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THE CRAFTSMAN

AND

CANADIAN MASONIC RECORD.

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OPERATIVE FREEMASONS OF THE MIDDLE AGES.

The following very interesting article originally appeared in the *Keystone*, but has been extracted by us from the *The Masonic Eclectic* for March:—

Who were the Freemasons of the Middle Ages, and whence did they derive their craft? We shall endeavor to answer these interesting queries.

In the year 672, St. Benedict introduced from France into England the first body of Operative Masons that could build stone churches. Twenty-nine years prior to this, in 643, the Langobardic ruler, Rothar, had recognized these artificers as *Collegia Comacinarum*—co-macinarum, that is, associate Masons. On the continent at this period, thereafter for several centuries, the study of architecture was specially cultivated in the monasteries, the Abbots presiding as Masters over the designs, which were executed by those monks that possessed peculiar artistic skill. Each of the larger Abbeys thus became a school of architecture. To the monks were joined, from time to time, as necessity required, secular artificers, who became Brethren of the Cloister, and subject to its discipline. These operative brethren in the year 1001 erected St. Benigne Church, still preserved at Dijon; the Cathedral at Rheims, in 1012; and that at Cambrai, in 1020. Under the patronage of King Robert of France, twenty-one churches were thus erected.

The whole spirit of the age encouraged church building. William of Malmsbury, says: In the Anglo-Norman times a rich man would have imagined that he had lived in vain, if he had not left behind him a church or a monastery as a monument of his piety and munificence. Besides, all who contributed towards them received a remission of penances for sins. William the Conqueror himself built more than thirty monasteries, among which was the noble Battle Abbey. Prior to his reign, King Edgar (A.D. 958-975,) founded over forty monasteries, the most of which were destroyed by the Danes. It seemed that only *man* could destroy those well-built edifices: *time* scarcely ever harmed them. Perhaps their builders followed the advice of the magicians to Vortigern, who was told that in order to lay a foundation that would never yield, he must find a youth that never had a father, kill him, and sprinkle the stones and cement with his blood.

During the twelfth century different Popes favored these bands of builders, and endowed them with exclusive and important privileges. They were allowed to fix their own prices for labor, and were thus exempt from the statutes governing labor in each country that they visited; nevertheless, they were as moderate in their demands for remuneration as they were transcendent in skill. Sir Christopher Wren, himself an eminent architect and Freemason, says in his "Parentalia:" "They styled themselves Freemasons, and

ranged from one nation to another as they found churches to build. Their government was regular, and they made a camp of huts near the building in hand. A surveyor general in chief, and every tenth man was called a Warden, and overlooked each nine."

Poole, (a learned and impartial authority, (in his " History of Ecclesiastical Architecture in England," bears this important testimony: "I may mention a circumstance which certainly produced a great, and on the whole a very beneficial effect on ecclesiastical architecture, in this and many succeeding ages:—the rise of the "*Free and Accepted Masons*" as a guild of builders and architects, with all the advantages of a corporate and exclusive body, defended by papal charters, and supported by the most zealous and talented men of the several generations through which their history extends.

* * * This seems to be admitted on all hands, that in the tenth century a body of men calling themselves Freemasons, and claiming the right, under a papal privilege, of exercising their craft through all Christendom, and perhaps sometimes rudely enforcing their sole right to be employed in sacred edifices, were known over Europe; and probably before the conquest, and certainly soon after, they were established in England under a local superior, with communication with a head of the whole Order; and so well did this system work, so far as the perfection of the art was concerned, that the sovereigns of different countries rather gave force to the papal letters, than withstood the monopoly which they created."

In England during the reign of Henry VI., (A.D. 1445,) in an indenture between the churchwardens of a parish in Suffolk and a company of Freemasons, the latter stipulated, that every man should be provided with a pair of white leather gloves and a white apron; and that a *Lodge* properly tyed should be erected at the expense of the parish, in which to hold their meetings, (Hope's "Historical Essay on Architecture," p. 238.) The brethren thus associated naturally kept the rules of their art secret, for by this means alone could they perpetuate their lucrative monopoly.

The Fabric Rolls of York Minster incontestibly prove that a society of Freemasons was worked under the chapter of that Cathedral in the year 1340. We find rules laid down for the regulation of the various craftsmen, and mention is made of the Lodge, the Master, Wardens, Master Masons, Fellows and Apprentices, from which we may fairly infer (as Bro. Cowling observes, in his history of the Grand Lodge of York,) that the Freemasons of those days were a recognized body. And the Fabric Rolls of other Cathedrals, as far as discovered, reveal similar facts. The organized bodies of the Freemasons of the Middle Ages were the constructors of the great ecclesiastical fabrics of their time.

At Clugny, in Burgundy, France, Clugny Abbey still exists a notable edifice, built in the year 1093. The chronicles of the Clugnic Order of Monks make mention of this curious fact: One of the Bishops issued an edict to the secular builders who belonged to the Brethren of the Cloister of Clugny Abbey, and who were significantly termed *barbati fratres*, (bearded brothers,) decreeing that they should shave off their beards. We may infer the influential and powerful character of these Operative Masons, when we learn that they haughtily informed the Bishop that if he insisted upon his edict it should be complied with; but they would also burn every Abbey in the country that they had been instrumental in erecting. It need scarcely be added, the edict was at once annulled. Clugny was a very powerful Abbey. Three of the Popes were at different times among its inmates, and it numbered at one period ten thousand monks, and controlled six hundred religious houses. It was founded A.D. 910, by Berno, Abbot of Balme, with the assistance of

William, Duke of Aquitaine. Odo, the second Abbot, established discipline among its monks which afterwards became famous throughout Europe. The Abbey Church is the largest in France, 620 feet in length, with two transepts, of 200 feet and 120 feet. It was completed in the year 1093, and dedicated 1130 by Pope Innocent II., who once frequented its cloisters.

The Monks of Clugny were reformed Benedictines. The first Benedictine Monastery on record was that of Monte Cassino, in the kingdom of Naples, founded A.D. 529, by St. Benedict. (This monastery is still in existence, and it is noteworthy that its present Abbot is an ecclesiastic of American birth and education—one Father Kruger.) The Order of St. Benedict increased very rapidly, and possessed at one period 37,000 monasteries. It grew corrupt, however, from its opulence, and various reformed orders sprang out of it, including the great Order of Clugny, heretofore referred to, founded A.D. 910, in Burgundy; and the still greater order of the Cistercians, founded a century later, in the same province. The majority of the richest Abbeys in England belonged to the Benedictine orders, and in Scotland the Abbeys of Dunfermline, Coldingham, Kelso, Paisley, and others. Tanner enumerates 113 Benedictine Abbeys in England, and 73 houses of Benedictine nuns. (We may mention here that there is a Benedictine house in Pennsylvania at the present time,—St. Vincent's Abbey, at Carrolltown, and which is presided over by a mitred abbot; and in America there are now two mitred abbots of this order; together with three monasteries, six priories, and over 100 monks.)

The reader has probably noted that many of the Abbeys we have described were erected under the auspices of Cistercian Monks. The Cistercians were the great builders of the twelfth and thirteenth centuries. Their monastery was at Citeaux, (in Latin, Cistercium—hence their name,) near Dijon, eastern France, not very remote from Clugny. It was founded in 1113. The Cistercian order, within little more than a century after its foundation, was in possession of more than 1800 Abbeys in Great Britain and Ireland, and on the continent, so rapid was its growth in wealth. At the dissolution, in the reign of Henry VIII., when the power of the Cistercians had greatly waned, they owned 86 Abbeys and 33 Nunneries, among which were Tintern, Furness, Fountains, Kirkstall, Rievaulx, Melrose, and Sweetheart or New Abbeys. The order still exists, and owns a few Abbeys in Spain, Poland, Austria and Saxony.

The dissolution of the Monasteries is a subject of considerable interest in connection with our account of the erection and architectural character of the Abbeys, and to it we shall devote a few paragraphs.

Charges of gross and wide-spread Monkish corruption were not first made in the reign of Henry VIII. In 1489, fifty years before the famous Visitation, Pope Innocent VIII., himself granted a commission to Cardinal Morton, to investigate whether the stories of enormous corruption at St. Alban's Abbey were true. The abbot, who was a peer of the realm, was, as a result, not deposed, but he was "invited to reconsider his ways, and if possible amend them." Cardinal Morton's letter of indictment (which may be read in full in *Little's Living Age* for April 11, 1857,) charged the grossest moral delinquencies and crimes. At that time the majestic houses of God, while in their exterior of sovereign beauty, in their interiors were whitened sepulchres—as little like what they were in their early days, as a corpse is like a living man. At the date referred to, the alien priories had already been seized several times, and were at last wholly confiscated by Henry V., in 1418; and Wolsey had dissolved and despoiled religious houses to found

his college, nine years before the dissolution of the lesser, and thirteen years before that of the greater monasteries.

The following are some of the startling delinquencies which Henry VII.'s Visitation disclosed: At Tewkesbury, where there was an Abbot and 82 Monks, there were 144 servants in livery, wholly engaged in their service. The Monks lived in idleness, waited upon by a vast retinue of menials. In one diocese 18 clergymen and laymen had, or professed to have, dispensations to keep concubines. The Abbot of Fountains had six concubines. According to the Visitor's famous "Black Book," which they laid before the House of Commons, two-thirds of the Monks in England were leading immoral lives. Parliament in A.D. 1536, in consequence passed the act for the Dissolution of the Monasteries. All Monasteries having incomes less than £200, were "given to the King." A few of the smaller Abbeys, some 32 in number, were free from stain, and were permitted to survive. This was the result of the *first* Visitation. Two years later, in 1538, fresh investigations demonstrated that the larger houses also were irregular and corrupt. Then all the shrines of Saints in Cathedrals, Abbeys, and Chapels were demolished, so that by the year following nothing was left to denote the presence of the Saints, but the names of the churches. In 1539 the Dissolution of the Monasteries was rendered complete by a second act of Parliament. Monastic life, which had flourished for a thousand years in England, then came to an end, and the Abbeys became the property of the King, and many of them were granted by him to his courtiers and leading statesmen. According to a curious old rhyme, the following noble families came in for a share of the spoils:—

"Hopton, Horner, Smyth, Knocknaile and Thyme—
When Abbots went out, they all came in."

Some of the Abbots met with a tragic fate. For example, in 1530, the Abbots of Colchester, Reading and Gladstonebury were tried and executed, for concealing or making away with the abbey plate, and for treason to the government. In Queen Mary's reign certain of the monasteries were revived, but in 1559, Elizabeth's reign, they were again dissolved. In the same year the Scotch Abbeys were dissolved, and those of Ireland.

The number of Monastic establishments confiscated under Henry VIII. was enormous—in England (according to Hume) 647 monasteries, 90 colleges, 2374 chapels or chantries, and 110 hospitals, whose revenue amounted to £161,100—one twentieth of that of the entire Kingdom. In Ireland. Archdale's "Monasticon" enumerates 1788 monasteries which suffered a like fate. And, besides, some 250 Abbots who sat in Parliament, representing Abbeys, lost their places. The ecclesiastical wreck was complete.

The fall of the monasteries entailed with it the fall of the Craft of Operative Masons. There were no more splendid Abbeys to be constructed. Gothic Architecture itself came to be considered a symbol of popery, and fell into disgrace with the monks who had been its patrons. The Craft became disbanded; the secrets of the Gothic art, of which they had been the discoverers, and conservators for several centuries, were to a large degree lost also, and to this day remain a mystery. The architects of to-day cannot match the works of their predecessors of four centuries ago. Operative Masonry, as taught and practiced by tyled lodges, thus became gradually extinct, and in connection with it, and directly from it, there were developed the Speculative Masonry that is now practiced and taught in Lodges of Freemasons. Enlightened by these facts, the reader can readily observe that modern Freemasons have reason to be proud of their ancestry.

We have finished our sketches of the Abbeys and Cathedrals of Great

Britain and Ireland, their rise, splendor and dissolution, and the connection with them of the Operative Masons of the Middle Ages.

It remains only to say something of the styles of architecture that distinguished them, and especially of Gothic Architecture, that rich and wonderful style, which was the invention and glory of the Masonic Fraternity. This we shall attempt in another paper.

