England.

The work on the building is progressing very rapidly, and already is completed as far as the first joists, the stone work presenting a very handsome appearance.

Prince's Square assumed a gala appearance, for though all around were scattered blocks of stone and other building material, which did not add to the neat appearance of the Square, flags were flying from the tops of the derricks—at the west end the Tricolor and the east the Red Ensign, and over the northeast corner, where the stone was to be laid, a large Dominion Ensign. A platform had been erected at the same corner, facing which was a stand capable of holding several hundred, and to the right of the platform a smaller stand for invited guests, with seats covered with red flannel and shaded by a large white ensign as an awning. All the arrangements had been excellently carried out by Mr. C. W. Mulligan, the architect, and the contractors.

The corner stone was a fine block of stone 3 feet 8 inches square, and was from the quarry of Mr. McDermott. It was cut from what is known as the ten foot slab, and is of the description called Berea stone. On the front, which faces north, is cut the inscription:—"Erected August, 1877," and on the east side, "Corner Stone." In a receptacle beneath, which was covered with a plate with the square and compass on it, were enclosed the following articles:—

Parchment containing names of county and city officials; *Journal of Education*, dated June, 1877; *Canada Gazette*, August, 1877; *Ontario Gazette*, 11th August; *The Globe*, Toronto, 17th August; *Mail*, Toronto, 17th August; *Times*, Hamilton, 16th August; *Spectator*, Hamilton, 16th August; *Banner*, Dundas, 16th August; *Standard*, Dundas, 16th August; *Gentleman's Canadian Journal*, 17th August; *Illustrated News*, 18th August; programme of toasts; bill-of-fare of lunch to Grand Lodge at Royal Hotel, invitations; complimentary card of invitation to do.; poem of Major Glasgow, 77th Battalion; order of proceedings; financial statement of city of Hamilton; minutes of the County of Wentworth for January, February and March; do do, June and July; Canadian Almanac; city directory; copy of Act of erection of the court house; the parchment and following newspapers

that were deposited in the foundation stone of the former Court House, dated 12th April, 1829; *Colonial Advocate*, December 8th, 1826, York, U. C; *Gore Gazette*, March 3rd, 1827, Ancaster, U. C; *Upper Canada Gazette*, January 6th, 1827, York, U. C; *U. E. Loyalist*, January 6th, 1827, York, U. C; *Canadian Freeman*, November 2nd, 1826, York, U. C; *Observer of the Times*, London, Eng., July 21st, 1821; one-dollar Dominion Bank note, Canada paper; twenty-five cent scrip; coins—fifty cents, twenty-five cents, twenty, ten, and five cent pieces, all silver; one cent, copper; sample of wheat, Diehl, growth of 1877, grown upon the farm of Wm. Luck, in this township; bird's-eye view of the City of Hamilton, presented by the Fire and Marine Insurance Co. of Hamilton; atlas of County of Wentworth and City of Hamilton, containing the autographs of all the members of the City and County Council present.

MEETING OF THE GRAND LODGE.

The Grand Lodge met at 12.30 in the Masonic Hall, the following officers being present:—

M. W. Bro.	James Seymour,	as Grand Master.
R. W. Bro.	R. Brierley,	as Deputy Grand Master.
" "	A. E. Irving,	P. D. D. G. M.
" "	R. Kemp,	P. D. D. G. M.
" "	Otto Klotz,	as Grand Senior Warden.
" "	C. Bennet,	as Grand Junior Warden.
" "	Rev. W. R. Ross,	Grand Chaplain.
" "	E. Mitchell,	Grand Treasurer.
" "	Isaac Waterman,	Grand Registrar.
" "	J. J. Mason,	Grand Secretary.
W.	J. I. Mackenzie,	as Grand Senior Deacon.
" "	T. Miller,	as Grand Junior Deacon.
V. W.	H. Walker,	Grand Supt. of Works.
W.	J. Henery,	as Director of Ceremonies.
V. W.	J. M. Gibson,	Assistant Grand Secretary.
" "	C. R. Smith,	as Asst. Dir. of Ceremonies.
" "	Wm. Forbes,	as Grand Sword Bearer.
" "	Wm. Reid,	as Grand Organist.
R. W.	W. H. Fraser,	as Asst. Grand Organist.
W.	P. Bish,	as Grand Pursuivant.
" "	R. Radcliffe,	Grand Tyler.
V. W.	George Walker,	Grand Steward.
" "	W. L. P. Eager,	do
W.	D. McMillan,	do
" "	Alfred Jones,	do
" "	John Ireland,	do
V. W.	Gavin Stewart,	do
" "	R. A. Barton,	do
" "	Donald McPhio,	do
" "	R. A. Hutchison,	do
" "	Wm. Gibson,	do

Together with the Masters and Past-Masters, and about 200 brethren from the following Lodges:—

Barton No. 6; Strict Observance, No. 27; St. John's, No. 40; Acacia, No. 61; and Temple, No. 324, Hamilton; Union, No. 7, Grimsby; Clinton, No. 84, Clinton; Valley, No. 100, Dundas; Dufferin, No. 291, West Flamboro'; Speed, No. 180, Guelph; Ivy, No. 115, Beamsville; St. Clair No. 135, Milton; Preston, No. 297, Preston; Norfolk, No. 10, Simcoe; Walsingham, No. 174, Port Rowan; St. George's, No. 15, St. Catharines; St. George's, No. 42, London; Brant, No. 45, Brantford; Harmony, No.

57, Binbrook; St. Andrew's, No. 62, Caledonia; Maple Leaf, No. 103, St. Catharines; Doric, No. 121, Brantford; Burlington, No. 165, Burlington; Wentworth, No. 166, Soney Creek; Credit, No. 219, Georgetown; Mountain, 221, Thorold; St. George's, No. 243, St. George; Seymour, No. 272, Ancaster; Hiram, No. 317, Dundas; Walker, No. 321, Acton West; Waterdown, U. D., Waterdown; Corinthian, No. 51, Grahamville; White Oak, 198, Oakville; Clifton, 254, Clifton.

