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THE CRAFTSMAN

AND

Canadian Masonic Record.

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HOW OLD IS FREEMASONRY ?

WE are often asked the question, "How old is Freemasonry?" Probably this question will never cease to be asked, and answered. There is an interest naturally associated with it that makes it seem never to be old, or stale, or unprofitable; and there is, besides, so much new light being continually thrown upon the subject, that the answers of to-day may not be accepted as the answer of to-morrow.

It is curious to note the current of opinion upon the question of the age of Freemasonry, in different decades and centuries—for it appears to ebb and flow almost like the current of the tide. Certain authors in certain years trace it back to the remotest antiquity, while others at a later epoch, make it alarmingly modern. Thus it floats on the popular wave, apparently uncertain of its origin, and without its birth recorded in any volume that has come down to us.

In this matter, as in most others, the extremes meet in their absurdity, while the truth lies between them. Those that advocate the existence of Paradise Lodge, No. 1, in the Garden of Eden, in the year 1, on the one hand, and those that would have us believe that Freemasonry was originated in a London Tavern, in A. D. 1717, are equally in the dark, and both need to be historically "brought to light." Either their brains are strangely muddled, or their prejudices have warped their reason, so that they both have their mental vision distorted. Instead of looking at the subject clearly and plainly, with their eyes, the one applies a reversed opera glass to his intellectual sight, which removes the apparent origin of the Fraternity far back into the mists of the remotest antiquity; while the other levels his opera glass directly and naturally at the object, and brings it immediately and seemingly close before him. Both are falsifiers. Both should throw aside their deceptive aids, and open their eyes to the plain truth. This is what we shall attempt to do.

How many men, great in other respects, have shown their littleness in dealing with this question. Bros. James Anderson and George Oliver (both English clergymen) soberly inform us, in their writings, that Adam was a Mason, and instructed his sons in Masonry, and that Moses was a Grand Master, and Joshua his Deputy? Others, like Lenoir, in France, trace it back to the Indian and Egyptian Mysteries; or, like Krause, in Germany, date it 700 years before Christ, about the time of the establishment of the Corporations or Colleges of Roman Architects by King Numa Pompilius; or, like de Villosion, find it testified to among the ruins of Herculaneum; or, like Ramsay, find its origin at the epoch of the Crusades among the Knights Templar. All of these are bare conjectures, without historical proof. As theories they are entitled to consideration—as facts they are worthless. The spirit of Freemasonry must have existed from the time of Adam, but its visible form has not yet been traced back to *Anno Mundi* 1. The reader who is curious to review, in brief and interesting form, these various theories, may find them about as well and pithily stated in Bro. Steinbrenner's "Origin and Early History of Masonry"—a small and readable work, as in any book with which we are acquainted.

But what are the facts? They are these, unmistakably and beyond cavil. There is now in vigorous existence a Masonic Lodge which has worked continuously from the year A. D. 1599 to the present day, and its minutes of that early year are still pre-

served, together with the most of the subsequent ones. We refer to the Lodge of Edinburgh, No. 1, Scotland. Now we know how rare it is in this country to find any lodge minutes much more than one hundred years old—indeed, the majority of the Minutes of our oldest lodges very rarely go back so far as that—Lodges, No. 1, of Boston, and Nos. 2 and 3, of Philadelphia, owning, perhaps, the oldest Minutes of any lodges in the United States. But those of A. D. 1599, do exist, and we have *fac similes* of them before us, which the reader may consult for himself in Bro. Lyon's "Freemasonry in Scotland." And these are not the *first* Minutes of the Lodge of Edinburgh, but only the earliest ones which have been preserved. They prove that Freemasonry was *not* born in 1717, but clearly existed 118 years prior to that time. And this evidence does not stand alone—it is corroborated by much more of the same kind. We will indicate, for example, the Charges of Masonry which are engrossed in the old Minute-Book of the Lodge Atcheson Haven, Scotland, in A. D. 1666; the admission of Lord Alexander and Sir Anthony Alexander (Master of Work to King Charles I.) into the Lodge of Edinburgh, in July, 1634; the like admission of Sir Robert Moray, in 1641; and the commission to "Enter and Pass Masons," granted by the Lodge of Kilwinning to Masons in Canongate, Edinburgh, in 1677—all of these are preserved in Minutes whose authenticity is undoubted, and *fac similes* of which are now before us. The Minutes of the Lodge of Kilwinning extend back to 1642; those of Alnwick Lodge, England, to 1701. Then we have contemporaneous printed evidence to prove that Elias Ashmole, the learned antiquary, by his own statement, was made a Mason in the lodge at Warrington, England, in 1646; and John, Earl of Cassillis, in 1672.

The truth as proven thus far appears to be, that Freemasonry is of an unknown antiquity; that it has been derived by us from the operative stone-masons of the middle ages, but whence derived by them is at present a matter only of tradition and conjecture. But this much is certain, it is the Mother Fraternity of the world, the oldest, ablest and best. Kings consider it an honor to be welcomed into a participation in its mysteries, and its tie is the closest that binds man to man. It is the oldest in time, best in principle, and widest in diffusion, of any Brotherhood on the face of the earth. This much we *know* to be true. Need we seek to claim more?—*Kystone.*

DECREE OF THE EMPEROR JOSEPH II.

INSTRUCTIONS of Joseph II., Emperor of Germany, to the Governors of his Provinces, with regard to the multiplication of Masonic Lodges:

Masonry has spread so rapidly in my dominions that there is hardly a little provincial town in which Lodges may not be found, and it is very necessary to establish some regulations on the subject.

I know nothing of their mysteries, and I have never had curiosity enough to attempt to unravel them; it is enough for me to know that Masonry is always doing something good—it relieves the poor, cultivates and protects letters; and on that account I will do for it more than has been done in any other country.

But, as reasons of state and good order require that these men be not left without any legal supervision, I propose to take them under my protection and to grant them my special favor if they conduct themselves well, on the following conditions:

1.—There shall not be at the capital more than one or two lodges, or—if it is impossible to receive all the Brothers in them—three at most. In cities where there are regencies, there may be one, or two, or three lodges. But in provincial towns where there is no regency, lodges are strictly forbidden, and any proprietor who suffers them to assemble in his house shall be punished as a criminal who permits prohibited games.

2.—Lists of all lodges and of their members shall be sent to the government, the days of meeting being given; and every three months they shall send an exact detail of the members who have been received in the lodge, or who have quitted it, but without announcing the titles dignities and grades which they have in the lodge.

3.—Each year the government shall be informed who is Master of the Lodge.

In return, the government grants to the Freemasons acknowledgment, protection and liberty; leaves entirely to their direction the interior of lodges and their constitution, and will never make inquisitorial visits.

In this way, the Order of Freemasonry, which is composed of a great number of worthy men who are known to me, may become useful to the State.

Signed

JOSEPH.

THERE are 543,474 Master Masons and 40,410 Knights Templar in the United States, of which number 20,649 Master Masons and 898 Knights Templars are in the State of Kentucky.

THE "GUILD" ORIGIN OF FREEMASONRY.

THE London *Freemason* of May 29th, ult., contained two interesting communications upon this subject, Bro. Woodford says:

"That Freemasonry existed before 1717 we have the most undoubted proofs. We have the evidence of Ashmole in 1646, and again in 1652. We have about the same time the evidence of Dr. Plot, who was a non-mason, and not very friendly to the Order. We have Robert Padgett, Clerke to the Society of Freemasons, 1685; we have a lodge at York in 1693; and we have the minute book of the Lodge of Alnwick in 1702. We also read of the Freemasons as an organized body, with signs, &c., in the "Tatler," in 1709, and which quotation is verified in the old *Freemasons' Magazine* for 1863, vol. IX., new series, page 3. I say nothing of the Scotch Lodges, as I do not wish to poach on Bro. W. J. Hughan's manor, but certainly I know that in his mind, as in mine, the evidence is irrefragable that before 1717, speculative Masonry existed both in England and in Scotland, and that we, the revived Grand Lodge of 1797, are the continuations of the operative guilds.

"Does Bro. Buchan mean to contend that our speculative system took its rise 1717?—that it was entirely distinct from the operative guilds and the quasi speculative lodges in Scotland?"

"Who then were the Freemasons at Warrington who received Ashmole? Who were the Freemasons who met in Basinghall street, in 1682? What was the Worshipful Society of Freemasons of which Robert Padgett was "Clerke," in 1685? Who were the Freemasons at York, in 1663? Who were the Freemasons in Staffordshire? It is quite clear that the Masons' Company and the Society of Freemasons were two distinct bodies, and, therefore, we are brought back to this, that toward the end of the 17th century, a society of Freemasons existed in this country, which we have every reason to believe is certainly identical with our present speculative Order."

Bro. Hughan adds:

"I am more convinced than ever of the reasonableness of what is termed the "Guild Theory," in explanation of the origin of Freemasonry, and so I am working with Bro. the Rev. A. F. A. Woodford, in unearthing all documents bearing in any way on Freemasonry, which are to be found in old Lodge chests and in muniment rooms, which have been considered heretofore of no account in our researches.

"The last few years speak of the success which has crowned our efforts, and I purpose shortly to enumerate the MSS. known by, or familiar to the Craft, a dozen years ago, and those accessible to the fraternity of to-day.

"I am quite convinced that Freemasonry, as a secret institution, operative and speculative, sometimes both, and at other times one only of these two departments, existed centuries before the Grand Lodge of England was constituted in 1717, which was the first Grand Lodge ever formed, and at which meeting the first Grand Mastet ever elected was installed; but I am not prepared to admit that our three degrees, including the Royal Arch, are so ancient."

THE LIFE OF CHARITY.

A MAN may vegetate, but not live a soul life. He may receive, as the plant, the sunshine and shower, and lift no grateful heart to the Giver of all good. He may receive from air, and cloud and light, and yet, as some odourless flowers, shed no fragrance abroad, or even as some obnoxious weeds, afford no beauteous blossom to delight the eye, or worse still, like the deadly henbane he may distil a hurtful poison. He only *lives*, in the truest sense, who has learned that it is more blessed to give than to receive—that the girdle of perfection, the bond of the universe is love, and the most shining grace that can decorate human character is charity. If there be a devil that can mock the dying agonies of a malevolent man, it is the thought that with the power and opportunity of doing good none has been performed, and that all the forces given for benevolent uses have been turned to blight, rather than to bless. There are men who pass through the world like a band of music at the head of a holiday procession. They fill the air with music, and give a glad quick tune to the march of humanity. They are like orange trees, bannered with refreshing green, and hung over with rich clusters of golden fruit, and loading the circumambient space with odours that regale the waiting sense. There are others who are like the coarse clamor of Chinese gongs, offending the ear and paining every sensitive nerve, or like the tom-tom, beat at the Pagan's funeral pyre to drown every cry of the hapless victim for mercy, or like the baneful Upas tree, of fable, dropping from every bow a deadly virus upon every tired traveller that has dropped to sleep beneath its delusive branches.

How grandly does a life aggregate into a history that daily abounds in words of cheer

pleas for virtue, touches of tenderness, charities bestowed, brotherly kindnesses manifested, self-culture, devotion to the true, the beautiful and the good?

We call upon our Masonic brethren to review their past history with the questions in view—"What have I done to shed abroad the light of benevolence? What desponding fellow have I helped to cheer on his way? What widow whose grief have I aided to assuage? What orphan can rise up and call me blessed? What invalid that can thank me for watches by his pillow of suffering? What wayward companion have I faithfully warned of impending danger? What good in thought, feeling, faith and hope have I gathered from myself, as a reaper or a gleaner, in the harvest fields of opportunity?"

If a negative answer must be returned to every query of this catechism there is occasion for poignant regret, sharp repentance, and firm resolve that the future shall be sufficiently fruitful to measurably atone for the barrenness of the past.

Here is an allegory from Bunyan's Pilgrim's progress worthy of the thoughtful attention of every reflecting mind:

"Then the shepherds took the Pilgrims and led them to Mount Charity, where they showed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his roll of cloth was never less. Then said they, what should this be? This is, said the Shepherds, to show that he who has the heart to give of his labor to the poor shall never want wherewithal. He that watereth shall be watered himself. And the cake that the widow gave to the Prophet did not cause that she had less in her barrel." This is but another rendering of a divinely revealed truth—"There is that which scattereth abroad and yet increaseth; and there is that which withholdeth and tendeth to poverty." It was not an agent of the "Masonic Widows' and Orphans' Home" that said "The liberal soul shall be made fat." Pharaoh's kine were not more lean than the soul that seldom tastes the sweets of charity. The man who doeth good is blessed in the deed. And as man does not live by bread alone, the consciousness of duties well performed invigorates the spirit—the health of which is of equal importance with that of the body.

God of the Fatherless! Come to us now,
In spirit descend from the mansion above!
Come with the glory that beams 'round the brow,
And teach us new lessons of Heavenly love.

God of the Motherless! Come from Thy throne,
Before which the bright angels ever adore;
Oh! come with the comfort that's ever Thine own,
And bless with Thy presence once more.

God of the "Mystic Tie!" Aid us to bless
The helpless, the friendless, the poor;
To banish dark sorrow, and drive the distress
Far away from our poor brother's door.

—Kentucky Freemason.

INTERESTING MASONIC RELICS.

WE recently had the pleasure of viewing the Jewels and Warrant of a lodge formerly held at Cape Coast Castle, Africa, now in the possession of Bro. Alfred R. Potter, Grand Master of Masons of Pennsylvania, and which he is about to transmit to H. R. H. our Brother the Prince of Wales, Grand Master of Masons of England, whose Grand Lodge Granted the Charter. There are a number of interesting facts connected with this lodge, which we will state to our readers.

The Warrant of "Gold Coast Lodge of St. John," is dated London, July 19, 1833, and was granted by Prince Augustus Frederick, Duke of Sussex, Grand Master of England. Cape Coast Castle, where the lodge was held, is a town and fort, the capital of the British Settlements on the coast of New Guinea. The principal fort is situated on a granite rock which projects into the sea, and near it are two small outposts. The town has a population of about 10,000 blacks and 13 Europeans.

Bro. George Maclean, Ensign of His Majesty's 91st Regiment of Foot, was named in the Warrant as W. M. of this Lodge, and he afterwards became Governor of Cape Coast Castle. He married a famous literary lady—Letitia Elizabeth Landon, a popular English poetess, well known by her signature, L. E. L., and whose death occurred in 1839, from an overdose of prussic acid, which she took as a medicine.

The Warrant and Jewels of this Lodge, and Bro. Maclean's certificate of lodge membership were brought to the United States some years ago by Bro. John Glass

Sanderman, of Glasgow, Scotland, who was secretary to Governor Maclean, and the only surviving member of the lodge, all the other members having died of the coast fever (the W. M. Bro. Maclean died in Bro. Sanderman's arms). Bro. Charles A. Besson, a M. M. of Lodge, No. 51, Philadelphia, having at heart "Masonry around the world," obtained from the widow of Bro. Sanderman the ownership of the Masonic relics above described, and has just presented to Grand Master, Bro. Alfred R. Potter, with the trust that he will transmit them to the Grand Lodge of England, to which Body they rightfully belong. Bro. Potter is about to comply with this fraternal request, and his act will doubtless be duly appreciated, and be the means of further cementing the Masonic relations between the Old World and the New.—*Keystone*.