THE EMBLEMATIC COLOR—BLUE.

The Koran and other sacred books of Oriental literature are enlivened with legends and myths almost as full of suggestions as the emblems of Freemasonry themselves. This is the very genius of Oriental literature. The Lord of heaven himself, when He condescended to become incarnate, that we might know something of the mercy and goodness of God, adopted this very style, attractive as it was to His hearers by usage and education, and taught his profoundest lessons under the guise of familiar story and legend.

One of the most pleasant and instructive myths of Freemasonry is that which explains the selection of the color, *blue*, as the emblematic color of the craft. King Solomon had greatly preferred scarlet. It was the priestly color. It is a splendid and attractive hue. It was the tint of the royal robes referred to, so long afterwards, by Jesus as he stood on the Mount of Beatitudes, and picking up a scarlet Anemone, held it before the listening multitudes, saying: "Consider the lilies how they grow; they toil not, neither do they spin; yet I say unto you that Solomon, in all his glory, was not arrayed like one of these."

In the Grand Council at Jerusalem, where this and other questions of profoundest weight were discussed, the King of Israel presented his views and enforced them with all the argument at his command. It was difficult to maintain an adverse opinion in the presence of such a man. God had given him wisdom and understanding exceeding much, a wisdom that "excelleth that of all the children of the east country and all the wisdom of Egypt. For he was wiser than all men." He had spoken "three thousand proverbs and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall."—I. Kings, iv.

Yet the first principle incorporated in this organization, which the three men assembled for the purpose of perfecting, was that which was symbolized by the emblem worn on the breast of King Hiram—that is equality. And although much had been yielded to King Solomon by his two companions, in deference to his admitted wisdom, and the divine source from which it emanated, yet when it came to practical questions, and to questions of symbolisms, orders in architecture, and the like, the two experienced Tyrians, far his elders in point of age and personal application, would not yield.

King Hiram spoke: "There is a color yielded by the sea, the product of a shell, that has not its equal upon earth for richness and glory. Admitted that the scarlet of the hill-flower is dazzling, yet as a color it is not permanent. Purple is the most permanent, as it is the most gorgeous of colors, and its sheen, reflected back from a royal garment open to the light of day, is transcendently magnificent. This color is one of universal application, for does not the sea surround the world? Send, if you will, to your royal brethren, the monarchs of Egypt, of Arabia, of Sheba, of Persia, and inspect their wardrobes of state, and you shall find without exception, purple is adopted as the color symbolizing beauty, grandeur, durability and universality."

Lastly spoke the modest architect, Hiram, friend of the two kings. Practically, there had been no man since the days of Aholiab and Bazaleef so skilful in all questions of color and construction. Upon his first coming to Jerusalem he brought a letter of recommendation from his royal master Hiram, vouching that "he was skillful to work in gold and in silver, in brass and in iron, in stone and in timber, in purple, in blue, and in fine linen and in crimson; also to grave any manner of graving, and to find out every device which should be put to him." The confidence thus entreated had been freely awarded at Jerusalem, and everything, from the huge corner-stone of sixty cubits, to the delicate embroidery upon the veils of the Temple, had proved his competency and fidelity. His words were brief and to the point.

"A few weeks since, on my hasty visit to Gebal, to consult some ancient records of architectural importance in the great temple there, I studied more carefully than ever before the legend of the great Sesostris, carved five centuries ago upon the sides of Libanus. From that point the view over the misty main is sublime. I gazed for hours upon it, refreshing my strained and aged eyes by the blue of the sea blended with the blue of the sky.

"We design to organize an association to which the eye, jaded with the harsh and piercing colors of humanity, can turn and be refreshed. That gaudy glare which you have selected, oh King Solomon, would but increase the eye pain. That deep, gorgeous hue which you have selected, oh King Hiram, startles and wearies with its magnificence. I would not choose either of them. Last night night standing at my tent door and gazing above me, I remarked that the color of the sky, when most serene, is ever the serenest blue. Side by side among the rocks of Lebanon grow the modest blue pimpernel and the scarlet anemone. The child may be attracted by the latter, but the choice of humanity would be the former. At your last religious ceremonial I remarked in the sacerdotal dresses the three colors commingled, purple, scarlet and blue, and I observed among the thousands who, like me, gazed upon that costume, the greater number of eyes caught first by the scarlet turned soon to the purple, but then fell lovingly upon the blue, and there abode. Blue is the color of the Heaven that closes in the great earth. Blue is the color of the seas that sweep to the horizon, gaze where we may; blue is the color then of universality. And I commend that it be made the the color of Freemasonry."

It is needless to add that the arguments so practically and forcibly urged were irresistible. The views of the great operative were adopted, and it has become a landmark among Masons (altered only by a few reckless and uneasy jurisdictions more anxious to perpetuate the national colors of their own petty principalities than to maintain the old law of the Craft) that the emblem of universality should be the emblem of Ancient Craft Masonry, the Cerulean Blue.—*Louisville Masonic Journal.*

FREEMASONRY IN SWEDEN, ITALY, AND FRANCE.

We read, in the columns of *Le Monde Macconique*, that latterly, at Stockholm, a new Lodge of Freemasons was constituted. The ceremony, which was conducted on a scale of great magnificence, took place in the Hall of the Knights, an apartment capable of holding 1,600 persons, but on this occasion with hardly space enough, owing to the presence of large numbers of Brethren not only from various parts of Sweden, but also from Norway, Denmark, Germany, France and England. At seven o'clock, King Oscar arrived, accompanied by the Crown Prince, who had a short time previously been admitted

into the Brotherhood, and Prince John of Glucksburg, brother of the King of Denmark. The Masonic Regalia were borne on a cushion before the King and Princes, and on their entrance, a solemn march was played, and lasted till they had taken the places assigned to them. The King having delivered an address suitable to the occasion, Bro. Dahlfelt sketched briefly the history of the Order in Sweden, after which the National Anthem was sung. At eleven o'clock, a banquet was served in the Hall St. John, covers being laid for 870 guests. We learn, from the same source, that the Grand Orient of Italy, has passed a sentence of expulsion against certain members who have withdrawn from its obedience, in order to range themselves under the banner of a Grand Orient at Naples. It is further announced that the Supreme Council of the Grand Orient of France, at its meeting on the 10th ult., decided on opening a subscription in favor of the Lyons workmen. The Grand Orient itself headed the list with the handsome contribution of a thousand francs, and directed a circular letter to be addressed to all the Lodges within its jurisdiction, inviting them to participate in this excellent work. On the same occasion, the Council decided to present the sum of three hundred francs to the Lodge La Sagesse, of the Orient of Barcelona, toward the relief of the victims of the inundations which have lately caused such damage in certain provinces of Spain.—*Freemason's Chronicle.*

WELCOME, BROTHERS!—HEAR THE GAVEL!

By Bro. John D. Nolan, P.M.

AIR:—"Hold the Fort."

Welcome, brothers, hear the gavel!
Welcome all to-night.
Clothe yourselves, prepare for labor;
See that all is right.
Look you East, the Master speaketh,
Heed ye his command!
Answer back the signs he giveth,
On the level stand.

See the lights upon the altar;
Upward lift each thought.
Thanks, good Father; for thy blessings
Are with-rites fraught.
Upward look! Great Father, listen
To our heartfelt prayer.
Be Thou with us, and continue
Over us Thy care.

When from labor to refreshment
We at last are called,
To the Lodge above admit us,
There to be installed.
See the Master there presiding,
In His heavenly sphere.
Give the pass-word; hear the summons,
"Faithful! enter here."

No private matters of business or otherwise, no personal differences, no objections of religion or politics, constitute valid grounds for depositing a black ball.

MASONRY A RELIGION.

We are taught that Masonry unites men of every country, sect and opinion. This is true in a limited sense only. It is true that what are commonly known as sectarian differences have no place in the lodge; yet it is none the less true that Masonry is a religion. Many worthy, zealous Masons, in opposing anything like sectarian exclusiveness, rush to the other extreme, and, let us hope, without due reflection say, "Let us banish religion, from the lodge room." What! banish religion from an Institution which, at its very portals, requires a belief and a trust in God? Banish religion from an Institution which teaches that no one should enter upon any great or important undertaking without first invoking the blessing of Deity? Banish religion from the sacred precincts where we are taught our duty to God, in never mentioning his name but with that reverential awe which is due from the creature to his Creator; to implore his aid in all our laudable undertakings, and to esteem Him as the chief good? Banish religion from around that sacred altar, where we are taught that the Holy Bible is given as a rule and guide for our conduct? Religion is defined to be, "Any system of faithful worship." The religion of Masonry is a trust in, and the worship of, Almighty God, the Creator of the Universe, who controls the destinies of all created beings. This much being accepted, we have nothing to do with particular creeds and dogmas. Let each individual Mason hold his own views as to what beliefs and actions are necessary to his eternal salvation. A living faith in God, a full sense of individual responsibility to Him, and a life of virtue and morality, is what Masonry requires of its votaries. All else is left to the individual consciences of the brethren. That is the religion of Masonry; and he who does not subscribe to it casts aside the teachings and ground-work of the Institution. We need more the one All-Father, and the direct personal responsibility of each one of His creatures. When that spirit is attained and controlled, let the individual seek his home in that Church or belief that is best adapted to his mind and commends itself to his judgment; with his action in that regard Masonry has nothing to do, so long, as the teachings and practices of that faith or institution are not subversive of the principles of virtue and morality, and are not inconsistent with a due obedience to legally constituted authorities and a proper subordination to the laws of the country in which we live. Actuated by these sentiments, and united by the bonds of fraternal love, we can heartily exclaim with the poet:—

"Maker and High Priest,
I ask Thee not my joys to multiply,
Only to make me worthier of those I have."

—G.M. of Utah, in the *Voice of Masonry*.

A CURIOUS CEREMONY.

A correspondent of the *N. Y. Corner Stone* gives the following account of a ceremony which is new to us:—

Sunday, May 6th, was set apart by Rockland Lodge, 723, to strew flowers upon the graves of deceased brethren, buried in Oak Hill Cemetery, at Nyack. The lodge assembled at their rooms at one o'clock, when a procession was formed under the direction of Wor. General Jas. H. Blauvelt, Master, and Bro. Robbins, as Marshal, R.W. Bro. Dickey, D.D.G.M., 10th District, being assigned the post of honor in the march to the grounds. On arriving at the entrance to Oak Hill, Col. Ehlers, 2nd Vice-President, in the absence of Wor.

E. H. Kent, President, on behalf of the Board of Trustees, greeted the brethren, welcomed, and bade them Godspeed in their laudable undertaking. Bro. D. D. Smith performed the same duty for the plot owners. R. W. Brother Dickey responding to both greetings in an impressive and dignified manner. The following hymn, composed for the occasion by Mr. R. H. Fenton, and inscribed to Rockland Lodge, 723, was beautifully rendered by the choir of Rockland, under the leadership of W. Bro. John E. Flagler:—

Oh, Spirit of the Truth,
Thou Mighty One,
To Thee we humbly bow
In unison;
To Thee our voices raise
In syllables of praise,
Thou who dost guide our ways
Till Heaven is won.

'Neath Thine all-seeing eye,
This day we stand
United in our Faith,
Linked heart and hand;
Bound with fraternal ties,
Which through our lives comprise
A safeguard 'neath the skies,
On sea or land.

We gather once again
In memory here,
Where 'neath the spring turf
Lies friendship dear;
Bright floral gems in bloom
We plant above the tomb
Of those, who, from the gloom
Shall re-appear.

Thus with our solemn rites
We come to-day.
Amidst the symbols green,
Of early May—
Midst tokens of the land
Which liveth close at hand,
Just o'er the golden strand,
Not far away.