The Grand Lodge was duly opened, and the M. W. Grand Master announced that he had caused the Grand Secretary to issue a circular convening this Special Communication for the purpose of laying, with full Masonic ceremonies, the corner stone of the new Court House to be erected for the County of Wentworth and City of Hamilton.

THE PROCESSION.

Shortly after one o'clock W. Bro. John Henery, Grand Marshal, with V. W. Bro. C. R. Smith, Assistant Grand Marshal, formed a procession outside the Masonic Hall. At the head was a band and the Union Jack, and the banners of Barton, Strict Observance, St. John's, and Acacia Lodges were also in the procession. The route of march was up James to King, along King to John, and along John to the eastern entrance of Prince's Square. Here the procession halted and opened out the ranks to allow the Grand Master and Grand Lodge to pass through. At the gate the Grand Master was met by the county and city officials, including the Warden, the Mayor, the Sheriff, and others, and conducted by them to the platform which had been erected for the occasion. By this time a large crowd had assembled and there must have been over 1,000 people present. On the platform we noticed the Hon. Adam Hope, Hon. Isaac Buchanan, Colonel Aikman, John Winer, Esq., Adam Brown, Esq., Thomas Robertson, Esq., Q. C., Dundas; F. Mackelcan, Esq., Q. C., Rev. D. H. Fletcher, John Wilson, Esq., Winona, and many others. Order having been called, the Grand Master called on Bro. W. Bruce to read the following poem, which had been composed by Bro. John Glasgow, of Strict Observance Lodge, for the occasion:

Ye Craftsmen of old with your time honored
Ensigns,
Those Emblems of Peace and of Love and of Good-
will,

You meet here to-day in the garb of your fathers,
With light that illumines the Universe still.

No tyrant's command calls thee forth unto labor,
Those fond words will come unto the as thine
own,

The circle itself is held true by the cable,
That cable so dear to the Craftsman alone,

While strength as at first gives the right to establish,
Some temple beneath the bright gem that we see,

May that which grows up by the side of the waters,
Be plenty and sweet unto you and to me.

May justice supreme draw its line through the
centre,
Should folly presume to alloy the refined,
Let Masons mark well that the structure hath risen
From Levels on Points, as the Master designed.

Tho' rude be the stone that is found in the quarry.
A diamond uncut, with the darkness of night,
The Craftsman you know can give shape to the
Ashlar,
When Master and Men bring the gem to the light.

Should that which we try prove in part so unequal,
That Angels will not with the truth reconcile,
Let workmen at once with true skill leave it over,
As something unfit to be built in the pile.

The plummet to-day will assist you to carry
That jewel much prized, when it's shapely and
plumb;
Its well-chiseled lines will give proof, in the future,
Of science, and art, to the three who may come.

When pillars and porch have assumed due dimen-
sions,
And beauty be seen in the whole to reside,
May he who takes steps that lead up to the chamber,
Be trusty and true ere he seeks to preside.

Let Judges take heed now on what they do enter,
When justice demands every virtue in Court;
May they be inspired by the Court Universal,
Where trusted and tried at the last must resort.

May wisdom flow forth from the mouths of the lordly,
Like incense, to soothe the most vile and extreme;
May true men lay hold of the rod that is mighty,
To sever the rock while it filters the stream.

Now, Masons, proceed to build up the famed cor-
ner—
A something awaits the Accepted and Free;
Go, prove it, and then let the sound of the gavel,
All square work proclaim it, and "So mote it be."

With gladness bring forth the great Cornucopia,
Four swers of oil and good wine on the w. ll;
In secret within, give due praise to the Giver,
The Great Architect and Grand Master of all.

The Grand Director of Ceremonies then
called upon Bro. Walter Spencer, Organist
of the City Lodges, and choir to sing a
hym also composed for the occasion by Bro.
John Glasgow:

Praise God, our King and Sovereign Lord,
Ye Craftsmen all with one acclaim,
With salams bow in one acc rd
At mention of that Holy Name.

Come, tune the Harp as it was wont,
By Masons in the days of old,
When workmen stood upon the Mount
With banners which you now unf. ld.

Let gratitude flow from the soul,
To Thee, Jehovah, King of Love;
May hearts and hands to-day extol
The Worshipful who rules above.

No Master here can well define
The cunning of Thy mighty hand;
The sacred art alone is Thine,
To fashion nature by command.

Teach us, O God, for Thy name's sake,
To win approval at Thy Throne,
In wisdom's ways, we pray Thee, make
Each Brother here a living stone.

Build up the Temple from the base,
Yea, to the lofty summit line,
With beauty, that the eye may trace
The finished grandeur of design.

M. W. Bro. James Seymour, P. G. M.,
then delivered the following address:

"Men, women and children here as-
sembled, it is my duty to inform you that,
in response to the courteous invitation of the
municipal authorities of the flourishing City
of Hamilton and County of Wentworth, a
special communication of the Grand Lodge
of Canada has been this day convened for
the purpose of laying with becoming cere-
monies, according to the venerated rights of
the ancient and honorable fraternity of Free-
masons, the corner-stone of your new Court
House. I speak advisedly in expressing the
regret of our distinguished M. W. G. M.,
that he should not be present with us at
this time to discharge the duty that in his
absence falls to me—a duty that would
afford him peculiar satisfaction, not only be-
cause of his high standing as one of Her Ma-
jesty's Counsel, learned in the law, but also be-
cause of the warm interest he has ever taken
in all matters connected with the advance-
ment and progress of this his native city,
and also of the responsible official position
held by his late father, for many years City
Treasurer, as well as by his respected grand-
father, until lately holding a similar office
for the County of Wentworth. It was his
anxious desire to have reached home in time
to participate in the work we have now in
hand, but business engagements having in-
terfered, it remains for his proxy to act for
him, and conduct the ceremony in the most
appropriate manner.

