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# THE CRAFTSMAN

## AND BRITISH AMERICAN MASONIC RECORD.

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NO. 4.

### THE LETTER "G."

BY MRS. MARY C. HAZLETT.

From the Mystic Star.

"No, Mary, you shall never be the wife of George Stanford," said old Mr. Carleton, with a lowering brow, and a determined eye.

"And why not, father?" said the gentle Mary, striving to conceal her emotion. "Is he not of a good family; is he not regarded as a high-minded, honorable young man; are not his business prospects flattering, and is not his attachment to me as strong and sincere as you or I would wish?"

"That may all be very true, my child; but he has associated himself with a society which dares not to unfold its secret workings to the world, and which the world has never been able to discover as accomplishing any good. In short, Mary, Stanford is a Freemason.

"And is that your only objection, Father?"

"Is not that a sufficient one?" he said, sternly. "Dare you, a mere child, presume to array your feeble judgment against my age and experience?"

"I do not wish to be disrespectful, my father, but I cannot help thinking you judge Masonry unjustly. I have known, for a long time, that George was a Mason, and this fact has led me to investigate its principles. Elder Williams, who lives next door to us, is a Mason, and he has allowed me to read his Monitor, magazines, and other Masonic works; and if Masonry is what those works describe it to be, it is a good institution, and the world would suffer from its loss."

"You can tell nothing about it by the books they publish. They are only printed for effect, and to conceal the real corruptness of the institution. If there was anything good about it, it would not be kept secret. The Bible commands men not to hide their light under a bushel."

"But, father, the Bible says also, 'let not thy left hand know what thy right hand doeth,' and I think I have discovered some good deeds by Masons. There is old Mr. Strong, who lives down by the mill, and who has not been able to work for nearly a year. The Masons have taken care of him for a long time. They bring him provisions and every thing else he needs, and every night one or two of them come to stay with him—for he is failing very fast, and it would not be safe to leave him alone."

"Then he is one of their number, and their care of him is owing to a species of honor among thieves," said Mr. Carleton.

"No," said Mary, "he is not and never has been a Mason. He told me so himself, only this morning, when I went to carry him some fruit and flowers, and

he said he should have died of want long ago but for their kindness, and he hoped God would bless and reward them. And then," continued Mary, "there is dear Mattie Dow, whose father belonged to the society, the Masons are sending her to the young ladies' boarding school, and preparing her for a teacher. They are paying all her expenses, and she told me they had cared for her ever since the death of her parents, and that she loved them as much as if they were her own brothers. Oh, father! it cannot be that those who perform such good deeds are bad men, for a tree is known by its fruits."

But old Mr. Carleton was not a man to be turned from his purpose. His prejudice against Masonry had grown stronger and deeper as he had grown older, and the gentle pleading of his beautiful daughter only served to irritate him.

"Mary," he said very sternly, "it is of no use to talk to me about Masonry; and it is worse than folly for you to attempt to gain my consent to your marriage with George Stanford. You were eighteen years of age yesterday, and can, of course, do as you please in this matter; but, if you dare to disobey my wishes, you are no longer my child. I would sooner sink my wealth in the depths of the ocean, or give it to the most miserable beggar in this great city of New York, than bestow it upon a daughter who is so ungrateful as to marry against her father's will. Choose, therefore, between your father's wealth and love, and George Stanford, the Freemason. I shall expect your decision to-morrow morning."

Mary Carleton arose and left her father's presence. With slow, unsteady step, she sought her own room. She felt that the crisis of her life had arrived, and she knew not how to decide. Her father had encouraged the attentions of Stanford until within the last few days. Discovering that he was a Freemason, Mr. Carleton had told him haughtily that he must renounce all connection with the institution or discontinue his visits to his house. The young man had met this unreasonable demand with the proper spirit, and firmly, but respectfully, asserted his determination to be a Freemason while he lived. He had been ordered from the house, and told never to enter it again. Such were the circumstances leading to the above conversation between Mr. Carleton and his daughter.

Mary knelt at her bedside, and implored her God to give her strength and wisdom. She felt that her father was in the wrong, but could she meet his frowns and lasting displeasure? She thought she could not; but there arose before her the vision of her affianced husband, the noble, upright, generous George Stanford, and she realized that his loss would cause her a life of misery.

There came a rap at her door, a servant handed her a sealed note, and departed. She opened it, and found

it to be a few lines from Stanford, inclosing a ring entirely plain, with the exception of the small letter G on the upper side. The note was as follows :

"MY DEAR MARY :—Your father has forbidden our further correspondence; but both duty and inclination prompt me to seek a knowledge of your pleasure before conceding to his wishes. I love the Masonic institution, and cannot, consistently with my feelings, and with my sense of duty and honor, renounce it. The ring I send you, is ornamented with the letter G—a Masonic emblem. If you are willing to become the wife of a Freemason, wear the ring for my sake, and I will protect you while I live; if not, its return will signify to me that we must henceforth be strangers.  
GEORGE."

On the following morning, Mary sought the presence of her father. She was very pale and moved wearily, for sleep had not visited her eyelids.

"Well, child," said Mr. Carleton, "I trust a few hours' reflection has served to show you your duty, and that I have this morning an obedient daughter."

For reply, she held up her hand, upon which was the ring sent her by Stanford.

"What means that ring?" said the old man, starting violently.

"It means," said Mary, in a voice low, but firm, "that I have decided to wear it while I live, for the sake of Mr. Stanford, who will soon be my husband."

Mr. Carleton was dumb with astonishment. He had not believed his daughter would dare to meet his displeasure.

Mistaking the cause of his silence, Mary advanced to his side, and, twining her arms about his neck, she kissed his cheek.

"Oh, father!" she said, "do not, I pray you, turn me from you. You will be lonely without me, and I cannot endure your frowns. Let me beg of you to consider that Washington, Warren, Lafayette, and the pious Wesley, were Masons. Surely that cannot be evil which was honored and loved by so much nobleness and talent."

Mr. Carleton pushed his daughter from him angrily

"Go, foolish child," he exclaimed, "never dare to speak to me again. You have no longer a father or a home."

Poor Mary was too wretched to reply; but the yearning look she cast upon her father, as she glided, ghost-like, from the room, haunted him for years afterwards.

In a week she and Stanford were married. With a view to remove his wife from all unpleasant associations, George emigrated to a western city, and became a partner in a mercantile house. His business prospered, and a beautiful house was purchased on the shore of one of those crystal lakes so common in the West.

But the tocsin of war was sounded, and leaving his business in the care of his partner, Stanford collected a company of volunteers, and bidding adieu to his wife and infant son, hastened to Washington.

It was now Mary Stanford's lot, with thousands of others, to watch eagerly for news from the army, to pray for a husband's safety, and wait for his return.

But there came a day when news of a terrible battle went flashing over the country, and a telegram reached the city of L—, stating that Company A had suffered severely, and that Captain Stanford was

among the missing. Gently as possible was Mary made to understand that she was a widow: but the shock was too great for her delicate frame, and for weeks she raved in the delirium of fever.

When at length she slowly recovered, it was to find that her husband's partner had proved recreant to his trust. He had taxed the credit of the firm to the utmost, by borrowing, and with the money thus obtained left the country.

"Mary's elegant house was hers no longer. She now wrote to her father, acquainting him with her bereavement and misfortunes, and begged him to receive her again into the home of her childhood. Long and anxiously she waited for a reply, but none came. Then she determined to go to her father, and in person entreat him to receive and care for her child, while she would support herself by teaching.

With what means she had remaining—only about three hundred dollars—she set out upon her journey to New York. She proceeded in safety until she arrived at the city of B—. Here a brief but severe illness of her child detained her for a few days; and when she was ready to proceed, she found that she had been robbed of all the money she possessed. Deprived of the means of going to her father, she determined to make one more effort to communicate with him. She addressed a letter to a gentleman who had been a friend of her father's, asking him to inform her whether he still lived, and if he was in the city. In a few days came a reply to the effect that Mr. Carleton had left New York some two months previously, and that he was not expected at home for a year, as business would detain him in a distant city.

It now seemed to Mary Stanford that heaven had indeed deserted her, and she could only caress her child, and pray that God would interpose in her behalf. There remained but one course for her to pursue. She sought for and obtained an humble room in an obscure street; and disposing of her jewelry and some few articles of wearing apparel, discharged her indebtedness to the landlord of the W— hotel; and, taking the little Willie by the hand, set out for her new lodgings with a sad heart. She hoped to be able to earn a subsistence by her needle, until her father should return to his home, when she firmly believed he would relieve her sufferings, if not for her own, for his grand-child's sake.

Bravely she entered upon her new life. Morning, noon and night found her bending over her sewing or embroidery. Her form drooped, her cheek grew paler and paler, her eyes were dim with weeping. No answers came to the many letters she addressed to her father, and hope at length died out of her heart. To add to her misery, the winter was at hand, and she was forced to the conviction, that the avails of her needle were not sufficient to supply her wants. But there was no alternative, and, with a sort of dumb despair, she still toiled on.

The morning of January 1st, 1864, found Mrs. Stanford placing in the grate the last of her little store of fuel. The cold was intense, and she covered closer the form of the sleeping Willie, now nearly three years of age. She knelt by his side, and imprinted kiss after kiss upon his pallid brow. Never before had she felt as now the meaning of the sunken cheeks and bloodless lips. She shuddered

with a new fear, for the conviction that he was slowly starving had fastened itself upon her mind.

"Oh, God!" she cried, clasping her hands in agony, "hast Thou indeed forsaken me? or art Thou still the widow's support, and the friend of the fatherless? I pray Thee, stretch forth Thine hand and save my child."

Tenderly she laid her hand upon his curling locks, and as she did so, her eye fell upon the ring and the letter G, which years before she had placed upon her finger as the seal of her destiny. She gazed at it vacantly, as her mind busied itself with the past. Swiftly the various scenes of her checkered life passed in review before her; all finally terminating in the misery of the present. What was to be done? Willie would soon awake, and she had no bread to appease his hunger. The fire would soon die out, and then both must perish with cold. The ring must be of some value, and she could sell it and obtain enough to preserve them a day or two at the least. It was the last article she possessed that would procure bread. Her heart gave a great, painful throb; but she looked at her child, and her decision was taken.

Wrapping a faded shawl around her emaciated form, she stirred the expiring fire, and closing the door softly behind her, descended into the street, and walked rapidly in the direction of the shop, where, months before, she had disposed of her jewelry. Although the distance was short, she reached her destination benumbed and shivering, and paused for a moment before the glowing grate before making known her errand. An old gentleman enveloped in a great, warm cloak, entered, and advanced directly to the counter.

"I wish to purchase a bracelet, as a New Year's present for my daughter," he said, cheerily.

The shopman placed a case of jewels before him, and then turned to his poorer customer.

"How much will you give me for this ring?" she said, with emotion.

"Its actual value is but trifling," he replied; "it is very old. I will give you one dollar."

"Oh, sir! is it not worth more than that?" she said. "It is very dear to me for its associations, and nothing but the most pressing want would induce me to part with it. I pray you to give me all it is worth."

"I can give no more," he said, dropping it on the counter carelessly.

Mrs. Stanford grasped it, and pressed it to her lips; then she laid it down reverently and extended her hand for the money.

The old gentleman who had come to purchase a bracelet, had listened in silence to this little dialogue between the poor woman and the shopkeeper; but he now moved to her side and said, respectfully:

"You seem very unwilling to part with this ring, madam; will you allow me to examine it?"

"Certainly, sir," said Mrs. Stanford, passing it to him.

The man started as his eyes fell upon the letter G, and he asked, quickly:

"Where did you obtain this?"

"Oh, sir!" said Mary, "it was a gift from my husband, previous to our marriage. I prize it very highly, for he is dead, and it is the last memento I have. But his child is starving, and it must be sold."

"Do you know the meaning of this letter?" he said.

"No, sir, except that my husband told me it was a Masonic emblem, and if I was willing to become the wife of a Freemason, I was to wear it for his sake."

"Well, well," said the old man, "I presume you are in haste to return to your child. I have taken a fancy to this ring, and I will give you more for it than the shopkeeper can afford to give," and placing a ten dollar note in her hand, he deposited the ring in his vest pocket.

"Oh, sir, a thousand thanks, and may heaven bless and reward you," said Mrs. Stanford.

"How far is it to your house?" said the gentleman.

"Only two blocks distant," she replied.

"It is very cold, and I will accompany you, and lend you my cloak," he said, kindly.

Wrapping it carefully around her, he walked by her side in the direction of her poor lodgings.

"I must stop here, and purchase some bread for my child," said Mary.