After prayer by the Chaplain—Bro. Seaman—Brother, the Rev. Elbert Clement addressed the brethren, and a large concourse of people who had assembled to witness the ceremony, in eloquent terms of praise for the Order, and the principles it inculcates. Wor. Bro. General Jas. H. Blauvelt then divided the brethren into three parties, and the grave of every Mason was visited, and a pot of flowers planted over his remains. We were assigned to the party who went an easterly course, and here let me say that a sprig of evergreen had been planted at the head of each grave to “mark the spot” and to enable the brethren to find it. The first grave visited was that of Bro. Senator Jas. W. Booth. R. W. Bro. Ehlers removed the earth, planted the flowers, and spoke as follows:

“Brethren:—’Neath this sod rests the mortal remains of James W. Booth.

He was a member of Concord Lodge, No. 50, of the City of New York, and at the time of his death had entered upon his second term in the Senate of the State, representing the 5th District. His life was so pure as a man, and his character as a citizen, neighbor, and friend, that he not only enjoyed the confidence of those among whom he lived, but also the respect and esteem of all who were honored with his acquaintance. It was our privilege, Wor. Bro. Corsa and brethren, to enjoy his confidence before he passed away, and we deem it a very high honor to be permitted to participate in the memorial services at his grave. Those of you, my brethren, who knew him intimately and well, will join me when I say, take him all in all, he was a man. Peace to his ashes."

Wor. Hon. Wm. H. Corsa performed the ceremony at the next grave, and Wor. John E. Flagler the following one, and so on until every brother in our party had planted flowers on the grave of a brother. At the conclusion of the floral services, Prof. Albert Wells, of Nyack, delivered a most admirable address upon Masonry, its origin, purposes, and teachings; this, with a benediction, concluded the services of the day.

MASONIC BRIEFLETS.

The first Masonic Lodge in Russia was formed in 1739.

The Royal Arch Degree originated in England about 1738.

The Anti-Masonic fanatics of Chicago still rage and yet Masonry is not dead.

The Duke of Wellington was initiated into Freemasonry December 7th, 1790, at Trim, Ireland.

The dedication of Masonic Lodges was unknown until about the beginning of this century.

The religion of Masonry constructs no wall to separate one portion of the craft from the other.

The cost of the new Masonic Temple, at Lucknow, is estimated at 150,000 rupees.

As early as the year 1336, several Masonic Lodges existed in Turkey, and were situated at Constantinople, Smyrna and Aleppo.

Bro. Philip Chetham is the oldest known English Mason. He is over 90 years of age and has been 66 years a member of the craft. He is still Secretary of the Lodge of Peace, No. 222.

One hundred years hence, as we moulder in our graves, other forms will tread the checkered floor, the same lessons will be taught by them, as they have been taught by us to-day in the then long ago.—*P. M. George T. Hovey, of Marietta.*

Those who view Masonry only as a social institution (and, alas, too many Freemasons only regard it as such!) are like those who value a book for its binding, and not for its contents.—*Leon Hyneman.*

In taking the first step the apprentice is taught that as he has been found upright and worthy, so should he ever continue in order to prove that the confidence of the brethren has not been misplaced.

Freemasonry is opposed to proselytism, or the exercise of any means having that end in view. To persuade, to invite, or to influence in any way a person to join our ranks, is directly contrary to our teachings and the established laws of our Order.

Bro. Leon Hyneman was seventy-three years old on May 14th.

The second annual convention of the Masonic Relief Association Secretaries was held at Albany, N.Y., on May 29th.

There are 29 R. A. Chapters in the jurisdiction of Louisiana, with an aggregate of 1,428 members.

York Lodge in that old Cathedral town, York, England, will celebrate its centennial in June next.

There are twenty-nine lodges in New South Wales, with 1,262 members and a Freemason's Hall.

At the semi-centennial celebration of Kensington Lodge, No. 211, of Pennsylvania, Bro. Rev. William Cathcart, D. D., stated that the Lodge had spent \$15,000 in works of charity.

Indiana is the most rigid Masonic jurisdiction in the United States, on the temperance question. No one can be initiated who sells or manufactures liquor for drinking purposes.

The G.M. of the Indiana Territory admonishes the Masons of his jurisdiction to quit the habit of profanity. He says he knows by experience that they can quit it and they must.

A brother in Indiana asked to be vouched for and visit a Lodge by means of his photograph, with the seal of his lodge and the Secretary's certificate attached, stating that he was a Master Mason in good standing. The new method did not work.

The first Charitable Masonic Institution established in Great Britain, was the Royal Masonic Institution for girls, the second for boys, the third "The Royal Masonic Benevolent Intitution for aged Freemasons and widows of Freemasons."

Upon the rolls of the Gr. Lodge of Scotland there are 501 lodges; upon that of the Gr. Lodge of Ireland, there are 1,914; upon that of the Gr. Lodge of Germany, 448. The Gr. Orient of France has jurisdiction over 298 subordinates.

The Masonic Liberal Committee of the Grand Lodge of Pennsylvania will commence early in August the publications of the Grand Lodge of that State from the earliest records up to the year 1876.

The annual record of deaths among the Fraternity of Indiana, during 1876, was 375. The entire membership however numbers 28,000, which made very little more than one per cent. for the year.

The G. L. of North Carolina contributed \$2,000 a year for the support of two Orphan Asylums, which have fed, clothed and instructed 145 orphans taken from the most needy in the State.

The Grand Lodge of British Columbia directs its subordinates to post the names at the entrance of their Lodge rooms, of all non-affiliates who have remained six months in the jurisdiction of their Lodge without applying for membership.

A gold coin, by fair usage will last two thousand years before losing so much of its weight as to be greatly depreciated in value, or so much of its inscriptions as to be absolutely illegible. The analogy between this fact and the durability of Freemasonry is sufficiently exact.

The Masonic Female Orphan School and Masonic Orphan Boys School of Dublin, are supported by voluntary contributions of the Fraternity throughout Ireland. Belfast also has a Masonic Widow's Fund and a Charity Fund. All are maintained by voluntary subscriptions.

The two branches of the Red Cross, of Constantine, existing in the United States, have come to a partial settlement of their differences, and the two organizations in this country will probably be blended under one head after this month. The opposition Chiefs have signed a Treaty. "Let us have Peace."

The Grand Lodge, of Illinois, appropriates the sum of \$5,000 and levies additional dues on the lodges of three dollars for each tuition, and twenty-five cents per annum for each member, as a building fund, and for the maintenance of a Masonic Charitable Home. The site is to be upon a farm of not less than eighty acres. \$20,000 is to be obtained in all.

It originated in the wants of man, and was created to meet the demands of an age of transition, when old things were beginning to pass away, and a new light began to dawn upon the world, coming forth to a newer and higher civilization, in which Masonry was to be what it has ever proved—a powerful agency for good.—*Bro. Theodore S. Parvin.*

Missouri Grand Lodge once built and owned a Masonic Orphans' College and fully equipped the same, but it was abandoned after a few years' trial, owing to the constant demand for large appropriations to meet current expenses. The school was closed and the grounds and buildings presented to the Central Female College, which grants free tuition to thirty orphans, if the Grand Lodge desire it.

A fund for the education of indigent children of deceased Masons, was some time ago raised in Nebraska Grand Lodge. A Standing Committee is appointed in each lodge to solicit and receive funds, and lodges are required to hold an annual festival, or entertainment, for the purpose of augmenting this fund. In addition, an annual tax of fifty cents is levied upon each member payable as other lodge dues. No portion of the fund is to be used until the sum of \$5,000 is raised.

Prudence demands that Masonry closes its doors to those who are not worthy nor capable to fulfil our difficult mission; who have not given proof of the nobleness of their heart and character. The Lodge is the school in which man ought to perfect himself, and since that continued perfection cannot be obtained without a serious and firm character, the most useful work of our Lodges should be the formation of character in their members.—*Bro. Ulysses Bacchi, of Italy.*

The "Nobles of the Mystic Shrine" are making headway at a rapid rate. This Order only receives candidates from the organizations of the Knights Templar and Consistory. There is a "Grand Temple" in New York city, and several subordinate "Temples" in different parts of the Empire State. The Order is said to be based on mythological science and history, and to include rare scenic effects in its ceremony of initiation.

Oh! Masonry, whose origin is veiled in impenetrable mystery, but whose pathway is luminous with the love of Humanity, whose life is the spirit of ever working benevolence, whose mission is the divinest charity, may thy standard advance, thy temples rise, until truth, justice, faith, charity and fraternal love encompass with their holy influences all tribes and nations of the earth.—*W. Bro. Frank Tilford, of Utah.*

Let us be moral, it is the very basis of our Order. Without it there can be no adherence, no consistency, because there is no cement save morality that binds men together. What matters it how solemnly you covenant a man who has no respect for truth or virtue? His obligations are but as ropes of sand.—*Bro. Robert Morris.*

The game of chess, together with the board upon which it is played, Jennings states, in his "Rosicrucians," is probably Masonic in its invention, having been founded upon the Masonic, Mosaic or Tessellated pavement.

The Scottish *Freemason* describes the recent annual Assembly of the United Masonic Lodges of Aberdeen province to have been a delightful reunion. The company of brethren, with their wives and sweethearts, numbered three hundred and fifty.

The Masons of Florida are supporting a Masonic Academy at Santa Rosa. Connected with the academy is a public library containing over 1200 volumes. Santa Rosa Lodge, No. 16, of Florida, is now supporting and educating five orphans of deceased Masons.

The growth of Masonry in the West is marvelous. Illinois has more Masons than Pennsylvania, and Michigan, that in 1870 ranked the thirteenth State in population, is to-day with over 26,000 Masons, the seventh, if not the sixth, of American Grand Lodges in Masonic strength.

A Chinaman thus explains the object of the Celestial Order of Freemasonry: "One Chiny man—he bad—steal—he belong—put him out. S'pose Chinyman lazy—no work—put out. S'pose good—work, no steal—he sick—we pay; he die, we cachee box and put him in."

Profanity is one of the besetting sins of the age. It is a habit that once acquired cannot easily be got rid of. Masons, of all men, should never acquire it, and how those who have obligated themselves to reverence God by never mentioning His name but with honor, can persist in a practice so reprehensible, so devoid of decency, we cannot understand: "Thou shalt not take the name of the Lord thy God in vain." SO SAYS THE BOOK OF THE LAW.

Bro. MacCalla, of the *Keystone*, has observed that one of the Eastern Star Sisters was recently presented with a floral gavel. He thinks it a very nice thing for a "laäy Mason," for there is no danger of its hurting any one. It strikes him that it wasn't the kind he met with in his early experiences—nevertheless he supposes that whoever sees this one in the hands of its fair owner, surrounded as she is by other faries, sees—eastern stars at the same time. A Sister suggests the kind of thing he met with in his early experience was more like a "potato masher," at least, it would be, if he was served as he deserved to be.

THE WAY IT WORKS.—A physician in Washington, D.C., was called to visit professionally a young lady taken suddenly and seriously ill. Employed in one of the departments, she was comparatively without friends or resources, and when rendered helpless by disease, her condition was truly deplorable. The physician, ascertaining the name of his patient to be the same as a brother Mason in Boston whom he had met some years previously, he inquired if she was related to this person. Being told that she was the daughter of this Fellow Craftsman, whom, it should be remembered, the physician only knew as a member of the fraternity, he not only gave to her skilful professional treatment, but saw that she wanted for nothing of care and proper nursing, and when she was sufficiently recovered to travel, he accompanied her on her journey, and was not content until he had placed her in her own Eastern home. Then, exchanging fraternal salutations with his old-time Masonic acquaintance, he returned to his work and calling, hardly conscious, perhaps, of the moving power that had influenced him to so noble a deed in the exercise of a large and generous charity. This incident is but one of a thousand which might be adduced to prove the power and worth of Masonry.—N. Y. *Dispatch*.

In every step, from the Entered Apprentice to the Royal Arch, honesty, integrity and fidelity, in all our relations in life, are inculcated and enforced by the most beautiful symbols and allegories, while charity and hospitality are made the basis of the union of Masons of nearly every tongue and people under the whole heavens.—*Bro. J. W. Dadmus.*

As a Mason you are to cultivate brotherly love, the foundation and capstone, the cement and glory of this ancient fraternity, avoiding all wrangling and quarrelling, all slander and back-biting, or permitting others to slander an honest brother, but defending his character and doing him all good offices as far as consistent with your honor and safety, and no farther.