From time immemorial, it has been cus-
tomary to invite the Masonic fraternity
to officiate on occasions similar to the pres-
ent, and in obedience to that invitation we
meet to-day to contribute our quota towards
the praiseworthy object in view. Know all
of you, then, that we are Free and Accepted
Masons, true to the laws of our country,
professing to fear God as the Great Archi-
tect of the Universe, to honor our Queen
(whom God preserve), to confer benefits up-
on our brethren, and to practice universal
benevolence towards all mankind. While
we have amongst us, concealed from the
eyes of other men, secrets which may not be
improperly revealed, and which no man has
discovered, remember that those secrets are
lawful and honorable, and are placed in the
custody of the fraternity, who alone have
their keeping until the end of time. We
admit into our Order only such as are re-
ported good men and true, of mature age
and sound judgment. We meet upon the
level, and are constantly instructed to
square our conduct upon the unerring prin-
ciples of morality and virtue. Men of every
class and rank of life are enrolled under our
banners. Even monarchs the most power-
ful and enlightened have in all ages been
active promoters of our noble art, not deem-
ing it derogatory to their dignity to join our
assemblies and participate in our mysteries.

Even at the present time many of the crowned heads of the Old World, and notably His Royal Highness the Prince of Wales in our own Empire, stand at the head of the Order, thus proving that as time advances a veneration surrounds the name of Freemasonry, and identifies it with integrity and uprightness. Whilst the lapse of time, the ruthless hand of ignorance, and the devastations of war, have lain waste and destroyed many valuable monuments of antiquity, many institutions designed to benefit the human race, upon which the best efforts of human skill and judgment were employed, Freemasonry, notwithstanding, has still survived, transmitting to posterity those latent virtues and attributes which have enabled it to outlive persecution, and to perpetuate the tenets which indissolubly bind its members together. To accomplish this, our craft must be good, our calling honorable, or it would not have remained for so many centuries, and still count amongst its most faithful adherents the most distinguished, illustrious and best elements of society throughout the entire world. Our position thus explained, it only remains for me to express the gratification afforded to the craft to respond to your invitation to lay the corner-stone of your New Court House with Masonic ceremonies. The duty is rendered more agreeable from the associations surrounding the occasion, which indicate that the temple to be reared will be used for the administration of that sterling, inflexible justice which is the proud characteristic of British law wherever enforced. While the former structure which this edifice is designed to replace furnished facilities suited to the times for which it was provided, and was doubtless considered a model in its way when originally built, the future seat of law and equity for this enlightened community will accord more with the genius of the present age, and prove a valuable addition to the handsome public buildings which already adorn the city. Our present prayer is that the G. A. O. T. U. will prosper the handiwork of all engaged in this undertaking, so that when completed it will realize the fullest anticipations of its liberal projectors. May the wisdom that inspired the Royal Solomon in his decisions before the Court of Israel ever animate those who shall here preside in administering the laws of this land, so that impartial justice may abound and the fullest sense of security to person and property prevail in our midst. And may the foundation now laid be as strong and the superstructure as lasting as eternal truth itself. We will now proceed to lay the corner-stone according to usage and custom, previous to which the Grand Chaplain will invoke a blessing from the Most High on the undertaking.

W. Bro. Rev. W. R. Ross, of Pickering,

Grand Chaplain, then offered up the following prayer:—

"Great Architect of the Universe, Maker and Ruler of all Worlds, design from Thy Celestial Temple, from realms of light and glory, to help us in all the purposes of our present assembly. We humbly invoke Thee to give us at this and all times, wisdom in all our doings, strength of mind in all our difficulties and the beauty of harmony in all our communications. Permit us, O Thou Author of life and light, great source of love and happiness, to erect this building, so that hereafter it may be useful for the important purposes for which it is intended. Glory be to God on high!"

Response: So mote it be.

R. W. Bro. J. J. Mason, Grand Secretary, then read the following scroll, which was deposited in the stone:—

"This Corner Stone was laid by James Seymour, Esquire, Past Grand Master of the Grand Lodge of A. F. & A. Masons of Canada, upon the 17th day of August, A. D. 1877, in the 41st year of the reign of Her Most Gracious Majesty Victoria, Queen of the United Kingdom of Great Britain and Ireland, and the dependencies in Europe, Africa, the Dominion of Canada, Australia, etc., etc., and Empress of India, The Right Honorable Sir Frederik Temple, Earl of Dufferin, K. P., K. C. B., being Governor-General of the Dominion of Canada, the Honorable Donald Alexander Macdonald being Lieutenant-Governor of the Province of Ontario, Thomas Stock, Esquire, being Warden of the County of Wentworth, and Francis Edwin Kilvert, Esquire, Mayor of the City of Hamilton, James Shaw Sinclair, Esquire, Judge of the County Court of the County of Wentworth; the Honorable Archibald McKellar, Sheriff of the County of Wentworth. The following composed the Joint Building Committee of the County and City.—Thomas Stock, Esquire, Warden, Chairman; F. E. Kilvert, Esquire, Mayor; Peter Wood, Esquire, Reeve of Beverley; John Weir, Esquire, Reeve of West Flamborough; Alonzo Eggeston, Esquire, Reeve of Ancaster; Thomas Lawry, Esquire, Reeve of Barton; James Hoey, Esquire, Reeve of Blainbrook; Robert McKeehan, Esquire, Reeve of Dundas; F. M. Carpenter, Esquire, Reeve of Saltfleet; W. M. Calder, Esquire, Reeve of Glanford; Kenneth Fitzpatrick, Joseph Kent, M. W. Browne, David McLellan, John Barry, Henry Carcallen, J. E. O'Reilly, Esquires, Aldermen of the City of Hamilton; Mr. Wm. Hancock, Mason, Mr. E. VanAllen, Builder, Contractors; C. W. Mulligan, Esquire, Architect, 'God Save the Queen.'"

Mr. Thomas Stock, the Warden, then presented the Grand Master with a handsome silver trowel, inlaid with gold, Masonic emblems and an ebony handle.

The Grand Master briefly returned thanks.