"Very well; I will wait for you."

In a few moments she returned, and they proceeded.

A single glance at the wretched room served to show to the kind-hearted old man the full extent of Mrs. Stanford's poverty. Willie was awake, and sat shivering upon his miserable bed. His great, hungry eyes lighted as they fell upon the package his mother deposited upon the rickety table, and the only response to her caress was, "bread, mamma; bread!"

The old man, standing by the door, waited to hear no more; and when Mary turned to thank him for his kindness, he had gone, leaving his cloak behind him.

A few moments afterward, Mary opened her door in response to a loud rap, and found a large basket of coal upon the threshold. The person who brought it had already reached the foot of the stairway. But there could be no doubt for whom the coal was designed, and Mrs. Stanford's poor house was soon comfortably warmed.

A half hour later, a supply of provisions arrived in the same mysterious manner, and the loving mother wept and smiled by turns, as the greedy Willie, with hands trembling with excitement, lifted package after package of wholesome food from the basket to the table. At the bottom lay a note which read thus—"Place your trust in God, and He will supply and guard you."

On the following evening, Humanity Lodge, No.—, met in regular communication. The usual business of the evening having been transacted, an old man arose and said:

"My brethren, you all know a Freemason's duty toward the widow and orphan, especially the widow and orphan of a brother. At No. 6, E— street, lives a poor woman, who was forced to encounter the intense cold of yesterday morning, in the effort to procure food for herself and child, and fuel to keep them from freezing. I have placed them above present want by a small supply of provisions and coal; and her landlady, who describes the poor woman as one who is worthy, and has seen better days, will care for her until we can aid her further. I first discovered her in the shop of a Jew, endeavoring to procure money by the sale of a ring engraved with the letter G. The Jew would give her but a

trifle for it, and I purchased it myself. She told me it was a present to her from her husband previous to her marriage."

"Have you the ring with you?" said a strange voice, quivering with emotion.

"Yes," replied the old man, searching for it in his vest pocket. "Any one who wishes may examine it."

The stranger, who was a tall, fine-looking man, but very pale, as if from long sickness, crossed the room quickly, and looked eagerly at the ring.

"Oh, heaven!" he exclaimed, "it is Mary's ring. Where did you say, No. 6, E— street? My wife! my poor wife!"

He vanished from the room, but the old man followed. When he reached the house of Mary, it was to find her lying insensible upon her wretched couch, and her husband endeavoring to restore consciousness by bathing her brow, and chafing the hands hardened by toil.

Captain Stanford, of Company A, had been indeed among the missing, but he was not dead. He had pressed forward in advance of his men, and fallen where the fight was thickest. He had been borne from the field as a prisoner, by Confederate soldiers, and it was many weeks before an exchange was effected. Then, rewarded for his bravery with a colonel's commission, but still weak from the effects of a severe wound, he obtained a furlough, and hastened to his western home. His wife had left for New York; his perfidious partner had been discovered and arrested, and a large part of the money he had purloined had been recovered. Leaving the case in charge of an attorney, Colonel Stanford followed his wife. Reaching New York, no trace of her could be discovered. Thinking perhaps she might have ascertained the locality of her father, and gone to him, Stanford resigned his commission and went again in pursuit. He finally succeeded in finding Mr. Carleton in St. Louis, prostrated with fever, which in a few days terminated fatally.—George remained with him until the last, and on his death bed, the old man had repented his unjust treatment of his daughter, and instructed George to bear to her his blessing.

Thinking that perhaps Mary might have returned home in his absence, he again sought the city of L—. But she was not there, and half-maddened with grief and anxiety, he renewed his search.

But his cause seemed hopeless, when, arriving at B—, he determined to visit the Lodge, and request his brethren to assist in ascertaining if she was in that city. The result we have already seen, and it only remains to say, Colonel Stanford, his wife and the boy Willie—now the picture of health and happy childhood—are dwelling again in their beautiful home on the banks of Lake W—.

**ROYAL FREEMASONS.**—The Prince of Prussia and the Grand Duke of Hesse are protectors of all the Masonic Lodges in their realms. William, Prince of the Netherlands, the Kings of Hanover and of Sweden, are Grand Masters in their several countries. The King of Italy and the Emperor of the French (who had only one vote recorded in his behalf the other day, when he was a candidate for the Grand Mastership, because he belonged to the Society of the Carbonari) are Masons, both of them being Roman Catholics.

### THE THREE KINDS OF SACRED ARCHITECTURE.

Creuzer, a German Philosopher, thus writes of the three kinds of sacred architecture.

Hieratic architecture, or the art of temple building considered in its completeness, is found representing three chief but essentially different characters, proceeding from three different principles, the outlines of which I will here indicate.

The *Orientalism*, if I may so call the first kind, or the *Hylozoism* and *Pantheism* of Hieratic architecture had matter for principle. As the worship of the ancient east incorporated nature as a whole, and transformed it, so to speak, into a god-body, thus the architecture is limitless and yet limited, and consequently inspired entirely by the genius of the wonderful; striving toward nothing less than to corporify the material world in space and time. In this sense were the Indian *Stroto* temples hollowed and chiselled out. But the architecture of the Egyptians, in necropolis and temple, shows the tendency the most strikingly; under the ground, the dwellings of the dead and of the divinities ruling over them; above, the firmament, with all the animals consecrated in star worship; round the pedestal play in zig-zag lines the waves of the divine land stream; the head of the pillar, a lotus-crown or palm-crown adorns; and the singularly extended body of Isis along the upper walls of the temple represents, in an altogether material fashion, Nature embracing all things in heaven and earth.

To this *Hylozoism*, with its blind insatiate impulse and its overlaid manner, the discreet self-limitation of *Hellenism* stands in directest contrast. As there, matter, so is here form predominant. As the religion of the Greeks, in its popular aspect, was wholly anthropomorphism; as the weightiest truths which occupy and satisfy the mind were thrown back into a mysterious obscurity: and as custom, excluding the multitude from the inside of the temple at the sacrificial festivals, allotted them their place in the forecourts and groves—thus were the Grecian temples small, narrow, confined, and dark in the interior. So much the greater was the labor expended on outward splendour; and architecture, striving after forms at once noble and pure, was aided by Scripture, in order through statuary of every kind, in clay, marble, and brass, to construct a dwelling, which, to those entering might appear worthy to serve as an abode to the gods under those human characteristics with which they were associated in the minds of the Greeks. Greek architecture, at its highest perfection, was the most beautiful *Formalism*.

When, finally, the form of the basilicas, erected for heathen purposes, was abandoned, the Christian principle of sacred building was perfected in the dome or minster; and this *Christianism* of architecture announced itself as an entirely new and grander striving of the human mind—as an utterly different longing of the soul when stirred by new emotions. It ascended with the soaring pillars and lofty-pointed arches heavenwards; and the whole christian community, in the clearness and brightness of newly won knowledge and conviction, assembled in the wide spaces of the temple, which, in its whole architecture, within and without, in sculpture, in pillars, in windows, and in altars, vividly represented to the eye the great work of Providence in the entire history of man, from the Creation and the Fall to the Last Judgment.

## FRENCH RITE.

The French or Modern rite was established by the Grand Orient of France about the year 1776, to preserve the high degrees; and for the purpose of simplifying the system, the number was reduced to seven: Entered Apprentice, Fellow-Craft, Master Mason, Elect, or First Order of Rose Croix, Scotch Order, or Second Order of Rose Croix, Knight of the East, or Third Order of Rose Croix, and the Rose Croix, or *ne plus ultra*. The peculiar signs and secrets of the first two symbolical degrees under this rite are in reverse of those adopted by the Grand Lodge, or Supreme Council of the Ancient and Accepted rite of France, in which the practice is the same as in our own Grand Lodge. In the 3d degree the Lodge has a very solemn appearance, being hung with black drapery, and displaying many sombre and awe-inspiring emblems. The Master is designated *Tres Respectable*, (Very Worshipful), and the members Venerable Masters; all the brethren appear covered. In the 4th degree there are three chambers—the Room of Preparation, the Council Chamber, and the Cavern. The lesson inculcated in this degree is intended forcibly to imprint on the mind of its recipient the certainty with which punishment will follow crime. The 5th degree requires also three chambers, the second of which is most elaborately furnished and decorated with various Masonic attributes; in the East is a triangular pedestal, on which is placed the cubical stone; in the centre of the chamber is a column, and by it a table, having upon it the corn, wine, and oil; and in the North is a sacrificial altar. The Lodge is illuminated by twenty-seven lights, in three groups of nine each; it represents the Temple completed, and its whole appearance is most gorgeous. The Lodge is denominated Sublime; the presiding officer is *Tres Grand* (Very Great), and the brethren are Sublime Masters. The 6th degree also requires three chambers; the second, which is called the Hall of the East, represents the council of Cyrus at Babylon, and is composed of that prince, seven principal officers, and other Knights. The decoration is green, and requires fifteen lights. Behind the throne is a transparency, representing the vision of Cyrus, in which he received the injunction, "Restore liberty to the captives." The candidate, in passing from the second to the third chamber, has to cross a bridge of timber over a stream choked with rubbish; and having at length arrived at the last, or western chamber, he perceives the Masons reposing among the ruins of Jerusalem. The room is hung with red, and illuminated by ten groups of candles of seven each. In the centre is the representation of the ruined temple. The Sovereign Master represents Cyrus; the chief officer, David the prophet. The badge is of white satin, bordered with green; the sash, of water green, is worn from left to right; the jewel is the triple triangle, crossed by two swords. The 7th degree is precisely like that of the 18th degree of the Ancient and Accepted rite. A rite, slightly differing from the preceding, and called the "Ancient Reformed rite," is now practiced in Holland and Belgium.

**CHARITY.**—Great minds are charitable to their bitterest enemies, and can sympathize with the feelings of their fellow-creatures. It is only the narrow minded who make no allowance for the faults of others.

## PAST MASTER'S JEWEL.

As the figure depends on the connection of several lines, angles, and triangles, which form the whole, so Freemasonry depends on the unanimity and integrity of its members, the inflexibility of their charitable pursuits, and the immutability of the principles upon which the society is established.

The position is clear, and therefore we demonstrate that some of our brethren, from their exalted situation in life, may be considered as standing on the basis of earthly bliss; emblematic of the *greater square which subtends the right angle*.

Others, whom Providence hath blessed with means to tread on the flowery meads of affluence, are descriptive of the *squares which stand on the sides which contain the right angle*.

The several *triangles* inscribed within the squares are applicable to those happy beings who enjoy every social comfort, and never exceed the bounds of mediocrity.

Those who have the heartfelt satisfaction of administering to the wants of the indigent and industrious may be compared to the *angles which surround and support the figure*; whilst the *lines* which form it remind us of the unfortunate brethren who, by a series of inevitable events, are incapable of providing the common necessities of life, until aided by a cheerful and ready assistance.

Hence we draw a self-evident truth in Masonry.

By connecting the several lines together, and bringing the unfortunate and industrious into contact with the affluent and exalted, we form a figure descriptive of the true basis on which our ancient brethren raised the super-structure of Freemasonry, a basis which no mortal power can shake—the *bosom of all gentle charity*.

This heaven-born virtue is a divine attribute, a sublime emotion, that fully demonstrates the existence of our spiritual being, and animates us with the hope of a glorious immortality.

**THE LADIES AND FREEMASONRY.**—It is one of the inviolable rules of Freemasonry that none but males can be admitted. The ladies are therefore rigorously, and, as they say, unfeelingly excluded from a participation in the mysteries and privileges of the Craft.

Notwithstanding this, one instance is on record, of a young lady of noble birth having been made a Freemason; but the means she took to obtain the honour were dishonourable in themselves, and therefore unworthy of being adopted by other members of the fair sex. In France, the fair creation, excited perhaps by the perfection of character which their husbands had reached through being Freemasons, or, what is much more likely, roused by the spirit of inquisitiveness which has accompanied all of them since our Mother Eve, introduced a Masonry of Adoption for women. The members were called sisters; and the labours of the Lodge being ended, balls and banquets pleasantly wound up the evening. The first of these female lodges, called *La Candeur*, was opened in Paris in 1785, a duchess being the Grand Mistress. After the revolution, the Empress Josephine presided over the *Loge Imperiale d'Adoption des Francs Chevaliers*, at Strasbourg.

### The Charge of St. John.

By Mrs. SOPHIA H. OLIVER.

"Love one another," this beautiful precept  
Oft came from the lips of St. John the divine;  
The prophet of "Atmos,—the holy Evangel,  
Who loved on the breast of our Lord to recline.