At a meeting of the Grand Lodge of Minnesota, held at St. Paul, last month, a series of three resolutions on the colored question was passed by the immense majority of 327 to 7 votes. By the last of these it was declared that color is neither a bar to, nor a recommendation for, the Masonic degrees in its jurisdiction, and that every subordinate Lodge may make Masons of any persons possessing the requisite qualifications, that is, who are free-born, of lawful age, good report, and well recommended.

R. W. Bro. MARSHALL P. WILDER, the venerable and eminent P. Deputy Grand Master of Massachusetts, recently said, in an address before the Brethren: "In conclusion, I will say—and it may be, God only knows, the last time that I shall ever address you—God bless this honored Institution, and preserve it through all coming time. God bless our Brethren of the Fraternity throughout the world, and make them in the future, as in the past, the conservators of the public good, and the benefactors of our race. And thus, Oh, thus, let me live, and let me die; and whether living or dead, let me be remembered as a faithful man and a faithful Mason!"

Germany has 325 Lodges, with 37,400 members. These members are thus divided: The G. L. of Berlin, of the Three Globes, 112 Lodges and 12,265 members; the G. National L., 81 Lodges, and 8,762 members; the G. Royal York of Friendship L., 43 Lodges, and 5,387 members; the G. L. of Hamburg, 23 Lodges, and 1,818 members; the Eclectic Union of Frankfort-on-the-Main, 12 Lodges, and 1,396 members; the G. L. of Darmstadt, 9 Lodges, and 896 members. There exists, besides, five independent Lodges with 1,300 members.

The last bulletin of the Grand United Orient, of Brazil, says: "Masonry prospers in all the provinces. It advances alongside of all the persecutions which Freemasons suffer, which proves how much Ultramontaniam does to bring out old Masons, who had withdrawn from the Lodges, and to draw numerous proselytes to them, who render, from day to day, our columns more compact. Almost all the provinces, especially those of Lao Paulo and Rio Grande do Sul, are conspicuous in Masonic propagandism by the practical realization of the means to secure the instruction of the people; such as schools, conferences, libraries and the press."

The Masonic press is, when properly conducted, only for Masonic readers, except so far as discussions of general principles may be concerned; nevertheless, the more the general reader can be tempted to read what we publish concerning Masonry, notices of degrees to be conferred, and criticisms upon work done inclusive, the better it will continue to be in the future, as we know it has been in the past, for the welfare and prosperity of the institution. In no well governed Lodge is anything done of which to be ashamed, and we need therefore have no hesitation in allowing the public to know, under proper restrictions, both what we propose to do and what we have done.
—*N. Y. Dispatch.*

Mary Commandery, No. 98, Philadelphia, is a year ahead. The E. C. has suggested a pilgrimage to the Paris Exposition in 1878. Total expenses not to exceed \$200 per Knight.

No Lodge or other Masonic organization considers itself in a condition to render the work impressible, except that it brings music into the ceremony. Both vocal and instrumental music are relied upon, and in some of the more enterprising Lodges, skilful professional musicians, members of the fraternity are regularly employed. We are glad to witness this recognition of music as an important helper in Masonry, believing that it contributes not only to an increase of interest and effect in the ceremonial, but tends, likewise, to diffuse a cheerful feeling among the brethren, whether gathered together for work, or merely for social communion.—*Bro. Henry W. Iuyg.*

Whoever does not close his ears to the lamentations of the miserable, nor his heart to gentle pity; whoever is the friend and brother of the unfortunate; whoever has a heart capable of love and friendship; whoever is steadfast in adversity, unwearied in the carrying out of whatever has been once engaged in, undaunted in the overcoming of difficulties; whoever does not mock and despise the weak; whose soul is susceptible of conceiving great designs, desirous of using superior to base motives, and of distinguishing itself by deeds of benevolence; whoever shuns idleness; whoever considers no knowledge as unessential which he may have the opportunity of acquiring, regarding the knowledge of mankind as his chief study; whoever, when truth and virtue are in question, despising the approbation of the multitude, is sufficiently courageous to follow the dictates of his own heart—such a one is a proper candidate.—*Adam Weishaupt.*

Among the decisions of M. W. Bro. Marshall B. Smith, G. M. of New Jersey, are the following: "It is not proper for Masons, as such, to participate in the *dedication* of any room or building, no portion of which is to be used for Masonic purposes. A candidate rejected by a Lodge in another jurisdiction, can not legally be made a Mason in New Jersey, without the consent of the Lodge which rejected him. When a Master Mason's application for affiliation has been rejected by a Lodge, the dimit which accompanied his application must be returned to him, without any additional writing or endorsement thereon. Freemasonry being professedly, as it always should be in reality, a *moral* no less than a social institution, any flagrant or wilful violation of the moral law is a wrong done to the fraternity, and therefore a Masonic offense; and a brother thus offending is liable to charges."

The poor brother unable to pay his Lodge dues; to pay small debts, incurred perhaps to sustain life, to pay even his subscription, may possess a noble spirit, and be true and honest. Man is scarcely competent to judge his fellow man, because he is unable to fathom the secret archaica of motives and inward impulses which prompt him to act, we do not speak of the open violation of law; those who set at defiance the rights and obligations of man and society; for such are not, cannot be Freemasons. But as Masons are only men, and no one ever entered the portals of Masonry without having at least one friend, a guide; and therefore must have some good traits. Let us at least be merciful in our judgment. If misfortune has robbed such a one, the humblest among us, of his wealth, and he is reduced to poverty and want, or if unable to resist temptations against which he may long and ardently have struggled, he finally was overcome and yielded, let our judgment be tempered with mercy; do not scorn him, do not spurn him from society; do not crush him so that he may not rise again.—*Leon Hyneman's World's Masonic Register.*

On the 11th ult. the brethren of Clifton, Ontario, met with a heavy loss through the destruction by fire of the buildings in which their lodge-room was located.

Masonry has survived the vicissitudes, the wars, and has witnessed the rise and growth of all the nations on the face of the globe.

MASONIC FUNERALS, as we all know, are neglected rather than attended. Would it not be well to adopt something like the by-law of a certain California Lodge, which requires all of its members who are well, and in the city, to attend a deceased Brother's funeral, or else pay one dollar for the luxury of absence?

Banks are authorized by law to cancel all counterfeit money offered them. If lodges had the authority to cancel all counterfeit material passed upon them in the way of Masonic tramps, they would slit many a nose, hamstring many a leg, and put horsehair into many a lying tongue. But, then, the law is in the way, and all we can lawfully do is to apply the apex of our boot to the basis of their bodies and so assist their departure.

There is, we are sorry to say, too much truth in the complaint as to want of courtesy and promptitude in the examination of visitors and in the nonchalant way they are left to themselves when admitted. We have been in the habit for years past of referring to these matters whenever we have officiated at an installation, and we do not despair of bringing about a better state of affairs.—*M. W. Bro. John W. Simons.*

THE TELEPHONE AT THE MASONIC TEMPLE.—The stated meeting of Franklin Lodge, No. 134, A.Y.M., on Monday evening last, was an unusually interesting occasion. The lodge was visited by the members of Merchantville Lodge of Merchantville, N.J., and a banquet in honor of the event was given by Bro. E. L. Fenimore, the Worshipful Master of Franklin. Upon entering the refreshment hall a wire attached to a telegraphic instrument was discovered by the party assembled, and upon inquiry it was stated that there would be an experiment on a newly-discovered telephona. After the songs, speeches, &c., incident to occasions of the kind, Prof. Fred. Schuellerman stepped to the front of the instrument and called the attention of those present to the fact that a short time since, at the Academy of Music, the telephone for the first time had been operated before a Philadelphia audience, and through the kindness of the Western Union Telegraph Company, arrangements had been made to repeat the experiment. After a great deal of clatter from the telegraphic instrument, the Professor informed the brethren that the line to New York was clear, when all attention was given, and all leaned anxiously forward to catch the first audible sounds. Soon faint notes from something resembling a Jew's harp were heard. After another severe struggle the dulcet strains of "Home, Sweet Home," stole softly through the hall, then suddenly broke off. After this grand success, and a vote of thanks to the Western Union, Bro. Schuellerman stated that while the experiment at the Academy was made with a battery consisting of one hundred cells, the one just made consisted of but one *cell*, and throwing up the curtain, it was discovered that Bro. W.-B. Warne (recently of the H. of C.), with a mouth organ in his hand, occupied a position at the other end of the line. Of course all present acknowledged themselves *sold*, and that too, on the last of April, but Bro. S. was *warned* that to make his telephone a complete success in the future he would have to test the credulity of the people outside of the membership of Franklin Lodge.—*Philadelphia Sunday Republic.*

EDITORIAL DEPARTMENT.

VALEDICTORY.

Nearly seven years have passed since I acquired from Messrs. T. & R. WHITE, their interest in the "CRAFTSMAN." I confess that I under-estimated the time and labor and means that were necessary to carry it along, but all these I have since learned, and have paid for my experience.

I do not regret the money I have spent and lost, except that perhaps it might have been spent and lost in a less worthy cause, but I do regret that part of the loss is attributable to the fact that my time has been so fully taken up with matters that were more remunerative, that I have been utterly unable to maintain that constant personal supervision over, and preparation of, the contents of the CRAFTSMAN, so necessary to keep it up to a proper standard, and to render it attractive. I now hand it over to R. W. Bro. J. B. TRAYES, of Port Hope, and I do so all the more gladly because I know that Bro. TRAYES possesses the energy, experience and liberality which should enable him to publish it with satisfaction to the Craft and with credit and profit to himself. I believe that there is room for a first-class Masonic Journal in Canada, and I sincerely trust that Bro. TRAYES, in his efforts to revive the drooping fortunes of the CRAFTSMAN, will receive that encouragement and support from the Fraternity that he has a right to expect. I am well aware that a paying Masonic Journal is one of the wonders of the world, but it does exist in more than one quarter of the globe, and there is no reason why it should not exist here. The *Keystone*, an excellent weekly paper, recently related the story of a tramp who was arrested somewhere in New Jersey, taken before a magistrate, and "sent up" for three months, the Justice explaining that while there was no evidence that the prisoner had been guilty of any crime, he thought it prudent to commit him, as he had the wild, haggard look of a man about to start a Masonic periodical. I do not vouch for the credibility of this story, but the universal experience of Masonic publishers goes to prove that it is almost impossible to establish a Masonic magazine on a permanent basis. I retire from the management of the CRAFTSMAN with the kindest feelings, both to those who have aided me in my struggles to keep the ship afloat, and to those who have been either unable or unwilling to lend a helping hand. What was denied to me I ask for my successor at the helm, so that thoroughly overhauled, and new rigged and manned, the old ship may make many another monthly trip before she becomes a thing of the past.

One parting word to my brethren of the press. I lately received a letter from Bro. Berry, of the *Masonic Token*, in which he says: "I shall do myself the honor to continue your copy (of the *Token*) if you have no objection, on the ground that any man who will sacrifice himself to the Craft by publishing a Masonic journal, deserves well of it forever after." Bro. Berry does me the honor, and I gratefully accept his kind offer. If my brethren of the press feel inclined to go and do likewise, they will confer a deep and lasting favor on their friend and brother,

J. J. MASON.

Hamilton, 15th June, 1877.

TO OUR READERS.

Having been introduced by R. W. Bro. J. J. MASON to the readers of the CRAFTSMAN, we desire to express to him our thanks for the friendly words he has spoken on our behalf, and to extend a fraternal greeting to our brethren of the Mystic tie.

