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LOVE WILL CONQUER.

BY N. D., MARION, A.R.K.

HUMAN nature is about the same the world over. Every man has more or less of selfishness, and more or less of liberality in the making up of his character. It generally depends more upon surrounding circumstances than upon the man himself, which, for the time being, shall prevail—self, or his neighbor. Circumstances have made misers and misanthropes of many who, under different circumstances, would have been models of liberality and social kindness; while on the other hand, many who naturally were miserly and selfish, have by fortuitous circumstances been transformed into the perfection of self-denying and neighborly citizens. Sorrow at the loss of a loved friend has often made a complete change in the character of a man, by leading him to see that self was not and could not be the sole or most prominent source of happiness in human life.

Love, the "great passion," has in this world been the mighty moulder of human character. Love has built up and torn down; it has ennobled and disgraced. To love may be traced the upbuilding of many of the noblest characters this world has produced; and to love may be traced the downfall of many who have lived and died a disgrace to themselves and their friends.

Abner Bunk and his wife Nancy lived some forty years ago in the valley of the Mohawk river, in New York State. Abner had a good farm of some one hundred acres, all improved and very valuable; he also owned and carried on a large grocery store on the Erie canal, near his farm. Abner had plenty of money in the bank in the city of Albany, drawing interest. In short, Abner Bunk was rich. Yet with all his wealth, Abner was never known to give a cent to the poor and needy; he never helped to support or build a church, or in any manner aid in any public improvement or amusement. Nancy Bunk was a fit helpmeet for her husband Abner. If there was any advantage on either side as to miserly love of money or property, it was on Nancy's side. She could cling to a cent longer, and pinch a dime harder than even her husband.

The Bunks had one child, a son named Leslie, aged about twenty years about the time of which we write. Leslie Bunk had been and still was, an apt scholar. He had learned from his parents the one great lesson that money was the great aim and object in life, and that the height of human happiness consisted in getting and keeping money.

Leslie's education was rather limited; it cost money to pay teachers and support schools; besides "time is money," and when the boy was old enough to attend school he was old enough to work some and earn a few dollars and cents, of far more value than education—so thought the Bunks. So Leslie only went to school a month or so in each winter, when he could do nothing else, and when schools were public and free, and therefore cost nothing.

Wealth is not a very good life-preserver. Abner Bunk's great riches were not enough to save his life; so one day, when Leslie was about twenty-one years old, his father Abner died. Nancy was so incensed and disgusted because her husband had been so extravagant as to draw and expend his last breath, and thereby cause the

unavoidable expenses of a funeral, that she took to her bed, and in less than a week after her husband's death she too died of a broken heart.

Leslie Bunk was now a rich man—the richest in fact, in all the surrounding country. Yet he was not happy. He was terribly shocked at the idea of having to incur the expense of two funerals within ten days. It was simply outrageous, he thought. His mother, he said, might have waited a few days longer, until he had made up by some means the loss caused by his father's death and burial. But no; she had become reckless of expenses, and now he had to make up for two funeral expenses instead of one; and he set himself about doing it at once.

The next day after his mother's funeral he seized under a mortgage the last cow, two pigs and a half dozen hens, owned by a poor neighbor who owed Abner Bunk for a little bread and meat furnished to feed the poor man's suffering family, and for which the poor man had been unable to pay when due. Leslie felt better now. The poor man only owed some ten dollars, while the animals he had taken were worth fully forty.

Two years rolled on, and Leslie Bunk garnered, and kept every cent that came in his way. He saw nothing and thought of nothing except to contemplate it in view of its actual value in dollars and cents. During these two years Leslie had met and been introduced to Miss Clara Banks, the daughter of a wealthy widowed gentleman living some twenty miles distant from him. Miss Clara was the perfection of female loveliness, both mentally and physically. Words would fail to convey any idea of her personal beauty or of the far more valuable adornments of a well cultivated mind. Clara was nineteen years old when she first met Leslie Bunk. Leslie thought and said he was in love with Miss Clara, and this was the way in which he arrived at such a conclusion.