The cement having been spread, the upper stone was lowered with three halts, at which intervals the band played bars of the National Anthem; when it had been guided into its place, the Grand Junior Warden applied the plumb-rule, the Grand Senior Warden the level, and the Deputy Grand Master the square, and they having reported that the stone was just, true and properly laid, the Grand Master said, "Having full confidence in your skill in our Royal art, it remains for me to finish the work." He then struck the stone three times with the gavel and said: "Well made, truly laid, true and trusty; may this undertaking be com-

ducted and completed by the craftsmen, according to the grand plan, in Peace, Harmony, and Brotherly Love." As they were handed to him, he poured out the customary libations, saying: "I strew corn upon the stone as an emblem of Plenty, I pour wine on it as the emblem of Cheerfulness, and I anoint it with oil as the emblem of Comfort and Consolation. May corn, wine and oil, and all the necessaries of life, abound among men throughout the world, and may the blessing of the Supreme Architect of the Universe be upon this edifice and all connected with it." The implements having been handed to the M. W. G. M., he presented them to the architect, saying:—"The foundation stone of this building being now laid, I present you the implements applied to it, also the plans, in full confidence that, as a skilful and faithful workman, you will use them in such a manner that the building may arise in order, harmony and beauty, being perfected in beauty and strength, that it may answer every purpose for which it is intended, to your credit and the satisfaction and honor of those who have selected you for the work."

The Masonic ceremonies being ended, addresses were given by the Warden, the Mayor, County Judge, and Sheriff.

The Grand Master then called for three cheers for the Queen, which were heartily given.

The speeches being finished, the procession re-formed and marched back to the Masonic Hall, where the Grand Lodge was closed.

BANQUET TO THE GRAND LODGE.

At four o'clock the Grand Lodge was entertained at the Royal Hotel by the County and City Councils.

Covers had been laid for about 150 guests, and an excellent bill-of-fare was provided by Messrs. Hood Bros., the popular proprietors of the Hotel. The appearance of the table was extremely pretty, several handsome floral designs, the work of Mr. Rowe, florist, adorning it. In front of the chairman was a large floral crown, and at other parts of the table different Masonic emblems.

His Worship Mayor Kilvert occupied the chair, and the Warden of the County, Thos. Stock, Esq., the vice chair. On the right of the chairman was seated the acting Grand Master, M. W. P. G. M. Bro. James Seymour; R. W. Bro. Emilius Irving, M. P.; R. W. Bro. Otto Klotz; J. H. Greer, Esq., Registrar; Col. Aikman; R. W. Bro. E. Mitchell, Grand Treasurer, and on the left Hon. Adam Hope, Sheriff McKellar, F. Mackelcan, Esq., City Solicitor, A. T. Wood, Esq., M. P., Hon. Isaac Buchanan, R. W. Bro. Rev. W. R. Ross, Grand Chaplain; R. W. Bro. J. J. Mason, Grand Secretary; R. W. Bro. Bennett, D. D. G. M., and V. W. Bro. J. M. Gibson, Assistant Grand

Secretary. The vice-chair was supported by Adam Brown, Esq., and other prominent citizens.

A band was stationed in the hall and played during the banquet.

The usual toasts having been disposed of, that of the Grand Lodge being responded to by M. W. Bro. Seymour, and R. W. Bro. J. J. Mason, the party broke up about 8 o'clock.

REFRESHMENTS AT THE DRILL SHED.

At the close of the ceremonial, the brethren, excepting the Grand Lodge, proceeded to the Drill Shed, where a collation had been provided by the brethren of the City. The caterer was Bro. H. McKillop, who did his work in a manner that merited and called forth much praise. About two hundred sat down to the repast. After the edibles had had full justice done to them, some of the brethren took their departure, but the majority remained to participate in an informal and social jollification. W. Bro. Widger, W. M. Accia Lodge, invited all present to stay, and thanked the visiting brethren for their attendance, also paying a compliment to the city brethren for the manner in which they had responded to the call. Volunteer toasts and songs were the order of the day, W. Bro. Joseph Fligg, of Grahamsville, singing in an excellent way and calling forth an encore on each occasion. The toasts of the Queen, Grand Master, Visiting Brethren, Hamilton Brethren, the Masters of Lodges, the Press, and other toasts were duly honored and responded to.

The Principles and Objects of Masonry.

A Sermon preached in St. Paul's Church, Lindsay, on the Festival of St. John the Baptist, 25th June, 1877, by Rev. Bro. W. T. Smithett, D.D.:—

I COR. III CHAP., 9 to 15.—"Ye are God's building. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he has built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss."

We are met together to-day, brethren, for the double purpose of celebrating the anniversary of one of our patron saints, and at the same time for

the consideration of the object of our institution, and of the duties as loyal craftsmen we owe to it, and the world around us. This seems especially necessary at the present time, when so many misapprehensions exist regarding both the craft and ourselves; and more particularly with respect to our relations to God, His Church, and the powers of civil society. It will not be our office, therefore, at this time to enter upon the historical records of our Order, nor to dwell eulogistically upon its operations. The story of our origin has been often told, and the world, through scores of ages and generations, has known our practice and appreciated our virtues, and to its honor, it must be admitted, has been ever ready to walk backwards and throw the cloak of charity over the shortcomings and infirmities of our craftsmen, wisely distinguishing between the purity of divine institutions and their human administration. One claim, all have admitted, without controversy, that a bond of union exists among us, scattered as we are over all lands, and representing as we do all opinions and races, that no other organization on earth has ever paralleled, and to which all point as an example, right or wrong, as they may regard it, worthy of all imitation, and this has not been the verdict of one race, or age, or religion, but the combined opinion and sentiment of the world at large. Our devout wish, therefore, is, and I speak the conviction of all present, or as in our phraseology, we express it, the initiated and profane alike, So mote it be. The text covers the Masonic work of a life time. The moral edifice, we are called upon to raise here, and the proof of our work, and the acceptance and approbation of the Great Architect, in the life to come; for as we sow, we also reap; and as we build, so shall our work stand for all eternity. "Ye are God's building. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is

Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he has built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss." Although the language then here is of a literal and operative character, yet its deeper meaning is figurative, and speculative, and symbolic, and must be regarded as the standard of our morals and the test of our skill and fidelity. It is not here inferred that what we say, or profess, can avail us anything, but what we do, is declared to be the ground of our reward, the meed of our approbation; in other words, this is not our rest, our home, we are laboring for other inheritances. This is not our reward; we work for the approval, at a coming day, of the Grand Master above, and as travellers and sojourners in this vale of tears, we look for the home on high, the house not made with hands eternal in the heavens. Before we proceed to set forth, brethren, the objects of your profession, and the duties involved by your assumption of its obligations, let me call your attention briefly to the day and the occasion, and shew you their connections with your ancient and honorable craft. Before the Christian era, and among the Jews and Orientals, Lodges were dedicated to King Solomon, said to be the first Most Excellent Grand Master of the Order. But since that time, Masons professing Christianity dedicate their's to St. John the Baptist, and St. John the Evangelist. These were two most eminent patrons of the craft, as traditions tells the story, and as our predecessors for centuries long past instruct and admonish us. In ancient lodges of the Christian jurisdiction there was represented a certain point within a circle. The point representing an individual brother; the circle,

the boundary line of his conduct, beyond which he was never to allow his prejudices or his passions to betray him. This circle was embroidered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist, and upon the top rested the Holy Scriptures. In going round this circle we necessarily touch upon these two lines, and therefore find a sacramental allusion to our grand Christian exemplars, as models for our life and character. We also come into direct contact with the Holy Scriptures, the great light in Masonry, and therefore while a Mason looks at these examples and keeps himself within the precepts of the Bible, it is impossible that he should materially err. Hence, as Masonry extends from east to west, and comprises representations of the whole human family, between the north and south, it follows that throughout every clime Masonry is found. In short, its dimensions, as a moral system, are unlimited, and its covering no less than the starry canopy of heaven. The most prominent objects of our institution are the cultivation of brotherly love, relief and truth, with regard to others, and the exhibition of temperance, fortitude, prudence, and justice, within ourselves. These qualities formed the unmistakable characteristics of the life, teaching, character and practice of our Patron Saint, as the Word records the story, and these form the sum total of the work, which will stand the fiery ordeal, cited by the Apostle in our text, at the last great reckoning day, when every craftsman shall receive his wages, according to his work.

Freemasonry, by its emblematical teachings, reminds us continually of the precariousness of our state on earth; its emblems, both of life and death, are before us, by actual vision in the Lodge; and by our mortal and spiritual perceptions out in the world, we are admonished to boast of nothing, but to have compassion on and give aid to those in adversity. While

then we tread this checkered and treacherous path of life, so well represented on the Masonic floor, let us cultivate for others, that we may be enriched and blessed ourselves, the grand principles of brotherly love, relief and truth. But the uninitiated present will ask, what are the Masonic ideas of these attributes of moral character. We proclaim, as the creed of our profession, and the standard of our moral work, these eternal verities, as founded in the nature of things, as well as in the Book of God. In the exercise of brotherly love we understand Masonry to teach what the Bible, Christianity, teaches, that is to regard the whole human species as one family, in the language of the motto emblazoned on the Coat of Arms of the Grand Lodge of Massachusetts, "*Ne alienum humanum*," not foreign, that's human. That the high and low, rich and poor, created by one Almighty Plumb, and inhabitants of the same planet, are to aid, support, and protect each other; and on this principle Masonry, I am grieved to be obliged to confess, shames the so-called Churches of Christendom—Masonry unites men of every country, sect, and opinion, and cultivates true friendship among those who otherwise might have remained at a perpetual distance. To relieve the distressed, this we hold and teach, is a duty incumbent upon all men, but particularly on Masons, who are linked together with an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view, and on this basis we form our friendships and establish our connexions. Truth is a divine attribute and the foundation of every moral and social virtue. To be good and true is the first lesson taught in Masonry. On this theme we profess to contemplate, and by its dictates endeavor to regulate our

lives. Brethren, see to this, the world is watching you. Do not become stumbling blocks to truth. Hence, while you are influenced by this principle, hypocrisy and deceit will be unknown among you, sincerity and plain dealing will distinguish you, and the heart and tongue join in promoting each other's welfare and rejoicing at each other's prosperity. Another object, we remarked, that Masonry has in view, is the exhibition of certain noble qualities or virtues, which its votaries supposed to exercise and exemplify in their life and character. Chief among these is temperance, that due restraint upon our affections and passions, amounting, if necessary, to abstinence which renders the body and its members, tame and governable; and frees the mind from the allurements of vice. This virtue is called for, in the constant practice of every true Mason; as he is plainly taught by his obligations to avoid excesses, the contraction of any licentious or vicious habits; the indulgence of which would not only damage him and the craft in the eyes of the world, but subject him to the contempt and detestation of all good Masons.

And fortitude follows, as the noblest and steadiest purpose of the human mind, whereby we are enabled to undergo any pain, peril, or danger, when prudently deemed expedient, while prudence teaches us to regulate our lives and actions agreeably to the dictates of reason and common sense; the habit by which we wisely judge and prudentially determine in all things, relative to our present as well as our future happiness.

Lastly, justice, is that standard or boundary of right which enables us to render to every man his just dues, without controversy and without distinction. This virtue is not only consistent with all divine and human law, but it is the very cement and support of all civil society; and as justice, in a great measure constitutes the character of the really good man,

whoever and whatever he is, so it should be the invariable practice of every free and accepted Mason never to deviate from the minutest principles thereof. And the great example whose virtues we commemorate to-day was a living embodiment of all these elements of character; and his work, we are assured, shall stand the test of the Great Architect's level, plumb, and square—as one of the grand conditions of the text, as that of a workman who never need be ashamed, and who, while on earth, laid down his life to prove his perfect work.