We are aware that in undertaking the management and publication of the CRAFTSMAN, we have laid upon ourselves no light burden; but we enter upon the work with the hope that we will receive a generous support from the members of our fraternity. Brother MASON in his parting words has referred to the difficulty—nay, the almost impossibility—of establishing a Masonic Magazine on a permanent basis. That the history of Masonic journalism has proved this, cannot be denied; and while many magazines and other periodical publications, in the interests of Masonry, have been launched upon the world of literature, few have been long lived. This is owing either to some defect in the publication itself, or to the apathy and indifference of Freemasons. Many able articles have lately appeared in some of our Masonic exchanges, enquiring into the cause of the failure of so many Masonic papers and magazines; and the question is very pertinently asked, “Are Masons a reading people?” And if we are to judge by the facts to which we have referred, we cannot but come to a negative conclusion. Bro. Rounseville, in the *Voice of Masonry*, thus delivers himself on the subject:—

“That Masonic publications are not well sustained, and consequently, not generally read by those to whose interest they are especially devoted, is a fact that will not be disputed, even by those on whom the blame for this condition falls. It is amusing, though humiliating, to pass in review the reasons which are given for this dereliction. One class put it on the ground that they have not time to read a monthly magazine, and claim that to pay for one would be money thrown away. And yet these Masons have families, some of the members of which would be glad of the opportunity to peruse it, and if allowed the privilege, would repair and repay the outlay by warm sympathy with the peculiar objects of Masonry. If the Mason at the head of the family be so overworked as not to have a quarter of an hour each day which he can devote to reading, and that space would amply serve to go through in a month with any Masonic magazine with which we are acquainted, yet it is hardly reasonable to suppose that the whole family will be so industrious. But we must be excused if we doubt whether the head of the family has not fifteen minutes per day which might be devoted, without harm to his business or damage to his income, to the cultivation of his mind. We know a Mason who is too busy to read a magazine, who spends more than the coveted quarter of an hour diurnally in the more necessary avocation of lighting his pipe. There is a possibility, let it be supposed, that a man can be so overwhelmed with work that he cannot find time to read a monthly magazine, but the probabilities are against it ‘by a large majority.’ ”

We heartily endorse the sentiments above expressed; and add to this our humble opinion, that, if Masons would take more trouble to acquaint themselves with the principles of the Order, and would manifest a greater interest in the doings and sayings of their brethren throughout the world, it would tend very materially to strengthen the tie which unites Masons, no matter on what part of the earth's surface they may be dwelling, in one bond of friendship and brotherly love; and as a further consequence the gloom

which now sits upon them would be dispelled, and Masonry, in all its brilliancy, would enlighten their souls. Every Christian is required to be able to give a reason of the faith that is in him; and every Mason should be able to assert his principles, and defend them when attacked—yet how few can do so.

The other cause of failure, to which we referred, is owing to some defect in the publication itself. It may be that it has not been conducted in a way which fairly entitles it to the generous support of the Craft; at all events this is very often offered as an excuse for not subscribing; but as Bro. Rounseville remarks in the article to which we have referred, it would take some research to find one so worthless that one of us, by careful attention to its pages for a year, could not extract therefrom something as valuable as the sum of its subscription price. Bro. MASON, in his Valedictory letter, gives the subscribers to understand that the CRAFTSMAN, in his hands, was a losing enterprise, and certainly the subscription list is very small, when the large number of Masons in Canada is taken into consideration. Bro. MASON attributes this to the fact that his time having been so fully taken up with other matters, he was not able to maintain that constant personal supervision over the CRAFTSMAN which is so necessary to keep it up to a proper standard and render it attractive.

Since, however, the CANADIAN CRAFTSMAN has fallen into our hands, we are determined that no effort shall be wanting on our part to make it worthy of the fraternity in the Dominion of Canada. And we set out with this determination, feeling assured that our efforts will not be in vain. We do not embark upon the enterprise with the intention of making money—oh, vain thought if we did!—but with the one idea of doing all we can to enlighten our brethren, and thus advance the interests of our Order. But at the same time, we are not so self-sacrificing as to give all and receive nothing in return, and our present and future subscribers may be assured that if they will support us in the venture, we will improve upon the magazine, both in matter and form, as that support warrants us in doing, and as there are now upwards of 30,000 affiliated Freemasons in Canada, surely it would not be too much to expect a sufficient number of subscribers to enable us to carry out our intentions.

We do not wish to make promises that we may be unable to fulfil, but we have every reason to suppose that we can make the CANADIAN CRAFTSMAN a journal such as no Mason will be ashamed of. We propose after this number to change the form and appearance of the magazine—better paper, better type; but more especially do we propose to improve upon the matter, making it more interesting and more instructing. More space will be devoted to original matter, in which we will endeavor to enlighten and instruct, and we will be able, by having correspondents, to lay before our readers such items of Masonic news from all parts of the world, but especially affecting the body in Canada, as will be of interest to them. We propose to encour-

age correspondence on Masonic questions; discussions on varied points of Masonic law and jurisprudence. Notes and Queries will also be an important feature, and will form an interesting column for the curious. We also propose to give histories of Lodges, and biographical sketches of eminent brethren—of those who have been summoned to the Celestial Lodge on high, as well as of those who are still doing the work of the Great Architect in the transitory lodge on earth. By these means will we try to make the CANADIAN CRAFTSMAN attractive to the Brotherhood, and valuable to the great order to which we belong.

And in return, we earnestly solicit the cordial co-operation of every Mason, and especially of Secretaries of Lodges, on whom we must depend to a large extent for local items of news. We solicit the influence of our present subscribers in inducing others to subscribe for the magazine. If each present subscriber will obtain an additional one, our success will be insured—provided always the amount of the subscription be promptly paid. And we express the hope that to all those who read the CRAFTSMAN, “profit and pleasure” may be the result.

THE MEETING OF GRAND LODGE.

The Twenty-second Annual Communication of the Grand Lodge of Canada will be held in the City Hall, in the City of St. Catharines, on Wednesday, the 11th day of July next, at 2 p.m. The usual summons has been issued by R. W. Bro. J. J. Mason, Grand Secretary, and attention is called to certain resolutions of Grand Lodge which are of a very important nature, and especially the following:—

FEEES AND DUES.

“That at future Annual Communications, the Grand Secretary be required to furnish the Committee on Credentials with a list of the Lodges over twelve months in arrears, in order that the regular representatives, or a delegate from any such Lodge, may be debarred from entering Grand Lodge and taking part in its proceedings, until such arrearages are paid up.”

We also note the following: “Applications for relief out of the funds of Grand Lodge must be in the hands of the Grand Secretary before the opening of the session of the Board of General Purposes; and must be made on a printed form, which will be furnished on application to the Grand Secretary.” We also call the attention of Masters of Lodges under dispensation to the resolution which requires those desiring warrants to have their minute books ready for inspection and in the hands of the Grand Secretary *one week* before the meeting of Grand Lodge.

The Board of General Purposes will meet on Monday, 9th July, at 2 p.m., in the Masonic Hall, St. Catharines.

The following notices of motion were given at the last Annual Communication, and will come up for discussion at the approaching meeting of Grand Lodge:—

1. By R. W. Bro. the Rev. Vincent Clementi,—That the Constitution be amended by altering the time for holding the Annual Communication of Grand Lodge.

2. By V. W. Bro. William Forbes,—That Section 1 “Of the Board of General

Purposes" in the Book of Constitution, be amended by striking out all after the words, "the two Wardens."

That Section 3 be struck out.

That the words following in Section 4 be struck out, namely, "if one appointed by the Grand Master, then his successor shall be appointed by the Grand Master; but if one appointed by the Grand Lodge, then," and that the words "District Deputy Grand Masters," be inserted in place thereof.

That should there be any other alterations required, consequent on the reduction of the Board of General Purposes, not now observed, they be also made.

3. By R. W. Bro. E. Peplow, jr.,—That a new clause be added to the Book of Constitution, under the head of "Private Lodges," as follows:

"The Master of every lodge shall cause the Secretary to forward a copy of every summons issued to the members of his lodge, whether for a regular or an emergent meeting, to the District Deputy Grand Master of the District in which the lodge is situated."

4. By R. W. Bro. James Moffatt,—That Article 1 "Of Honorary Members" in the Book of Constitution, be amended by striking out the words following, "and pay to the Grand Lodge similar dues for such honorary members as are payable for ordinary members."

5. By W. Bro. Alexander Patterson,—That Article 14 "Of Fees" in the Book of Constitution, be amended by striking out the word "fifty" and inserting therefor the words "twenty-five."

6. By V. W. Bro. H. L. Vercoe,—That Article 17 "Of the Grand Lodge" in the Book of Constitution, be amended so as to provide that the Annual Communication of Grand Lodge shall be held on the first Wednesday in June, or such other day in the month of June as may then be determined.

7. By W. Bro. J. Cascaden,—That the Book of Constitution be so amended as to provide that all routine business in private lodges be done in the third degree, instead of the first as at present.

8. By V. W. Bro. Wm. Forbes,—That the expenses of District Deputy Grand Masters be paid by this Grand Lodge, by allowing a certain amount for each lodge.

It will be observed that notices of motion numbered 1 and 6 are very much to the same purport, viz.: the expediency of altering the time for holding the Annual Communication of Grand Lodge. The amendment to the present article of the Constitution (No. 17 "Of the Grand Lodge") proposed by R. W. Bro. the Rev. Vincent Clementi, we think, should and probably will be ruled out of order, owing to its vagueness, since no time is suggested in the notice of motion. The amendment proposed by V. W. Bro. H. L. Vercoe, changes the time from the second Wednesday in July to the first Wednesday in June, or such "other day in the month of June as may then be determined." We very much doubt the wisdom of such a change. June is a very busy month with gentlemen of the legal profession, and indeed with business men of all classes. During this month the various Church Synods and Conferences are held, and this would interfere with a full attendance at Grand Lodge meetings, were the time changed to June. The warm weather of July is certainly an objection to that month, but we frequently experience quite as warm weather in June. We cannot indeed see that any change of time would meet all objections that could be raised, or would be more convenient than the time fixed by the Constitution.

The change in the Constitution proposed by notice of motion No. 2, is a radical one, and will probably lead to some discussion, but we think it is not likely that any change in the composition of the Board will be made, or that the number of its members will be decreased.

No. 3, a notice of motion by R. W. Bro. E. Peplow, is a more important matter than it would appear to the casual reader, and we sincerely trust the

amendment will be adopted by Grand Lodge. Section 2 of the Constitution, under the heading of "Proposing Members," provides that,—

"No person shall be made a Mason unless he has resided one year in the jurisdiction of the Lodge to which he seeks admission, or produces a certificate of character from the nearest Lodge to the place of his previous residence; nor until he has been properly proposed at one regular meeting of the Lodge, and a committee has been appointed by the Worshipful Master to make the necessary inquiries into the character of the candidate, and his name, age, addition or profession, and place of abode, shall have been sent to all the members in the summons for the next regular meeting, when, after the committee have reported to the Lodge in his favor, he must be balloted for, and if approved, he MAY be initiated into the first degree of Masonry; but should the report be unfavorable, he shall be considered a rejected candidate."

. Any brother who has filled the position of D.D.G.M. of one of our Districts for a term, will be able to call to mind instances where the summons issued to the members of Lodges contained little or no information. If a candidate is to be balloted for, his name only is given, whereas the other particulars are every bit as important. For instance, "John Smith" is a candidate for Initiation. There are several John Smiths residing in the neighborhood; one is a contractor, and a very deserving, upright and honorable citizen; another of the same name has no business, but is styled a "gentleman," and has a record about which there is considerable mystery; while still another of the name is a merchant and is of evil repute. Now, if the full information is given in the summons, the brethren know that if the first party is the individual to be balloted for, it would be safe to vote in his favor. If the second, a most thorough investigation should be made, not alone by the committee of inquiry, but by every brother, before the person is balloted for, so that no injustice may be done him through idle reports, which may have been circulated by unscrupulous enemies, and also that the Lodge may not have an unworthy person thrust upon it, when his admission can only bring the Craft into contempt. If the latter is the party whose name is on the summons, the more unanimous the vote against his admission the more creditable to the Lodge; and we feel convinced that the adoption of R. W. Bro. Peplow's amendment will, in this and in other ways, prove beneficial to the Craft throughout the jurisdiction, as the receipt of these summonses will enable the D.D.G.M.'s to point out to the Lodges in what respect their summonses are incomplete and irregular. As the Constitution stands at present, the District Deputy Grand Masters are held responsible for the working of the Lodges in their respective Districts, but it is really a difficult matter for them to ascertain how the work is performed. It is little use of a D.D.G.M. visiting the Lodges at any distance from his place of residence, unless he first ascertains what work they have on hand, and he is therefore compelled to write to the W.M. or Secretary and make an appointment for a certain evening; consequently, a special summons is issued to the members requesting a good attendance, as "the D.D.G.M. of the District is expected to be present." But does the D.D.G.M. see the Lodge in its ordinary working order? We venture to say that in a very great majority of cases he does not, as an inspection of the Register will prove. At these appointed meetings, if the W.M. is incompetent to confer the degrees, he finds it convenient to be "out of town," "is not feeling very well, and cannot be present," and a well-posted P.M. of the Lodge or a skilled brother from a distance is on hand to do the work. Practically the D.D.G.M.'s time is thrown away on such a visit, and the Lodge is not in the slightest degree benefitted. With the proposed amendment, the D.D.G.M. would have all the work going on in his District continually before him, and he could, without any previous intimation, quietly present himself at any of the meetings, and by seeing the Lodges

out of their "holiday clothes," have an opportunity of correcting imperfections and rendering valuable assistance. By this means a greater uniformity of work could be obtained than by the present system, and as the additional labor devolving upon the Secretaries and expense to the Lodges would be but trifling, we think Grand Lodge should not fail to adopt this important amendment. Anything that will systematize the method of transacting the regular business of our Lodges, and lead to a better performance of the beautiful ceremonies of our Order, should commend itself to every thinking Mason. This addition to the Constitution gives promise of good results, and, as far as we can see, no serious objection can be raised to it.