As a sweet stream of water all limpid and sparkling  
Is known by the fresh tinted margin of green,  
So the spirit that dwelt in the loving disciple  
In every bright page of his writings is seen.

It is said when old age laid his frost fingers coldly  
On temples where once waved the tresses of gold,  
And bow'd like a fruit tree, o'erladen with blossoms,  
The glorious form, once so manly and bold;

With rich voice all shattered, low, feeble and faltering,  
Yet true to the last to his mission divine,  
He mounted the pulpit, and preached still this sermon,  
"Oh! love one another—ye children of mine."

Yes, the spirit that lived in the lessons once taught him,  
Still dwelt in his heart when the teacher had flown,  
As the exquisite scent of the flower remaineth,  
When the beautiful blossom is faded and gone.

Though hushed is the voice of the glorious Evangel,  
Those pure lips once touched with the fire from above  
Not in vain has he left us his beautiful teachings,  
Not in vain has he left his example of love.

There's a true band of brothers, a mystical order,  
Who measure their actions by compass and line,  
Who take for their Light the pure writings inspired,  
And claim for their patron, St. John the divine!

Oh! how can they err if they follow the teachings  
They read in that volume illum'd from above;  
And how can they fail if they follow their Patron,  
Whose whole gentle life was one lesson of love.

### SONG.

BURNS' FAREWELL TO THE BRETHREN OF ST. JAMES' LODGE, TARDOLTON.

- 1 Adieu! a heart-warm fond adieu,  
Dear brothers of the mystic tie;  
Ye favor'd, ye enlighten'd few,  
Companions of my social joy,  
Tho' I to foreign lands must hie,  
Pursuing fortune's sliddy ba:  
With melting heart and brimful eye,  
I'll mind you still, tho' far awa.
- 2 O'er have I met your social band,  
And spent the cheerful, festive night;  
Oft HONORED WITH SUPREME COMMAND,  
PRESIDED O'er THE SONS OF LIGHT,  
And by that hieroglyphic bright,  
Which none but Craftsmen ever saw,  
Strong memory on my heart shall write  
Those happy scenes when far awa.
- 3 May freedom, harmony and love  
Unite you in the Grand Design;  
Beneath th' Omniscient eye above,  
The Glorious Architect divine,  
That you may keep th' unerring line,  
Still rising by the plummet's law;  
Till order bright completely shine,  
Shall be my prayer when far awa.
- 4 And you farewell! whose merits claim  
Justly, the highest badge to wear;  
Heav'n bless your honor'd, noble name  
To Masonry and Scotia dear.  
A last request permit me here,  
When YEARLY ye assemble a';  
One Round, I ask it with a tear,  
To him, the Bard that's far awa.

### MASONIC MUSINGS.

THE CRAFTSMEN-ARCHITECTS OF ROME.

"A Roman legion was always accompanied by builders, sculptors, painters, and other artists and workmen, and it has been observed the marks of their footsteps are visible wherever they trod, and that a map of the Roman roads in Britain alone is a magnificent monument of their greatness.

Traced on sculptured frieze and panel,  
Testimonies still outstart  
Of those minds who grooved a channel,  
For the record of their art.  
In raptured skill in curve and conic,  
In every maze it seemed at home,  
With those grand and old Masonic  
Craftsmen-Architects of Rome.

How they planned and how they ponder'd,  
Are the themes we read to-day;  
How they wrought, and where they wandered,  
Which old legion led the way.  
In the Doric and Ionic  
Column, arch, or duct, or dome,  
Live those grand and old Masonic  
Craftsmen-Architects of Rome.

First to span with pier and centre,  
Drop the keystone, dress the quoins,  
Sound and sink, explore and enter,  
Tunnel, pile, embank, and groin,  
Human love of labour chronic,  
Forming one great epic poem  
Of those grand and great Masonic  
Craftsmen-Architects of Rome.

In their contact with the Briton,  
Whom they conquer'd, whom they taught,  
Much of what is still unwritten,  
In each wide domain they wrought;  
Genius flowing, souls harmonic,  
Exiled artists from their home,  
Toil'd those roving old Masonic  
Craftsmen-Architects of Rome.

Vandal might and despot malice,  
Wreak'd their fury all in vain;  
Brilliant wreck of shrine and palace  
Deck the city still, and plain.  
Homes and haunts, and halls heroic,  
Archives filled with many a tome  
Of these glorious old Masonic  
Craftsmen-Architects of Rome.

Gone the sunshine, dried the river,  
Genius gushes forth in pain.  
Man ignores the primal Giver,  
Dies atheist in soul and brain;  
Gone, those brave and bright laconic  
Workmen, to their kindred loam;  
Gone, the great and grand Masonic  
Craftsmen-Architects of Rome.

CLINTON HOBY.

VALUABLE MASONIC JEWELS STOLEN.—The Newark Advertiser states that on Wednesday, the 28th November last, the iron safe belonging to St. John's Lodge, of that city, was opened by picking the lock, and the ancient jewels, consisting of the Masonic insignia made of solid silver, were stolen. Their pecuniary value was the least part of the loss, since they had a historic interest and peculiar associations, which were prized by the members of the lodge far beyond any estimate of their worth that could be made in money. They are said to have been 104 years old, and were used by Gen. John N. Cummings, who was Master of the lodge before the Revolution. During the war they were loaned to the Army Lodge at Morristown, presided over by Washington, and were also used on the occasion of initiating Gen. Lafayette into the brotherhood of Masons.

MASONIC RULES.

Never let it be known how you vote upon an application for admission to the Order, either directly or indirectly.

Never be afraid to do your duty when you believe a candidate is not worthy to be received in membership with us

Never speak of lodge matters in unseemly or improper places.

Never indulge in practices which may bring reproach on the Institution.

Never forget you are a Freemason—a link in the chain of universal brotherhood.

Never be absent from the meetings of your lodge if you can help it.

Never forget a Freemason is your brother, and treat him accordingly.

Never fail to admonish a brother if you see him going astray.

Never repel the approach of a brother because he is poor.

A Mason must be a "peaceable subject to the civil power where he resides or works."

He must never be concerned in plots or conspiracies against the peace and welfare of the nation.

He must be cautious in his words and carriage.

He must act as becomes a moral and wise man.

He must consult his health by not continuing too long from home after lodge hours.

He must avoid gluttony and drunkenness, so that his family be not neglected or injured, nor he disabled from working.

He must relieve a brother, if he can, when he is in want.

It is to avoid all wrangling and quarrelling; all back-biting and slander.

**FREEMASONRY IN GREECE.**—There are Lodges, it is stated, at Athens, the Piræus, Patras, Chalcis, and Syria. At Athens there are two Lodges; one of these is said to have 135 members. Theodore Colocotronis has been lately chosen W. M. The W. M. of the other Lodge is Spulius Aitonopoulis. At Syria the name of the Lodge is the *Sons of Leonidas*, and the W. M. is Bro. Anastasius Caravelas. Here, as at Athens and Salonica, a strong desire is expressed to adopt the English Constitutions.

**ST JOHN'S DAY—1561.**—During the reign of Queen Elizabeth the government of the country attempted to interfere with Freemasonry, without success. The queen was jealous of all secrets in which she was unable to participate, and she deputed an armed force, on St. John's day, in December, 1561, to break up the annual Grand Lodge. The Grand Master, Sir Thomas Sackville, received the queen's officers with great civility, telling them nothing could give him greater pleasure than to admit them into the Grand Lodge, and communicate to them that the system was founded on the sublime ordinances of morality and religion. On their return they assured the queen that the business of Freemasonry was the cultivation of morality and science, harmony and peace; and that politics and religion were alike forbidden to be discussed in their assemblies. The queen was perfectly satisfied, and never attempted to disturb the Lodges again.

ST. THOMAS AND THE RULE.

We are asked by a European brother and traveler why the figures of St. Thomas are designated by a square, or the builder's rule, and also whether this does not indicate Masonry.

We reply, that when St. Thomas was at Cæsarea our Lord appeared to him and said: "The King of the Indies, Gondoforus, hath sent his provost, Alvanes, to seek for workmen well versed in the science of architecture, who shall build him a palace finer than that of the Emperor of Rome. Behold, now I will send thee to him; and Thomas went, and Gondoforus commanded him to build for him a magnificent palace, and gave him much gold and silver, for the purpose. The King went into a distant country, and was absent for two years; and St. Thomas, meanwhile, instead of building a palace, distributed all the treasures entrusted to him among the poor and sick; and when the king returned he was full of wrath, and he commanded that St. Thomas should be seized and cast into prison, and he meditated for him a horrible death. Meantime, the brother of the King died, and the King resolved to erect for him a most magnificent tomb; but the dead man, after that he had been dead four days, suddenly arose and sat upright, and said to the King: 'The man whom thou would'st torture is a servant of God; behold I have been in Paradise, and the angels showed to me a wondrous palace of gold, and silver, and precious stones, and they said, 'This is the palace that Thomas, the architect, hath built for thy brother, King Gondoforus.' And when the King heard those words, he ran to the prison, and delivered the apostle; and Thomas said to him, 'Knowest thou not that those who would possess heavenly things, have little care for the things of this earth? There are in heaven rich palaces without number, which are prepared from the beginning of the world for those who purchase the possession through Faith and Charity. Thy riches, O King, may prepare the way for thee to such a palace, but they cannot follow thee thither.'"

The builder's rule, in the hand of St. Thomas, characterizes him as the spiritual architect of King Gondoforus, and for the same reason he has been chosen among the saints as patron of architects and builders.

This beautiful legend of St. Thomas and King Gondoforus is painted on one of the windows of the Cathedral at Bourges, an appropriate offering from the company of builders in that ancient city. It is also the subject of one of the finest of the ancient French *mysteries*, which was acted with great applause at Paris in the fourteenth century.—*National Freemason.*

**MASONRY IN THE APOCALYPSE.**—The whole machinery, so to say, of that mysterious book, from beginning to end, is borrowed from the machinery of the ancient mysteries, and none but a Freemason, or one well acquainted with the ceremonies and rites of those old mysteries, can possibly understand fully all that is meant to be conveyed by the obtruse symbolism of that book. Faber, in his "Pagan Idolatry," Vol. iii., page 641, shows, at great length, that the machinery of the Apocalypse was "derived from that received imagery of the patriarchal church which, by a corrupted channel, was admitted into Paganism."

**The Craftsman,**  
AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT."

HAMILTON,.....JANUARY 15, 1867.

HONORARY MEMBERS.

A correspondent asks us whether a lodge may elect an honorary member to the oriental chair, and whether it is competent for him, continuing his position as such, to accept that office? The status of honorary members in lodges has been a moot question in almost all masonic jurisdictions for some time, and there are various decisions on the subject. Wherever Masonry exists, honorary members have been recognized, by practice, if not by written law. In some of the continental jurisdictions, that of Switzerland for instance, they are recognized in connection with Grand Lodge, but the constitutions are silent in regard to honorary members of subordinate lodges. Yet even there subordinate lodges frequently elect worthy brethren to the position, and the most learned of the Swiss Masons are of opinion that an honorary member can hold office. A case was given in the *Freemason's Magazine* some two years ago, of a brother being elected an honorary member of a Swiss lodge with the especial view of making him Master of the lodge, and the proposition to do so was backed by the Grand Master, thus showing that in that jurisdiction the highest Masonic authority held that honorary members, remaining such, can hold office in a subordinate lodge.

In France it has never been quite settled whether the position of honorary member entitles a brother to accept and hold office. That it entitles him to all the other privileges of the lodge there is little doubt; and that the *mot annuel*—a password peculiar to each of the Foreign Grand Lodges, changed every year, communicated with great secrecy in open lodge to each member of the lodge, without which visiting brethren of the lodges of the jurisdiction may be refused admittance—may be communicated to honorary members, is well established. Being an honorary member there, entitles the brother to vote at election of officers, and to ballot on the admission of candidates; but beyond this it is doubtful whether he enjoys any privileges.