"Now," said he to himself, "she is right and pretty, and would set a fellow's house off a good deal. Then if I marry her she will do the cooking, and that will save the six dollars per month I now pay a cook; and of course she will do the washing and mending, etc., and that will save another six dollars per month."

He came to the very sensible conclusion that marrying Clara Banks would be a good speculation for him. He determined, therefore, to take stock in that bank at once, never dreaming that any one, much less Clara herself, would have any objection to such a proceeding.

Having made up his mind, Leslie determined to carry his plans into execution at once. So fixing himself up in his best attire, he took the packet early one morning and went to visit his future wife, as he was pleased to term her. He spent nearly two hours in her company that day, telling her how rich he was, and describing minutely each piece of property owned by him, thinking thereby to impress her with an exalted idea of his greatness and grandeur. That night he went home on the return packet, so as to lose no unnecessary time. Two weeks after his visit was repeated, as well as the very interesting description of his personal and real goods and chattels. Upon his return from this second visit Leslie began to count the cost a little. He found that it had already cost him four dollars in travelling expenses and two days of valuable time. He could not stand that, and he determined to settle the matter at his next visit.

"He visited her again in two weeks, and devoted some two hours to the repetition of his already twice-told inventory of his goods, wares and merchandise, winding up with a fine commercial speech on the subject of matrimony, and proposed to her that they two do enter into a lifelong partnership for the purpose of mutually aiding each other in the accumulation of dollars and cents, and the enjoyment of such little pleasures in life as they could while doing so.

Leslie's surprise can hardly be imagined when, for answer to his proposition, he received a flat and unequivocal refusal. He was, moreover, terribly shocked when told by Miss Clara that she had no notion whatever of ever marrying a man who cared more for his money than for his mind; who would love his wealth more than his wife; and who would worship his gold more than his God.

Leslie returned home mourning. He had invested six dollars and three days time in a bad speculation, which was ruinous. He determined he would never venture any further capital in the purchase of a wife, and set himself to recover his losses by some better speculation. But somehow he was ill at ease; something was the matter with him, and he could not tell what it was. There was about him a lack and a want of something, and he could not tell what.

A few days passed, and Leslie found himself wishing to go and see Miss Clara once more. But, then, the lecture she had read him at his last visit convinced him that it would be useless to press the marrying question further. Matters grew worse; and a spirit of restlessness had come upon him. What could be the trouble? His wealth had lost the power of satisfying his mind, and he found himself thinking more and more of Miss Clara, and longing to go and see her once more.

At last Leslie made the startling discovery of two facts; first that he had a heart like other men; and second that he was in love beyond redemption with Clara Banks. But what could he do? Miss Clara had said she had no notion of marrying a man who thought more of his money than of his mind. That meant that he was unlearned and consequently unrefined. But that could be remedied; and he set himself to the work of self-culture and improvement. He ascertained, by careful examination, that he was worth fully three hundred thousand dollars—a very good capital to work on. He rented his farms for a term of years, sold his grocery store and contents, invested his money in stocks, and was then ready for his new work. He visited the town near the residence of the Bankses, and strolled about the streets, hoping to get a sight at least of Miss Clara. In this he succeeded beyond his expectation. He saw her one day coming out of a photograph gallery just as he was passing. She did not notice him, but he got one good, long look at her, and that was satisfaction enough to pay for all his trouble in coming to see her. After Clara had passed out of sight, Leslie entered the picture gallery, and carelessly inquired of the proprietor the name of the name of the young lady who had just gone out, saying he thought he had met her before somewhere. The proprietor of course told him that she was a Miss Banks, and that she had just ordered a dozen photographs, some of which he had already completed, and showed one to Leslie. He examined the picture closely a minute, then said to the operator, "I will give you ten dollars for this picture if you will promise never to divulge the fact of having sold it." His offer was promptly accepted, the money paid, and within the hour Leslie was on his way to New-York.

Two years were spent by Leslie Bunk in hard study under the best tutors that money could procure in New York. The next two years were spent by him in the study of medicine and in the practice of his new profession in the hospitals and among the poor of the city. Leslie then went to Europe, and spent the next two years in travelling and careful study of men and manners. The picture of Miss Clara Banks had been his constant companion and most cherished friend, and he had at no time wavered in the love he bore the original of that picture.