EDITORIAL DEPARTMENT.

THE JEWISH CONTROVERSY.

WE have a fraternal note from Bro. Leon Hyneman, of Philadelphia, in which he points out a few errors into which, he informs us, we have fallen in a recent article on the controversy between him and the *Keystone*. It always gives us pleasure to rectify any mistake that would have the effect of placing a brother in a false position, and we are glad that Bro. Hyneman has put the matter right, at least in one respect. Speaking of the Jewish section of the Masonic brotherhood, we took occasion to remark that they only favored tradition in so far as it concerned Solomon, while they denounced the St. John's. This, Brother Hyneman informs us, is incorrect, as neither he nor Bro. Norton ever considered Solomon a Mason at all. We cannot undertake to say that we ever observed such an admission in the writings of those able Masonic authors, yet we have seen it stated somewhere that the Jewish Masons believe Solomon to have been a Mason, if not the first. The denial of Bro. Hyneman alters the case materially, and it is to be presumed that such excellent authority is sufficient to settle all doubt in the matter, leaving the St. John's to tradition by themselves.

With regard to the connection of St. John the Evangelist and St. John the Baptist with Masonry, there is really no positive proof that they were members of our Craft; but the circumstantial evidence is believed to be sufficient to warrant the Christian brotherhood in commemorating the annual festivals in honor of those saints. We cannot go the length of saying with our Jewish brethren that "the two Saints John and Solomon's legends in the Masonic ritual are mere fabricated fictions." The mere fact of the observance of the festivals should not lead the Jewish brethren to stamp the Freemasonry of the present day with the brand of sectarianism. It is to be feared that they are unnecessarily excited on the subject, and it was that which led us to endeavor, if possible, to calm the troubled sea of controversy into which Brothers Hyneman, Norton and McCalla had entered. Our expectations have not been realized, as the abrupt termination of the discussion between the *Keystone* and Bro. Hyneman shows.

We fear we cannot very well modify our reference to the extract on charity, quoted from Bro. Hyneman's article in the *Jewish Record*, because it is not just to the fraternity that it should be charged with mere boasting in giving charity. Our brother so far, however, modifies the assertions he makes on this head as to confine them to the United States, and such being the case, we are not disposed to dispute a point upon which we are not sufficiently informed, although we would much rather the accusation had not been made. It is to be regretted that any unseemly discussion should have arisen with reference to so-called

sectarianism, for our Jewish brethren must know that no matter how much may be written in condemnation of the honor paid to the Saints John, their festivals will continue to be observed. We are obliged to Bro. Hyneman for the good opinion he expresses of the CRAFTSMAN, and can only say that its conductors will endeavor to maintain that opinion, coming as it does from so high an authority in the Masonic world.

MASONIC BRIEFLETS.

FROM Vicksburg we have a well printed copy of the proceedings of the Grand Commandery of Mississippi, at the annual conclave held on the 20th April. Accompanying the proceedings is the Constitution of the Grand Commandery, together with the By-laws and rules for the government of subordinate Commanderies.

THE Grand Lodge of New Jersey are having prepared a steel engraving of Grand Master Cox, who, in 1730, was appointed first Provincial Grand Master of New York, New Jersey and Pennsylvania, by the Grand Lodge of England. The cost is to be \$275, and a copy is to be presented to the living representatives of Bro. Cox, as a mark of esteem for the Father of Freemasonry in America.

THE eighty-eighth annual communication of the Grand Lodge of New Jersey was held at Trenton, on the 20th ult., when the following officers were elected: M. W. Bro. William A. Pembroke, of Lodge No. 33, Grand Master; R. W. Bros. Marshall B. Smith, of Lodge No. 67, Deputy Grand Master; Joseph L. De LaCour, of Lodge No. 15, Grand Senior Warden; Bros. Julius C. FitzGerald, of Lodge No. 112, Grand Junior Warden; Charles Bechtel, of Lodge No. 5, Grand Treasurer; Joseph H. Hough, of Lodge No. 50, Grand Secretary; William D. Rutan, of Lodge No. 55, Deputy Grand Secretary.

WE have been in doubt for a considerable time with regard to the Glasgow *Masonic News*, as we had not seen a number of it for months. We now learn that it has ceased to ex'ist, at least so says a Scottish correspondent of the *Columbia Courant*. There were few Masonic journals containing so much useful and valuable information as the *News*. We are sorry for its departure.

THE Knights Templars of Pennsylvania have taken the Centennial celebration in hand, and intend to make it a grand affair, all who profess Christian Knighthood in the world will be invited, so that it is probable the gathering will be an immense one. By the way, is it not strange that the brethren of the lower ranks of Masonry are not to participate. Chivalry is up, and the city of Brotherly Love is determined to have the largest encampment of Templars ever seen.

THE annual gathering of the Masonic fraternity takes place at Wild Cat Falls, Pennsylvania, August 2nd, continuing until the 7th. One day is to be given exclusively to the ladies. The meeting will be a pleasant one, and no doubt it will be thoroughly enjoyed.

THE Philadelphia *Keystone*, than which there is not a better Masonic journal in existence, has entered on its ninth year, and does so with an extended address to its readers, in which it justly claims to be free from all such influences as would deprive it of the real sympathy and support of the Craft generally. We are pleased to see the *Keystone* making good progress, but regret that it cannot boast of doing more than to hold its own. In other words, the earnings of the paper are

all required to keep it up, thus giving us further proof of the indifferent way in which the fraternity support papers wholly devoted to the interests of the Order.

We are under obligations to the Provincial Grand Prior of New Brunswick and Nova Scotia, for lists of the officers of the Nova Scotia Preceptory and the Priory of the same. They are as follows: Sir Knights Benjamin Curren, D. C. L., Eminent Preceptor; W. N. Woodill, Constable; C. F. Vose, Marshal; Rev. H. P. Almon, D. C. L., Chaplain; S. R. Sircom, P. E. C., Treasurer; H. M. Hamilton, Registrar; A. H. Woodill, M. D., Sub-Marshal; J. Tracey, Captain of the Guard; C. Payzant, B. A., Almoner; J. W. Andrews, W. W. Rickards, Standard Bearers; R. M. Stirling, A. G. Hesslein, Pursuivants; J. M. Taylor, Guard.

PRIORY:—Sir Knights Benjamin Curren, Eminent Prior; Rev. H. P. Almon, Prelate; W. N. Woodill, Capt.-General; C. F. Vose, 1st Lieut.-General; A. H. Crowe, 2nd Lieut.-General; W. F. McCoy, 3rd Lieut.-General; A. H. Woodill, Marshal; W. W. Rickards, Hospitaler; J. W. Andrews, Admiral; J. R. Jennett, Conservator; J. Tracy, Bailie; C. Payzant, Turcopolier; H. M. Hamilton, Chancellor; S. R. Sircom, Treasurer; J. M. Taylor, Guard. The head quarters are at Halifax.

THE Freemasons' Club of New York, is said to be in a flourishing condition. It has a valuable library, and affords all the comforts of a home to the travelling brother who may happen to be on a visit to the great city. There is a Board of Directors and seven committees, so that the management must be pretty complete.

THE *New England Freemason*, for May, the last number we have received, contains a very fine steel plate portrait of the Hon. Marshall P. Wilder, Past Deputy Grand Master of Massachusetts, now in his seventy-seventh year. Few men have stood so well before the world, and his connection with Masonry is the grandest feature in his life.

THE *Voice of Masonry*, for July, is graced with a portrait of M. W. Bro. Ellwood E. Thorne, Grand Master of New York. This number introduces Bro. Gouley, late of the St. Louis *Freemason*, to the readers of the *Voice*, and he certainly has not been stinted, for he has no less than six articles in it.

MASONRY appears to be flourishing in Scotland, notwithstanding the drawbacks it has had to contend against of late years. A late number of the London *Freemason* contains reports of the meetings of eleven lodges in Glasgow alone.

THE GREAT SWIMMER A MASON.

CAPT. BOYTON, who has been experimenting in swimming between France and England, and thus proving the utility of his new invention for life saving in shipwrecks, was initiated in the Lodge of Friendship, London, England, on the 21st of May. Past Master Brother Gamman presided at a banquet after the ceremony, and highly complimented Bro. Boyton. We copy from the *Freemason*:

"Bro. Boyton had no doubt been so absorbed in his work that hitherto he had been prevented from entering the Order. Still, throughout his career he had acted virtually as a Mason; for was there not a close connection between what Bro. Boyton had been doing, and would still continue to do, and the fundamental teaching inculcated by Freemasonry—namely, the practice of doing good, for Bro. Boyton's invention would, he felt sure, ere long be of the greatest benefit to mankind? In rising to respond, Bro. Boyton said: Worshipful Master and Brethren, I feel particularly grati-

fied this evening in having been made a Freemason in this lodge. and on this occasion, when so goodly a number of the fraternity are around me, I must ask you to excuse me for not having, as arranged, presented myself for the ceremony at your last lodge meeting; but, as you are aware, a public engagement prevented this. I must further ask you to excuse the seemingly negligent manner, so far as my personal appearance is concerned, in coming before you this evening, but this slight informality will be excused when you know I have only just returned from Oxford. I was desirous of appearing here at all hazards, to-night, knowing you had considerably convened this lodge meeting for my convenience, and I thank you for this kindness. I am fully alive to the Masonic obligations I have entered into this evening, and, brethren, I cannot deny that I was deeply affected by the impressive ceremony. I have heard a great deal about Masonry, and I am now proud of being one. I will try to be a good Mason. No endeavor shall be wanting on my part. I feel pleasure that my humble attempts to further the chances of saving life at sea have been referred to by our immediate Past Master as Masonic acts. I will still continue in my endeavors to bring those attempts to a perfectly successful issue. Brethren, whether you credit it or not, my one sole object in constructing my apparatus and performing the different experiments I have, is to benefit humanity. I feel satisfied that I can have no higher or purer aim, and I wish for none other. I was staying at Wolverhampton the other day at a place where a lodge was being held. Hearing I was in the hotel some of the brethren, thinking no doubt that I must be a Mason, courteously asked me to join them. I felt sorry to confess I was no Mason, and from that moment I determined to become one as soon as I conveniently could, and, brethren, I thank you that you have on this present occasion afforded me an opportunity of carrying that determination into effect. In conclusion, allow me, Brother Gamman, to thank you for the kind way in which you proposed the toast of the Brother Initiate, and you, brethren all, for the genial manner in which you accepted it. Without giving Bro. Boyton an opportunity of resuming his seat, all present earnestly begged him to give an account of the different experiments he had made with his life-saving dress, and the reasons he had applied himself to the task of bringing the apparatus to that perfection he had. Bro. Boyton then at considerable length stated he was connected with a body in America whose duty was to save the lives of shipwrecked mariners and others when in danger, and that subsequently he filled the post of commander of this body. In the performance of his duty he was too frequently brought in contact with heartrending scenes. The poor results attending his and the men's exertions to save life were out of all proportion to their efforts, and his idea then struck him. It stood to reason that in a heavy sea, or even on ordinary occasions, the swimmer, however good his intentions, had enough to do to sustain himself in the water, and very little of his efforts could be expended upon others. From the first, therefore, his object was to construct such an apparatus, and of such buoyant capabilities, that the swimmer should not be required to expend one iota of his strength towards keeping afloat, thus reserving all his powers for the object in hand—saving life. At last he produced his dress. The greatest difficulty he experienced in its construction was so to shape the head piece as to prevent water from entering, and in this, after repeated trials, he happily succeeded. At the commencement his dress did not meet with that approval he humbly thought it deserved, but time and patience on his part procured the favorable opinion of the public. He essayed many attempts to perform experiments with his invention on dangerous occasions, and he was often prevented from doing this. At last prejudice toned down, and he convinced the public in America that his dress fully answered the purposes for which it was intended; that it was of special use when shipwrecks occurred on a dangerous coast, with a heavy sea raging, and no means save the unaided efforts of a good swimmer at hand to convey a line to connect the ship with the coast, and when the efforts of the most powerful swimmer to do this were entirely unavailing. Then it was when a plucky man safely esconsed in his dress could perform all requirements with comparative ease. He feelingly alluded to the recent disastrous wreck of the Schiller on the Scilly Isles, and felt confident that had there been a few of his dresses on board the ill-fated ship, at the time she struck, the majority of the unhappy passengers and crew who met with so cruel a fate could easily have been saved. Amongst other experiments he alluded to the one he had made off the coast of Ireland, when coming from America to this country. He entered the sea many miles from the coast, with a packet of letters; on that occasion he experienced great difficulty in reaching land, and when he did he found nothing but high rocky cliffs to the east of Cape Clear, and no place offering a safe landing. The sea was running so high that sometimes he appeared to be on a level with the summits of the stupendous rocks, and at others he would appear to sink down into an awful abyss, those same rocks and cliffs looming out before him like great mountains. He had an awful time, and was obliged to confess, and he thought his end was come. It was the only time,

believed, he ever experienced sea sickness. Finding no opportunity of effecting a landing, he went out to sea again, and presently espied an inlet into the land, into which he succeeded in getting, and then landed, to the surprise of the simple inhabitants, who were not expecting such a strange visitor, and when he told them in reply to their anxious enquiries he had come from America (which he had) they were more scared than ever, and at once put him down to be a certain unmentionable gentleman. However, Bro. Boyton quieted their nerves somewhat by stripping off his dress. He engaged a man, after much difficulty, to drive him to Skibbereen. The poor fellow was so perplexed throughout the journey as left no doubt but that he thought that Bro. Boyton was veritably the aforesaid gentleman. The alacrity with which the man dispossessed himself of his burden at his journey's end highly amused our brother (no doubt Bro. Boyton fully compensated him for the fright he had undergone). With respect to his recent attempt to cross the English Channel he thought he should have, in common fairness, performed the feat. The doctor who examined him occasionally, from the commencement of the experiment to its conclusion, and who, he would give him credit, acted from the purest motives and intentions, delayed him considerably; and then on the voyage there was an altercation between the English and French Pilots, and it turned out much to his chagrin that the people on board did not know where they were. He would say, when he was compelled to leave the water, he was, so to speak, as fresh as when he entered it, and to prove that, he, without extra exertion, performed some evolutions round the boat just as he would have done on ordinary occasions.

ACADEMIES OF MASONIC INSTRUCTION,

—
ALBERT G. MACKEY, M. D.

It is much to be regretted that the primitive rituals, by whomsoever they were devised, had not been framed with something more of philosophical and learned research into the original meaning of the symbols which Freemasonry has adopted from older sources. It must be confessed that many of these symbols, which were the outgrowth of the philosophic myths of antiquity, and which, in their incorporation into the system of Speculative Masonry, ought to have preserved an historical relation to those old methods of religious thought have, in fact, in our modern Masonic rituals, received interpretations utterly puerile and altogether unworthy of their origin.

If we examine the oldest rituals of the early part of the eighteenth century, we shall find that they give to some of the symbols and ceremonies ridiculous explanations calculated to excite rather our risibility than our respect, and that they change the signification of other ancient and well known symbols, which existed long before the establishment of Speculative Masonry.