The question has created some discussion in England. About three years ago the Board of General Purposes of the Grand Lodge of England adopted a rule in reference to honorary members, requiring as the condition of their election that they should be subscribing members of some other lodge. This decision created a good deal of feeling, and was criticised with much freedom. It was held that it was a practical denial of the right of a lodge, when that lodge was the only one in a place, to elect a bro-

ther to the position of an honorary member, while the principle laid down by Dr. Oliver that "any lodge may elect a brother who has rendered some essential service to the lodge, or distinguished himself by eminence in the Craft, as an honorary member" was universally recognized. Incidentally, the status of honorary members in lodges arose out of this discussion, and the general view appeared to be that they can exercise all the privileges, when in the lodge, that subscribing members possess, but that they cannot hold office unless upon the condition of becoming subscribing members. Dr. Oliver, eminent as he is in masonic lore, is somewhat confused and contradictory on this point. He says:—

"The constitutions of Masonry contain little information on the subject of honorary members. And we must, therefore, estimate their positions by such analogies as may be found to apply to the circumstances of the case. Any lodge may elect a brother who has rendered some essential service to the lodge or distinguished himself by eminence in the Craft, as an honorary member; and may confer upon him not an actual, but a past rank. The law is silent regarding his privileges; but we think the common view of the case would assign to such a one the same privileges in the lodge when he is present as are enjoyed by a subscriber,—else of what value is the membership? It is freely admitted that beyond the four walls of that individual lodge an honorary member can claim no Masonic immunities by virtue of such an appointment, because his name is not recorded in the Grand secretary's books, except the Grand Lodge itself admit him to that honor in its own body. But after all, it may be doubted whether he would be legally competent to take any active part in the deliberations of the lodge, by which he has been thus distinguished, without the especial request of the W. M., who may be desirous of hearing his opinion on any particular question, and even then he may be incapable of voting, unless he actually contributes to the funds of the lodge by paying the customary dues; in which case he would cease to be honorary, and become a literal subscribing member."

And this latter view is that which appears to have guided our own Grand Lodge in its decisions on the question. In the book of Constitution, at page 54, last edition, we find the law thus laid down:—

"1. A brother who may have rendered any service to the Craft in general, or to any particular lodge, may, by a vote of the lodge, be elected an honorary member of such lodge. The lodge must include honorary members in its returns to Grand Lodge, and pay to the Grand Lodge similar dues for such honorary members as are payable for ordinary members.

"2. Honorary membership does not confer the right of voting in the lodge, unless specially conferred by an unanimous vote at the time of such election."

And if not the right of voting, *a fortiori*, it cannot confer the right of holding office. The constitution of the Grand Chapter of Royal Arch Masons of Canada defines the position and status of honorary members more clearly than any other authority that we have seen. After reciting that Chapters may elect any Companion an honorary member, it proceeds to say:—

"II. Honorary membership does not confer the right of voting except it is so declared at the time of election, and then it can be conferred only on those who were ordinary members when so elected.

"III. Should such honorary members, as at the time of their election were ordinary members, accept office in the chapter, their honorary membership ceases. Honorary members, who were not ordinary members, cannot hold office in the chapter.

This has come to be the ruling with regard to Craft masonry as well; and it may be assumed as settled masonic law in Canada, that an honorary

member if he was not an ordinary member, at the time of his election as such, cannot hold office in the lodge; but that if he was an ordinary member, the right rests with him to revert back to his original position, which he must do if he accept office. There is one exception to this, and that is the office of Chaplain. It has generally been held, both in England and in this country, that that office may be given to an honorary member, as it confers a lustre on the lodge.

### MASONRY AND RELIGION.

Our Italian brethren have taken a rather important step, indicative of the part which they consider Freemasonry has to play as regards the rights of liberty of conscience. On the 28th October last, the Lodge Doverre—Diritto, issued a circular in accordance with a resolution passed at a communication held the previous day, offering a prize of 1000 Italian lire (£40 sterling) for the best work on the subject. The Lodge in its circular remarks that "religion requires the same liberty as art and science, as the believer, the artist and the savant are dependent only on their individual moral conviction, of which they must give account to their own conscience and reason: that all intervention of authority and force in matters of religion becomes unjust and tyrannical, the government having neither the duty nor the right to support, impose or protect one form of worship in preference to another: that it is necessary to instruct the people until there is a universal conviction of these truths, since, whilst they take many obstacles out of the way of the free progress of human society, they also promote and cement the sincere union of individuals, families and nations." And deeply impressed with the correctness of these views, the Lodge "invites all the learned who are educated in the school of progress and of liberty, without distinction of sex or of nation, to write, even if in their native language, their thoughts regarding liberty of conscience." A committee of the Lodge has been appointed to examine the essays, as they are sent in, and it is announced, by way of encouragement, that those which are not successful in the competition for the prize will yet be published without cost to their respective authors. As an additional inducement to the circulation of these essays, it is promised that "those journals which shall zealously and worthily co-operate in the propagation and execution of the present deliberation, will receive a handsome premium, and will have the consciousness of having accelerated the fulfilment of many aspirations of noble martyrs in the cause of Liberty." This action of our Italian brethren may be all right from their point of view; but English or Canadian Freemasons would hardly be disposed so to regard it. The doctrines laid down in the circular, as the essential elements in liberty of conscience, are all disputed doctrines, upon which a great diversity of opinion is honestly and conscientiously entertained, and we should be disposed to regard the action taken by the Lodge Doverre, as being in itself a violation of that immunity from interference with religious conviction which is guaranteed to every Freemason at his initiation.

### A BRUTUM FULMEN.

It will be seen by our Maritime Provinces Masonic Intelligence, that the Provincial Grand Lodge of Nova Scotia, under the jurisdiction of the M. W. the Grand Lodge of Scotland, have passed resolutions suspending from all Masonic privileges the members of lodges holding under the Grand Lodge of Nova Scotia. We shall have something to say on this proclamation in our next issue, when we will have more space to devote to the discussion of it. In the meantime we can only urge upon our Nova Scotia brethren, who, under the impression that the best interests of Masonry would be subserved by the erection of an independent Grand Lodge of their own, have seceded from the Parent Grand Lodge, not to be at all alarmed about this bull of excommunication. Canadian Masons have been compelled to undergo the same trying ordeal. The Provincial Grand Lodge of this Province, at the half-yearly communication held on the 21st May, 1856, resolved "That the lodges and individual Brethren under this jurisdiction are hereby strictly forbidden to hold any Masonic communication with the self-styled Grand Lodge of Canada, or any Lodge, or any individual having any connection therewith." But at a subsequent communication, that of the 8th January, 1857, this resolution was very wisely rescinded. The Grand Lodge of Canada, and the Lodges and brethren connected with it, lived through the crisis, and it is now numbered among the most influential and successful Grand Lodges in the world. We beg our Nova Scotia brethren to take courage; they will live to see the day when Masons everywhere will wonder that any one could be so short sighted as to oppose the establishment of an independent Grand Lodge in that Province. With the right of the Provincial Grand Lodge to issue such a proclamation, we shall deal in the next number of THE CRAFTSMAN.

### ST. JOHN'S DAY.

The festival of St. John the Evangelist appears to have been right loyally celebrated by the Craft throughout the Province. We present our readers with a list of the officers of the different lodges installed on that day, as far as we have been able to ascertain them from returns to his office, the publication of them in the different newspapers, and the official returns to the Grand Secretary. We also add the time of meeting of each lodge, and where the fact could be ascertained, the manner in which the festival was celebrated. The list takes up much of our space, and compels us to omit matter prepared for this number. But we are sure it will be interesting to the readers of THE CRAFTSMAN, as a register of a large number of the lodges in the Province.—Should we receive returns, we shall complete the list in our next.

## ST. JOHN'S DAY.

## INSTALLATION OF OFFICERS.

## MONTREAL.

In Montreal the day was celebrated by a number of the Lodges dining together, and by the presentation of a gold watch and Past Master's Jewel to R. W. Brother Isaac H. Stearns, on his retirement from the oriental chair of Kilwinning Lodge, No. 124. The following are the names of the Officers installed in the different Lodges:—

ST. PAUL'S LODGE, E. R.—J. G. Johnson, W. M.; W. Osborne Smith, P. M.; W. Hutton, S. W.; G. P. Girdwood, J. W.; Joseph Walker, Treasurer; H. S. MacDougall, Secretary; W. Phillips, S. D.; Jas. Brady, J. D.; W. E. Scott, D. C.; C. Blackwell, I. G.; R. Colquhoun, Tyler; W. B. Allan, Asst. Tyler.

LODGE OF ANTIQUITY.—Bros. J. C. Franck, W. M.; Henry Grant, S. W.; Lawrence Cohen, J. W.; Leon Mandel, Treasurer; Rich'd. Rowe, Secretary; Edward Lusher, S. D.; Moses Gootman, J. D.; Nelson Edwards, I. G.; Peter Z. Romain, D. of C.; Mathias Jung, Organist; A. C. Amary and J. B. Gourre, Stewards. The Lodge meets on the first Thursday of every month.

ZETLAND LODGE, No. 21.—J. H. Isaacson, W. M.; G. H. Monk, P. M.; W. Armstrong, S. W.; T. David, J. W.; E. Moss, Treas.; M. Doyle, Secretary; F. W. L. Fenton, S. D.; L. Silverman, J. D.; J. L. Tetu, I. G.; H. McVittie, Director of Ceremonies; James McLaren, Steward, Thomas Holywell, Tyler. Lodge meets second Thursday in each month.

KILWINNING LODGE, No. 124.—John S. Clark, W. M.; I. H. Stearns, P. M.; John Renshaw, P. M.; John Boyd, P. M.; John Wilson, S. W.; Charles Storer, J. W.; N. R. Allen, Treasurer; W. H. Hall, Secretary; W. Renshaw, Asst. do.; Rev. A. Stone, Chaplain; James Leggett, Organist; Daniel Boyd, S. D.; John S. Barric, J. D.; John Quinton, I. G.; James Garven, jun., D. C.; W. Lawes, W. Reinhardt, Stewards; Thomas Holywell, Tyler. Night of meeting second Monday in each month.

ROYAL ALBERT LODGE, No. 167.—Bros. Ed. P. Hannaford, W. M.; William Reed, Past Master; Frank Edgar, S. Warden; Henry M. Alexander, J. W.; John Sharpe, Treasurer; Thomas Parsons, Secretary; Joseph Barnard, S. D.; Archibald R. Fraser, J. D.; John M. Ferres, I. G.; John C. Allen, D. of C.; Chas. M. Alexander, Organist; Thomas K. Alexander and Robert Weir, Stewards; Thomas Holywell, Tyler. The Lodge meets the first Wednesday of each month.

VICTORIA LODGE, No. 173.—Alex. Murray, W. M.; S. H. Wallis, S. W.; J. McD. Macfarish, J. W.; J. A. Harte, Treasurer; Charles H. Walters, Secretary; A. T. Hartney, S. D.; J. G. Goulden, J. D.; B. Morrison, D. of C.; Jas. Phymister, I. G.; Thomas Holywell, Tyler. The lodge meets on the first Monday in each month.

ST. LAWRENCE LODGE, E. R.—Wm. Johnson, W. M.; Thos. Milton, P. M.; F. R. Clark, S. W.; R. Edminson, J. W.; J. Forrester, Treasurer; R. Handsley, Secretary; G. Acton, S. D.; Jas. McLean, J. D.; Geo. Wilson, D. C.; W. Warnock, Organist; John Shinnick, I. G.; W. B. Allan, Tyler.

ST. GEORGE'S LODGE, No. 440, E. R.—Brothers Fredk Sandham, W. M.; J. R. Spong, P. M.; Joseph Tees, S. W.; W. V. B. Hall, J. W.; J. Harold, Treasurer; Jno. S. Patterson, Secretary; Geo. P. Bailey, S. D.; Joseph Verdon, J. D.; Sam'l Woods, I. G.; W. B. Allen, Tyler.

ST. GEORGE'S LODGE, No. 19.—W. Angus, W. M.; Bernard, P. M. P. M.; W. Mackenzie, S. W.; Franklin, J. W.; Routh, Treasurer, re-elected; F. Snowdon, Secretary, re-elected; J. Stratton, Organist, re-elected; Mann, S. D.; Joseph, J. D.; Sissons, I. G.; Nish, D. G.; Chadwick, Steward; Lesser, Steward; T. Holywell, Tyler.

## QUEBEC.

All the lodges in Quebec installed their Officers on St. John's day, the following being a list:—

HARINGTON LODGE, No. 49.—W. Bros. John Tweddell, W. M.; Charles Joncas, P. M.; Bros. Henry P. Reid, S. W., Selig J. Burnstein, J. W.; Bro. A. McCallum, Treasurer; Albert Smithson, Secretary; Jos. Lachance, S. D.; Simon Carrier, J. D.; Richard Hudson, I. G.; Henry Beer, Tyler. Lodge meets the third Thursday of every month.