Nothing remains now, having shewn our principles and objects, but to set forth the duties we owe to God, society, to ourselves, and to each other, as Free Masons. In a word, there are three great duties we are ever charged to inculcate and practice. Those we owe to God, to our neighbors and to ourselves. We acknowledge the Great Architect of the Universe as our Supreme Governor and Master, and before Him in all things we reverently bow. He has given us an unerring rule of life in His Word, and by it we are bound to regulate our work. We are taught that in the midst of life we are in death, and continually admonished to be at all times prepared for that solemn event, so that when the silver cord shall be loosed, and the golden bowl be broken, our dust may return to its mother dust, while our untrammelled and glorified spirit shall go up to the God who gave it. Hence we never mention the sacred name of God, but with the reverential awe which is due from the creature to the Creator, and we ought always to implore his gracious favor on all our lawful undertakings, and ever to esteem Him and His service as our chief good. In the state or nation we are bound to lead peaceable lives, true to our country, proud of the land of our birth, and just and loyal to the government under which God has cast our lot. As Masons, in civil affairs, we proscribe no man, for opinions sake, and re-

cognize no sectarian shibboleths or party creeds. We follow the religion of truth and virtue, which all theology inculcates, and this is the common centre, around which we are congregated, in one holy indivisible bond of brotherhood; men of every tribe and nation and kindred and tongue under heaven. For the sake of civil society, and the reputation of the Fraternity, to preserve the one from anarchy, and the other from a sullied name, we recommend to inferiors, obedience and submission; to equals, courtesy and affability; to superiors, the constant exercise of kindness and condescension. Thus we are enabled to cultivate the practice of brotherly love and friendship, the true principles of a divine charity, not the contracted and bigoted feeling which would circumscribe its operations to the limits of a particular party in the state or a particular sect in the Church, but charity in the abstract, that meek, forgiving, long suffering, Christian, Masonic charity, which is as broad as the mantle of heaven, and co-extensive with the boundaries of the world. In our dealings with our neighbors we are taught, and we are supposed to work, on the square, thus making our communication and intercourse a blessing to the generation in which we live, doing to all men as we would they should do unto us; building a moral foundation, and raising thereupon a spiritual superstructure, which shall stand in the fiery day of trial when every man's work shall be made manifest, and the secrets of every heart shall be revealed, a temple of the living God meet for the glories of heaven. But to ourselves pertains the practice and performance of the highest duties, the cultivation of the noblest affections, our nature is capable of—to know ourselves, and govern ourselves, to avoid all irregularity and intemperance, everything in short, that debases the intellect and degrades the soul, and mars in us the image of God. To shun every object which has a tendency to impair our God-

given and God-like faculties, and brutalize the dignity of our nature and the honor of our profession. To familiarize our minds by frequent meditation on the great Books of nature and grace (the two revelations of the being and attributes of God) and with the wisdom, benevolence and power of our great Creator, and drawing from thence lessons of humility, fervency, faith and charity, which will fit us to play our part in the great drama of life, with reverential awe before God, with honor to ourselves, and with credit to the fraternity.

A last comment on the text which the craft affords and forcibly illustrates—the character and durability of our work. The lapse of time, the ruthless hand of ignorance and the devastations of war, have laid waste and destroyed the noblest monuments of antiquity. The temple of Solomon, so spacious in its design, so majestic in its proportions, so magnificent in its execution, constructed by the united efforts of so many celebrated artists, has not escaped the ravages of barbarous force—but the order to which it gave a name, still exists in all the harmony of its first formation and has gathered unto itself power, and grandeur, and energy, and might, amidst the desolate ruins of the temple. Free Masonry still survives. It has existed in the distant of Orient, where almost all things else of human origin, and skill, and power have perished. The tempest of persecution has not injured it. The revolutions of the world have not shaken it. The wing of time has flapped over it in vain. Through centuries of changes it has ever stood, changeless and serene, and to the true and loyal brother who seeks admission within its portals with a single eye and with sincerity of heart, with a view of what it can do for his higher and better nature, and not prostituting its noble symbols over his place of business as a tavern sign, to him it is a source of exulting promise to know that it will still continue to survive so long as

the attentive ear receives the sound from the instructive tongue; and the mysteries of the Order are lodged in the repository of faithful breasts—until its work like that of the church is ended here—and we all meet approved workmen, in that Grand Lodge above, the temple not made with hands eternal in the heavens, where the Grand Architect of the Universe continually presides.

Canadian Masonic News.

DELAYED.—Owing to our absence, (at the Press Excursion to the Lower Provinces,) the August number of the CRAFTSMAN has been delayed, but we will endeavor to be on time next month.

OUR General Agent, R. E. Comp., P. Begg, is at the present time in the West canvassing for subscriptions to the CRAFTSMAN, and doing well. We trust the Brethren with whom he comes in contact will aid him as much as in their power, as we hope before the end of this volume to see the magazine self-sustaining.

PERSONAL.—We had the pleasure of a visit a few days ago from R. W. Bro. Richard Bull, a brother well-known to the Craft of Ontario and Quebec. During the short time he could spare us, we profited very much from his conversation, and we trust he will favor the readers of the CRAFTSMAN with some of his learned theories, and practical applications of them. We shall be glad to welcome him at any time.

At the Annual Meeting of the Supreme Grand Council of the Masonic and Military Order of the Knights of the Red Cross of Constantine, Knights of the Holy Sepulchre, and Knights of St. John of Palestine, for the United States, held in Rochester, N. Y., on 20th June, 1877, W. J. B. McLeod Moore, of Canada, was elected an honorary member. The treaty between the Supreme Council of the United States and the Grand Council of England was ratified and adopted.

At the Quarterly Convocation of the Supreme Grand Chapter

of Royal Arch Masons of England, holden in Freemasons' Hall, London, on the 1st instant, on motion of Comp. Col. Creation, the sum of one hundred guineas was granted from the funds of Grand Chapter for the relief of the sufferers by the fire at St. John, New Brunswick.

NEW LODGE AT GUELPH.—The membership of Speed and Guelph Lodges having attained considerable proportions, it was recently thought advisable to establish a new Lodge in Guelph, and accordingly a meeting was held at Bro Moorhouse's office, when it was decided to establish a third Lodge. A dispensation has been obtained, and the new Lodge will be known as Waverley Lodge. The officers are:—W Tytler, W M; A McBean, jr, S W; John H Emmons, J W; A Weir, Secretary; H D Morehouse, Treas; Wm Anderson, S D; F B Skinner, J D; J Galbraith, and A G Somerville, Stewards; F Small, I. G. Meetings will be held on the first Monday in each month, in the Masonic Hall. The Charter Members are:—W Tytler, A McBean, J H Emmons, H D Morehouse, P Bish, A Weir, W Anderson, Jas Galbraith, F B Skinner, G A Somerville, J F A Stull, B Savage, F Small, J Turnbull. We are pleased to learn that the new Lodge has very flattering prospects of success.