Two notices of motion are given, which have for their object the reduction of fees to be paid to Grand Lodge; one, (No. 4), to the effect that no Grand Lodge fees shall be paid for Honorary members; the other, (No. 5), reducing the annual fee of members to Grand Lodge from fifty to twenty-five cents. The first would probably increase the roll of Honorary members in private Lodges: this is not desirable: we should have no Honorary members. Every brother should consider it an *honor* to belong to the Craft; and if at any time a Lodge thinks that it will be a compliment to a brother to make him an Honorary member, it certainly should not shirk the duty of paying his fees to Grand Lodge, for this renders the compliment of a very doubtful character. The reduction of the fee from fifty cents to twenty-five, would cause a serious falling off in the annual receipts of Grand Lodge. It is true that at present the receipts are greater than are required; but are we not to hope that some day, not far distant, the Freemasons of Canada will follow the example of the Brethren in England, and in some of the States of the Union, and establish and support some Charitable Institution worthy of their name, and thus manifest to the world by their deeds the living principles of the Order. This we cannot hope to do if the revenues of Grand Lodge be diminished rather than increased.

The resolution of W. Bro. Cascaden (No. 7.) will no doubt provoke considerable discussion. Much may be said for and against the proposed change. It is inexpedient to make alterations in the Constitution unless it be found actually necessary in the interests of the Craft, and the proposed change is a material one. Let its effect be well considered before any change in the present law be made.

The last notice on the motion paper is another by V. W. Bro. Forbes, who proposes that the expenses of the District Deputy Grand Masters be paid by Grand Lodge—on what principle we cannot see. We certainly think that some provision should be made for paying travelling and other necessary expenses of the District Deputy Grand Masters, but we think these expenses should be paid by each Lodge when visited, or in whose interest he is acting when the expense is incurred. We should be glad to see a clause added to the Constitution to that effect.

Other business of importance, besides routine, will no doubt be brought before Grand Lodge, and the attendance will probably be large, the City of St. Catharines having other attractions besides the meeting of the Grand Lodge of Ancient, Free and Accepted Masons of Canada.

MANUFACTURERS, Druggists, Railway Companies, and others who require a great deal of Job Printing should send to the office of the CRAFTSMAN for estimates of all kinds of work.

MASONIC CELEBRATION AT HALIFAX.

We are indebted to the *Halifax Herald*, of the 7th instant, for the following interesting account of the dedication of the new Masonic Hall in that city on the 6th instant:—

The fondest anticipations of the Masons were realized yesterday. The weather was all that could be desired. The atmosphere was tempered with a cooling breeze, and though at one time the rain threatened to descend, the clouds passed over without leaving their contents to gladden the earth and madden the Masons.

At High Noon the Grand Lodge met, the representatives from the country lodges mustering in strong force. The business incidental to the first session of the Lodge occupied the time until one o'clock, when Lodge adjourned for an hour. At two o'clock the meeting was resumed, and R. T. Clinch, Esq., Most Worshipful Grand Master of New Brunswick, and B. Lester Peters, Esq., Past Grand Master, were received with grand honors. Preparations were then made for the procession in conjunction with subordinate lodges, prior to the dedication of the new lodge-room. Having been formed by the Grand Director of Ceremonies, W. F. MacCoy, Esq., the Grand Lodge moved off from the Salter Street entrance of the Temple, in the usual order.

In the meantime, the subordinate lodges, under the direction of C. J. Macdonald, Esq., Grand Marshal, and Capt. Bland, G. A. Sandford, Esq., and L. J. Hesslein, Esq., Assistants, had drawn up in open lines, extending from Grafton Street, on Spring Garden Road, to Rottenburgh Street, on Queen Street. The Grand Lodge, headed by the band of the 63rd H. V. B. R., passed through the open lines of the subordinates, and halted at Rottenburgh Street, opened column, and allowed the subordinate lodges, headed by the band of the 66th H. V. B. I., to pass through in the following order:—Eastern Star Lodge, No. 51; Lodge of St. Mark, No. 38; Union Lodge, No. 18; Keith Lodge, No. 17; Athol Lodge, No. 15; Acadia Lodge, No. 14; Burns Lodge, No. 10; Royal Sussex Lodge, No. 6; Royal Standard Lodge, R. E.; Virgin Lodge, No. 4; St. John Lodge, No. 2; St. Andrew's Lodge, No. 1.

When the lodges had passed through, the Grand Lodge fell in, and the procession thus formed marched down Queen to Morris; Morris to Pleasant; Pleasant to South; South to Hollis; Hollis to George; George to Granville; Granville to Buckingham; Buckingham into Barrington—and thence to the Temple on Salter Street.

The route of the procession presented a brilliant scene. Crowds lined the streets—and from window and house top floated Masonic and other flags. At several points along the route flags and wreaths had been stretched across the streets, and on every hand there was evidence of the enthusiasm with which the brethren had entered into the celebration. But the procession itself was the great object of attraction. The dress worn by the members was uniform, and uniformly neat and new. The emblems worn by the greater lights of the Order shown brightly in the glare of the sun, while the beautiful regalia of the members was displayed to the very best advantage.

The procession was admirably managed, and when the halt was called at the Hall, and the Grand Lodge passed through, there was not the slightest confusion. The Grand Lodge with Masters, Past Masters, and Wardens of subordinate Lodges, proceeded immediately to the Blue Room, which was to be dedicated in accordance with Masonic form and usage. The Hall was bountifully supplied with bunting. Flags were thrown from every available

point, and the cupola was surmounted with a staff from which the Masonic flag was flying.

The officers taking part in the ceremonies were M. W. Bro. J. Wimburn Laurie, Grand Master; R. W. Bro. Allan H. Crowe, Deputy Grand Master; R. W. Bro. Rev. Richard Avery, S. G. Warden; R. W. Bro. James Hudson, J. G. Warden; R. W. Bro. Rev. H. P. Almon, Grand Chaplain; and V. W. Bro. Wm. F. MacCoy, Grand Director of Ceremonies.

Proceedings were commenced by the Grand Director proclaiming "Silence!" after which the choir sang Psalm cxxii. 1, 2, 6, 7, 8.

"I was glad when they said unto me, let us go into the house of the Lord."

Prayer was then offered by the Grand Chaplain.

Almighty God, Supreme Architect and Ruler of the Universe, we would come reverently into Thy presence and devoutly implore Thy blessing upon the undertaking in which our Brethren are now engaged. While we thank Thee for the prosperity which has attended them in the past, we ask that Thy continued favor may be upon them in the future.

Within the walls of this edifice may the divine principle, "on earth peace, good will toward men," be ever inculcated and enjoyed; may all the proper work of our institutions that may be done in it, be such as Thy wisdom may approve and Thy goodness prosper.

And finally, graciously be pleased, O! thou Sovereign Architect of the Universe, to bless the Craft, wheresoever dispersed, and make them true and faithful to Thee, their neighbor and to themselves; and when the time of our labor is drawing near to an end, and the pillar of our strength is declining to the ground, graciously enable us to pass through the "valley of the shadow of death," supported by Thy rod and Thy staff, to those mansions beyond the skies, where love and peace and joy forever reign before Thy throne.

The members of the Craft then repeated the Lord's Prayer, after which the "Old Hundred" was sung by all present.

With one consent let all the earth
To God their cheerful voices raise;
Glad homage pay with awful mirth,
And sing before him songs of praise.

The Deputy Grand Master then addressed the Grand Master as follows;

The Brethren of the Grand Lodge of Nova Scotia being animated with a desire to promote the honor and interest of the Craft, have erected this Freemasons' Hall for their convenience and accommodation. They are desirous, M. W. Grand Master, if it should meet your approval, that the same be solemnly dedicated to Masonic purposes, agreeably to ancient form and usage. It gives us great pleasure therefore to present to you Bro. David Stirling, the Architect, and Bro. Samuel Brookfield, the Builder, who have completed the labors confided to their care when the corner stone was laid, and who now desire to surrender the implements and return the designs furnished them from the tressel-board, which they have faithfully carried out to the satisfaction of the Building Committee.

The Architect, Mr. Stirling, then spoke, as follows:

M. W. GRAND MASTER.—"Thanking you for the honor conferred when I was chosen to be the Architect of this new Hall, I have respectfully to inform you that the work is now completed, and to return to you the implements entrusted to me when the corner-stone was laid, and to express the hope that the designs upon the tressel board which have been furnished from time to time, will be found to have been faithfully carried out."

The Builder, Mr. Brookfield, then said:

MOST WORSHIPFUL.—"Having been awarded the contract for the erection of this edifice, and having, according to the best of my ability accomplished the task assigned me, I now beg leave to surrender the designs that were furnished me for my guidance, humbly hoping that the duties performed by me, will be crowned with your approbation."

The Grand Master then addressed the Architect and Builder as follows:

BRO. STIRLING AND BRO. BROOKFIELD.—“Let me congratulate you on the successful completion of your arduous labors, and to assure you of the entire approval of the Grand Master of the manner in which you have executed the important trust confided to you, and to thank you, in the name and on behalf of the M. W. Grand Lodge of Nova Scotia, and the Craft throughout this jurisdiction, for the skill, industry and fidelity which you have displayed during the entire progress of the erection of this edifice.”

The choir then sung Psalm cxxxiii:—“Behold how good and how pleasant it is for brethren to dwell together in unity.”

The Grand Master then delivered his address, as follows:

BRETHREN,—During the last few years, in several neighboring jurisdictions, the Brethren have had the satisfaction of erecting and dedicating to Masonic uses buildings, noble in themselves, and nobler still on account of the purposes to which they have been appropriated. In Boston, Philadelphia, and New York, the Masonic Temples are amongst the finest buildings, even in these magnificent cities.

We here have long felt it was but due to our capital city and Province, and to the Craft therein, that Masonry should have a home here; a building meet for the purpose, and worthy of the Craft; and, to-day, our work ended, the building committee have handed over to Grand Lodge the edifice we are now assembled to consecrate; a building not emulating the grandeur of those just referred to, but an ornament to our city, a credit to the Grand Lodge which has built and owns it, and a decided boon to the Craft in this city, giving them a place of meeting of which they may well be proud.

And as the erection of such a building is a fair indication of the prosperity of the Craft, it is not out of place to take a retrospective view of the progress of Masonry in Nova Scotia, as indicated by the accommodation deemed necessary for the members. In the year 1800 old Masons' Hall was erected, the foundation stone being laid by the father of our beloved Queen—the building is still in existence; the room then deemed so ample would not now be considered sufficient for the youngest and weakest of our rural Lodges. In 1850 the building, removed to give place to this structure, was erected under the auspices of our lamented Brother, the late Grand Master Keith. We find then that for half a century Freemasons were content with the small hall in Barrington Street; that then their progress justified the erection of a larger building; and now, at the reduced interval of a quarter of a century, the growth of the organization has called for the erection of the present building; and, should we maintain the same rate of progress, it will be but very few years before this building becomes insufficient for our requirements. May very many of us live to see a larger building erected, but till then we may all, I trust, feel proud that we have aided at the erection and dedication of this, for which, true to our old traditions, we have retained the old English designation of Freemasons' Hall; and true to our higher principles, we have in the splendid procession of to-day carried in the hands of two venerable Masons in full public view, as our great Light of Masonry, “*The open Bible.*”

I have already, in a previous address to Grand Lodge, alluded to the financial arrangements under which the New York Temple was built—the rents, after discharge of all liabilities, forming the endowment of a Masonic Asylum.