GARRISON LODGE, No. 160.—W. Bros. William Press, W. M.; Wm. Wilkinson, P. M.; Bros. Martin Winn, S. W.; William Peard, J. W.; Thos. Kelly, Chaplain; John Devlin, Treasurer; Thos. S. Barlett, Secretary; Thos. King, D. of C.; J. W. Ramsden, S. D.; Jas. Wilkinson, J. D.; Wm. Johnson, I. G.; Henry Beer, Tyler; John Ward, Organist; Richard Knapp, Richard Swindell, Stewards. The lodge meets on the first Monday of every month.

ALBION LODGE, No. 17, ENGLISH REGISTER.—W. Bro. W. Miller, Worshipful Master; A. Belanger, Past Master; W. Endon, do.; S. J. Dawson, Senior Warden; S. W. Bowden, Junior Warden; A. Fraser, Treasurer; B. Jacobs, Secretary; P. O'Neill, Senior Deacon; J. McClutchy, Junior Deacon; J. Dawe, Inner Guard; J. Alexander, Dir. of Ceremonies, Robt. Stride, Tyler.

ST. JOHN'S LODGE, No. 182, E. R.—W. Bros. H. P. Leggett, W. M.; C. Stavelly, P. M.; Alex. Frow, S. W.; Chas. Hamilton, J. W.; A. Adamson, Chaplain; Geo. Vensey, Treasurer; John Shaw, Secretary; Jas. Stavelly, Asst. do.; W. M. McLaren, Organist; W. Crawford, D. of C.; C. McKenzie, Senior Deacon; R. D. Turner, Junior do.; W. H. Kennedy, Inner Guard, H. Beer, Tyler.

ALMA LODGE, 648, E. R.—George Thompson, Worshipful Master; C. E. Montizambert, Senior Warden; Dr. Hunter, Junior Warden; P. Patterson, Treasurer; James Scaly Crawford, Secretary; R. H. Smith, Senior Deacon; T. J. Reeve, Junior Deacon; Francis Thompson, Inner Guard; H. Beer, Tyler.

ST. ANDREW'S LODGE, No. 356, REGISTRY OF SCOTLAND.—Bros. Thos. Lambert, W. M.; J. G. Leitch, P. M.; J. Dunbar, Deputy Master; W. Wilkinson, Substitute Master; Bros. C. Judge, S. W.; W. Clearihue, J. W.; W. Bros. J. S. Bowen, Treasurer; H. J. Pratten, Secretary; Bros. W. Couper, Assistant Secretary; J. Hatch, S. D.; Smithson, J. D.; Ellison, I. G.; Beer, Tyler; Thom, Kelly, Stewards; May, D. of C.; Dickinson, Organist.

## HAMILTON.

The various Masonic Lodges in the city, met in the Masonic Hall, at 6 o'clock, p. m., when the newly elected officers for the following Lodges were duly installed, by R. W. Bro. T. B. Harris, assisted by the following Brethren: W. Bros. J. W. Murton, W. W. Pringle, J. W. Ferguson, Andrew Walsh, Alex. Mitchell, R. White, J. W. Baine, and W. Reid.

STRICT OBSERVANCE LODGE, No. 27.—W. Bro. F. C. Bruce, W. M.; Bros. W. W. Pringle, P. M.; David Gillies, S. W.; J. Peacock, J. W. Geo. A. Bull, Chaplain; Alex. Turner, Treasurer; A. J. Nuthall, Secretary; Robt. Duncan, S. D.; Thos. Lawrence, J. D.; John Martin, I. G.; Wm. Gillespie, D. of C.; Wm. Gillesby, D. B. Fisher, Stewards; W. W. Summers, Tyler. The Lodge meets the third Tuesday of every month.

ST. JOHN'S LODGE, No. 40.—John G. McIntyre, W. M.; George Walker, S. W.; Jas. Way, J. W.; Geo. A. Bull, Chaplain; T. B. Harris, Treasurer; Alex. Rutherford, Secretary; Wm. Clear, S. D.; John Williams, J. D.; C. L. Thomas, Organist; A. G. Green, D. of C.; C. J. Andrews, I. G.; Thos. Hill, Claudius Lister, Stewards; W. W. Summers, Tyler. Time of meeting, third Thursday of every month.

ACACIA LODGE, No. 61.—Bros. Edward Mitchell, W. M.; J. W. Ferguson, P. M.; Geo. Magill, S. W.; Jas. Watson, J. W.; George A. Bull, Chaplain; Edward Magill, Treasurer; James Belling, Secretary; William Inkson, S. D.; John Guy, J. D.; Nelson Humphrey, I. G.; Matthew Howie, Peter McQuillan, Stewards; G. R. Terwilliger, D. of C.; W. W. Summers, Tyler; Lodge meets on the fourth Friday of every month.

After the installation the brethren repaired to the

Royal Hotel, where a very excellent dinner was prepared. The dining room was tastefully decorated with masonic devices, the banners of the different lodges, and of the Knights Templar, and the bannerets of the Chapters being arranged around the room. R. W. Bro. T. B. Harris, occupied the chair, supported on the right by W. Brothers Bruce and Mitchell, and V. W. Brother Pringle, and on the left by R. W. Brothers H. B. Bull, and Charles Magill, Brother D. Gillies, S. W., of Strict Observance Lodge, and Bro. George Magill, S. W. Acacia, acted as croupiers.—After dinner was disposed of, the usual loyal and Masonic toasts were given and enthusiastically received with Masonic honors; and a very pleasant evening was passed.

KINGSTON.

The Festival of St. John the Evangelist was duly celebrated by the Craft in Kingston and vicinity.—At High Noon, the Installation of the Officers Elect for the ensuing year took place. The following officers were duly installed:—

St. John's Lodge, No. 3.—G. M. Wilkinson, W. M.; S. D. Fowler P. M.; R. M. Horsey, S. W.; E. H. Smith, J. W.; J. G. King, S. D.; D. McCartney, J. D.; E. R. Welch, Treas.; G. Creeggan, Secy.; J. Mervin, I. G.; T. Graham, Tyler. The Lodge meets the first Thursday in each month.

CATARAQUI LODGE, No. 92.—Robert Hendry, Jr., W. M.; Wm. McCadden, S. W.; G. W. Andrews, J. W.; John V. Noel, Treas.; R. C. Benedict, Secy.; F. Milo, Chaplain, John Hunter, S. D.; G. W. H. Conner, J. D.; Donald MacDonald, I. G.; Richard Town, M. of C.; E. Aldridge, S. Booth, Stewards; T. Graham, Tyler. The Lodge meets on the second Wednesday of every month.

In the evening the Brethren of both Lodges dined at Brother Irwin's City Hotel, and sat down to a most excellent repast, got up in splendid style. Rt. Worshipful Brother Henderson, the oldest Past Master in town, took the Chair, and a most delightful evening was spent. The parting toast was given at an early hour, and all the Brethren went home at once.

LONDON.

The following were duly installed by R. W. Bro. F. Westlake, the Deputy District Grand Master;—

St. John's Lodge, No. 20.—Richard Booth, W. M.; J. K. Clare, P. M.; Arthur Wallace, S. W.; Graham Glass, J. W.; Jno. Smart, Treas.; M. D. Dawson, Secy.; J. Herron, Tyler. The Lodge meets on the second Tuesday in each month.

St. George's, No. 42.—Thomas Mahon, W. M.; Herman Waterman, P. M.; Thomas Beattie, S. W.; Fred. Taberner, J. W.; Rev. H. Bartlett, Chaplain; R. S. T. Davidson, Treas.; John A. Balkwell, Secy.; E. W. Griffiths, S. D.; George Ellis, J. D.; J. H. Jackson, D. of C.; J. Waterman, I. G.; John M. Long and D. Borland, Stewards; James Herron, Tyler. The Lodge meets on the first Thursday in each month.

KILWINNING, No. 64.—T. F. McMullen, W. M.; B. Lewis, P. M.; M. L. Morgan, S. W.; S. A. Walling, J. W.; J. McDonald, Treas.; M. W. Manville, Secy.; J. R. Peel, S. D.; J. Stalker, J. D.; J. R. Minihonick, I. G.; J. Herron, Tyler. The Lodge meets on the third Thursday in each month.

St. John's Lodge, No. 209, IRISH REGISTER.—James O'Connor, W. M.; Matthews, S. W.; H. Butler, J. W.; McDougall, S. D.; Jones, J. D.; W. Wale, Treas.; John Ferguson, Secy.; McClear Tyler. The installation of this Lodge took place under the direction of P. M. Bro. Fairbrother.

A grand ball, under the auspices of the Lodges was held at the Tremont House, and passed off with marked success. The spacious dining hall was tastefully arranged for the occasion, being gaily festooned with evergreens and flowers. Very appropriate music was furnished by the string band of the 53rd Regt.

OTTAWA.

THE CIVIL SERVICE LODGE, No. 148, met at half past ten, a. m., the installing Master being R. W. Bro. James H. Rowan, who was assisted by W. Bros. S. S. Findon and J. T. C. Cochrane. The officers installed and invested were:

Bro. Tbos. Munro, W. Master; W. Ebbs, Senior Warden; H. S. Weatherly, Junior Warden; Rev. T. H. Jones, L. L. D., Chaplain; John V. Gale, Treasurer; Geo. C. Reiffenstein, Secretary; Ph. St. Hill, Senior Deacon; G. B. Kirkpatrick, Junior Deacon; H. J. Garrett, Master of Ceremonies; Jas. W. Harper and B. King, Stewards; W. M. Miller, Inner Guard. The Lodge meets on the second Tuesday in the month.

THE CORINTHIAN LODGE, No. 59, assembled at noon, and the newly elected officers were installed by W. Bro. I. B. Taylor, assisted by W. Bros. Grist and Maret. The new officers are:

Bro. Barber, Worshipful Master; E. P. Remon, Senior Warden; M. J. May, Junior Warden; Alex. Burritt, Treasurer; G. H. Lane, Secretary; J. M. Taylor, Senior Deacon; Julius P. Bucke, Junior Deacon; John Moore, Inner Guard; S. Mulligan, Director of Ceremonies; Rodney Eaton and W. G. Beach, Stewards. The Lodge meets on the third Thursday in each month.

DORIC LODGE, No. 58.—The members of this Lodge met at one o'clock; and, after the usual routine business, the following brethren were installed and invested:—

Bro. F. H. Kirby, Worshipful Master; Dr. John Sweetland, Senior Warden; Geo. H. Preston, Junior Warden; Rev. C. B. Pettit, Chaplain; John Graham, Treasurer; David P. Williams, Secretary; Saml. Rathwell, Senior Deacon; Thos. Birkeft, Junior Deacon; Andrew Forbes, Inner Guard; C. Hutchison and R. P. Davis, Stewards; James Harris, Director of Ceremonies. The Lodge meets on the first Wednesday in each month.

In the evening the Lodges dined together at the Albion Hotel. The room was tastefully decorated with emblems of the Order formed with evergreens. At the head of the room a transparency was placed, on which, conspicuous, was the mystic initial G, compass, square, plumb, and theological ladder, with the sacred volume; on the right and left, the standard ensign of Old England, on which were the initials V. R., and Prince of Wales' plume.

The chair was occupied by P. D. D. G. M., J. H. Rowan, supported on the right by Bro. M. K. Dickinson, Mayor, Dr. Grant, C. Reiffenstein; on the left by Bro. J. M. Currier, M. P. P., Bro. H. Merrill, and Bro. C. T. Bate. 1st Vice Chair, W. Bro. Tims Dalhousie Lodge; 2nd Vice, Bro. Dr. Sweetland; 3rd Vice, W. Bro. E. Barber, Corinthian Lodge. The usual loyal and Masonic toasts were given, and with speech and song the enjoyments of the evening were kept up until a late hour.

ST. CATARINES.

In St. Catharines, St. George and Maple Leaf Lodges met during the afternoon, when, after transacting ordinary business, the officers elect of the latter were installed and invested in ancient form by the R. W. D. D. G. M., assisted by V. W. Bros. McGhie, Robeson, Chatfield, Reid and Dolson:—

Bros. J. B. Fowler, Worshipful Master; D. Robeson, Jr., Past Master; S. Cole, Senior Warden; G. Groves, Junior Warden; J. Seymour, Treasurer; Bros. L. Lemon, Secretary; Geo. W. Read, Senior Deacon; R. H. Leach, Junior Deacon; H. Booth, Inner Guard; H. Julian and C. Crawford, Stewards; John McDonagh, Director of Ceremonies; Chas. Read, Organist, J. H. Sheppard, Tyler. In the evening the brethren re-assembled in their spacious Hall, where with their wives and families a pleasant and convivial time was spent. The Lodge meets on Thursday on or after the full moon in each month.