G. M. KERR IN SCOTLAND.—The Quarterly Communication of the Grand Lodge of Shotland was held on the 6th instant, in the Masonic Hall, George Street, Edinburgh. In the absence of the Grand Master, M. W. Sir Michael Shaw Stewart, Bart, the Chair in the East was filled by the D. G. M., R. W. Bro. Henry Inglis; and the chair of the J. G. W. was filled by R. W. Bro. Wm. Hoy, a gentleman well known in Toronto as a successful architect. Among the visitors present were our own Grand Master, M. W. Bro. J. K. Kerr, and Dr. Baines, W. M. of Elgin Lodge, Montreal. After the transaction of the regular business, the Lodge was addressed by M. W. Bro. Kerr, who made some very interesting statements about the present condition of Freemasonry in Canada, shewing its healthy existence. The Grand Lodge accorded its thanks to Bro. Kerr for the information he had conveyed to them, and for his visit—as also to Bro. Dr. Bains and other visitors.

HAMILTON.—At the regular meeting of Barton Lodge, No. 6, A.F. & A.M., held 11th July last, after the regular routine business of the Lodge, R. W. Bro. R. Brierley, D. D. G. M., on behalf of Barton Lodge, in a few well chosen remarks, presented W. Bro. Wm. Gibson, with a beautiful Past Master's jewel, as a token of the respect in which the W. Bro. is held by his brethren, to which Bro. Gibson replied as follows:—

“Words fail to express my sincere and heartfelt thanks for the beautiful jewel you have just presented me with; they do so the more as I feel I have done so little either for the Lodge or the Order, to deserve anything of this kind at your hands. I can assure you I did not require this from you as a proof of the good feeling you entertain towards me; coming as I did six years ago to-night a stranger amongst you, and having the honor of occupying the position I do to-night, is proof enough of itself without any other mark of appreciation. I cannot but look back with pleasure and pride to my Masonic career, which I consider has been the brightest epoch of my life. It is true during the time of which I speak I have forgone many pleasures and invitations in order to be present at our meetings, but I was more than repaid by being honored with the government of the Lodge, without this additional expression of good will. During the time I have had the honor of being a Mason, I have never been absent from the meetings of “Old Barton,” except when attending Grand Lodge. I do not make my regularity of attendance a boast, as I am proud to say there are many Masons in this city who have been as regular in their attendance as I have been, but I do it with a view of encouraging young members of the Craft to press forward in the Order, assuring them there are no barriers in Masonry to prevent Brethren in any rank of life from advancing to the highest position in the Lodge—provided they are punctual in

their attendance and interested in their duties. I claim no credit for the present prosperity of the Lodge, for without your assistance and support my efforts would have been fruitless; indeed, I am deeply and sensibly indebted to every member of the Lodge for their forbearance in looking over my many faults and shortcomings, and also to the Worshipful Brethren of this and the sister lodges in the city for the able advice and assistance which they so kindly gave me during my term of W. M. I trust that my days of usefulness are not at an end in Barton Lodge; whatever I can I will do to further its best interests, and in doing so I will only be following in the footsteps of those worthy and distinguished brethren who preceded me. In accepting this beautiful gift from you, allow me again to thank you sincerely one and all; and I can but repeat what I said at the last meeting, that I sincerely wish the same prosperity which has existed in the past may long continue, and that nothing but brotherly love may ever be found within the precincts of our beautiful Lodge room.

Meeting of the G. L. of Canada.

The meeting of the Grand Lodge of Canada will be held in the City Hall, St. Catharines, on Wednesday, the 12th of September, as per adjournment on the 11th July last, when M. W. Bro. J. K. Kerr, Grand Master, will preside. There is likely to be a large attendance.

Festival of St. John the Baptist.

Following are the officers of Lodges installed on the 25th of June, unavoidably crowded out of the July number of the CRAFTSMAN.

GRAND LODGE OF CANADA.

SARNIA.—Officers of Victoria Lodge, No. 56, G. R. C., held at Sarnia, and installed by W. Bro. P. M. Mackenzie, on June 25th, 1877:—I. P. M., W. Bro. W. Taylor; W. M., W. Bro. J. P. Buck; S. W., Bro. E. A. Vidal; J. W., Bro. W. J. Keays; Treas.,

Bro. M. Fleming; Sec., Bro. John Chester; S. D., Bro. A. Kerr; J. D., Bro. W. H. Hill; S. S., Bro. R. S. Oliver; J. S., Bro. J. W. Buning; I. G., Bro. E. H. Johnston; Tyler, Bro. P. Wenino; D. of C., Bro. S. Allen.

NEWBURY.—Officers of Albion Lodge, No. 80, held at Newbury, Ont., and installed by W. Bro. Mansfield, on 25th June, 1877:—I. P. M., W. Bro. Thomas Robinson; W. M., W. Bro. William F. Rooms; S. W., Bro. John D. Anderson; J. W., Bro. Philip H. Laird; Treas., Bro. Robert Adair; Sec'y., Bro. Joseph Mills; Chap., Bro. William Clements; S. D., Bro. John E. Kettle; J. D., Bro. William Stokes; I. G., Henry P. Cusaok; Tyler, Bro. Geo. J. Smith.

KINGSTON.—Officers of Minden Lodge, No. 253, held at Kingston, and installed by W. Bro. Pense, on June 25, 1877:—I. P. M., W. Bro. J. Redden; W. M., Bro. E. J. B. Pense, re-elected; S. W., Bro. W. M. Baillie; J. W., Bro. A. Strachan; Treas., R. W. Bro. Wilkinson; Sec'y, Bro. James Kearns, re-elected; Chap., Bro. Craig; Organist, Bro. G. Andrews; S. D., Bro. F. Welch; J. D., Bro. A. P. Cornell; S. S., Bro. Thos. Scora; J. S., Bro. B. Robinson; I. G., Bro. J. F. MacEwen; Tyler, Bro. E. Ball; D. of C., Bro. W. Perry.