For this I think we can easily account. When the speculative system was dissevered from the operative, the former retained much of the rude elements which were to be attributed to the uneducated condition of the laboring classes of that period. It is true that there were cultured intellects engaged in the construction of the primitive rituals, who might have preserved the ancient interpretation of the symbols and ceremonies. Ashmole was a learned antiquary, and if he had been permitted by time to carry out his intention of making Masonry a subject of especial study, he could have shown that he was a master of the subject, and have done much, at an early day, to make Freemasonry what it has always claimed to be—a science of symbolism.

Anderson, also, in his brochure, written as a "Defense of Masonry," exhibited a thorough appreciation of the real, philosophic meaning of the symbols, and assisted by Desaguliers, who was a learned scholar, he might, in the beginning of the Revival, have placed Masonic symbolism in an elevated position. But neither of them thought it expedient to risk the growing popularity of the new system with its operative adherents, by the introduction of explanations too learned for them to appreciate. They, therefore, left the construction of the symbols in almost the same condition in which they had found them, and did not attempt to make any important changes in the gross and homely interpretations to which the Operative Masons had been accustomed.

Some years afterwards, the Chevalier Ramsay appeared. He was a scholar of profound learning, of great classical acquirements, and if we may judge from his published works, especially his "Philosophical Principles of Natural and Revealed Religion," having much ideality in his mental organization. Accordingly, when he directed his attention to the study of Masonic symbolism, he sought to elevate it to a philosophical standard and to make it worthy of scholarly investigation. But the historical theories of Ramsay in respect to the origin of Freemasonry, were so purely fanciful as to cause them to be rejected by the great body of Ancient Craft Masons, and his symbolic

teachings unfortunately underwent the same fate. Nevertheless, he influenced, to some extent, the higher degrees. To the adoption, in part, of his views is the Royal Arch indebted for its more elevated order of symbolism, in which it far surpasses what are usually called "the blue degrees." He was, also, if not the founder, at least the instigator, of that series of degrees which, after many revolutions, finally culminated in the Scottish Rite. The influence of his symbolic theories is there very evident, and they have given to that rite the character of profound and philosophical symbolism which makes it so much a favorite with cultured intellects, and often produces good impressions on intellects which are not of much culture. They appreciate the beauty of the system without thoroughly understanding it.

At a later period, Hutchinson undertook to rescue the symbols of Speculative Masonry from the debased interpretation of the old operative organization. He introduced some new views of the symbols, which, if they had been incorporated into the ritual would have tended greatly to elevate its tone. But it was too late to make these changes acceptable; or, perhaps, I should rather say, it was too early; the intellectual condition of the Order was not yet ripe enough for such improvements. Hutchinson's lectures, however, have exerted a marked influence on the Masonic scholars who have succeeded him.

Preston introduced a new system into English Masonry, but he did not, I think, feel at liberty to make any radical changes in the explanations of the symbols. These he left unchanged, but he made great improvements in the language of the ritual.

When Webb re-organized the Masonic system in this country he was influenced by a dread of innovation in declining to amend the interpretation of those symbols that he retained. Some symbols, belonging to the English system, he rejected, and some new ones he introduced; and he made radical changes in many of the ceremonies. In the organization and arrangement of the higher degrees, his system was completely novel. If he was authorized to make such important changes, it is evident that he was equally authorized to introduce philosophic or classical interpretations of his new symbols. It is, therefore, greatly to be regretted that the intellectual culture of Webb was not of so high a caste as to render him capable of giving that elevated tone to the symbolism of Masonry that he might well have done if he had had the ability or the inclination. Unfortunately, his labors had no such result.

The question now is, whether it is possible at this, or at any other time, so to improve the symbolism of Freemasonry not by the introduction of new symbols, or by the exclusion of old ones, but by the adaptation of them to better interpretations, so as to give to the institution a more elevated, philosophic character. Any changes in the symbols, or rather in their interpretation, which would materially affect the ritual would be disastrous to the identity and uniformity of Masonry. The idea of such changes can not, therefore, be entertained by those who desire to see the Institution maintain its ancient or primitive form.

But I think that there are methods by which, while the old forms and the old interpretations are retained so that the ritual may remain unaltered, new interpretations may be super-imposed by which these symbols may become more elevated and more instructive.

One of the methods would be by the organization of what might be called "ACADEMIES OF INSTRUCTION." The Craft are already familiar with *Lodges of Instruction*, whose object is to teach their members the ritual in its present form, and the explanation of the symbols as they are now received. But these Academies of Instruction would be devoted to the examination of the symbols of Freemasonry, not as they now exist, but as they were at first produced. They would be sought in their early sources, such as the ancient or mediæval associations—the progressive steps by which these symbols had passed into Masonry would be traced—their old and their new meanings would be explored—and the connection of the one with the other would be investigated. Thus a true science of symbolism would be inaugurated, whose elevating effect on the character of Speculative Masonry can be readily appreciated.

Those who should take part in the deliberations of these Academies of Instruction would necessarily be men of education. They need not all be men of learning, but would have to be possessed of a considerable share of intellectual culture. They could not be taken from the masses, but from the higher minds—the "Harodim" of the Order. In comparison with the great body of the brotherhood they would, therefore, be but few in number, but they would exert a wonderful influence, for out of these Masonic Academies would come forth a class of ripe, Masonic scholars, who would completely revolutionize the Institution, elevating it to a higher intellectual rank than it has ever yet attained.

To thoroughly understand what would be the labors and duties of these Academies, it is necessary that we should briefly enquire into the present condition of Masonic symbolism.

The symbols of Speculative Masonry may be divided into three classes.

First: Those which belong exclusively to it as the offspring of a society of operative builders, and which could have been adopted by no association which did not have such a connection. Such are the implements of Masonry, the square, the level, the plumb, and all the other working tools of the stone-masons, which the Speculative Masons have spiritualized. The interpretation of these symbols is arbitrary, and we need not go outside of the operative art, which gave them birth, to find it. We must, therefore, as a general rule, consider the Masonic explanation of the working tools, as settled in the ordinary ritual and incapable of improvement. Yet this is not always the case. Take for instance the *square* and *compasses*. These undoubtedly come to us from our Operative predecessors, and the purposes for which they used them in the construction of buildings has been symbolically applied by the Speculatives to the erection of their spiritual edifice. But if we look into the Hermetic Philosophy of the Middle Ages, we will find that the square and compasses were also prominent symbols—the compasses of the male, and the square of the female principle—that is, of the active and the passive powers of nature. These symbols always were combined and were subordinated to the Creative mind. Now, the fact that in Freemasonry the square and compasses are always found together and, that they rest on the Holy Writings, the symbol of God, shows a coincidence between the Hermetic and the Masonic symbolism that is worth investigating. Such an investigation would be appropriate to an Academy of Instruction. Without at all changing the received Masonic interpretation of these symbols, the symbolism might be traced through the Hermetic philosophy away back to the Phallic worship of the ancients, which was simply the recognition of the active and passive principles in creation. Considered in this enlarged way, how much more interesting to the Masons must these symbols become—symbols so prominent, that they have been recognized by common consent as the insignia of the Order, presenting themselves on the most ordinary occasions, even as decorations of the person to the eyes of every member of the Fraternity.

Secondly: There is another class of symbols which have no exclusive connection with Masonic ideas, but which rather belong to the universal science of symbolism and have simply been appropriated by and adapted to that of Speculative Masonry. These symbols are originally derived from the mystic associations of the ancients, from the schools of Alexandria and of Pythagoras, from the Druids, the Eleusinians or later still, in the Middle Ages, from the Gnostics, the Rosicrucians and the Hermetic Philosophers. Of this class of symbols we may cite as examples, the ceremonies of disalcation and of circumambulation, and for visible symbols, the lights, the cable-tow, the theological ladder, and many others.

For illustration let us refer briefly to each of these in the order in which they have been named.

The ceremony of disalcation is very unsatisfactorily disposed of in the first degree by a reference to the Israelitish custom described in the Book of Ruth, while no explanation is offered of the higher form of disalcation which occurs in the third degree. But enquiry shows us that this rite is to be traced to remote times in the oriental parts of the world, where uncovering the feet was always practised on entering a holy place. "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." Primarily then this symbol must be interpreted as an enunciation of the idea that the lodge is holy. We may retain the teaching of the ritual in the first degree that the shoe is the symbol of a contract, but transfer the higher thought of holiness to the same symbol in the third degree, and thus we supply to Masonry an interpretation that it has always been without.

The rite of circumambulation receives a very unsatisfactory explanation in the accepted ritual. We do not elevate the dignity of the ceremony by appropriating it to the humble purpose of a personal inspection of the candidate by the members of the lodge. But the truth is that this rite of circumambulation, the act of passing around the altar in a particular direction, is one of the oldest of religious observances. The direction of the procession around the sacred precinct with the right hand always towards the altar or holy place was made in allusion to the course of the sun and was derived from the ancient sun worship. In an Academy of Instruction, the sun, as a prominent symbol in Masonry, would be duly considered and the rite of circumambulation being referred to this solar system it would be shown that the ceremony had a more important signification than that attributed to it in the ritual. A wide and interesting field of historical research would thus be opened, the study of which would result only in the elevation of the science of Masonic symbolism, by demonstrating its connection with that of the ancient mystic associations and religious ordinances. Then we have the symbol of the three lights, which brings us again to the solar symbolism of the ancients. There is evidently some allusion to this in the explanation of the lights which is given in the ritual; but the symbolic interpretation has been

simplified and in that way corrupted. In a profound investigation of this symbol it would be found that the three lights in their appropriate positions, represented the sun in his three aspects as a rising, a meridian and a setting luminary, while the absence of all light from the north, is a recognition of the fact that according to the old ideas of the earth, the sun but feebly casts his rays upon the northern parts which are regions of coldness and of physical and intellectual darkness.

The cable-tow is but slightly alluded to as a symbol in the ritual, but being viewed only in a practical sense, it scarcely attracts the attention of the neophyte. Yet it was a very old and universal symbol employed both by the Israelites and by the Gentiles. We might refer to the cord by which the victim was led to the sacrificial altar, as typifying the candidate who is brought to the altar of Masonry, thereon to sacrifice his worldly passions, and, to those "hands of love," as Hosea calls them, by which the newly made Mason is to be bound in a tie of holy brotherhood. These ideas might be pursued in the investigations of an Academy by which the cable-tow, now of so little consideration as a symbol, might assume the important place to which it is really entitled.

Thirdly: There is a third class of symbols, which seem to have a double or compound character. Although not derived directly from the Operative Masonry of the Middle Ages, they were appropriated by the Speculative Masons, because of their connection with the art of building. No society which did not trace its origin to an architectural association could have employed them in its symbolism. Such are all the symbols, legends and myths that refer to the temple of Solomon and to its construction, or in the higher degrees, to that of Zerubbabel.

These legends of the Temple, some historical and some altogether mythical, have been derived partly from the Bible and partly from the commentaries and fancies of the rabbins and talmudists. David, Solomon and Solomon's Master Builder are all mentioned in the Old Records of the Operatives, and are reckoned among the eminent Masons of antiquity. But the writers of these manuscripts derived their information from the Scriptures only. It was not until a later time, when the operative art had been merged in, or rather exchanged for the speculative science, that the rabbinical and talmudical legends were resorted to, and this temple symbolism became perfected and developed for the illustration of the Masonic speculative system.

Yet there is a deplorable deficiency in the explanation of this symbolism as we find it in the accepted rituals. Masonic students who have gone beyond the interpretations of that ritual, well know that the two temples are really the symbols of the present and the future life, and, that the fate of the builder is not intended simply to exemplify as Webb says, "an instance of virtue, fortitude and integrity," but to symbolize in a scenic form the all important doctrine of the resurrection.

Now it would be the object of an Academy of Instruction, such as I have spoken of in the present article, to divest this temple symbolism of the meagre interpretation which is given to it in the ritual of Masonry, especially of the third degree—to elevate it to a higher standpoint of symbolic science—and to compare and collate it with similar symbols found in the religious associations of the ancients. This would be done, not to prove that Speculative Masonry is derived, as has been frequently contended, from the mysteries of Greece and Rome, from the Druidical rites of Gaul and Britain or from the Essenian brotherhood, or the Gnostic sects, or indeed from any of the mystical associations of ancient or mediæval times, but to demonstrate that there was one identical symbolic idea which overshadowed all these associations and which, by force of the intellectual constitution of man, which is forever and everywhere prone to symbolize abstract notions, has been intruded into and adopted by Freemasonry. Because there was a mystical and religious element in all these associations, and because they made great use of symbols, we are not therefore necessarily to conclude that Freemasonry was derived from any one of them.

The investigation of all these subjects would be the task assigned to Academies of Instruction in the higher Masonry. But let me not be misunderstood. It is not intended, by any means, that these Academies should supercede or affect the ordinary explanations of the symbols, as they are given in the ritual which is now in use. To change the ritual—to abolish the symbolic interpretations of the ceremonies and of the working tools—and to substitute new ones for them—would be so to change the form of Esoteric Masonry as absolutely to destroy its identity. But the apparently difficult problem of how we are to improve the character of Masonic symbolism without affecting the Masonic ritual can be readily solved by the following method.

In the first place we must recognize the fact that there are two kinds of Masonry, which may be distinguished as *Lodge Masonry* and *Close Masonry*.

Lodge Masonry is, as its name imports, that Masonry which we receive in the lodge. It embraces the explanation of the symbolic ceremonies and symbols, precisely as they are given to the candidate at the time of his reception. If the interpretations of

the symbols are often meagre—if the ceremonies sometimes contain anachronisms, as when a bell is sounded at the temple of Solomon—if the legends are at times extravagant—no matter; we must take them as the rudiments of symbolism—as relics of the past—which we have no right to chance because they constitute “the body of Masonry.” To establish a new ritual would be to form a new degree or a series of new degrees, which would no longer be recognized as the Masonry of the olden time. In the lodge we must accept what the lodge has always presented to us.

Closet Masonry is a very different affair. Here we are not controlled or impeded by that opposition to innovation which has always been an imperative law of Masonry. Accepting the symbolism in the lodge with all its deficiencies or imperfections, we may take the symbol into our closet or library, and there study it in all its bearings, investigate its origin historically, compare it with similar symbols in the cognate institutions of antiquity, and give to it a more elevated interpretation.

For instance, while we are in the lodge, we hear the legend of the third degree explained as symbolizing an instance of fidelity to trust and of unswerving integrity. We see at once the inanity of such an interpretation. We are satisfied that Speculative Masonry has not been maintained for so many years simply to preserve the trivial moral of a fable. We recognize in the words of the French proverb, that the game is not worth the candle burnt in playing it, and we are sure that this is not the primitive interpretation of the symbolic meaning of the legend, but that it has been foisted in by some incompetent reformer of the ritual.