**BARRIE.**

**CORINTHIAN LODGE, No. 96.**—The following officers were duly installed:—Bros. M. H. Spencer, Worshipful Master; A. Ardagh, Senior Warden; Robert King, Junior Warden; H. Fraser, Treasurer; A. B. McPhee, Secretary; Alfred Arnall, Senior Deacon; Joseph Anderton, Junior Deacon, E. S. Meeking, D. of C.; E. A. Walker, Inner Guard; Geo. Plaxton, Tyler. Time of meeting, Tuesday on or before the full moon in each month.

After the installation the brethren of the Lodge celebrated the occasion of the Festival of St. John the Evangelist by partaking of an excellent dinner at Bro. Henry Fraser's Hotel. The evening was very pleasantly spent, and the wounds were all that could be desired.

**PLATTSVILLE.**

The following are the officers of the Plattsville Lodge, No. 178, elected and installed for the ensuing year, viz:—Bro. George Byron Phillip, W. M.; D. L. Phillip, S. W.; W. Motheral, J. W.; George Veitch, Treas.; George Perry, Secy.; Thomas Baird, S. D.; William Leithead, J. D.; Robert J. Bouchier, I. G.; James W. Brundle and Fred. I. Zingg, Stewards; Phineas Cornell, Tyler. The Lodge meets on the Tuesday on or before full moon in each month.

**MILTON.**

**ST. CLAIR LODGE, No. 135.**—The following officers were duly installed:—Bro. Geo. Smith, W. M.; D. Downie, P. M.; G. T. Bastedo, S. W.; Wm. Burger, J. W.; Henry Watson, Treas.; Isaac Cartner, Secy.; Wm. VanAllen, S. D.; N. R. Britton, J. D.; Chas. Nicholas, I. G.; J. Bones, D. C.; John Wallace and James Lindsay, Stewards; Wm. Scott, Tyler. After the installation, the brethren assembled at Wallace's Hotel, and partook of an excellent dinner. The Lodge meets on the Thursday on or before full moon in each month.

**COLLINGWOOD.**

**MANITO LODGE, No. 90.**—The following officers were duly installed:—Bro. Jno. Nettleton, W. M.; Henry Roberson, P. M.; W. H. Wensley, S. W.; Jno. Sutherland, J. W.; James Lindsay, Treas.; E. R. Carpenter, Secy.; Chas. Cameron, S. D.; Alex. Hamilton, J. D.; Duncan McLean, D. of C.; G. Monahan, R. Kyffin, Stewards; Alex. Cameron, I. G.; Jno. McFadzen, Tyler. After the installation the brethren sat down together to an excellent supper at Bro. C. Cameron's. The Lodge meets on Wednesday on or after the full moon in each month.

**WELLINGTON SQUARE.**

The following brethren are the officers of the Burlington Lodge, No. 165, held at Wellington Square, C. W.—W. Kerns, W. M.; F. Bray, S. W.; James Bastedo, J. W.; J. Waldie, Treas.; R. Halson, Secy.; J. W. Douglass, S. D.; J. L. Street, J. D.; W. Henderson, I. G. The night of meeting is Wednesday on or before the full moon. After the installation, the brethren were invited by the W. M. and S. W. to partake of supper at the Burlington Hotel, to which ample justice was done, and after a most harmonious evening, the party broke up hoping soon to meet again.

**AMHERSTBURGH.**

**THISTLE LODGE, No. 34.**—The following are the officers installed for the current Masonic year:—Mark J. Salmoni, W. M.; William Wilkinson, S. W.; Edward Shea, J. W.; Rev. F. G. Elliott, Chaplain; Asa Young, Treas.; Charles G. Fortier, Secy.; William Meek, S. D.; John Conroy, J. D.; T. M. Katchthaler, D. of C.; Richard Elliot, I. G.; James McWitty, Tyler. The Lodge meets on Tuesday before the full moon in each month.

**IROQUOIS.**

**FRIENDLY BROTHERS' LODGE, No. 143.**—Bros. Dr. Stephenson, W. M.; Rev. E. W. Beaven, S. W.; Marshal Hatch, J. W.; M. D. Fisk, Chaplain; R. Dillabough, Treas.; John N. Tuttle, Secy.; Josiah Baldwin, S. D.; Samuel Cowan, M. B., J. D.; A. C. Bowen, I. G.; Lachlan Cameron, D. of C.; Arthur Patton, John Welsh, Stewards; James Rourke, Tyler. The Lodge meets on Wednesday before full moon.

The brethren of the two preceding lodges dined together in the evening at the International Hotel, Morrisburg.

**WELLINGTON.**

**STAR IN THE EAST LODGE, No. 164.**—The following are the installed officers for the current year:—Samuel W. Flagler, W. M.; Ira Clinton, S. W.; Abram Boice, J. W.; Wm. Harris, Treasurer; Donald Campbell, Secretary; Hugh McCulloch, S. D.; George J. Chadd, J. D.; Henry Dunning, D. of C.; George Clark, I. G.; John Seader, Tyler. The Lodge meets on Tuesday on or before full moon.

**INGERSOLL.**

**KING HIRAM LODGE, No. 37.**—The following are the officers of this Lodge for the current year:—Peter J. Brown, W. M.; James Canfield, S. W.; Isaac R. Walker, M. D., J. W.; Rev. George John Magill, Chaplain; Joseph M. Dutton, Treas.; Charles Henry Sorley, Secy.; James Benson, S. D.; James McIntyre, J. D.; Robert Vance, I. G.; Geo. W. Allen, Tyler. The Lodge meets on Tuesday on or before the full moon.

**ST JOHN'S LODGE No. 68.**—Bro. W. J. Allison, W. M.; Dr. Bowers, S. W.; Thomas Hamlin, J. W.; J. Gayfer, Sec.; John McDonald, Treas.; James Grant, S. D.; Thos. McKindsey, J. D.; Thos. Fletcher, I. G.; Chas. Parkhurst, Tyler. This lodge meets on Thursday on or before the full moon.

At three o'clock the brethren proceeded to St. James' (English) Church, when Bro. the Rev. G. J. Magill delivered a sermon.

**MAPLE.**

**VAUGHAN LODGE, No. 54.**—The following are the officers of this Lodge for the present year:—W. C. Patterson, W. M.; J. W. Fitzmaurice, S. W.; J. Eaton Davis, J. W.; James Curtis, Chaplain; James Woods, Treas.; Henry Miller, Secy.; Edward Pease, S. D.; John Lann, J. D.; Thos. S. Raith, I. G.; Joseph Gordon, Tyler. This Lodge meets on Tuesday on or before full moon.

**SHARON.**

**SHARON LODGE, No. 97.**—The following officers were duly installed for the present year:—Hartwell P. Sevey, W. M.; James Kavanagh, S. W. William Hill, J. W.; Charles V. Lake, Chaplain; Henry Watson, Treas.; Henry Watson, Secy.; Hiram Noble, S. D.; Caleb Briggs, J. D.; Wm. W. Willson, D. of C.; John Fuller, I. G.; William Wright, Tyler. The Lodge meets on Tuesday on or before the full moon.

**BROOKLIN.**

**MOUNT ZION LODGE, No. 39.**—The following are the office bearers of this Lodge for the current year:—James Baird, W. M.; James B. Bickell, S. W.; Lyman C. Clark, J. W.; Abner Hurd, Jr., Treas.; John P. Campbell, Sec.; Joseph C. Hucking, S. D.; I. C. Hubbard, J. D.; Bryant F. Bradey, I. G.; George Hopburn, Tyler. The Lodge meets on Tuesday on or preceding full moon.

**THREE RIVERS.**

**SHAWNEGAN LODGE, No. 134.**—The names of the officers installed in this Lodge for the current year are as follow:—Thos. G. Farmer, W. M.; John Broster, S. W.; Hendry McKelvie, J. W.; Alex. McPherson, Treasurer; William T. Puetrabey, Secretary; Robert Shaw Stott, S. D.; Robert Greenlaw McLaren, J. D.; Thomas Roberts, D. of C.; Louis Demars, I. G.; Francis Roy, Tyler. The Lodge meets on the second Wednesday in each month.

**BOWMANVILLE.**

**JERUSALEM LODGE, No. 31.**—F. F. McArthur, W. M.; John McDougall, S. W.; Thos. E. Simson, J. W.; Rev. Dr. A. McNab, Chaplain; Marshal Porier, Treasurer; R. O. Dickson, Secretary; Robt. Young, S. D.; Samuel T. Sales, J. D.; J. Milne, D. of C.; Jas. H. Samr, I. G.; Thos. Moodie, Sen'r, Tyler. The lodge meets on Wednesday on or before full moon.

**TILSONBURG.**

**KING HIRAM LODGE, No. 78.**—The following officers were duly installed for the present year:—Lachlan C. Sinclair, W. M.; Thos. Leduc, S. W.; William Norris, J. W.; William Huntsman, Chaplain; Peter Taylor, Treas.; James Bain, Secy.; Jno. McM. McLeod, S. D.; R. A. McKay, J. D.; E. B. Brown, D. of C. John Boughner, I. G.; Lambert Cornell, Tyler. The Lodge meets on Wednesday on or before the full moon.

## WOODSTOCK.

OXFORD LODGE, No. 76.—John Turquand, W. M.; A. W. Francis, S. W.; E. A. H. Fanquier, J. W.; C. H. Whitehead, Treasurer; C. R. Turquand, Secretary; John Matheson, S. D.; Henry Hayes, J. D.; A. G. Shaw, I. G.; J. L. Cherry, Tyler. Time of meeting, second Wednesday in the month.

## KINCARDINE.

NORTHERN LIGHT LODGE, No. 93.—Bro. David Gairdner, W. M.; Ross Robertson, S. W.; Wm. M. McKibben, J. W.; John Sellery, Treasurer; DeWitt H. Martyn, M. D., Secretary; R. Ballentyne, S. D.; John Buettel, J. D.; W. P. Brown, D. of C.; Samuel Haven, I. G.; Henry Teskey, Tyler. Lodge meets on Thursday after full moon.

## WATERFORD.

WILSON LODGE, No. 113.—T. W. Clark, W. M.; William Allen S. W.; J. G. Collver, J. W.; John Birtall, Chaplain; Wm. S. Peckhaver, Treasurer; J. W. Squire, Secretary; Wm. Parney, S. D.; W. H. Boughner, J. D.; Thomas Hauge, I. G.; James Beal, Tyler. Time of meeting, Wednesday on or before full moon.

## BATH.

MAPLE LEAF LODGE, No. 119.—Bro. William F. Peterson, W. M.; Christian Fry, S. W.; David T. Rowse, J. W.; Gabriel Belfour, Treas.; Henry S. Finkle, Secretary; P. R. Davy, S. D.; Allan Lewis, J. D.; John McGinnis, D. of C.; Howard Richards, Steward; Robert Johnson, I. G.; Charles Campion, Tyler. Lodge meets on the second Wednesday in each month.

## AYLMER.

AYLMER LODGE, No. 138.—C. H. Church, W. M.; Jas. Couray, S. W.; Chas. W. Deegan, J. W.; Rev. J. L. Gourlay, Chaplain; T. B. Prentiss, Treasurer; John Mercer, Secretary; Wm. Kenney, S. D.; Wm. Allen, J. D.; C. Wright, M. Ritchey, Stewards; R. H. Sayers, I. G.; Geo. Watson, Tyler. Lodge meets on the second Tuesday in each month.

## MITCHELL.

TUDOR LODGE, No. 141.—John M. Dunsmore, W. M. Edward Hornibrook, S. W.; John Abbot, J. W.; Thomas Babb Chaplain; Edward Stiles, Treasurer; D. H. Stewart, Secretary; John Burns, S. D.; Geo. F. Sills, J. D.; Daniel Kerr, I. G.; James Hall, Tyler. Time of meeting Tuesday on or before the full moon.

## WELLAND.

MERRITT LODGE, No. 168.—A. G. Hill, P. M.; Moses Betts, W. M.; J. W. Schooley, S. W.; L. D. Raymond, J. W.; Hugh A. Rose, Treasurer; James E. Baxter, Secretary; Geo. C. Randall, S. D.; Hiram Dunn, J. D.; Samuel Hopkins, I. G.; Henry T. Ross, Tyler. Time of meeting, Monday on or before full moon.

## AYR.

AYR LODGE, No. 172.—Bro. Donald McLean, W. M.; Duncan McNeil, S. W.; Patrick Buckley, J. W.; Rev. Duncan McRuer, Chaplain; John Murray, Treasurer; Thos. M. Anderson, Sec.; Robert Patterson, S. D.; William McLaughland, J. D.; James Cameron, D. of C.; Charles A. M. Shlemmer, I. G.; James Lyons, Tyler. Lodge meets on Tuesday on or after full moon.