The idea is so happy and thoroughly Masonic that I commend it to you to be adopted in our case, with such modifications as our different conditions may require, keeping always before us the main idea, that Charity is one of our principal Masonic duties.

We have long talked of, and to some extent have carried out, the establishment of a Masonic Library; in our new building provision has been made for this. We seek to make this a place of social intercourse and pleasant recreation; in fact, a home for our brethren, where they may gather of an evening, may make the acquaintance of, and cordially welcome, brethren from the country and other jurisdictions, who may by business or pleasure be brought to the city; in fact to all intents and purposes be a sort of Masonic Club.

I would urge that a contribution from Grand Lodge funds be granted for the

purpose of maintaining this reading room, to supplement the subscriptions that I feel sure may be relied on from the various city Lodges, and that the Library Committee be placed in charge of this fund, to be expended at their discretion for this purpose.

It was my good fortune during the last few months, when on a visit to England for the benefit of my health, to attend two communications of the Grand Lodge of England. A visit to my mother Grand Lodge, and indeed the mother Grand Lodge of so many amongst us, and held in veneration by us all, was of exceeding interest to me. In the unforeseen absence of the Grand Master, His Royal Highness the Prince of Wales, I was received with the greatest courtesy by the Pro-Grand Master, the Earl of Carnarvon. As I was most anxious to see all I could of the ceremonial and work of the Grand Lodge, I was placed by Sir Albert Woods, the Garter King-at-Arms and Grand Director of Ceremonies, in Grand Lodge procession, accompanying Lord Skelmersdale, the Deputy Grand Master; and, with a Grand Lodge of over 100 officers, proceeded to the Grand Hall, where some 700 members of Grand Lodge received and saluted the Pro-Grand Master. The opening ceremonies closely resembled those practiced in our own Grand Lodge; after which, on my first visit, the Grand Lodge was called up by the Deputy Grand Master, who announced my presence as Grand Master of Nova Scotia, and called on the brethren to give the honors due to my position, a compliment which was paid in old English style.

I had the pleasure also to attend the communication for installation of officers, and the Annual Masonic Festival. The utmost enthusiasm was manifested when it was announced that the Prince of Wales had been unanimously re-elected Grand Master, and that the Grand Wardens' chairs were to be filled by their Royal Highnesses the Duke of Connaught and Prince Leopold. In the long and eventful history of Freemasonry in England, it has never previously happened that three Princes of the blood Royal have occupied the three principal seats in Grand Lodge, and both the English nation and English Freemasonry, which has struck so deep in English social life that it may almost be considered as co-existent with the nation, may be congratulated; the nation, on having Princes worthy of such distinguished positions in the Brotherhood, and the Craft, on standing so high, as to make even Royal Princes proud to hold Grand Lodge offices. Whilst for many reasons we could not help regretting that the Princes were not present to be installed, still the fact that our future King, and his soldier brother, were absent on duty could not but be a source of gratification to every thinking mind, as showing that the responsibilities of their high station were fully recognized, and that their best energies are entirely at the service of the nation that justly honors them.

In Lord Carnarvon, Masonry has an enthusiastic Brother, and the Prince of Wales a staunch coadjutor. One of the ablest of an able government, with the administration of the Colonial Empire of Great Britain on his hands, Lord Carnarvon still finds time to take a warm interest in Freemasonry, and to put its principles into practice. Lord Skelmersdale, the Deputy Grand Master, is not merely a man who makes his mark in Freemasonry, but his voice is heard in the House of Lords; and amongst able and brilliant men he stands high; and outside of legislation he takes an active part in public affairs as Chairman of the Local Committee of the Royal Agricultural Society's Exhibition at Liverpool this year. All the arrangements for this great annual gathering devolves on him.

The Earl of Donoughmore, the late Junior Grand Warden, is another example of men of whom the old country may well be proud; young and wealthy, and with everything around him to enable him to enjoy life, he recognizes that he owes a duty to the land in which he holds such a position, and as private secretary to Lord Carnarvon, he is already doing the State service, and qualifying himself for a more extended sphere of usefulness.

It was no idle boast of Lord Nelson's that "England expects every man to do his duty," and it is because the sense of duty performed is the sweetest reward for which men in high station in our mother country look, that her position is so high among the nations. May she long have at the head of affairs men to whom patriotism, and not a love of office and salary, is the guiding star; and as in matters political, so also in Masonry—such men cannot fail to be true Masons, and their example of self-denial and earnest work will be felt for good throughout the Craft.

There is one matter to which, before concluding, I feel bound to allude. The Craft generally, I know, desired that our new building should be dedicated with all due solemnity; and we have looked forward to the time when we might in a very unpretending manner return the courtesies that have been extended to our Grand Lodge, in the persons of its Chief Officers, by the Brethren of Pennsylvania and New York—a time selected which, it was felt, would be the most suitable for the many distinguished brethren from abroad, who we expected would honor us with their presence. August was named, and invitations were

more than in one instance verbally conveyed, in anticipation of the more formal official card; but it was most thoroughly urged on our committee that August was an unsuitable time for the brethren of our own jurisdiction, and that in the contemplated arrangements they had first claim to consideration, and that June, the time of the annual communication, was the proper time for the ceremony.

To such pressure the committee felt bound to defer, and I can only personally express my deep regret that we are thereby deprived of the presence of so many brilliant members of the Fraternity who would, I believe, have been delighted to have taken part with us in the duties, and to have shared in the satisfaction which we must all feel in our work of to-day. In this connection our warmest thanks are due to the Grand Master of New Brunswick, M. Worshipful Bro. Clinch, and to M. W. Bro. Lester Peters, and to the other Brethren of our sister Grand Lodge, from the Province, that, from its situation and the avocations of its inhabitants, has most in common with us. Like true Brethren, they have always sympathized with and helped us in and out of our Masonic difficulties, and when an occasion of rejoicing has at last arisen with us, they come to share our gratification with us. Close as are the bonds of Brotherhood, nowhere do we find them more closely knit than between the Brethren of New Brunswick and ourselves, and to those at the head of their Grand Lodge we are largely indebted for this feeling.

At the conclusion of the Grand Master's address, the choir sang the hymn,—“Hail Universal Lord!” The Grand Stewards were then directed to uncover the Lodge, and illumine the lesser lights, during the performance of which Bro. Porter gave an appropriate voluntary on the organ. The ceremony of consecrating the Lodge was then proceeded with, for the report of which we are sorry we cannot find room.

The beauty and effect of the ceremonies were greatly enhanced by the labors of the choir, particular praise being due to the organist, Bro. S. Porter. At the close of the proceedings, the brethren separated to meet again in the evening at the Bazaar, which proved a most brilliant success.

The splendid Blue Room, where the grand ceremonies took place, was the centre of attraction, ladies wishing to see the sort of places their husbands pass a good deal of time in. The Knight Templars' room was particularly attractive also; it is a small room with its rows of handsome gothic stalls, over which each Knight's banner is flung metaphorically to the breeze. The art gallery was brilliant and beautiful of course, containing a finer collection of pictures than has ever before been exhibited in Halifax.

One of the attractions of the evening was a Telegraph office, which was worked by Miss McIlreith down stairs, and Mr. D. J. Rolston up stairs, and which was successful and very amusing.

Among those who seemed most active and courteous to all who visited the bazaar were Dr. Curren, Mr. James Esson, Mr. Kirby Esson, Dr. Wood-ill, Mr. Alexander Stephen, Mr. W. F. MacCoy, and others. They were all indefatigable in their exertions.

The celebration, as a whole, was a grand success, and we congratulate our Nova Scotian brethren on the zeal and earnestness displayed. May they continue to grow in numbers and prosper.

Private advices inform us that the receipts at the Bazaar, for fancy articles, admissions, refreshments, etc., amounted altogether to about \$3,000, for which our brethren have the ladies, who worked with a will to aid in the general success of the celebration, to thank, and we are sure suitable acknowledgment will be made to them.

GRAND LODGE OF NOVA SCOTIA.

The annual meeting of the Grand Lodge of Nova Scotia was held at Halifax on Wednesday, 6th June, when the following were elected officers for the ensuing year. The installation took place at the evening session, M. W.

Bro. Robert S. Clinch, Grand Master of the Grand Lodge of New Brunswick, performing the ceremony in a most able manner:—Grand Master, M. W. Bro. Col. J. W. Laurie, of Halifax; Deputy Grand Master, R. W. Bro. Rev. R. Avery, M. A., Aylesford; Senior Grand Warden, R. W. Bro. A. H. Wood-ill, M. D., Halifax; Junior Grand Warden, R. W. Bro. J. Hudson, Stellarton; Grand Treasurer, R. W. Bro. A. K. McKinlay, Halifax; Grand Secretary, R. W. Bro. B. Curren, D. C. L., Halifax; Grand Lecturer, R. W. Bro. E. W. Howell, Halifax; Grand Chaplains, R. W. Bros. Rev. H. P. Almon, D. C. L., Halifax; Rev. D. C. Moore, Pugwash; Rev. H. D. DeBlois, M. A., Annapolis; Rev. W. Downie, Barrington; Rev. T. Ritchie, Kentville; Rev. C. Bowman, D. D., Stellarton; Senior Grand Deacon, V. W. Bro. T. V. Cooke, Truro; Junior Grand Deacon, V. W. Bro. L. B. Archibald, Truro; Grand Director of Ceremonies, V. W. Bro. W. E. Starratt, Paradise; Grand Sword Bearer, V. W. Bro. J. A. Gordon, Pictou; Grand Organist, V. W. Bro. S. Porter, Halifax; Grand Pursuivant, V. W. Bro. P. E. McKerrrow, Halifax; Grand Stewards, V. W. Bros. J. McKenzie, Sydney; L. Johnston, M. D., Cow Bay; J. Dempster, Halifax; T. Harris, Aylesford; F. W. Bent, Amherst; R. L. Black, River Philip; Grand Tyler, J. M. Taylor, Halifax.

ROYAL ARCH CHAPTER OF NOVA SCOTIA.

The Annual Convocation of the Grand Royal Arch Chapter of Nova Scotia was held in the Masonic Hall, Halifax, on Tuesday, 5th instant, when the following Companions were elected Grand Officers for the ensuing year, viz:—M. E. Comp. Benj. Curren, Halifax, Grand High Priest; R. E. Comp. L. F. Darling, Halifax, Grand King; R. E. Comp. T. V. Cooke, Pictou, Grand Scribe; R. E. Comp. Wm. Taylor, Halifax, Grand Treasurer; R. E. Comp. James Gossip, Halifax, Grand Secretary; R. E. Comp. Rev. H. D. DeBlois, Annapolis, Grand Chaplain; R. E. Comp. Rev. H. P. Almon, Windsor, Grand Chaplain; R. E. Comp. Rev. Richard Avery, Aylesford, Grand Chaplain; R. E. Comp. R. L. Hardwick, Annapolis, G. C. H.; R. E. Comp. H. W. Dimock, Windsor, G.P.S.; R. E. Comp. J. A. Gordon, Pictou, G.R.A.C.; V. E. Comp. John Cowan, Windsor, 3rd V.; V. E. Comp. T. A. Cossman, Halifax, 2nd V.; V. E. Comp. Wm. Marshall, Halifax, 1st V.; V. E. Comp. Wm. Knaut, Liverpool, G. Marshall; V. E. Comp. C. Crewe Read, Sydney, G. Steward; V. E. Comp. L. B. Archibald, Truro, G. Steward; V. E. Comp. H. N. Wright, Halifax, G. Standard Bearer; V. E. Comp. Moses Monroe, St. John's, Nfld., G. Organist; V. E. Comp. J. J. Davies, Pictou, G. Pursuivant; V. E. Comp. John M. Taylor, P. H. P. G. Tyler.