At last he determined to return to his native land, and try once more to see her for whom he had spent so much time and money in striving to render himself worthy of her respect and love, and of whom he had not even heard a word in the last six years. "If she be already married," said he to himself, "I shall have the satisfaction of compelling her to confess that I am not now one to love my money more than my mind, to respect my wealth more than a wife, or to worship my gold more than my God."

While studying in New York, Leslie had joined the Masonic fraternity, and became one of its most ardent lovers and admirers of its principles and membership.

After reaching New York on his return from abroad, Bunk spent a few days looking after his financial affairs, and found that his investments had been good ones, and that he had actually grown richer during his years of study and travel.

His business arranged to his satisfaction, Bunk took the train for the town where he had last seen the only woman he had ever loved. Time never seemed so long to him before as now, although the trains were making thirty miles per hour; yet to him it seemed as if they scarcely moved. He became more and more excited, and even feverish, as he approached his place of destination. What would he find? was the question he was constantly asking himself. Was Clara alive or dead? Was she single or married? If alive and single how would she receive him, and what chance would he have of winning her love? His thoughts became a torture to him. He tried to read, but could not. He looked out the window at the constantly changing scenes, but all the time the face of Clara Banks seemed to come between him and every other object. The whistle blew for a station, and the sound had the effect of an electric shock upon his nerves. He sprung up from his seat, and stood pale and trembling until the train stopped. He looked out at the window, expecting to see her face—the face of Clara Banks—waiting and watching for her. But she was not there, and he knew the next moment that he had no reason to expect she would be. He stepped out on the platform, received his baggage, ordered it to be sent to the best hotel, and then slowly walked up and down for nearly half an hour, longing and yet afraid to question every one he met concerning the Bankses.

At length a gentleman approached him, whom he recognized as the photographer of whom he had years ago obtained Miss Clara's picture. Mustering up his courage as best he could, he addressed the gentleman with the questioning assertion:

"Some years ago there lived in this vicinity a family named Banks. Do they live here still?"

"Oh no, sir," replied the gentleman; "they have been gone nearly four years. They met with some terrible misfortunes before they left," continued he.

"How! What!" exclaimed Bunk, almost breathless.

"Why, sir, Mr. Banks' store and factory, in which all his property was invested, were burned one night, and in less than a week after his dwelling-house burned also, with everything in the way of furniture in it, and the family only escaped with their lives. It was thought to have been the work of an enemy, but no clue as to who it was could ever be found.

"Where are they now?" asked Bunk.

"No one here knows, I believe," was the reply. "The Masons obtained some kind of appointment for Mr. Banks, and he went away somewhere South, taking his daughter with him, and no one has ever heard from them since."

Bunk turned away with a groan, and reeling like a drunken man, walked away to the hotel, called for a room, and shut himself up in it to think, if thinking were possible. Leslie only remained in town two days, and then started for the South, to roam he knew not where or for how long in search of his lost love. His heart was too full for idleness, and every where he went he devoted his time and means to aid the poor and needy. He continued to practice his profession as a physician where ever he went, especially among those who were too poor to pay fees. He learned to love to meet and to battle with disease in its most violent and unyielding forms.

His name was fast becoming a household word throughout the land, for he was a scientific and successful physician. Sometimes he would stop at a small town for a week or two, or so long as he found anything of importance to do in his profession. In some of the larger cities he stopped two or three months. Wherever he went his first and constant inquiry was for the Banks. He found many families of that name, but upon calling was invariably disappointed. He nowhere found his long lost Clara.

Nearly three years thus passed, and Leslie seemed no nearer the object of his search than at the start.

In the summer of 1873 Leslie was staying in New Orleans when the yellow fever broke out and raged so fiercely in the city of Shreveport. Leslie read the account in the daily papers of the ravages of the terrible disease. He learned from them the scarcity of nurses and physicians; he read the appeals of his Masonic brethren for aid, not only for their own sick and suffering members, but for the suffering of that ill-fated city generally. Here was an opportunity for him to do good to humanity generally, and to help, aid and assist his dying and suffering brethren.