## BROCKVILLE.

SUSSEX LODGE, No. 5.—Bros. James Quigg, W. M.; William McKechnie, S. W.; F. G. Dickenson, J. W.; John Wright, Treas.; Alex. Stewart, Secy.; William Wells, S. D.; William Birney, J. D.; William Fitzsimmons, D. of C.; A. C. Fairbairn, I. G.; William Martin, Tyler. The lodge meets on Wednesday on or preceding the full moon in each month.

## MORRISBURG.

EXCELSIOR LODGE, No. 142.—Bros. A. G. McDonnell, W. M.; Dr. T. F. Chamberlain, S. W.; C. DeCastle, J. W.; Rev. Wm. English, Chaplain; J. R. Casselman, Treas.; John Fetterly, Secy.; Matthew Halliday, S. D.; Angus Cameron, J. D.; Robert Lyle, I. G.; Cyrus Casselman, Tyler; G. S. Hickey, D. of C. The lodge meets on Thursday on or preceding the full moon.

## BRANTFORD.

DORIC LODGE, No. 121.—The following are the officers for the current year:—Bro. Patterson, W. M.; Hall, S. W.; Stratford, J. W.; Hunn, Treas.; Excell, Secy.; Spencer, S. D.; Masterson, J. D.; McIntosh, D. of C.; Klophele, Organist; Wilson, I. G.; Holding, Welshofer, Stewards; Harrison, Tyler. A banquet in the lodge-room, followed by a ball, constituted the festivities of the evening. The lodge meets on Friday on or preceding full moon.

## STRATFORD.

TREUMSER LODGE, No. 144.—Bro. John Rennie, W. M.; James P. Woods, S. W.; Jas. Redford, J. W.; Jas. Alex. Carrall, Treasurer; George Tyhurst Davis, Secretary; Alex. Cavell, S. D.; Jas. Steel; J. D.; W. H. Harvey, M. D., D. of C.; Fred. Krug, I. G.; Wm. Wiuter, Tyler. Time of meeting, Thursday on or before full moon.

## PICTON.

PRINCE EDWARD LODGE, No. 18.—Bro. Henry T. Wood, W. M.; William Smeaton, S. W.; Donald Ross, J. W.; David Barker, Treas.; Thomas Shannon, Secretary; James I. Carter, S. D.; David Denoon, J. D.; R. A. Norman, D. of C.; Thos. N. Vanblaircomb, I. G.; Patrick McFadden, Tyler. The lodge meets on Thursday on or preceding full moon.

## SOUTHAMPTON.

ST. LAWRENCE LODGE, No. 131.—Bros. Francis C. Smith, W. M.; John McLean, S. W.; Richard A. Drake, J. W.; John Eastwood, Treasurer; James A. Burwash, Secretary; Rob. Stafford, S. D.; Thomas Cascaden, J. D.; W. S. Scott, I. G.; Wm. Smith, Tyler.—The lodge meet on the second Tuesday in each month.

## SMITHVILLE.

IVY LODGE, No. 115.—Bro. W. M. Telfer, W. M.; J. S. Bates, S. W.; Isaac Wardell, J. W.; G. Brant, Chaplain; M. L. Roberts, Treasurer; W. V. Hare, Secretary; Daniel Huntsman, S. D.; Joseph Durkee, J. D.; Robert Bruce, I. G.; Francis Newton, Tyler. The lodge meets on Tuesday on or after full moon.

## WATERLOO.

SHEFFORD LODGE, No. 53.—Bros. George H. Allen, W. M.; R. W. Lang, S. W.; F. E. Foudrinier, J. W.; J. Erskine, Treasurer. J. P. Noyes, Secretary; V. O. Eastman, S. D.; Alex. Snodgrass, J. D.; Chas. Whitcomb, D. of C.; Herbert Galer, I. G.; Jones Payen, Tyler. The lodge meets on the first Monday in each month.

## KEMPTVILLE.

MOUNT ZION LODGE, No. 28.—Bros. Andrew Blackburn, W. M.; Walter Kerr, S. W.; George Taylor, J. W.; Alfred Holmes, Treas.; James H. Shaver, Secy.; William H. Mundle, S. D.; John Sellock, J. D.; Peter Tompkins, D. of C.; Simon Frazer, Tyler. The lodge meets on each Wednesday preceding the full moon.

## BELLEVILLE.

THE BELLEVILLE LODGE, No. 123.—Bros. John Taylor, W. M.; Donald Bain, S. W.; William Legatt, J. W.; Rev. Archibald Walker, Chaplain; David Pitceathly, Treas.; John Parker Thomas, Secy.; John Addison, S. D.; James Smith, S. D.; Lewis Roenick, D. of C.; Joseph Northcott, I. G.; Donald Urquhart, Tyler. The lodge meets on the first Thursday in the month.

MORRIS LODGE, No. 11.—Bros. E. C. Flint, W. M.; N. B. Falkner, S. W.; Rees Price, J. W.; John Kerr, Treasurer; R. L. Innes, Secretary; George Reeves, S. D.; G. C. Holton, J. D.; Samuel Hambly, I. G.; W. Phillips and T. Phillips, Stewards; D. Urquhart, Tyler. The lodge meets on Wednesday on or preceding full moon.

The brethren with a number of invited guests, took dinner at the Anglo American Hotel in the evening. Between seventy and eighty persons were present.

## WINDSOR.

GREAT WESTERN LODGE, No. 47.—Bros. George Grant, W. M.; Alfred J. Kennedy, S. W.; Peter Craig, J. W.; Rev. J. Hurst, Chaplain; John Thorburn, Treas.; Bell Irwin Secretary; James Gibson, S. D.; Thomas McKee, J. D.; T. N. Johnston, D. of C.; John Richards, I. G.; George Duncan, Tyler. The lodge meets on Thursday on or before the full moon.

## SHERBROOKE.

VICTORIA LODGE, No. 71.—Bros. D. Thomas, W. M.; H. R. Beckett, S. W.; H. O. Stanley, J. W.; C. P. Reid, Chaplain; A. M. Smith, Treasurer; S. A. Stevens, Secretary; John McCaw, S. D.; O. T. Stanley, J. D.; G. B. Cassel, D. of C.; E. S. Foss, I. G.; John Woodward, Tyler. Time of meeting second Tuesday in the month.

## PETERBOROUGH.

CORINTHIAN LODGE, No. 101.—The following officers for the ensuing year were duly installed:—Bro. Robert Dennistoun, W. M.; Alexander Smith, Senior Warden; John J. Hall, Junior Warden; Rev. V. Clementi, G. C., Chap.; R. Kincaid, M. D., Treasurer; J. O'Donnell, Secretary; Geo. Stethem, Senior Deacon; Alex. Graham, Junior Deacon; W. A. Scott, M. of C.; A. McCrea, M. D. and C. Stapleton, Stewards; W. Waddell, Inner Guard; John King, Tyler. The Lodge meets on the Wednesday preceding full moon in each month.

PETERBOROUGH LODGE, No. 155.—Bro. George Burnham, W. M.; A. F. Huffman, S. W.; C. Cameron, J. W.; D. Pentland, Chaplain; A. Graham, Treasurer; J. I. Davidson, Secretary; H. T. Anderson, S. D.; R. Taylor, J. D.; W. Waddell, D. of C.; H. Calcutt, W. Mercer, Stewards; J. R. Ormond, I. G.; George Stethem, Tyler. The lodge meets on the first Friday in each month.

After the installation, the brethren repaired to St. John's Church, where a sermon was preached by V. W. brother the Rev. V. Clementi, G. Chaplain.

## RICHMOND.

St. FRANCIS LODGE, No. 67.—Bros. Melbourne McTaggart Tait, W. M.; Timothy Leek, S. W.; Mathew Barrie J. W.; Rev. J. L. Gay, Chaplain; Kenneth Macleary, Treasurer; Geo. Simpson, Secretary; E. Cleveland, S. D.; P. O. Callup, J. D.; W. R. Philbreck, D. of C.; T. F. Barrett, I. G.; James Brand, Tyler. The Lodge meets on the first Thursday in the month.

## SIMCOE.

NORFOLK LODGE, No. 10.—Bro. Dr. John Clarke, W. M.; A. J. Douly, S. W.; W. H. Mulkins, J. W.; Henry Groff, Treas.; A. A. Merrill, Sec.; W. P. Kelley, S. D.; R. Thoroughgood, J. D.; S. Gardner, I. G.; Joseph Hanns, Tyler. The ceremony of installation was performed by M. W. the Grand Master, Col. W. M. Wilson, after which he delivered a most interesting address to a large and fashionable audience in the Union Hall. The proceedings of the day closed with a dinner at the Norfolk House. The lodge meets on Tuesday or on before the full moon.

## THE MARITIME PROVINCES,

## NOVA SCOTIA.

## A MASONIC BRUTUM FULMEN.

The Provincial Grand Lodge of Nova Scotia, under the jurisdiction of the Grand Lodge of Scotland, have done a very foolish thing, which they will regret before many months elapse, in issuing the following proclamation:—

"Whereas at a special convocation of the Provincial Grand Lodge of Nova Scotia, under the jurisdiction of the M. W. the Grand Lodge of Scotland, holden at Freemason's Hall, in this city, on Thursday evening, the 13th inst, the following resolution was unanimously adopted, viz:—

"Whereas, it has come to the knowledge of this Provincial Grand Lodge, that a number of the brethren belonging to the Scottish Lodges in the Province have illegally and unconstitutionally attempted to throw off their allegiance to the parent Grand Lodge of Scotland, and hold meetings for Masonic purposes, under no authority except that of the so-called Grand Lodge of Nova Scotia, in defiance of the directions of the said Grand Lodge of Scotland.

Resolved, that the R. W. Provincial Grand Master do proclaim such brethren suspended from all Masonic privileges, so long as they belong to lodges held under the said Grand Lodge of Nova Scotia, such lodges being clandestine, and that he forbid all brethren belonging to the lodges within this jurisdiction, under pain of

suspension, from visiting such clandestine lodges, or holding any Masonic intercourse whatever with the members thereof.

"Resolved, that such proclamation be published in the newspapers, and copies thereof sent to the several lodges, under English and Scottish authority in this Province"

"In compliance with the foregoing resolution, and in accordance with instructions received from the M. W. the Grand Lodge of Scotland, the Right Worshipful Provincial Grand Master doth hereby suspend from the privileges of Masonry all members of Scottish lodges within this jurisdiction, who belong to the lodges held, or purporting to be held, under the so-called Grand Lodge of Nova Scotia, so long as they continue to attend the same, such lodges being clandestine, and held without proper authority; and in terms of the foregoing resolution, all good and true Scottish Masons are hereby forbidden from visiting such lodges, or holding any Masonic intercourse with the members thereof.

"Dated at Halifax, N. S., 14th December, 1866, by command of the Honorable Alex. Keith, R. W. Provincial Grand Master.

"Geo. FRAZER,

"Prov. Grand Secretary."

## ENGLISH PROVINCIAL GRAND LODGE.

On St. John's day, 27th December, the officers of the District Grand Lodge of Nova Scotia, working under English jurisdiction, were installed in the large room in Mason Hall. There were about 200 brethren present. The following is a list of the officers elected:

Deputy Grand Master—B. W. James Forman, Senior Grand Warden—R. W. Benjamin Curran. Junior Grand Warden—R. W. William Holloway. Grand Chaplain—V. W. David C. Moore.—Grand Treasurer—V. W. Wm Twining. Grand Secretary—V. W. Henry C. D. Twining. Senior Grand Deacon—W. James S. Cochran. Junior Grand Deacon—W. James Gossip. Grand Director of Ceremonies—W. Wm. Hilliers. Grand Superintendent of Works—W. David Stirling. Grand Organist—W. Robert R. Morris. Grand Sword Bearer—W. Robert McLellan. Grand Standard Bearer—W. John Mitchell. Grand Pursuivant—W. Henry Hainsworth.—Grand Stewards—Bros. Wm. H. Gaines, Fred. Brown, George Taylor, William Colcutt, Geo. Mumford, William Thomas.

Committee of Charity—P. Ms Thomas Annand, H. C. D. Twining, William A. Hesson, Thomas Micklewright, William Holloway, William T. Davis.

## FREEMASONRY IN NEWFOUNDLAND.

(For the Craftsman.)