And then we take this legend of the third degree, so unsatisfactorily explained in the lodge, to our study. We there compare it with a similar legend, which was common to all the ancient mysteries. We enquire, what was its meaning there? and, at last, we discover that in this legend is hidden symbolically the dogma of the resurrection to life eternal. And thus we get new and more elevating views of the design of Freemasonry as a science of symbolism. If Academies of Instruction, such as have been recommended in the present article, were established wherever there was a sufficient number of intellectual Masons to constitute one, it is impossible to estimate the advantages that would most surely result. Preston, when he invented his new system of lectures, which were certainly an improvement on the old one, founded what he called Chapters of Herodim. But these chapters were intended to teach the ritual as it then existed and really only to make what are now styled “parrot Masons.” The Academies of Instruction would do more than this. They would take the symbolism in the rude ore as it lies in the lodge ritual, and from it would extract the pure metal. Gladly would I see such Academies established in every city, town or village, where the Masonic population would supply the material. Three or four lodges might unite their cultured members in one Academy. At each meeting one or more symbols might be made the subject of investigation and discussion. The true signification of the symbols would be discovered and what was learned in the Academy would have its effect upon the lodge. At all events a class of Masons would be formed with elevated notions of the true design of Freemasonry as “a science of morality, veiled in allegory and illustrated by symbols.”

All Masons cannot be learned men; but no Mason need be absolutely ignorant of what the phrase—“Symbolism of Speculative Masonry”—denotes.—*Voice of Masonry.*

A SINGULAR INCIDENT.

ABOUT fifty years ago a boy, named Phillip Wagner, living near Chittenago, Madison county, New York; on his way to school discovered a wayfarer, apparently in distress, by the road side. The boy returned home and informed his father, who went and conveyed the aged wayfarer to his house, where he died during the same night. There was nothing found upon him by which to identify him, except his Masonic diploma. It was dated November 25, 1776, and signed by Samuel Barrett, W. M.; Geo. Calder, S. W.; John Gardner, J. W.; William Brock, P. M.; and Christopher Hussey, Treas. It was written in both English and Latin, on thick parchment. This document has lain concealed, among other papers of Mr. Wagner, all these long years, scarcely ever having been opened, and never seen by any member of the Fraternity, until about four years since, when it became the property of Charles P. Wagner, a grandson of Phillip Wagner, Sen., father of the boy above mentioned. On the margin of the diploma is the autograph of David Squire, written twice, and raised August 5th, 1776. Through Oneida Lodge, No. 270, of Oneida Depot, Madison county, New York, these facts became known to Union Lodge, and a request was made that the diploma be returned; but only a copy could be obtained.—*Ex.*

ANCIENT INITIATION.

In Egypt the ceremonies of initiation into the mysteries, took place in a pyramid erected over a cavern; the pyramids of Egypt are nothing more or less than Masonic Temples, and these were so constructed as to defy the ravages of time.

The Arabs have a tradition that the present pyramids were built by Saurid Ibn Salhouk, King of Egypt, who lived three hundred years before the deluge, and who adopted this curious form of building, on account of the great solidity it gave to the structure, and its symbolical reference to the sun—the spiral flame. It was also to indicate the God-head; for having three sides, it represented *trinity* in unity, and wisdom, strength and beauty.

The caverns under these places of initiation, or Temples of Masonry, usually extended East and West, and differed in their appearance, some being perfectly bare and devoid of all ornament, while others were embellished with symbols cut into the solid rock, and contained couches and cells, or closets. In these caverns were celebrated the rites of Ancient Masonry.

MASONIC RECORD.

AT HOME.

THE elective officers of Clifford Lodge, No. 315, Clifford, for the ensuing year are as follows: W. Bro. K. M. Walton, W. M.; Bros. F. S. Dodson, S. W.; George Taylor, J. W.; F. Brown, Treasurer; A. S. Allan, Secretary; E. Tolton, Tyler.

THE officers of Irvine Lodge, No. 203, Elora, are as follows: W. Bros. J. H. Kenting, W. M.; John McDonald, P. M.; Bros. David Boyle, S. W.; R. Carter, J. W., Rev. E. J. Fessenden, Chaplain; A. Waddell, Treasurer; J. Irwin, Secretary; Wm. Strachan, Tyler.

THE officers of St. Alban's Lodge, No. 200, Mount Forest, were installed on St. John's Day, and are as follows: W. Bros. Alex. Gow, W. M.; John McLaren, P. M.; Bros. John Rogers, S. W.; Thomas Ainley, J. W.; W. Bro. Thomas Swan, Chaplain; Bros. James Watt, Treasurer, Wm. Colcleugh, Secretary; T. G. Smith, S. D.; A. E. Ecroyd, M. D., J. D.; R. J. Dale, I. G.; H. P. Yeomons, M. D., D. of C.; F. W. Stevenson, Organist; W. L. Smith and Wm. Evans, Stewards; E. B. Bossely, Tyler.

SEYMOUR ROYAL ARCH CHAPTER, U. D., was instituted in Harriston on the evening of Thursday, 17th June. R. E. Comp. I. F. Toms, G. Supt. of the Huron District, Goderich, conducted the ceremonies, assisted by Ex. Comp. W. F. Savage and Comps. J. H. Kenning and J. M. Fraser, of Elora; A. F. Healey, of Walkerton, and others. The officers installed were: Alex. Irvine, Z.; John McLaren, H.; Richard Nokes, J.; George Bates was appointed Scribe E.

THE members of Blair Lodge, No. 314, Palmerston, have fitted up their new Lodge room in that town in a very handsome manner. The floor is covered with a fine three-ply carpet, and the furniture and other fittings are of new and elegant designs. The outfit cost upwards of \$400, and reflects credit upon the taste and enterprise of the brethren.

THE brethren of Harris Lodge, No. 215, of Orangeville, together with a number of invited guests and lady friends, indulged in an excursion to Owen Sound on the 24th ult., by the T. G. and E. Railway. A picnic on the grounds of Thomas Scott, Esq., M. P. P., and a sail on the bay were among the leading features of the occasion.—*Mount Forest Examiner.*

THE officers of Guelph Lodge, No. 258, were duly installed on the evening of the 6th ult. W. Bro. Chadwick, assisted by V. W. Bro. J. M. Dunn, of Welland, conducted the ceremony. The following are the officers installed: W. Bro. H. Walker, W. M.; Bros. J. H. Moore, S. W.; D. Kennedy, J. W.; F. T. Chadwick, Treasurer; W. Bros. W. J. Paterson, Secretary; S. S. Walsh, Chaplain; Bros. G. T. Marsh, D. of C.; G. D. Pringle, Organist; G. Grange, S. D.; James Logan, J. D.; John Sutton, James Sparks, Stewards; Col. N. Higinbotham, Br. L. Brock, V. W. Bro. Charles Sharpe, Benevolent Committee; Bros. G. Murton, C. Davidson, James Anderson, Board of General Purposes; Robert Orr, Junior Guard; George Smith, Tyler.

THE new Masonic Hall, Belleville, was informally opened on St. John's Day. We copy from the *Intelligence*: After the performance of the regular Masonic work, the brethren sat down to supper in their own dining room; R. W. Bro. L. H. Henderson, in the absence of D. D. G. M. Lazier, occupying the chair. The first toast was "the Queen and the Craft," which in every Mason's heart finds a warm response. The Committee to whom was intrusted the affairs of the new Hall was next toasted, and

in reply Brother Kelso spoke, giving the history of the proceedings which resulted in making the original \$1,500 invested in the old Methodist Church swell into property worth \$8,000. To the toast of "the Masters and Past Masters," Brothers A. Diamond, J. McKeown, G. D. Dickson and L. H. Henderson responded in fitting terms, Brother Dickson's remarks being characteristically humorous. The "Visiting Brethren" was the next toast, and in reply, Brothers Wellington, Boulter, Ross, Dixon (Collector of Customs), Redpath, and J. W. Johnson, thanked the Belleville Masons for the handsome treatment they had received, and congratulated them upon the acquisition of so magnificent a Hall. Songs, volunteer toasts and general social intercourse, under the genial and inspiring presidency of Brother Dickson, who succeeded Brother Henderson in the occupancy of the chair, filled up the remainder of the evening.

MASONIC CHIT-CHAT.

THE Maconick Weekblad, is the organ of the Craft in Holland, and a well-encouraged Masonic publication.

FREEMASONRY is prospering in the far off land of New Zealand. The Brethren of Prince of Wales Lodge, Auckland, on February 18th, ult., enjoyed a day's refreshment on a Lake Takapuna. Pacific Lodge, at Wellington, has a Lodge of Instruction attached to it. A Masonic Hall Company has been formed at Auckland, with a capital of \$40,000.

THE first Masonic lodge of Jerusalem is a beautiful illustration of the cosmopolitan nature of the principles of brotherly love in practical operation. The Master is an American, the Past Master an Englishman, the Senior Warden a German, the Junior Warden a native, the Treasurer a Turk, the Secretary a Frenchman, the Senior Deacon a Persian, and the Junior Deacon a Turk. There are Christians, Mohammedans and Jews in the lodge.

THE Grand Lodge of New York, at the late Annual Communication, amended its Constitution with reference to unaffiliated Masons, so that it now reads: "One who shall remain an unaffiliated Mason within this jurisdiction one year or more shall not be allowed to visit any Lodge, or join in a Masonic procession, nor be entitled to receive Masonic relief or burial."

AT REST.

THE untimely decease of Bro. O. Merle D'Aubigne, the only son of Jean Henri Merle D'Aubigne, the eminent German Church Historian, is announced in New York. Bro. D'Aubigne was a member of Metropolitan Lodge of New York City.

R. W. Bro. MALCOLM ROSCOE MEIGS, M. D., died at his late residence in Bedford, on the 14th of May, aged 35 years. He graduated from the medical department of McGill College in 1865, having previously studied two years in Arts, at the University of Vermont. He was P. M. of 117, G.L.C., and of 12, G.L.Q. He also filled with ability the offices of D.D.G.M., of Bedford District, and G.S.W. of the Grand Lodge of Quebec.

Bro. JOHN S. BEDFORD, of Lancashire, England, while attending a funeral of a deceased Brother, fell dead of heart disease. He was in his 68th year, and had been a Mason 47 years. His funeral was attended by 210 Brethren, representing 22 Lodges. A funeral sermon was preached over his remains by the Rev. Bro. Westerman, from the text: "Beloved, if God so loved us, we ought also to love one another."

ANNUAL COMMUNICATION OF GRAND LODGE.

THE twentieth Annual Communication of the Grand Lodge A. F. and A. M. of Canada, was held in the City Hall, London, on Wednesday and Thursday, the 14th and 15th July. Grand Lodge was opened in due form, the following Grand Officers being present:

R. W. Bros. James K. Kerr, Acting-Grand Master; W. R. White, Grand Senior Warden; Hugh Murray, Grand Junior Warden; Rev. Vincent Clementi, as Grand Chaplain; Otto Klotz, as Grand Treasurer; D. M. Malloch, Grand Registrar; John J. Mason, Acting-Grand Secretary; V. W. Bros. Fred. J. Menet, Grand Senior Deacon; George S. Birrell, Grand Junior Deacon; Andrew Irving, Jr., Grand Director of Ceremonies; F. R. Despard, Hamilton, Assistant Grand Secretary; John M. Clement, Niagara, Grand Sword Bearer; C. A. Sippi, London, Grand Organist; Hugh Kerr, Ingersell, Grand Pursuivant; Bro. James Heron, London, Grand Tyler; V. W. Bros.

James Sutton, Lucan, J. Scarff, Woodstock, Isaac Waterman, London, Josiah Corlis, St. Thomas, E. Peplow, Jr., Port Hope, T. F. Blackwood, Yorkville, John Gioson, Stratiord, A. Hudspeth, Lindsay, John Kerr, Ingersoll, and W. L. P. Lager, Milton, Grand Stewards.

DISTRICT DEPUTY GRAND MASTERS:—R. W. Bros. Thomas C. Macnabb, W. D. McGloghlon, Chauncy Bennett, J. H. Benson, J. J. Mason, D. E. Broderick, R. P. Stephens, J. B. Traves, S. S. Lazier, A. S. Kirkpatrick, J. W. Pickup.

PAST GRAND MASTERS:—M. W. Bros. A. A. Stevenson and James Seymour.

And about 500 Representatives from 250 Lodges.

After the usual preliminary proceedings, the Acting-Grand Master delivered the following

ADDRESS :

BRETHREN OF GRAND LODGE :

The great bereavement which we sustained in January last, and which cast the veil of grief over the whole fraternity throughout the length and breadth of this Grand Lodge jurisdiction, called upon me, under the provisions of the Constitution, to assume the functions of Grand Master, and threw upon me the duties and responsibilities pertaining to that office during the most important half of the Masonic year just ended. Being without the assistance of a deputy, these duties have drawn more heavily upon my time than I had anticipated, and the difficulties of my situation were immeasurably increased through the death of our Grand Secretary, whose loss we have together mourned since August last.

It becomes my duty, therefore, to assume the gavel, and in doing so I desire to submit for your consideration a brief outline of such events during the whole of the past year, as may require the notice of the Grand Lodge.

At our last annual communication, the brethren of Grand Lodge for the twentieth time elected R. W. Bro. Thomas Bird Harris to the important and honorable position of Grand Secretary—and many now present will remember the modest terms in which he alluded to the services he had already rendered to the Craft, and his acknowledgement of the honor then done him by re electing him to an office where he loved to labor. Scarcely had the brethren returned to their homes, when the alarming intelligence reached them that their beloved brother was seriously ill, and that his friends were apprehensive lest fatal results might ensue. During a month he was prostrated and suffered much, and although there were intervals of hoping even against hope, when he and the loved ones who attended him looked forward for his recovery, it was not so willed in the councils above. His illness became more serious, his sufferings more intense, his physical system more infirm, his strength exhausted, the bodily frame gave way, and his spirit took its flight to the right hand of his Redeemer, and the sad tidings were heralded throughout our jurisdiction that our brother had departed hence and would be seen of men no more.

It is greatly to be feared that the deep interest which R. W. Bro. Harris took in the affairs of Grand Lodge, incited him frequently to exert himself in the cause of Masonry beyond his physical strength, and in the effort to promote the interests of the Craft he had been wont to overtask his powers. Many whose privilege it was to know him intimately are aware that after our annual assemblies he almost invariably suffered from the effects of the severe strain then put upon his energies, and that for years past he left our deliberations agitated and prostrated to seek rest and repose, and to recover and regain his wasted strength. Prior to the last communication of Grand Lodge Brother Harris labored assiduously to have the business in a forward state, and after his return home he engaged most actively in the details of the work which had been then determined upon until the fatal illness overtook him, and he was summoned to cease from his labors.

Bro. Harris was devoted to the interests of Grand Lodge, and there can be no manner of doubt that he wore himself out in its service. He was initiated into Masonry in St. Andrew's Lodge, No. 16, in 1848, and from that time he took an active part in and was a warm supporter of the cause of Masonry. No man labored more abundantly to advance its interests.

He was mainly instrumental in establishing this Grand Lodge, and it was his great privilege as well as his just pride, that he had done more than any other one to contribute to its present prosperous and truly honorable position. At the convention of delegates assembled at Hamilton, in 1855, prior to the formation of this Grand Lodge, Bro. Harris was appointed Secretary, and at the following convention, when the Grand Lodge was formed, he was elected to the office of Grand Secretary, which position he continued to hold with but a brief interruption down to the time of his death, which occurred on Tuesday, the 18th day of August last, at his residence in

Hamilton. He died peacefully, after a brief illness, born alike with fortitude and resignation.