Leslie had no personal fear of the disease, and he had become reckless as to any evil consequences that might befall himself. He therefore determined to answer the sign of distress and go to the aid of his brothers in Shreveport. The fever was at its height when he reached the city. He reported immediately to the Masonic relief committee, and was by them assigned to immediate duty. A few days served to spread Leslie's reputation as a successful practitioner throughout the city. He was called and sent for here, there and everywhere, to see and prescribe for the sick. He never declined or refused any call; night or day he was ready and willing. His first attention was to such of his Masonic brethren as were assigned to his care, then to any and all comers for his services. Thus some three weeks passed of constant labor night and day for Bunk, and the great exertion began to tell on him.

One afternoon, when returning from a visit weary and worn, he met a small procession of some ten men clothed in white gloves and aprons following a hearse and a single carriage toward the city burying ground. Recognizing the badge of the mystic brotherhood, he determined to join the procession and aid in paying the last tribute of respect to a departed brother. Not being clothed like the others, Leslie stood back a little while the ceremony was going on. He did not notice the single mourner who descended from the lone carriage and took her place at the foot of the new-made grave. But when the gray-haired Master standing at the head of the grave, with trembling voice and tear-stained cheeks, said, "Our Brother Banks has been called from labor here to rest and refreshment in the Grand Lodge above, and into the peaceful presence of the Grand Master of the Universe; brethren, we hear commit Brother Banks' body to the grave, and his spirit we commend to God"—Leslie stepped forward to the side of the grave, and then for the first time in nine years he stood face to face with Clara Banks. She had come there to see her father laid away in his final resting place.

Although his heart was nearly choking him to speak to her and utter words of comfort and consolation, yet he knew this was neither time nor place, and he held his peace.

He watched her from the graveyard to her home. He hovered around her like a guardian angel for several weeks, yet he never neglected a single professional duty.

At length the fever began to abate, and the people of the scourged city began to breathe freely once more. In the meantime, however, the reputation of the strange doctor had become the talk of the whole city.

Leslie had found out that Clara was still unmarried. Watching his opportunity, one day when he had learned from a servant girl that Clara was alone he called to see her.

She received him cordially, because he had been pointed out to her on the street as the great physician who had done so much good in the city.

We shall not attempt to describe the interview between Leslie Bunk and Clara Banks, only to say that Leslie told his story well, for his whole heart and life were in the success of the telling. And it did succeed, for in less than six months thereafter Leslie Bunk and Clara Banks were united in the bonds of wedlock, and no happier man or woman can be found anywhere than Leslie Bunk and his wife Clara. If you doubt it, call at their beautiful home in the old Mohawk valley, and see for yourself. Love had conquered.—*Masonic Jewel*.

OBJECTIONS TO THE INSTITUTION OF FREEMASONRY.

CASUALLY overhearing a conversation between one of the fraternity and a novice during the past week on the subject of this article, I could not but listen intently, as it was apparent no privacy was desired by the parties thereto, and the questions of the novice were evidently intended to obtain information as to an institution in which he had tendered his name, and as I understood, had been elected. The ardor of the brother caused him to remark that there were 30,000 Masons in the city of New York, and more than 110,000 active and non-affiliated Masons in the State. To this the novice quickly responded:

"Is not the Institution of Freemasonry dangerous to the well-being of society at large, containing, as it there does, so great a power in numbers; its secrecy furnishes fit opportunities for forming and maturing plans and projects inimical to the public welfare, and, the disseminating opinions and sentiments destructive to the interests of virtue and sound morality, and should not Masonry, therefore, be checked if not suppressed.