CLIFTON.—Officers of Clifton Lodge, No. 254, held at Clifton, Ont., and installed by W. Bro. Samuel Smith, on July 29th, 1877:—I. P. M., W. Bro. Robert Robinson; W. M., W. Bro. C. W. Bunting; S. W., Bro. Wm. Crawford, J. W., Bro. Alex. Logau; Treas., Bro. Henry Preston; Sec'y., Bro. John J. Guerin, Chap., Bro. Gasper Rosh; S. D., John Robertson; J. D., Bro. Langley Sewell; S. S., Bro. James Tattersall; J. S., Bro. Richard Fierness; I. G., Bro. Jno. J. Bell; Tyler, Bro. Chas. Newman; D. of C., Bro. Wm. L. Flaherty.

THORNHILL.—Officers of Patterson Lodge, No. 265, held at Thornhill, and installed by W. Bro. John Fisher on 24th June, 1877:—I. P. M., W. Bro. Wm. C. Patterson; W. M., W. Bro. John Lane; S. W., Bro. James Martin; J. W., Bro. John McConnell; Treasurer, Bro. Wm. A. Kirkpatrick; Secretary, Bro. Jas. McDonald; S. D., Bro. W. U. Lubbock; J. D., Bro. W. R. Bowman; S. S., Bro. Edward Martin; J. S., Bro. J. Brumwell; I. C., Bro. David Duncan, Tyler, Bro. John Black, D. of C., Bro. W. W. Norris.

ERVIN.—Officers of Wellington Lodge, No. 271, held at Ervin, and installed by W. Bro. Pettiford, on June 25th, 1877:—I. P. M., W. Bro. Elias L. Buraham; W. M., W. Bro. Thos. M. Yill; S. W., Bro. Wm. Conboy; J. W., Bro. John Willis; Treas., Bro. Jas. Crozier; Sec'y, Bro. Wm. McDowell; Chap., Bro. Hugh Milloy; S. D., Bro. Dugald Campbell; J. D., Chas. Overland; Stewards, Bros. H. McNaughton, and Stephen Mc-

Kenzie, I. G., Bro. Jas. Hamilton; Tyler, Bro. Arch. Taylor.

GRAND LODGE OF QUEBEC.

HUNTINGDON.—Officers of Huntingdon Lodge, No. 36, R. Q., held at Huntingdon, Que., and installed by D. D. G. M. Bro. McMinn, on June 26th, 1877:—I. P. M., W. Bro. D. Boyd; W. M., W. Bro. P. Macfarlane, S. W.; Bro. D. Shanks; J. W., Bro. McAdams; Treas., Bro. A. Mo-Arthur; Sec., Bro. J. H. Gilmore; Chap. Rev. Bro. J. B. Mair; S. D., Bro. W. Rad-dick; J. D., Bro. W. Eddie; I. G., J. Cunningham.

GRAND LODGE OF NOVA SCOTIA.

COW BAY.—Officers of Thistle Lodge, No. 36, R. N. S., held at Cow Bay, and installed by W. Bro. Andrew Anderson, Jr., assisted by W. Bro. Wm. Campbell, P. M.:—W. M., W. Bro. Samuel A. Spencer; S. W., Bro. William Clark; J. W., Bro. Nelson Lewis; Treas., Bro. Roderick McKenzie; Sec., Bro. D. McLellan; S. D., Bro. James Bollen; J. D., Bro. John J. McAuly; S. S., Bro. R. McVicar; J. S., Bro. W. A. Inman; Tyler, Bro. Alan McVicar, D. of C., Bro. Malcolm McKinnon.

SHEET HARBOR.—Officers of Eureka Lodge, No. 42, held at Sheet Harbor, N. S., and installed by W. Bro. J. H. Balcan:—I. P. M., W. Bro. J. H. Balcan; W. M., W. Bro. Thomas A. Baker; S. W., Bro. William Rutledge; J. W., Bro. Geo. Smith; Treasurer, Bro. Hugh Dunn; Secretary, Bro. John W. Hall; S. D., Bro. Angus Cruickshanks; J. D., Bro. David Drake; S. S., Bro. Wm. F. Boutillier; J. S., Bro. Geo. Dunn; I. G., Bro. Wm. Witt-neber; Tyler, Bro. John P. Hogan.

LOCKPORT.—Officers of Taylor Lodge, No. 62, R. N. S., held at Lockport, N. S., and installed by W. Bro. W. Brown, on April 24th, 1877:—I. P. M., W. Bro. Michael Brown; W. M., W. Bro. Wynne Johnston; S. W., Bro. Lewis C. Johnston; J. W., Bro. Jacob G. Locke; Treasurer, Bro. James G. Alla; Secretary, Bro. James E. Richardson; S. D., Bro. Lascelle McDonald; J. D., Bro. David Peterson; S. S., Bro. Thomas Copelard; J. S., Bro. Thomas Williams; Tyler, Bro. Winslow McMillan.

ARCHAT.—Officers of Richmond Lodge, No. 64, held Archat, and installed by W. Bro. Clough, on 16th March, 1877:—I. P. M., Andrew Campbell; W. M., W. B. Cutler; S. W., Jos. R. Thomson; J. W., John H. Rindress; Treasurer, Edward E. Bunch; Secretary, Peter Grusby; S. D., Peter Campbell, J. D., Isaac Barnum, S. S., J. G. Clough; J. S., H. I. Fixott, M. D., I. G., Peter Bosdet, Tyler, Michael J. Murphy.

GRAND LODGE OF NEW BRUNSWICK.

DORCHESTER.—Officers of Sussex Lodge, No. 4, held at Dorchester, and installed by W. Bro. J. F. Teod:—I. P. M., A. E. Aulton; W. M., C. E. Knapp; S. W., Wm. Richardson; J. W., Peter Hagan; Treasurer, S. M. Chandler; Secretary, E. A. Chartors, S. D., J. F. Teod, J. D., J. T. Cook; S. S., T. N. Adams; J. S., J. Hendry; I. G., I. Chandler; Tyler, S. Cole.