He held many other important positions in Freemasonry during the whole time that he was Grand Secretary, and on many occasions he received warm acknowledgements of his services to Masonry from the Craft at large, from Grand Lodge and private lodges, as well as from other Masonic bodies, and he was frequently the recipient of substantial tokens of the good will of his brethren, and of the esteem in which he was held by them.

The high position to which his brethren elevated him, and his continued re-election to the same, attest their appreciation of the many virtues and Masonic abilities of this excellent man. A good and a true man, moral in his deportment, kind and courteous in his demeanor, benevolent in his disposition, never weary in well-doing. As a member of the community in which he resided he stood high in public esteem, and was respected by all who came in contact with him. As a neighbor he earned the regard of those who knew him, and as a husband and father he excelled in all these noble qualities, and possessed in a large degree those tender affections and endearing characteristics that make home happy.

"None knew him but to love,
None named him but to praise."

Our late Grand Master promptly appointed our esteemed and R. W. Bro. J. J. Mason, to act as Grand Secretary for the remainder of the year. Bro. Mason immediately entered upon the duties of the office, and I think it but due to him to say, that M. W. Bro. Wilson frequently expressed to me his entire satisfaction at the thorough and efficient manner in which Bro. Mason discharged the responsibilities so unexpectedly cast upon him.

I desire also to acknowledge the promptitude, energy, and assiduity evinced by Bro. Mason since I have been brought into close and frequent communication with him, and I take this opportunity of publicly thanking him for the services he has rendered to me, especially during the half year just ended.

As the funeral dirge is ever vibrating upon our ear, we become indifferent to the sorrow and grief of those around us. We heed not the mournful wail, until a deep-toned bell tolls the knell that summons us to the grave of one we love: then, in agony we kneel, and in our weakness cry unto the Mighty for help and succour!

Scarce had we left the grave of our brother—scarce had we wiped away the tears which we shed upon the last resting place of our Grand Secretary—nor had we begun to know the full measure of the loss we had sustained—when we were again plunged in grief—calamities accumulated upon us. The sad tidings went forth that our Grand Master was stricken, and that we were called to lay him in the silent tomb. Again did our sorrowing hosts assemble to pay their last sad offices to the departed—whose memory we revered—and to resign his body to the earth whence it came, and to offer up to his memory the last tribute of our affection and regard.

This being the first instance in the history of our Grand Lodge that the Grand Master has been called by the Supreme Architect of the universe to lay aside the gavel, we were overwhelmed with unutterable grief, and this great bereavement threw us into confusion. Our Head and our Chieftan had fallen.

M. W. Bro. Wilson was initiated into Freemasonry in St. John's Lodge, Simcoe, in 1840. He at once engaged in the active duties of the lodge, being elected Junior Warden in the same year, and thenceforward he continued earnest and devoted in promoting the interests of the Order, seizing every fair opportunity of inculcating the principles and precepts which we profess, and actively discharging the duties which throughout his lifetime were cast upon him by his brethren.

It has been well written of him, that "The Craft has lost one of its brightest ornaments in Ontario, and the fraternity a shining light, whose large experience, sound judgment and just decisions, commended him as a Masonic authority of the highest order. His services to Masonry have been great and are fully appreciated, though they can never be adequately rewarded, for no man could have done more to advance its interests. He was among the first to aid in the establishment of the Grand Lodge of Canada, and so highly were his services at that time regarded, that he was chosen the first occupant of the oriental chair, which he held uninterruptedly for several years. In 1860 he was permitted to retire, and chosen again in 1866, holding the position for two years, when he only relinquished it on account of acceptance of office under the Government. Five years later he was again elected to this position, and continued to hold it up to the time of his death."

M. W. Bro. Wilson was most indefatigable in promoting the cause of Freemasonry. He shrank from no task calling for effort on his part, but cheerfully undertook the most arduous labor, and accepted the most exacting calls upon his time and his strength, in forwarding the cause he had so truly at heart. Brilliant in the discharge of his

duties, untiring in his zeal and energy, possessing those qualities which attract and charm the minds of men, it is impossible to measure the service he has rendered to the Craft in Canada.

He promoted our interest throughout the United States, and won for our Grand Lodge the high position which it occupies in the estimation of the Grand Lodges throughout the world. He introduced into the working of our system any improvements which he found existing in the other Grand Bodies visited by him. He examined into the working of our subordinate lodges, and contributed largely to their instruction, and in a great measure he controlled for good the cause of our Grand Lodge. He at all times furthered the prosecution of good works amongst his brethren, and inculcated the practice of our professions and tenets.

In M. W. Bro. Wilson were embodied those attributes symbolized by the three famous pillars of the ancient temple. His Masonic wisdom was great. The strength of his decisions was conceded by all and the beauty of his Masonic and Christian walk won the admiration of his brethren. His exertions were largely crowned with success, and his untiring efforts were admired and appreciated by his brethren, who continued to shower upon him the highest honors that they could bestow; and whilst the records of our Grand Lodge abound with the works of his hands, they also bear testimony to the estimation in which M. W. Bro. Wilson was always held by his brethren. Full of Masonic honors, he left this earthly scene.

In the world at large he played an important part, and discharged his duties in such a manner as to entitle him to the respect of all.

In official life he was affable and courteous—at the Bar he was an able advocate and a generous adversary. In the municipal and county councils he was a thoughtful and prudent member, a dignified and judicious warden. In the military service he was a brave soldier, a considerate commander. On the bench, an upright judge and a sound lawyer. As a neighbor and friend, he was noble, generous and hospitable. As a husband and father, he was kind and affectionate. As a good citizen, none stood higher. He was honored as a man and almost idolized as a Mason—for he possessed all those qualities which distinguish the good and true brother, and which have indelibly impressed his name upon the tablet of our hearts.

It was by a strange and mournful coincidence that our First Grand Master and our First Grand Secretary were both taken from us within a few short months during the same Masonic year.

They had been for many years laboring side by side in the Masonic vineyard. In life their names and works were linked together for good, and now they have gone almost together to the Grand Lodge above.

But whilst we mourn our loss, let us endeavor to console ourselves with the belief that it is not commensurate with those high and noble honors and awards to which our beloved brethren have been called. Let us be admonished that in the midst of life we are in death, and so live and act our parts that we may have no cause for repentance when the hour of our own departure is at hand.

“Lives of good men all remind us
We can make our lives sublime,
And departing, leave behind us
Footsteps in the sands of time—
Footprints that, perchance, another,
Trav'ling o'er life's troubled main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.”

It is perhaps not necessary for me to add, that the funerals of our departed brethren were conducted by Grand Lodge, and that they were largely attended by the members of our Order, of all grades—as well as by an immense concourse of other citizens. They were two of the most numerous attended funerals ever known in this country. The proceedings at the special communications held on both occasions have been recorded, and will appear in our printed proceedings of Grand Lodge.

I regret to add that other familiar faces will be missed from our assemblies, the cruel hand of death having during the past year removed many who had been regular attendants at Grand Lodge. Mention is made of some in the reports of the D. D. G. M's., to be laid before you.

I cannot, however, omit to make special mention of the death of R. W. Bro. Dr. R. M. Wilson, P. D. D. G. M., of Niagara District, on Monday, the 31st of May last, at Simcoe. Ill health prevented him from being with us lately, but he was one of the earliest of our members, having taken an active part in the formation of Grand Lodge, and subsequently proved to be one of the most useful and most faithful among the brethren. He was buried by the members of Norfolk Lodge, No. 10, at the request of Niagara Lodge, No. 2, when the ceremonies were conducted by R. W. Bro. Bennett, D. D. G. M. of Wilson District.

Towards the close of last year the sad intelligence of the death of His Grace the Duke of Leinster, who for a period of sixty-one years, without interruption, ruled over the Craft in Ireland as Grand Master, with mild and courteous sway, was received here from the Grand Lodge of Ireland. We proffer our sympathy and condolence to that Grand Lodge on the loss of one who so worthily presided over the deliberations of that body for a period exceeding the span of most men's lives. The vacancy thus created in the Grand Master's chair was filled by the election of His Grace the Duke of Abercorn, Lord Lieutenant of Ireland, who was installed on the 6th of January last.

One of the most important events which has transpired in the Masonic world during the year now closed, was the installation of H. R. H. the Prince of Wales as Grand Master of the United Grand Lodge of England, in April last, in the presence of more than seven thousand Freemasons.

The grandeur of the proceedings attendant upon the installation was such as to call for the unqualified admiration and approval of all who witnessed them, and the occasion was one long to be remembered by the fraternity.

Long may our Royal Grand Master be spared to preside over the Craft in England, and to uphold the principles of the Order!

BUSINESS OF THE YEAR.

Our late Grand Master, M. W. Bro. Wilson, up to the time he was afflicted with his last illness, was very active in the discharge of the duties of his office. At the close of the annual communication at Toronto, he repaired to Weston and dedicated two lodges, the Humber Lodge, No. 305, and the Blackwood Lodge, No. 311, when he installed the officers. From a trip to the seaside he returned in time to visit the bedside of his dying friend and brother, and to render him great service in those trying moments. He conducted the services when the remains of R. W. Bro. Harris were interred, and took an active part in investigating the affairs of the Grand Lodge, as they had been left by the sudden call of our departed Grand Secretary from his earthly labors. A few days later he was at St. Thomas, where he dedicated St. David's Lodge, No. 302, and installed the officers. Ten days after that we find him in Montreal, where he seized that opportunity of presenting to M. W. Bro. Thos. White, P. G. M., the testimonial which the Grand Lodge at the last annual communication directed to be procured and presented in recognition of the many valuable services of M. W. Bro. White.

The testimonial consisted of a beautiful silver epergne, side pieces, and a handsome silver tray and tea-service, and the committee to whom the selection was left are assured that it will be gratifying to the members of the Grand Lodge to know that the articles selected were those most acceptable to our Most Worshipful Bro. White. After discharging a number of minor but none the less exacting duties, he went to Ingersoll in October, where he dedicated the new Masonic Hall; and I am aware of the pleasure it gave him to conduct those proceedings and to meet his brethren and friends who participated therein. But a few days before he was confined to his bed he delivered a lecture at Chatham, under the auspices of Parthenon Lodge, No. 267, and dedicated Kent Lodge, No. 274, at Blenheim. These with a multitude of official acts of every variety—which time would fail me to detail—kept him almost constantly occupied up to the hour when the summons was sent him to attend before the Great Architect and Ruler above.

Thus, my brethren, you will see that our Grand Master was to the last mindful of his duty and active in the discharge of the same. Let his example serve to stimulate us to the exercise of like energies, and the promotion of the honor and aim of our noble Order.

Whilst our late Grand Master was confined to bed, I was called upon to act on his behalf in conducting the interesting ceremony of dedicating the new Masonic Hall at Hamilton, a special communication of Grand Lodge having been called on Wednesday, the 30th of December last, for that object.

This new hall is one of the largest, handsomest and most substantial edifices in the city of Hamilton, and contains ample accommodation for all the Masonic bodies meeting in the city. It is admirably laid out for the purposes for which it is intended, and the Halls dedicated to Ancient Craft Masonry have been most completely and elegantly furnished throughout.

The ceremony was performed in the presence of a large assembly of ladies and gentlemen, who had been invited to be present by the members of the Craft, of whom also large numbers attended and took part in the proceedings.

In the evening the event was celebrated by a grand Masonic ball, which was largely attended and proved to be a most successful and enjoyable affair.

I cannot pass from this subject without extending my most hearty congratulations to our Hamilton brethren upon the completion of this edifice; and I must at the same time commend them for the energy they have displayed in the prosecution of their

undertaking and the enterprise which has characterized their efforts in connection with the same.

On the 3rd of March last I dedicated the new Masonic Hall in Seaforth, when I was assisted by a number of Grand Officers and by brethren of Britannia Lodge, No. 170, and a large number of visiting brethren of the neighboring lodges, who, notwithstanding the inclemency of the weather, assembled to take part in the proceedings. After the ceremony of dedication was completed, I had the opportunity of attending a meeting of Britannia Lodge and seeing the work performed by the W. M., and I have great pleasure in bearing testimony to the able manner in which it was done. Everything was commenced in order, conducted in peace, and closed in harmony.

The new and handsome hall lately erected in the town of Aylmer, for the use of Malahide Lodge, No. 140, was dedicated to Masonry on the 1st of July last, when R. W. Bro. McGloghlon, D. D. G. M., of London, very kindly acted for me and ably performed the ceremony.

At the request of the Board of School Trustees of Walkerton, I called a special communication of Grand Lodge at that place on Dominion Day, the 1st July last, and with the assistance of the brethren of Saugeen Lodge, No. 197, and of a number of other brethren from that section of the country, and in the presence of a large assembly of the people of that locality, I laid the corner stone of a new High and Public School about to be erected in that town. I regret exceedingly that I was not able to avail myself of the kind hospitalities proffered on that occasion, but I desire to acknowledge the kindness shown by extending to me an invitation to the festivities of the day.

The corner stone of a new church at Belleville was laid on the 31st of May last, on which occasion R. W. Bro. Lazier, D. D. G. M. of Prince Edward District, kindly acted for me and efficiently performed the work.

On the 24th of May last the corner stone of a new Baptist Church was laid at Pembroke, by R. W. Bro. White, G. S. W., who ably represented me in conducting the proceedings; and R. W. Bro. Richardson, P. D. D. G. M. of Prince Edward District, performed a like ceremony at Napanee Mills, where the corner stone of a new church was laid by him.

R. W. Bro. McGloghlon, D. D. G. M. of London District, at the request of our late Grand Master, officiated on the occasion of laying the corner stone of a new Masonic Hall, then about to be erected at Port Stanley by the brethren of St. Mark's Lodge.

A special communication of Grand Lodge was held at Ridgeway, on the 15th September last, when the base of a tablet to be raised in the memorial church erected at that place to the memory of the brave volunteers who fell in the defence of their country during the Fenian invasion of 1866, was laid by R. W. Bro. Broderick, D. D. G. M. of Niagara District, who had been deputed to act on behalf of the Grand Master, and he conducted the interesting proceedings throughout with marked ability. In the appropriate observations which he addressed to those present he alluded in feeling terms to the sacred respect entertained for the memory of those who had sacrificed themselves on the altar of their country, and whose noble deeds infuse an inspiration of patriotism whenever recalled.

During the early part of the year our late Grand Master renewed his dispensations for:

1. Hiram Lodge, Cheapside; 2. Chesterville Lodge, Chesterville.

And granted dispensations for the formation of the following lodges:

1. Walker Lodge, Acton; 2. North Star Lodge, Owen Sound; 3. Alvinston Lodge, Alvinston; 4. Temple Lodge, Hamilton; 5. Orono Lodge, Orono.

And since I assumed the gavel I have granted dispensations as follows:

6. Zetland Lodge, Toronto; 7. The Hammond Lodge, Wardsville; 8. Ionic Lodge, Napier; 9. King Solomon's Lodge, Jarvis; 10. Corinthian Lodge, London East; 11. Eden Lodge, London; 12. Fordwich Lodge, Fordwich; 13. Stratford Lodge, Stratford; 14. Prince Arthur Lodge, Flesherton.