In reading the different numbers of your paper as they appear, I observe a space devoted to New Brunswick and Nova Scotia, but not a word in any corner about Newfoundland, of whose Masonic existence I have no doubt, most of the brethren in Canada know but little, but I can assure them should the G. A. ever direct their steps among their Newfoundland brethren, they will be pleased with the hearty Masonic welcome that will be afforded them, and will see that Masonry there dispenses as bright a light as in any portion of Her Gracious Majesty's dominions.

There are in existence, there, two active lodges, under the Grand Lodge of England, numbering about 150 members each, also a chapter of Royal Arch Masons, under English authority. A warrant for a third lodge has been granted by the Grand Lodge of Scotland, but I am not aware that this Lodge is active.

As far as I could learn of the History of Masonry in the Colony, a lodge existed about 40 years ago, which, however, in course of time ceased working, and Masonry for a time was forgotten. About 15 years ago, however, another lodge was started under Dispensation from P. G. M. Keith, of Halifax, N. S., which now works under Charter from the Grand

Lodge of England as St. John's Lodge, No. 579, and which grew so rapidly, that they were able to spare from their ranks, a sufficient number of worthy brethren to organize a second lodge, named "Avalon Lodge," No. 1078, on the same registry, and I am happy to say, that the utmost cordiality and harmony has subsisted between the two lodges, since their formation, till the present time. The Masons of Newfoundland, can boast of as fine a lodge room as you will find in any of the Provinces, and in fact a finer one than many lodges have. It may appear to some, that the number of members is small, but this is to be accounted for by the fact that the population of Newfoundland is ever changing, and that many who reside there at present, will (taking the past as a criterion,) in a year or two have taken up their residence elsewhere, and thus many a good mason is lost to the Craft in Newfoundland, while it is represented by these birds of passage, in almost every portion of the Globe. The evil of non-affiliation, too, does a good deal in reducing the numerical strength of the lodges. Masonry, there too, as elsewhere, meets opposition from the head of the Roman Catholic church, although the Pope is a mason; and even the Bishop of the Church of England will not suffer the brethren to perform their burial service at the grave of a deceased brother, and I have seen the brethren accompany the remains of a departed brother to its last resting place, and silently and sorrowfully drop their evergreen into his grave,—this being the only tribute they were allowed to pay his memory in the cemetery of the Church of England. This latter fact will appear strange no doubt to the Masons of Canada, when they remember that we have as brethren Archbishops as well as Bishops of the Church of England.

The first D. P. G. M. for the Island was a worthy Brother Frazer, who having been a year or two in office, left the colony for Australia, and the office was then worthily and well filled by the late much lamented D. P. G. M. Patrick Tasker, who for years as Master and Grand Master had dispensed light and knowledge to his less informed brethren, and so much was he beloved, that men came from 100 miles distance to attend his funeral, which was such a procession as was never witnessed in the Island before or since; and still the memory of Patrick Tasker the Good, lives in the hearts of those who experienced his widely dispensed charity, and of those who found his ear never deaf to the tale of want, nor his hand slack to relieve it. His portrait adorns the Lodge Room, and was procured by the brethren at an expense of about \$500. Thanks to his liberality, St. John's Lodge possesses a Library of all the standard works of the Craft, which boon is justly prized by every member of the Lodge, and affords to the studious mason an opportunity to satisfy his thirst for knowledge. His name is likely to be long remembered for another reason, viz:—The establishment of "The Tasker Education Fund," which institution was originated with the idea of perpetuating his memory by educating the orphans of deceased Master Masons who died or may die in full connection with the Lodge, and whose children might otherwise be deprived of education. Is it not a source of satisfaction for a worthy brother to know that the future welfare of those near and dear to him will be looked to when he is no longer near to assist them? As regards the success of this effort I may say that some two years ago the committee of man-

agement of the fund reported that some fourteen children were being educated by them. Some few months after the burial of D. P. G. M. Tasker, the Craft assembled and marched in procession to erect a column to mark where the remains of the good man now lay, which interesting ceremony was performed according to ancient form and custom by his successor in office, the Hon. James S. Clift, the present D. P. G. M.

In connection with one Lodge there is a fund of benevolence to relieve ordinary cases which do not call for taking up a subscription from the whole body. The latter course is, however, often resorted to, for this committee never has any large amount on hand, so many are the demands made on it, especially as it is entirely supported by the lodge devoting half the amount of moneys received as monthly dues. It is gratifying to be able to state that the charity of the Newfoundland Masons is of an extended kind, of which I could name many an example, and never does the worthy distressed brother seek in vain for relief, which fact can be corroborated to some extent by any visitor reading the acknowledgements of the Lodges whose members have been thrown on their iron-bound shores by shipwreck or other calamities. Nor do they forget the aged or infirm brother or the widow and orphans, as each receives a share of their care and attention.

Several of the brethren, who have distinguished themselves by their assiduity, have received substantial and gratifying testimonials of the esteem of the Craft, among whom I may notice Past Masters Goldsmith and N. S. Stabb.

Their work of making, passing and raising is well done, and the candidate feels that there is something sublime and awfully grand in Masonry; and I can safely say that wherever T. G. A. O. T. U. may direct my lot, memory will frequently carry me back to the pleasant hours of intercourse I enjoyed among my brethren of Newfoundland. May they long continue to show forth in all their splendour, those truly masonic ornaments, Brotherly Love, Relief and Truth.

COSMOPOLITE.

December, 5866.

P. S. Since writing the above, I have received a Newfoundland paper, dated 28th November, containing the following under the head of

MASONIC.

"OPENING OF A NEW LODGE.—A meeting was held in the Masonic Hall of this town, on Thursday evening last, the 22nd inst., when a lodge was formed, bearing the name of Tasker, No. 454, and under the jurisdiction of the Grand Lodge of Scotland. The Right Worshipful Deputy Provincial Grand Master, under the jurisdiction of the Grand Lodge of England, (Hon. James S. Clift,) being in attendance, duly installed the following brethren, according to ancient form and custom, as the first office bearers, viz:—

Right W. M., Bro. W. J. Parsons; Senior Warden, Bro. J. N. Finlay; Junior Warden, Bro. T. McKenzie; Treasurer, Bro. J. McL. Muir; Secretary, Bro. W. A. Marrett; Senior Deacon, Bro. G. Dicks; Junior Deacon, Bro. A. Martin; Stewards, Bros G. Gillespie and W. I. McKenzie; Inner Guard, Bro. H. Snow; Tyler, Bro. W. Smith.

This lodge has been formed in honor of the late Patrick Tasker, Esq., a gentleman who, while he lived, was highly respected in this community, and was a most enthusiastic mason. It has our warmest wishes for its success.

## Correspondence.

## A SENSIBLE LETTER.

BROTHERS T. & R. WHITE,  
Hamilton.

I have received the first numbers of "THE CRAFTSMAN," and am much pleased with it, and trust you may meet with every success in your effort to dispense light, for I consider that nothing tends more to advance the interests of Masonry than a well-conducted journal devoted peculiarly to its interests. It tends so much to rouse up the dormant energies and abilities of those who might else never take so active a share in our labors, and to a certain extent supplies the want of a library to the intelligent Craftsman. I am only surprised that the Craft could have done so long without such a desideratum, and hope that now they will afford it the measure of patronage it so justly deserves. I have seen Masters and Grand Masters greatly puzzled how to decide some knotty questions that have arisen, and which may arise at any time, but which, had they been industrious reading masons, would never have given them any trouble to unravel, comparatively speaking. We all want to read and study more the good teachings of our old masters in Masonic lore, to cultivate a taste for which should be a primary object in every Masonic Journal. The difference between a reading mason and one that does not read is palpable to every one that has acted as one of an examining committee; and should the examining committee be of the latter class, it gives the lodge a somewhat similar stamp in the opinion of the visitor. I do not envy the brother who has to undergo a strict examination at the door of a lodge unless he has fortified himself with a little more than a great number do, viz., solely relying on what they have been taught in their mother lodge during their initiation, and forgetting that this is not all, but merely the key to open up to their view the wide expanse of information and pleasure that lies hidden below the surface. I have said strict examination, for all examinations are useless unless they are so; and it is equally beneficial to the examiner and the examined that they should be so.

I have a few odd crumbs—odds and ends—that I shall endeavor to get you to see the point of publishing on some future occasion, when perhaps you may have a stray spot or corner to give me the use of.

To conclude, I enclose you a year's subscription from the first number, and only have to say that if you only accomplish half of what is indicated in your first numbers, "THE CRAFTSMAN" shall always be a welcome visitor to

Yours fraternally,  
G. C. B.

**JESUITS AND MASONS IN SALONIKA.**—There is now an Italian Lodge at Salonika, called the *Macedonia*, with about 40 members. A systematic persecution is carried on by the Jesuits. Lately, the Lodge got up a theatrical representation for the charities of the city, and tendered a portion of the proceeds to the Roman Catholic Sisters of Charity, who, however, under the orders of the Bishop, charitably refused the devil's money.

## MONTHLY RECORD OF CURRENT EVENTS.

—The Grand Trunk R. R. of Canada has given a five years contract for 100 tons daily, of prepared peat for engine fuel.

—The dancing master of the Prince Imperial, who received the privilege of the cloak, cane, and umbrella room, at the Paris Exhibition, has sold his right to the profits of this apartment for \$25,000.

—A London despatch of 20th December announced that the Emperor of Austria in despair of satisfying Hungary, had determined to convene all the Nationalities that compose his empire, and submit the adjustment to them. He expressed a willingness to restore the constitution to Hungary.

—Maximilian has just announced his intention of fighting for his throne, and has issued a proclamation to that effect, also stating that a national congress shall be convened on the "most ample and liberal basis," and this congress shall "decide whether the empire shall continue in the future." The proclamation has had a wonderful effect in improving Imperial interests in that country.

—In the United States, according to official returns gathered by the Bureau of Statistics at Washington, there were during the four months ending December 1st, 10,806 deaths from cholera. Of this number, 3,532 were in the city of St. Louis alone—more than a third of the whole mortality from cholera in the United States happening thus in a single city, and that only the eighth in point of population in the country.

—A series of most terrible explosions has occurred in the English coal mines. The first occurring at the Oaks pit at Barnsley, Yorkshire, on the 12th December, while 400 men and boys were at work in the mine, nearly all of whom perished. The shaft of this pit is about 800 feet deep, with chambers leading off from the bottom of it in various directions, two miles in length. Almost simultaneously with this explosion there was a similar one at Hawley, in Staffordshire, 50 miles distant from the first; 200 workmen being in the pit, only thirteen of whom were taken out alive. A company of officers and volunteers was engaged in exploring the Oaks pit for the dead when a second explosion took place, killing thirty more, eighty dead bodies had been taken out and eight engineers, who were still alive, but horribly mangled. All efforts to explore the pit further had to be abandoned. On the third day three more explosions took place in the same pit, and flames rushed out of the shaft in great volumes, showing the mine to be on fire. Upwards of six hundred lives have been lost in all by these explosions. The most affecting scenes occurred at the mouth of the pit, to which the friends and families of the lost all rushed, and could not be driven away. Upwards of 160 widows and 330 orphans, from this calamity, have been counted up to this time. Subscriptions have been opened throughout England for their relief. The 30 bodies taken out were all buried at one great solemn funeral.

—The Ocean Yacht Race has been won by the *Henrietta*. The arrival of the yachts off Cowes was the occasion of a number of demonstrations. The Duke of Edinburgh (Prince Alfred) has accepted a challenge from one of the American Yachtsmen, Mr. Bennet, for a race in August next.

—Stephens, the C. O. I. R., has never been out of New York, notwithstanding the reports of his presence in England and France. A recent meeting of the brotherhood has deposed him, denouncing him as a humbug. Gen. Gleeson has been elected in his stead. Fenianism, if we are to believe the American papers, is at an end.

The Confederation delegates are progressing most favorably in England. They meet daily, and it is said, have succeeded in overcoming some difficulties which presented themselves. A bill for the union of the Provinces will be ready to be submitted to Parliament as soon as it meets. Messrs. Macdonald, Cartier and Galt were for some days the guests of Lord Carnarvon at his private residence, and Messrs. Howland and Macdougall were similarly honored by Mr. Cardwell.

A despatch has been received from Lord Carnarvon to Lord Monck in reference to the Fenian convicts. The Colonial Secretary while approving of the conduct of the Canadian Government in furnishing, at Mr. Seward's request, a record of the trial, denies strongly the right of any foreign government to sit in appeal on the judicial proceedings of the Canadian Courts. The sentences on the prisoners are commuted to twenty years imprisonment in the Provincial Penitentiary, and it is intimated that in case of a future raid, the extreme penalty of the law will be enforced.