AT HOME.

ANOTHER VETERAN HEARD FROM.—We had the pleasure of receiving a very kind letter from R. W. Bro. Leon Hyneman, of New York, a few days ago, which contains warm expressions of fraternal regard, and wishes for our success, for which we desire to return our sincere thanks. Bro. Hyneman, we regret to learn, has lately been very ill, but we rejoice to hear he is steadily gaining strength, and we fervently hope he will be long spared to continue his useful and valuable services to the Craft. Our venerable brother is now verging on the "sere and yellow leaf of old age," being 74 years old, and in the course of a busy life he has found time to produce many valuable works on Masonic subjects.

LODGE PRINTING.—We are prepared to fill all orders entrusted to us for any kind of Job Printing required by Lodges, Chapters, Priories, &c., on the shortest notice, and at the very lowest prices. Having steam power and the latest and most improved presses, together with a large and varied assortment of the latest styles of type, we are enabled to turn out all kinds of work in a style equal to the largest establishments in the Dominion. Send us a trial order.

At the regular Convocation of Prince Edward Chapter, Picton, held on Friday evening, June 2nd, there was a large attendance to receive Most Ex. Comp. L. H. Henderson, Esq., Grand Z. of the G. C. of Canada, who was accompanied by Ex. Comp. Alex. Robertson, and Comps. Newbury, Hurst, Evans and Spangenberg, of Moir's Chapter, Belleville. The Grand Z. congratulated the Companions upon the work of their Chapter, as well as on their excellent hall. After the labors of the evening, the Companions entertained the G. Z. and visiting Companions, to a lunch at Bro. Faughnan's Victoria Hotel.

THANKS.—We have to thank that most distinguished and indefatigable Mason, M. W. Bro. Rob. Morris, P.G.M. of La Grange Ky., for a very kind, fraternal letter written immediately on his becoming aware that we had assumed the responsibilities of the editorial chair of the CRAFTSMAN. The friendly sentiments expressed we cordially reciprocate, and shall gladly avail ourselves of the kindly offer of our M. W. Brother to afford us such assistance in a literary way as may lie in his power. May our M. W. Bro. be long spared to the Craft, and the usefulness of his pen (which is ever an active one) be in no sense impaired. "Little Winnefred," in our last issue, was written by Bro. Morris.

"FIRST BLOOD."—The first heard from financially is R. W. Bro Otto Klotz of Preston, who sent us his own and another brother's subscription, together with a very kind letter, on the 15th inst. This is "practical" encouragement, and if our subscribers throughout the Dominion will but follow the example of the illustrious brother mentioned, we think we can promise that we will be able to make the CRAFTSMAN one of the *live* Masonic publications of the present day. Let us have your help, brethren, to increase the subscription list of the CRAFTSMAN, and extend its usefulness and influence. A dozen subscribers could be easily obtained in every Lodge, if some brother would but spend a little time in recommending it to the brethren.

MASONIC PRESENTATION IN LONDON, ONT.—At the regular communication of Kilwinning Lodge, No. 64, A. F. & A. M., held in the Masonic Hall, London, on the evening of the 23rd ult., a very pleasing ceremony took place. R. W. Bro. William Carey, having left London to engage in business in Hamilton, his brethren of Kilwinning Lodge resolved to show their esteem for him by presenting him with four valuable jewels, viz.: Past Master's, Past Z., Past Most Wise Sovereign, and collaret and 32° jewel. There was a very large attendance of members of Kilwinning and other lodges to witness the interesting ceremony. The presentation address was made by P. M. W. Bro. Lewis, who spoke in high terms of commendation of the recipient. P. M. W. Bro. H. A. Baxter, Sec. of Kilwinning, then read a beautifully illuminated address, prepared by W. Bro. T. Tracy, bearing testimony to the valuable services rendered the Lodge by Bro. Carey. The jewels were then presented by W. Bro. I. Waterman, Grand Registrar. Bro. Carey, made a very feeling and appropriate reply, in which he dilated at some length on the happy memories he had of times spent with the fraternity of London,

particularly with the brethren of Kilwinning, that being his mother Lodge. He expressed his intention to be amongst them whenever in that city. Although taken away from them now to a fresh field of labor, his heart would ever be with the craft of London, for whom he would ever cherish a feeling of good will. A pleasant reunion occurred at the close of the speechifying.

PRESENTATION AT HAMILTON.—A few evenings, since, at an assembly of Murton Lodge of Perfection, the brethren took occasion to recognize the zeal, energy and ability which their late T. P. W. Master, Ill. Bro. David McLellan, 32°, had displayed while presiding over this lodge, by presenting to him a very handsome set of Rose Croix clothing; and Ill. Bro. J. W. Murton, 33°, who made the presentation, addressed Bro. McLellan in terms highly complimentary, expressive of the appreciation of the members at the manner in which he had performed the duties, as well also of their affection and esteem for him personally. Ill. Bro. McLellan, who was entirely taken by surprise, replied that during his connection with Murton Lodge he had received many acts of kindness, by being appointed and elected to various offices, the last being the highest position in the gift of the brethren, and during the time he had occupied the position of T. P. G. Master he had, as far as possible, tried to do his duty faithfully for the best interests of the Lodge, and the handsome gift now received at least showed that his humble endeavors had been appreciated. The clothing now received by him would be ever prized as a memento of the good feeling shown to him by his Masonic brethren.

CONCERT AT BELLEVILLE.—The grand concert given under Masonic auspices in the Opera House, Belleville, on Thursday evening, 14th inst., was highly successful. The singing of Mrs. Harrison, Miss Ockerman, and Messrs. Spangenberg, Price, Maitland, Crozier, Philpot and Hurst, was excellent. Mrs. Crowther played a piano solo with her usual artistic finish, whilst Mrs. Campbell, Dr. Crozier and the Messrs. Greaves gave two of their beautiful instrumental quartettes. The Amateur Instrumental Club played well, as usual, and Mr. J. L. Morrison, of Toronto, gave two readings in first-class style, having to respond to an encore on each occasion. We congratulate the brethren of Belleville, who are whole-souled, energetic and bright Masons, on the success of their entertainment, which was very efficiently directed by Dr. Crozier. Great praise is due the committee of management, M. E. Companion L. H. Henderson, Grand First Principal of the Grand Chapter of Canada, R. W. Bro. S. S. Lazier, P.D.D.G.M., and W. Bros. R. Newberry, A. A. Campbell, J. Smith, S. A. Spangenberg, R. Dick, J. Macoun, J. A. G. Crozier, D. Price, Geo. H. Pope, and S. S. Hurst for the excellent manner in which all the arrangements to secure the success of the entertainment were carried out.

CATARAQUI CHAPTER, KINGSTON.—The installation of officers of Cataraqui Chapter, No. 12, of Kingston, took place at the Masonic Hall, on the evening of Monday, 14th inst., when the following Companions were installed by R. E. Comp. G. M. Wilkinson:—R. Ex-Com. R. Hendry, Z.; Ex-Comp. T. Gordon, Past Z.; Ex-Comp. Thos. H. Seale, H.; Ex-Comp. F. Rowland, J.; Comp. A. Shaw, S. E.; Samuel Angrove, S.N.; Ex-Comp. H. Dumble, Treas., Comp. J. H. Birkett, P.S.; W. Parsons, S.S.; John Munro, J.S.; E. Law, M. of 1st V.; A. A. Dawson, M. of 2nd V.; G. W. Leslie, M. of 3rd V.; E. Ball Janitor. After the installation an adjournment was made to the Anglo-American Hotel, where an excellent supper was laid out in Martin's best style, and which received ample justice. R. Ex-Comp. Hendry occupied the chair, having R. Ex-Comps. Wilkinson, Woods, Creegan, and Gordon around him. After the toast of "The Queen and the Craft" had been duly honored, "Frontenac Chapter" was

proposed, and responded for by Ex-Comp. Woods, who proposed the health of R. Ex-Comp. Hendry, which received all the honors. Ex-Comp. Hendry then proposed the health of Ex-Comp. Wilkinson as one who had always assisted to carry on the work. The toast was received very cordially, after which the "Grand Chapter of Canada," coupled with health of R. Ex-Comp. Creegan, was given and duly honored. "The officers who had this day resigned their Jewels" brought Comp. Bunt to his feet. "The Press" was responded for by Comps. Shannon and Pense. Comp. O'Brien's health was fittingly remembered, and the Junior Warden's toast brought the pleasant meeting to a close at 11 o'clock.

COMPLIMENTARY SUPPER AT PETERBORO'.—Quite an enthusiastic and fraternal gathering took place in the Smith House on Tuesday evening, 8th inst., composed of a number of the intimate Masonic friends of Mr. Samuel Ridpath, late cutter with I. Robinson & Co., who was about leaving for Manitoba, to try his hand in "cutting out" for himself and family in the new far-west country an improved financial position. To give an opportunity to the brethren of the Craft to demonstrate their esteem for one of their number, and to take a farewell parting of him before leaving, an oyster supper had been arranged for the occasion. The brethren to the number of twenty—members of both Peterborough and Corinthian Lodge sat down at the tables about 10 o'clock. The chair was occupied by V. W. Bro. J. R. Ormond, with the guest of the evening on his right, and the vice-chair by Bro. Dr. Boucher. The spread was very well got up by "mine host" Croft, the oysters being unusually large and plump, and the *etceteras* in good taste and abundant supply. The bivalves having been disposed of, the chairman proposed the toast of "The Queen and the Craft," which was followed by "The Prince of Wales, G. M. G. L. of E." by the vice chair. Both of these toasts having been honored in due and ancient form, the chairman proposed the toast of the evening, "Our Guest." He briefly referred to the pleasant Masonic and social acquaintance which he had had with Bro. Ridpath for many years, and experienced a heartfelt regret at parting with him. Bro. Ridpath, he remarked, was the oldest member, and the only charter member of Peterborough Lodge, and he could bear testimony to his untiring zeal in behalf of the interests of his own Lodge and of Masonry generally. He hoped that in his new home he would carve out for himself a more pleasant and happier record than he had quietly and humbly contented himself with here, and wished him God speed on his journey. Bro. Ridpath replied in a very few words. He said:—"When I see such a number of my friends met to-night to wish me every happiness and prosperity, I can only say that it encourages me and makes me feel proud. I thank you sincerely for the kindness you have shown me. I will try and be more useful in my new home, and hope to be somebody of importance before long among the Manitoba people." Bro. Ridpath was heartily cheered on resuming his seat. Other toasts and speeches followed, interspersed with some good songs, which added to the pleasures of the evening. The singing of Bro. McNeil, being rendered in an effective and histrionic manner, was very much appreciated. The J. W.'s toast "Happy to meet, sorry to part, and happy to meet again," was then given by Bro. E. H. D. Hall, after which the company sang "God Save the Queen," followed by "Auld Lang Syne," all uniting hauds in a hearty and fraternal manner.

We have received a copy of the following Circular, which explains itself:—

GRAND LODGE HALL, NEW ORLEANS, May 9th, 1877.

To Whom it may Concern:—It is necessary that the Lodges created within the City of New Orleans, particularly those working in the Spanish language, should be warned against a certain number of individuals composing a self-styled Masonic Lodge, located at Burgundy and Main Streets. In a pretended Dispensation or copy of it, I find the following named as the Officers: Benigno Dominguez, W.M.; Alejandro Dominguez, S.W., and Ricardo Florente, J.W. They represent themselves to be Spaniards or Cubans, and style themselves as a Lodge "Nuevo Mundo, No. 1," under the jurisdiction of the M. W. Grand Lodge of the State of Louisiana. They are spurious and clandestine, without any claim to regularity in their character, and the Craft are hereby specially warned against giving them countenance or recognition, and are earnestly requested to exercise due caution when visitors of Spanish origin or nationality present themselves for admission to Lodges.

By Order: JAMES C. BATCHELOR, M. D., *Grand Secretary*.