The work which has been performed by these lodges will be submitted to your consideration, and it will be for you to say whether or not Warrants shall be issued to authorize them to continue longer to meet.

It afforded me much pleasure to receive the application of the brethren of King Hiram Lodge, No. 89, Lindsay, for the return of their warrant and for authority to resume work. After due enquiry into the state of Masonry in Lindsay, and upon receiving full assurances of the ability of the brethren about to engage in the work and their thorough and earnest desire to resuscitate the lodge, I felt justified in acceding to the application. R. W. Bro. Traves kindly undertook the duty of returning the warrant and re-establishing the lodge in good working order. The manner in which the work has so far been conducted gives great promise of a prosperous and useful career for this long dormant lodge.

I have much pleasure in announcing to you that in August last I received at the

hands of our late Grand Master my credentials as the representative of the Grand Lodge of Utah near this Grand Lodge, and I now submit them to you. I trust that the cordial relations opened up with the Grand Lodge of Utah through our late Grand Master may continue to be of a most friendly character, and I shall esteem it a privilege if I may be in any means instrumental in preserving the relations so happily begun.

Through the like channel, R. W. Bro. Mason, Grand Secretary, received his credentials as the representative of the Grand Lodge of Kansas, in the place of our deceased R. W. Bro. Harris, who so ably represented that Grand Lodge for many years.

I have received information of the establishment and recognition by several other Grand Lodges of the Grand Orient of Hungary, and I am glad to recommend that she be received by us as a sister Grand Lodge, and the right hand of fellowship extended towards her upon her admission to the status of a Grand Lodge in the Masonic fraternity.

During last month I received from Winnipeg a letter from Bro. W. C. Clarke, advising me that "The Grand Lodge of Manitoba, A. F. and A. M.," had been constitutionally formed on the 12th of May, 1875, by the unanimous consent of the duly appointed delegates from all the subordinate lodges in that Province, and that formal and official documents would be forwarded to our Grand Secretary to be laid before this communication of Grand Lodge.

No report has been received from the D. D. G. M. of Manitoba District, nor has any information been forwarded respecting the movement referred to in the above letter, which is the only intimation of any kind whatever that was communicated to us of either a necessity or a desire for change on the part of our Manitoba brethren. I therefore submit the matter for the consideration of Grand Lodge.

On the 5th of December last the Grand Lodge of Wyoming was organized for the territory of that name, the officers thereof elected and installed, and a constitution adopted for the government of the same; and the official notice received a few days since informs us that the proceedings were conducted in every particular in a manner consistent with the ancient landmarks and established usages of our Order. There has not been time to make due enquiry into the regularity of the above proceedings, but upon such enquiry proving satisfactory, I recommend the recognition of this new Grand Lodge.

I have also received notice that at a meeting of delegates representing all the lodges in Prince Edward Island, held at Summerside in February last, it was resolved that a Grand Lodge for that Province should be formed, and that a committee was appointed to communicate with this and other Grand Lodges in this Dominion, as well as the parent Grand Lodges of England and Scotland, requesting that such action may be taken as will lead to our recognition of the new Grand Lodge when organized. I have much pleasure in recommending to your favorable consideration the request of our brethren of Prince Edward Island.

I am glad to be able to report the satisfactory condition of our finances. The report of the auditors will be submitted to you. From this you will see that after paying over to our brethren in the Province of Quebec \$4,000, as authorized by resolution of Grand Lodge last year, we have:

Investments, Government Stock	\$45,573 33
“ Bank of Toronto	628 99
“ Bank of Commerce	6,614 52
	<hr/>
	\$52,816 84

which stands upon our books to the credit of

General Fund	\$28,445 55
Asylum Fund	6,828 99
Investment Benevolence	16,486 21
Benevolence Account	1,056 09
	<hr/>
	\$52,816 84

The Masonic business of the past year has been far from unimportant. Many matters have been disposed of by the late Grand Master and by myself, which do not require special notice here. And others will be brought before you by the Board of General Purposes in the course of our proceedings.

I submit to your approval this review of the past year. I cannot hope that no error has been committed, or that in every case satisfaction has been given. To err is human. To satisfy all and yet discharge duty faithfully, impossible. But of this I am sure, that I have endeavored to discharge the obligations pertaining to this position, by maintaining the landmarks and laws of Freemasonry with inflexibility, yet impartially, and in the spirit of courtesy and kindness. Obedience to duty is the highest obligation

of a Mason. In my efforts to discharge this obligation, my feelings and human passions have not been without severe trials, but, by the blessing of God, it was endured, and the approval of my brethren and of my own conscience, and the belief that I shall deliver over the trust so unexpectedly imposed upon me, untarnished and unsullied, is my most ample reward.

J. K. KERR.

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

The following Reports of the Board of General Purposes were adopted:

ANNUAL REPORT.

The Board of General Purposes beg to present this their Annual Report.

The annual meeting was held in the town of St. Catharines, on Tuesday, the 9th day of February last.

AUDIT AND FINANCE.

The books of the Grand Secretary and the Grand Treasurer were carefully audited, together with the accounts, statements and vouchers for the financial year ending 31st December, 1874, and the Board have much pleasure in reporting that they were found correct. The receipts and expenditure were as follows:

RECEIPTS.	1873.	1874.
Certificates.....	\$3,502 00	\$3,446 00
Dues.....	6,490 01	6,985 00
Fees.....	2,176 50	2,272 00
Dispensations.....	526 00	549 00
Warrants.....	220 00	190 00
Constitutions.....	605 23	625 48
Proceedings.....	12 75	2 63
	<u>\$13,532 49</u>	<u>\$14,070 11</u>

EXPENDITURE.

General Expenses.....	\$1,612 11
Salaries.....	2,125 00
Expenses, Board of General Purposes.....	1,067 33
Testimonials.....	930 00
Reprinting proceedings.....	921 00
Sufferers by inundation, Louisiana.....	200 00
	<u>\$6,855 44</u>
10 Per cent. of Receipts of 1873 carried to Benevolent Fund.....	1,353 25
Voted by Grand Lodge to Benevolent Fund.....	3,000 00
	<u>\$11,208 69</u>

Leaving a surplus on transactions of 1874 of.....\$2,861 42
 The receipts from investments were.....1,940 00
 interest on Bank Deposits.....690 06

which have been carried to the credit of the Fund of Benevolence.

The funds belonging to Grand Lodge are invested as follows:

Dominion Stock bearing 6 per cent.....	\$24,000 00
“ “ “ “ “ Asylum Fund”.....	6,200 00
“ “ “ 5 per cent.....	10,000 00
Bank of Toronto, Asylum Fund account.....	252 39
Canadian Bank of Commerce, Simcoe.....	16,441 54
	<u>\$56,893 93</u>

which represents the credit of the following accounts:

General Fund.....	\$33,129 32
Asylum Fund.....	6,452 39
Benevolent Fund, investment account.....	15,079 20
“ current account.....	2,233 02
	<u>\$56,893 93</u>

The Board have not had the accounts of the Asylum Fund Committee before them, and have not, therefore, had an opportunity of auditing them. They would recommend that in future the Asylum Trust Committee be required to send their accounts and vouchers to the annual meeting of the Board for audit.

The Board having examined the following accounts and found them to be correct, have ordered their payment:

Lawson, McCulloch & Co., Printing	\$827 25
Funeral account of the late Grand Master Wilson.....	360 39
Medical attendance " " "	220 00
Funeral expenses of the late Grand Secretary Harris.....	476 05
Buntin, Gillies & Co., paper for reprinting proceedings.....	647 50
" " " Incidentals Grand Secretary's office	36 40
Ennis & Stirton, Printing.....	13 00
E. & C. Gurney, Stove, etc.....	35 95
Hamilton Gas Company	5 50
R. Butcher, Carpenter work.....	20 10
Henry Harding, Gas fitting.....	14 85
Murton & Reid, Coal.....	22 37
Copp, Clark & Co., Printing certificates on parchment.....	292 90
Grand Treasurer, Postage account.....	4 00
W. W. Summers, Repairs	4 50
F. Mudge, Travelling expenses	4 00
J. J. Mason, for balancing books and back work of late Grand Sec'y..	200 00
Lawson, McCulloch & Co., Rent of late Grand Secretary's office.....	50 00
T. & R. White, Printing	14 25
W. Bruce, Engrossing Warrants	12 75
Late Grand Secretary, incidentals.....	52 57
J. J. Mason, Acting-Grand Secretary, incidentals	167 72
	<hr/>
	\$3,482 05

The Board regret to find that their recommendation to invest \$5,000, adopted by Grand Lodge at its last annual communication, has not been complied with, and they now beg to recommend that that amount, as well as an additional sum of \$5,000 be at once invested in government securities, and they further recommend that as soon as the funds in the hands of the Grand Treasurer shall at any time reach the sum of Ten Thousand Dollars, an additional \$5,000 be invested.

The Board have had under consideration an application from R. W. Bro. Groff, Grand Treasurer, asking the consent of the Board for the transfer of the account of Grand Lodge from the Canadian Bank of Commerce to the Federal Bank, and regret that (though they would wish to gratify R. W. Bro. Groff,) they cannot sanction the removal at the present time.

With reference to the applications of Bernard Lodge, No. 225, Listowell, for aid, and Kerr Lodge, No. 230, Belle Ewart, for a loan, the Grand Lodge has established a rule that its funds cannot be granted for the purposes mentioned.

The Board regret to find that there are a great many lodges in arrears and beg to recommend that the Grand Secretary be instructed to notify them, that unless they are in good standing at the next meeting of Grand Lodge, action will have to be taken,

BENEVOLENCE.

The Board are again indebted to R. W. Bro. Klotz, the zealous and worthy chairman of the sub-committee on Benevolence, for the report and tabulated statements submitted herewith. (Here follow the semi-annual reports of various Boards of Relief, and a list of appropriations from the Fund of Benevolence, amounting to \$2,310 00). The application of Bro. David Blakely has been rejected, the applicant not being considered worthy of relief.

The grant made last July to Bro. Lambert Cowell was not paid over to him, he having died before the money could reach him; it is, therefore, recommended that R. W. Bro. Allan McLean be authorized to pay over the money to the son of the deceased brother, that son having been at great expense by reason of the sickness and death of his father and not being able to bear that expense.

JURISPRUDENCE.

The Board of General Purposes beg leave to present the following report on certain questions which have arisen and have been submitted for their consideration and opinion:

1. The jurisdiction of a lodge extends half way to the nearest lodge in a direct or air line, (see Sec. 3 of proposing members).
2. A member of a lodge who has been a Master of another lodge and properly re-

turned, is entitled to his rank according to seniority, both in Grand Lodge and in the lodge with which he is affiliated, (see Sections 6 of Masters of Lodges, 7 of Grand Lodge, and 28 of Private Lodges).

JULY REPORTS.

CONDITION OF MASONRY.

The Board of General Purposes beg leave to present the following report on the Condition of Masonry within the jurisdiction of the Grand Lodge of Canada :

The reports of the D. D. G. Masters of St. Clair, London, Wilson, Huron, Wellington, Hamilton, Niagara, Toronto, Ontario, Prince Edward, St. Lawrence and Ottawa Districts have been examined and your Board have again the pleasure of reporting that Masonry continues to progress steadily throughout all the districts, that harmony prevails, that the condition of the private lodges is very satisfactory, uniformity of work is being rapidly arrived at, and few causes of complaint found, which are usually very easily adjusted.

The D. D. G. Masters have in general very faithfully performed the duties of their very laborious offices, some having visited all the lodges in their respective districts, and the others nearly all. The immense benefit derived from their services during late years, will be easily seen by those who have read the reports, or who, some years since, knew the loose manner in which the affairs of many of the lodges were conducted.

Lodges of Instruction have been held in three districts and have been numerous attended, the meetings having been most interesting and useful to those attending.

A number of dispensations for new lodges have been granted during the year, and in most of the cases the D. D. G. Masters recommend that warrants be granted to them.

It was intended that the reports of the D. D. Grand Masters should be printed and ready for distribution at the commencement of this Grand Lodge, but from the neglect of the D. D. G. Masters to the requirements of the Constitution—hardly any of them sending in their reports at the time required—it was found impossible. It is a matter of great regret that the reports are not in earlier, so that members of Grand Lodge could have an opportunity of considering the various suggestions which their experience has enabled them to make for the improvement of the practical working of the Constitution and the general advancement of Masonry in the several districts.

A report has been received from the D. D. G. M. of Manitoba, stating that a new Grand Lodge for Manitoba has been formed.

BENEVOLENCE.

The Board have had under consideration a very large number of applications for assistance, and after due consideration, made the following appropriations to be paid from the funds of Benevolence at the disposal of the Board. (Here follow the semi-annual reports of various Boards of Relief, and a list of appropriations from the fund of Benevolence, amounting to \$3,405 00).

The Board having learned that Bro. Thomas Wallace, to whom \$50 was granted at last February meeting of the Board and payable through R. W. Bro. John E. Harding, of St. Mary's, died before the cheque reached him, and St. James' Lodge, No. 73, having been to the expense of \$478 70 for medical and other attendance in connection with the protracted sickness and ultimate death of Bro. Wallace, it is recommended that the said cheque for fifty dollars be ordered to be made payable to St. James' Lodge, No. 73, in assistance to their expense in the premises.

In reference to the application of Mr. Leo B. Carr, of Philadelphia, on behalf of Mrs. Boettger, said to be the widow of a deceased Mason, who is said to have been initiated in St. John's Lodge, No. 40, Hamilton, in July, 1860, the Board recommend that the matter be referred to St. John's Lodge, No. 40, Hamilton, to report thereon at next meeting of this Board.

AUDIT AND FINANCE.

The Board of General Purposes beg to report as follows :

That the receipts for the half year ending 30th June, 1875, amounted to \$7,018 97. The following is the financial position of the Grand Lodge, as on 30th June, 1875.

ASSETS.

Investments in Stocks.....	\$45,573 33
Bank of Toronto	628 99
Canadian Bank of Commerce.....	6,614 52
	<hr/>
	\$52,816 84

Representing the following accounts at credit of the various funds, viz :

General Fund.....	\$28,445 55
Benevolent Fund, Investment account	16,486 21
" " Current " 	1,056 09
Masonic Asylum Fund.....	6,828 99
	<hr/>
	\$52,816 84

The Board recommend payment of the following accounts. viz :

Lawson, McCulloch & Co., for Reprint	\$574 19
" " " " Printing	102 56
Murton & Reid, for Coal	19 25
Copp, Clark & Co., for Certificates.....	236 24
Richard Haigh, for Registers and Binding.....	124 35
Ennis & Stirton, for Printing	41 50
Northern Assurance, for Premium.....	14 00
James Wishart, for Box for Regalia	13 45
Hamilton Masonic Hall, for Rent to 1st July, 1875—9 months	131 25
Grand Secretary, Expenses attending Board at St. Catharines	8 25
" " Incidentals	175 12
W. T. Ecclestone, Sundries for Grand Master's Funeral.....	7 00
Buntin, Gillies & Co., Stationery	9 35
F. Mudge, Balance of expenses at Board, 1874	2 00
Grand Secretary, advance for incidentals.....	150 00
Chairman of Foreign Correspondence, preparing report for 1875.....	50 00
	<hr/>
	\$1,658 45

In regard to the letter from M. W. Bro. Rob. Morris, P. M. of Royal Solomon Mother Lodge, No. 293, Jerusalem, Syria, the Board recommend that the request that all fees and dues to 1st July, 1875, be granted.

In regard to the application from Chaudiere Lodge, No. 264, Ottawa, for a remission of dues for 6 months ending 30th June, 1875—\$21.50, and fee for duplicate Warrant, \$10.00, the Board recommend that the amounts be remitted, that lodge having lately lost much of its property by fire.

The Board recommend that the application of M. W. Bro. White for interest on the amount granted to the retiring lodges in Quebec, on their withdrawal from the Grand Lodge of Canada, be granted, and that the sum of \$133.33, for interest, be paid to him as the Trustee of the fund.

In regard to the petition of King Hiram Lodge, No. 89, Lindsay, requesting the return of the jewels surrendered by them to Grand Lodge in 1866, there being direct evidence to prove that they were duly received, the Board recommend that they be returned, and in the event of their not being found, that the value of the same be paid over to King Hiram Lodge.

In regard to the correspondence between the Grand Treasurer and Grand Secretary, relative to the change made in the method of depositing the monies received by the Grand Secretary, the Board regret that the Grand Treasurer should have taken umbrage at the action of the Grand Secretary, who only followed the instructions of the Board, and desire to express to him their continued appreciation of the valuable services rendered by him, during the past seventeen years, and in order to prevent any future misunderstanding as to the system of keeping the accounts, recommend :

1st. That all monies received by Grand Lodge for fees, dues and interest, and from all other sources, be paid over to the Grand Secretary, and by him entered on the cash book of Grand Lodge.

2nd. That all sums so received by the Grand Secretary shall be deposited by him in the bank with which Grand Lodge keeps its account, receiving therefor a deposit voucher in duplicate, one of which to be forwarded to Grand Treasurer, and the other to be retained by him.

3rd. That all orders upon the Grand Treasurer shall require to be endorsed by the party to whose order they are drawn, and in case of grants for benevolent purposes, they shall, in addition, require the endorsement of the brother through whom the grant is made payable.

In reference to the renewed application of R. W. Bro. Groff, Grand Treasurer, for the transfer of the account of Grand Lodge from the Canadian Bank of Commerce, at Simcoe, to the Federal Bank in the same place, the Board are of opinion that it is not desirable to make any change.

ON ACTING-GRAND MASTER'S ADDRESS.

The Board on entering upon the consideration of the address of the Right Worshipful

the Acting-Grand Master, join with him in expressing their deepest regret at the great loss sustained by the Craft in the deaths of our late Grand Master and of our late Grand Secretary. To both of these brethren our time-honored Order has been mainly indebted, not only for its marked success but also for the harmonious working of the Grand Lodge of Canada.

The Board desire to unite in tendering their sympathies to the Grand Lodge of Ireland, on the occasion of the death of the late Grand Master, the Duke of Leinster, and in paying the well earned tribute of respect to the memory of those brethren of this Grand Lodge, who during the past year have been called from their labors, they recommend that memorial pages relating to those members of the Grand Lodge, whose deaths are so feelingly alluded to in the Acting-Grand Master's address, be inserted in the next annual report of the proceedings of the Grand Lodge.

The installation of His Royal Highness the Prince of Wales is a cause of heartfelt pleasure to the Canadian brethren, and the Board are proud to learn that one who during his visit to Canada deservedly gained such personal popularity has been pleased to accept the exalted position of Grand Master of the United Grand Lodge of England.

It is a source of gratification to your Board to find that so many Masonic Halls have been dedicated, shewing that the lodges have materially increased in prosperity, while the fact of the Acting-Grand Master having been invited to lay the corner stones of Public Buildings affords pleasurable proof that the presence of the Craft is sought for to add dignity and importance to the occasion.

The granting of the several dispensations for new lodges, and especially the revival of the lodge so long dormant, show that under the present judicious administration the prospects of our Order are most encouraging, and call for the warmest congratulations of the Board.

The Board learn with much pleasure that R. W. Bro. J. K. Kerr has been appointed representative of the Grand Lodge of Utah, near this Grand Lodge, and that R. W. Bro. J. J. Mason has been accredited as the representative of the Grand Lodge of Kansas.

When the documents necessary for the recognition of the Grand Orient of Hungary, of the Grand Lodge of Wyoming, and of the Grand Lodge of Prince Edward Island are received, this Board will cheerfully support the recommendation of the Acting-Grand Master.

Though the Grand Lodge of Manitoba just formed, has under its jurisdiction but three lodges, yet, your Board considering that while the brethren in Manitoba claim to have found a necessity for erecting a Grand Lodge in that sparsely settled country, and as they are the best judges of their own position, advise that the Grand Lodge of Canada do accord to the new Grand Lodge the right asked for and extend to them due recognition.

The Board duly recognize the very zealous and efficient manner in which Right Worshipful Brother Kerr has, since the death of our late lamented Grand Master, discharged the duties not only of that high and responsible office but also of the position of Deputy Grand Master and President of the Board of General Purposes; and they also bear testimony to the ability and industry evinced by the Acting-Grand Secretary, Right Worshipful Brother Mason, in the performance of the many services required of him, services which call for continuous and undivided attention.

WARRANTS.

The Board of General Purposes beg to report that they have made a thorough examination of the minute books and papers forwarded by the various lodges now working under dispensation mentioned below, and recommend that the Warrants be granted:

Chesterville Lodge, Chesterville, Ont.; Walker Lodge, Acton, Ont.; North Star Lodge, Owen Sound, Ont.; Alvinston Lodge, Alvinston, Ont.; Temple Lodge, Hamilton, Ont.; Orono Lodge, Orono, Ont.; Zetland Lodge, Toronto, Ont.; Hammond Lodge, Wardsville, Ont.; Ionic Lodge, Napier, Ont.; King Solomon Lodge, Jarvis, Ont.; Corinthian Lodge, London East, Ont.; Fordwich Lodge, Fordwich Ont.; Stratford Lodge, Stratford, Ont.

In the matter of the application for the issue of a Warrant to Harman Lodge, Toronto. The Board having learned that the issue of the Warrant would be in opposition to the wishes of a large number of the brethren of that city, and having already recommended that a Warrant be issued to a new Lodge in the same city, they would recommend that another Warrant be not now granted.

In the matter of the application for the issue of a warrant to "Eden" Lodge, London, the Board recommend that a warrant be not granted, but that the M. W. the Grand Master be requested to issue his dispensation authorizing the officers and brethren named therein to pass and raise those already initiated in that lodge.

SUPPLEMENTARY REPORT ON WARRANTS.

The Board of General Purposes beg to report that they have had under consideration applications from the following lodges, applying for warrants, viz :

Hiram Lodge, Cheapside, Ont.; Prince Arthur's Lodge, Flesherton, Ont.; Hiram Lodge, Wolfe Island, Ont.; Keystone Lodge, Waterloo, Ont.

The Board recommend that a warrant be granted to Hiram Lodge, Cheapside.

In the matter of Prince Arthur's Lodge, Flesherton, the dispensation having been granted on the 15th day of June last, and no minute book having been produced, as probably no meeting of such lodge has been held, the Board recommend that the M. W. the Grand Master be requested to continue his dispensation for another year, and that a warrant be not granted.

In the matter of Hiram Lodge, Wolfe Island, the Board recommend that the M. W. the Grand Master be requested to issue his dispensation to such lodge so soon as the requirements of the Constitution have been complied with.

The Board recommend that a warrant be not granted to Keystone Lodge, Waterloo.

JURISPRUDENCE, CONSTITUTIONS AND REGULATIONS.

The Board beg leave to present the following report on questions submitted for consideration :

1. It is not legal to install the Master of a lodge under dispensation.

2. *Question*.—Can a brother initiated, passed, and raised under a foreign jurisdiction, joining a lodge in this jurisdiction, get a certificate from our Grand Secretary of his initiating, passing and raising ?

Answer.—He cannot. The Grand Secretary can only certify to what he knows from his books and the returns sent him from the private lodges.

3. *Question*.—Has a brother in good standing, properly vouched for, the right to visit a lodge during the time it is open for general business ?

Answer.—He has the right to visit, but it is not absolute. It is in the discretion of the Worshipful Master to admit a visitor. If proper objections are made by a member present, the Worshipful Master should not, in the exercise of a proper discretion, admit the visitor.

4. Can a lodge at either a regular or emergent meeting refuse admission to a Grand Lodge Officer as a visitor; if so, which of them, and under what circumstances ?

Answer.—The G. M., D. G. M., and D. D. G. M. of the district, and any officer of G. L. sent by the G. M. on an official visit, has a right to visit, otherwise a G. L. officer has no other or greater right than any M. M. in good standing, (see Sections 4 and 25 of Grand Master.

5. The application of St. Andrew's Lodge, No. 16, being considered more a subject for correspondence with the Grand Master of the Grand Lodge of Scotland, the application is returned to the Grand Master with a request that he will write to the Grand Master of Scotland on the subject.

Two other questions are left over to be considered at the next meeting of the Board. The rules and regulations for the government of Masonic trials presented by R. W. Bro. Kerr, having been slightly amended, are recommended for adoption by Grand Lodge.

MASONIC ASYLUM TRUST.

The Trustees of the Masonic Asylum Trust, in presenting their annual report, feel that in view of the circumstances under which Grand Lodge meets, circumstances of painful recognition of the manifestation of the inscrutable will of T. G. A. O. T. U., in removing since their last meeting both their beloved Grand Master and no less beloved Grand Secretary, the main executive officers of their institution; as an adjournment, such as usually takes place, to mark respect for such great losses, cannot of necessity take place, there will be a respectful desire to limit the proceedings of Grand Lodge, as far as may be, to matters not likely to evoke particular or protracted discussion. In this view they respectfully suggest the postponement of further consideration of the Asylum question until next session and merely now report the accumulation of funds as follows :

Total per last report in proceedings 1874, pp. 636	\$6,452 39
Add Dividend Dominion Stock, \$372—Bank Interest, \$4.60.....	376 60
	<hr/>
	\$6,828 99

and which consists of

Dominion Stock	\$6,200 00
Cash in Bank	628 99
	<hr/>
	\$6,828 99

The unavoidable absence of their chairman, R. W. Bro. Kivas Tully, in England, is an additional reason for proposing that matters should stand over at present.

All which is respectfully and fraternally submitted.

SAM. B. HARMAN,
Chairman pro tem.

JAMES BAIN.
VINCENT CLEMENTI.
J. K. KERR.

Toronto, 10th July, 1875.

The Board of General Purposes beg leave to report that in accordance with resolution adopted at last meeting of Grand Lodge, the Grand Secretary issued the necessary circular to the several lodges, and replies have been received from thirty-five lodges, leaving about two hundred and fifty lodges unheard from: of these seven report that they will give no support; nine that they are unable at present; two that they deem it inexpedient; four that they await the action of Grand Lodge; three a want of information; two that they will give \$20 annually; one that it will give \$15 annually; one that it will give \$10 annually; one that it will give 20 cents per member annually; one that it has already pledged support; two that they have already contributed, and are prepared to do so again on action of Grand Lodge; two that they have not yet taken action.

In reply to the second query, nine lodges report none; four do not know of any; one reports three; one that assistance would only be received in cash; twenty give no answer.

To the third query, seven lodges report none; four not likely to give; twenty-two give no answer.

GRIEVANCES AND APPEALS.

The Board of General Purposes beg leave to report on the following cases presented to them:

1. In the matter of the charges preferred by Corinthian Lodge, No. 101, against Bro. Maurice Dunsford, at the last meeting of the Board, the said brother was summoned to shew cause why he should not be expelled. He has been so summoned and has not appeared. It is, therefore, recommended that he be expelled from the Craft.
2. In the matter of Bro. Thomas Cavenagh, who has been suspended for unmasonic conduct and recommended for expulsion by Irving Lodge, No. 154, it is recommended that he be summoned to shew cause at the next meeting of Grand Lodge why he should not be expelled.
3. In the matter of Bro. Edward De la Hooke, who has been suspended for unmasonic conduct, and recommended for expulsion by Tuscan Lodge, No. 195, the Board are of opinion that the evidence produced is not sufficient to justify expulsion. They therefore recommend that the sentence of suspension and exclusion be confirmed, and that the recommendation for expulsion be not entertained.
4. In the matter of Bro. Joseph Miller, suspended for unmasonic conduct, and recommended for expulsion by Goderich Lodge, No. 33, as the papers before the Board do not show that the proceedings were properly taken, it is recommended that the case be referred to the D. D. G. M. of the Huron District, for full investigation, and to report at the next meeting of the Board, and in the meantime that the suspension do stand.
5. In the matter of Bro. W. Diamond, suspended by Cassia Lodge, No. 116, for unmasonic conduct and which was referred to a committee composed of R. W. Bros. F. Westlake, W. D. McGloghlon, and T. C. Macnabb, the Board recommend that the decision of the said committee, to the effect that the suspension be removed, be confirmed.
6. The appeal of W. Bro. J. S. Henderson against the action of Ashlar Lodge, No. 247, in suspending him for non-payment of dues, was referred by the Board to the D. D. G. M. of the Toronto District, who decided that the appeal should be dismissed. The Board recommend that the said decision be confirmed.
7. The appeal of Bro. Charles Straubel against the action of Thistle Lodge, No. 250, in suspending him for unmasonic conduct, was referred by the Board to the D. D. G. M. of the Wilson District, who has disposed of the case by ordering the restoration of Bro. Straubel to membership in said Lodge. The Board recommend that the said decision be confirmed.
8. In the matter of the appeal of Bro. G. H. Griffin against St. George's Lodge, No. 243, the Board recommend that the same be referred to the D. D. G. M. of the Wilson District for investigation, and to report at the next meeting of the Board. This is done on account of the inability of Bro. Griffin to attend this meeting of Grand Lodge for good cause.
9. In the matter of the charge of Bro. David Armstrong against the W. M. of Moore

Lodge, No. 294, the Board find that this case was (on account of the vagueness of the charge) referred by the late Grand Master to the D. D. G. M. of the St. Clair District for investigation. The said D. D. G. M. has reported that he cannot proceed with the case as he can get no reply to his letters to Bro. Armstrong, the complainant. The Board therefore can take no action in this case at present.

10. In the matter of Bro. George Smith, of Dalhousie Lodge, of Ottawa, the Board find that the matter has already been disposed of by Grand Lodge, and therefore recommend that no further action be had.

RESOLUTIONS ADOPTED.

1. That the report on Foreign Correspondence by R. W. Bro. Hy. Robertson, be received and printed as an appendix to the proceedings.

2. That Section 2 "of Proposing Members" in the Book of Constitution, be amended by inserting after the words "next regular meeting," the words "and in all cases held not less than four weeks from the date of the application."

3. That the following words be added to the declaration of Candidates previous to initiation, "and that I have not been rejected by this or any other lodge within twelve months from the date of my present application."

4. That the next annual communication of Grand Lodge be held at the city of Ottawa.

5. That the village of London East in the London District be masonically included in the jurisdiction of the city of London.

PRESENTATION OF CREDENTIALS.

M. W. Bro. J. K. Kerr, as the representative of the Grand Lodge of Utah; R. W. Bros. J. J. Mason, as the representative of the Grand Lodge of Kansas; Hugh A. MacKay, as the representative of the Grand Lodge of Scotland.

ELECTION OF OFFICERS.

The scrutineers, R. W. Bros. J. W. Murton and Daniel Spry, and W. Bro. Dr. Varcoe, having reported, the following brethren were declared duly elected office bearers for the ensuing term, viz:

M. W. Bro. James K. Kerr, Toronto, Grand Master; R. W. Bros. W. H. Weller, Cobourg, Deputy Grand Master; George S. Birrell, London, Grand Senior Warden; A. J. Cambie, Ottawa, Grand Junior Warden; Rev. G. M. Innes, London, Grand Chaplain; Henry Groff, Simcoe, Grand Treasurer; J. G. Burns, Toronto, Grand Registrar; J. J. Mason, Hamilton, Grand Secretary; and by an open vote of Grand Lodge, Bro. J. Sweetman, Ottawa, Grand Tyler.

DISTRICT DEPUTY GRAND MASTERS.

R. W. Bros. T. C. Macnabb, Chatham, St. Clair District; W. D. McGlochlou, London, London District; Chauncy Bennett, Port Rowan, Wilson District; J. H. Benson, Seaforth, Huron District; John McLaren, Mount Forest, Wellington District; Richard Brierley, Hamilton, Hamilton District; D. E. Broderick, Caledonia, Niagara District; Daniel Spry, Toronto, Toronto District; E. Peplow, Jr., Port Hope, Ontario District; Donald Ross, Picton, Prince Edward District; Samuel Woods, Kingston, St. Lawrence District; W. R. White, Pembroke, Ottawa District.

BOARD OF GENERAL PURPOSES—ELECTED MEMBERS.

R. W. Bros. J. E. Harding, 73, St. Marys; Hugh Murray, 61, Hamilton; J. A. Henderson, 3, Kingston; S. B. Harman, 16, Toronto; V. W. Bro. F. J. Mcnet, 75, Toronto; and for one year, R. W. Bro. J. B. Trayes, 26, Port Hope.

APPOINTED MEMBERS.

R. W. Bros. R. P. Stephens, 25, Toronto; J. W. Murton, 6, Hamilton; Jas. Moffatt, 195, London; James Bain, 16, Toronto; J. D. Henderson, 97, Colborne.

Votes of thanks were passed to the Committee on Credentials, the Scrutineers, the various Railway and Steamboat Companies, the committee of arrangements of the London Lodge, and to M. W. Bros. Stevenson and Seymour, and the proceedings terminated with the singing of "God Save the Queen" and "Auld Lang Syne."

BOARD OF GENERAL PURPOSES.

The annual meeting of the Board of General Purposes will be held at Cobourg, the residence of the President, on the second Tuesday in February next, at noon.

JERUSALEM.

W. S. HOOPER.

AMONG the histories of nations and cities, Jerusalem, perhaps, stands without a parallel in the history of her wars; her victories and her defeats. In the fifteen centuries intervening between the first mention of the sacred city, in Judges, and when the

children of Judah smote it with the edge of the sword, and consumed it by fire, to that memorable time when Christ pronounced his warning against her, she was besieged seventeen times. She was surrounded by warriors bent upon rapine and bloodshed, and all the crimes incident upon the wars of ancestral times. They were in some respects, wars terrific in power and dreadful in the shedding of blood. Not only did warriors fall as the victims to these terrible conflicts, but in many instances the women and innocent children. Twice, her enemies, not satisfied with the inflictions usually visited upon the conquered, completely raised her to the ground. Twice her walls were levelled. Yet such was the inspiration of love and devotion to her, that she rose again, as if by magic, upon the ruins of her former grandeur. The fact of this rebuilding vast cities after remarkable destruction is not merely a thing of the present era, but a remarkable one of the past. It may be that the constant succession of wars prepared the people, at all times, for such dangers, and the enthusiastic love of places and of home, prompted to immediate action in reconstruction, hence that cities almost immediately rose out of their ruins. At any rate such seems to have been the case with Jerusalem.

There was, doubtless, an increased enthusiasm in the case of this memorable city arising from the fact that she was the sacred city, endeared to the people by ties that bound the inhabitants by no other. Such ties formed the great incentive to the vigorous action that caused her so many times to rise after such terrible destruction.

Amid all the terrible calamities which befel her she still retained a great commercial importance, and was the repository of vast stores of wealth.

Of the old city, the last war and the last siege finally came, and her final overthrow was accomplished. And though new buildings were reared above the ruins, yet the old homes of the ancients were buried beneath the soil. There, beneath the city of the present, we find that of hallowed memory; that around which so many fond Masonic remembrances and history cluster. That temple, upon whose altars Masonic rites were, emblematically, so often offered, is now beneath the soil. And there, beneath the present, and amid the ruins of the old city, let us wander awhile and gather from the remnants of her former grandeur the evidence of her power.

We enter large subterranean caverns. But what are they? In other days, what purposes did they serve? What great object or benefit did they accomplish? Were they the grand aqueducts conveying the water into the city from the adjacent hills? If so, then, though now beneath the present city, yet we must be above the former. If not aqueducts, what then? Here are questions that are more easily propounded than answered. For ages past, the dead have lain within, in their silent, wakeless slumber, and we wander amid the cold, silent and entombed bodies, which, perhaps, wandered within the streets of the city in troublous times.

We leave the narrow confines of these caverns of the dead and a vast quarry opens to our view. Here stones, at some age, long remote, and for purposes upon which the page of history is silent were raised, hewn, squared and numbered. Here are the chippings from the blocks taken from the rocky sides. If these silent rocks could speak, what volumes might they not tell of the workmen in apprentice dress; of men skilled in the use of the hammer, and of the Master whose voice and mind directed and controlled? But all is silent, there is no voice to tell the great, sad history of that wonderful city. It is covered beneath the accumulated rubbish of ages.

At times we wander beneath *massive arches* of huge masonry work, with now and then rooms and galleries of similar construction branching off in different directions, but these, in many instances, are filled with a loose soil, which crumbles almost at the touch, and so easily that it sometimes becomes a matter of danger to undertake the removal of the rocks. At some places inscriptions, though few, are found within these arches. It is, perhaps, impossible to arrive at any positive idea as to what these were, although we are led to the belief that they were the aqueducts of the oriental city. If this be true and they were above the city, there is no telling what great treasures may yet be discovered in the final and more complete excavation of the city.

The present Mosque of Omar seems to have been constructed upon the walls of another vast structure, which in turn has been erected upon that of another, and, although the true foundation has not been ascertained, evidences, seemingly conclusive, exist, to lead to the conjecture and probable fact that these walls were erected upon the wall of the original temple. The wall is built with immense stone several feet in thickness.

Remnants of columns, and, in one place, the capital of a pilaster elegantly and elaborately carved, which belonged to the supporting columns of some vast building or perhaps to the aqueducts in question are found in different places amid the ruins. In one room was the base of a large Corinthian column, and at another a portion of a fluted column so completely imbedded in the earth above as to be suspended several feet from the floor of the room.

Some explorers and writers have arrived at the conviction that these important remains are portions of a bridge which in times past connected the palace with the lower part of the city across the Tyropean valley. Whatever maybe the truth concerning them it is certain that there are objects of decided interest connected with these, especially to the Masonic mind.

The fact that above these ruins and below the existing city, a pavement in good repair was discovered, leads to the idea that at another age of her memorable history, here, builded upon the ruins of the former, was a city of importance and some degree of splendor. Under this pavement, in the year 1867, the signet of Haggai was found. It was of the character of coin, being about the size of an ordinary three cent American coin, but of an oval form. This is one of the most interesting relics that as yet have been discovered. But it brings to mind many thoughts of historic interest. When, how and at what age this was deposited, or by what accident it became thus hid are matters of unanswerable inquiries. We cannot mention, nor elaborate all of the less important utensils and curious relics of these former days. But enough has been developed beneath these ruins to indicate the art and science of that age. By an examination of the lamps, jars, glassware, fragments of pottery, vases, dishes, and many others of interest, we find that there was art and science there, now considered as lost, which, being brought to modern eyes, are taken as inventions. The stones were cemented with a pure white mortar far superior to anything of this day. While we write from the research of others, we do so because we believe these objects have much interest to Masonic hearts, and because many have not the facilities we possess for acquiring such valuable information.—*Voice of Masonry.*

MASONIC SYMPATHY.

OUR John Wesley made a great use, in his early teaching at any rate, of the duty and importance of sympathy. He worked, so to say, upon a long neglected mine deeply lying in the heart and emotion of his hearers, and we have always felt that many religious teachers might now-a-days well follow in his steps, and even improve upon his endeavors. For curiously enough, despite our habitual coldness and inconsiderateness for each other here, our want too often of hearty interest in the welfare and griefs, the trials and joys of our fellow creatures, we all of us often require sympathy ourselves at many times and at many crossings of our journey of life. It has been said, and probably truly, that we all have more sympathy for others than we are aware of, and that it only requires to be stirred and evoked in order to be manifested more clearly and fully in us all alike. There may be some truth in such a statement as regards us all in our psychological formation, and our individual temperament, but yet, on the whole, we are inclined to believe that sympathy, like every other grace, if implanted in us by our Divine Creator, has to be educed and expanded, and invigorated and trained under a higher power, by the needs and claims, the duties and responsibilities of life. We all of us have experienced times when sympathy is very needful and very refreshing to us. In the first moments of personal bereavement, in the full flowing tide of heavy sorrow, in the pressure of adverse circumstances, in the cruel tortures of calumny, in morbid moods, and in lonely cares, how pleasant it is to listen to the always tender accents of true and faithful sympathy? Then it is that we rejoice to think that God has given us those who cheer our anxieties, who lessen our woes, who repair our misfortunes, who soothe our wounded or complaining spirit with all that graceful charm which sympathizing friendship can offer to lighten the dark clouds of trouble, or smooth away the rugged corners of the road on which we all are travelling now. And some of us have found in Freemasonry a brotherly good will, affection and interest, the truest expression of personal sympathy and kindly concern. It is one of the great charms of Freemasonry, that it conciliates firm friendship amongst men of diverse views and beliefs, and that it serves often to quicken in us all alike, these sympathetic evidences of friendly concern and friendship, which if they belong to us all more or less alike, we too often allow to "rest," so to say in "obeyance," or to be forgotten in stoic indifference. Yes, somehow Freemasonry often aids to kindle a fire where none has burnt vividly before, and to evoke for us all alike, those living and active exertions of friendship, interest, and good-will, which serve more than anything else to render human life enjoyable, and to work out all the nobler characteristics of the human race. How many fast friendships has Freemasonry cemented? How much undying sympathy has it brought to light and perfection? And after all no nobler or better expression of true individual life, and our purely personal showing can be aimed at, or believed in, or worked out by any of us. To sympathize with our brother, to believe in his truth and honor, and good repute, to smile on his efforts, to encourage his toils, to uphold his good name, to vindicate his upright character, to rebuke the slanderer and the maligner, who like gad flies both buzz and sting, is indeed

the true work of Masonic sympathy. To feel for each other here, to grieve with the calamities, to rejoice with the successes of humanity, to mourn over grievous wrong, and to uphold manfully the right, in season and out of season, never to desert a good cause, and ever to sympathize with all that is pure, and peaceable, and righteous, and of good repute, is the duty of every true Freemason. While then we all sympathize warmly with each other, and learn even to sympathize more and more with each other, let us never be ashamed boldly to discountenance vice and wrong, injustice and villany, under whatever names they may be cloaked among men, and let us, we repeat, have a fellow feeling from the bottom of our hearts, not only for our friend and our brother, but for everything here that lends dignity to virtue, and gives consistency to truth.—*London Freemason.*

PRAYER IN THE LODGE.

THE immemorial landmarks are silent upon the subject of prayer, hence to them we cannot appeal for light. No particular form of prayer was used in the lodge about 120 years ago, when the Grand Lodge of England decreed the use of Christian prayers; but as this regulation was local in its nature, binding only upon subordinates in allegiance to the English Grand Lodge, none can claim for it the sanctity that necessarily abides in a landmark. Masonry, in its original formation, bore no evidence of sectarianism—belief in God and a just reverence for Him as the source of all light and truth, was the only prerequisite exacted of its initiates, nor is more now demanded. The Jewish and Christian Mason alike claim to honor, reverence and obey Jehovah; each regards the prayer made to Him as just and proper. The Jewish brother worships God as a unity; the Christian Mason worships Him as a trinity. The latter, in praying through his Redeemer, thereby petitions, according to his theological views, the God of Abraham, Isaac and Jacob. When, therefore, a Christian brother is called upon in a lodge for prayer, he is privileged by our Ritualistic teaching to follow in the light of his own conscience; and if he invokes the blessing through his Redeemer, he thereby violates no landmark, nor does he infringe upon any of the vital principles of our Order.—*Courant.*

THE oldest authentic Masonic portrait in the world—that of Bro. Sir Walter Hawksworth, Knight and Baronet, who was "President" of the Lodge of York, England, in A. D. 1713—one hundred and sixty-two years ago, now adorns the York Lodge.

The house still exists at Stonegate, England—the Starr Inn—in which Francis Drake, M. D., F. R. S., a celebrated Antiquarian and Historian of York, was initiated, at a private Lodge, on September 6, 1725, nearly one hundred and fifty years ago.

THE Grand Orient of Portugal has forty-eight Lodges affiliated with it, some of which are located in Portugal and others in Spain.

THE FREEMASONS.

SAYS the New York *Herald*: Men may differ as to the propriety of secret societies whose aims are not known; but the Freemasons are too ancient an Order for any intelligent man to distrust its objects. It would seem to derive its power from the love of mystery, which has a strange attraction for human hearts; but even those who regard its ritual as a mummery cannot, with any show of reason, impeach its moral aims. A majority of our most illustrious statesmen, including Washington, have been Freemasons, and an institution in which he held high rank might be safely accepted on trust as not inconsistent with sound morals, ardent patriotism, or religious duty. It is simply one of the many forms in which the social instinct of men seeks indulgence, and is only a little more select and exclusive than modern clubs. Club life is almost purely social, even in clubs which are organized with ostensible political purpose.

The Masonic institution, while it affords equal gratification to the social feelings, would seem to cherish higher moral ends than modern clubs. While its rules exclude political and sectarian objects, its members are bound to one another by obligations of benevolence which have no place in clubs. The members of a club owe each other nothing but mutual courtesy at their habitual place of meeting, but the members of the Masonic fraternity bind themselves to assist brothers in distress, even though they may never have had any previous acquaintance with them. The ceremonies of initiation, and the mystery in which they veil their proceedings, are merely an extension of the exclusiveness and the self-protection against the intruding strangers which are the ordinary practice of clubs, with the added attraction of mystery. Too many of our most honored citizens have always belonged to this ancient Order for any reasonable man to regard it with suspicion.