I waited for the reply, and give it as nearly as my memory serves. The brother said: "Would you judge that because things *may* be perverted that therefore it necessarily follows that they *will* be?" Then with a little irritation of manner, added, "Would you not consider the person who should reason thus either an idiot or a maniac? Would you judge of the good or evil tendencies of any association, even of religion, in that way? Would not a person of candor and ingenuousness inquire into its principles, examine its authorized publications, ascertain what doctrines it supported, what precepts it inculcated, as to who were the persons that had been its patrons and friends, who are now its members, and what are their characters and conduct in the several relations of life compared with the rest of the community? Have you not our verbal and written exposition of principles and precepts, and are you not individually acquainted with many of our past Grand Masters and our present Grand Officers? There are Judge J. L. Lewis, Clinton F. Page, Simons, all Inspectors-General of the Supreme Council, Thorne, Austin, Husted, and a host I could mention, living; Governors Daniel D. Tompkins, De Witt Clinton, and others. Could they, or Washington, Lafayette, Warren, Greene, the Generals of our armies and our wisest statesmen, uphold and support an institution that could from its principles militate against the Government or society? Were not all the signers of the Declaration of Independence, with the exception of a half dozen earnest upholders of Masonic Order, and every General of rank in our War for liberty, except the traitor, Arnold, a firm friend and member of the institution?"

"Weigh these points, these several branches of evidence, fairly and impartially; and I am ready and willing to abide by whatever verdict yourself shall render. And, let me add, as I foresee what is crossing your mind, that because our institution is diffused among the whole community, having its members in every town and village and almost every hamlet, it might be converted into a powerful engine for effecting political changes and for aiding the political advancement of its members for *selfish* ends, to the *exclusion* of other good and worthy citizens. A moment's reflection will show the futility of this objection.

"The very constitution of the society shows that it is absolutely impossible that such results can ever occur. The Fraternity is composed of men of all professions and occupations; our members are made up of individuals of all religious sects, of all political parties. If it were limited to merely entertaining the same political sentiments, if its members held the same religious tenets, then there would exist just and righteous grounds for fearing that in the hands of influential, ambitious and unprincipled men, it might be prostituted to such base purposes as the objection in your mind supposes. Let me give you one instance of many that are in my thoughts, of the case of Judge J. L. Lewis, 33^o, who was the Past Grand Master of this State and P. Grand Commander of the Supreme Council; he ran for Clerk of the Court of Appeals; the Masons of this noble State certainly held political power—the balance of power at least—and yet he was defeated."

Deeming the argument fair and complete, I withdrew.—*Eq a Tol, in Hebrew Leader*.

DEDICATION OF THE NEW YORK MASONIC TEMPLE.

FROM THE NEW YORK "HERALD," JUNE 12.

Yesterday was indeed a gala day in New York, and seldom has the city worn such a holiday look in these the early days of leafy June, as it presented during the time the great Masonic pageant moved over its pavements. The sun shone brightly, yet not too hotly, on the moving masses of the brothers of the Mystic Tie, and the spectacle was one only to be seen in a life-time. Twenty-six thousand stalwart, intelligent and upright men were formed in solid column and marched steadily forward over the route laid down for the procession, and as they moved thousands of interested spectators lined the sidewalks and viewed the scene. No event has occurred in Masonic history, either in this or in the Old World, around which will gather more pleasant memories than those which attach to the great procession that yesterday marched through the streets of New York. There was not a man who wore a badge but was sworn to obey a law that made him the guardian of his brother's welfare and the protector of his widow and orphan. There was not a man present who by oath was not bound to oppose evil with good, error with truth, wrong with right and to battle with vice in every shape. It was a vast fraternity, knowing no sect or section, and guided only by principle, the corner stone of which is Charity. The march was made admirably. The arrangements of the Grand Marshal and his assistants were in every way successful, and, altogether, the occasion is one that may well be long remembered. Few spectators who looked upon the display could fail to observe not merely the dignity and decorum that marked the entire proceedings, the solidity and strength of the several organizations and the moral power which they represented; but they must also have remarked that many of the distinguished men of the country were present, and that old age, intellect and experience were largely represented from the beginning to the end of the line.

It is a theme of general comment that there never has been an occasion of this character in the city of New York when more decorum was exhibited and more universal admiration expressed. The Masonic fraternity may well feel glad that the day has been blessed both by Heaven and by the congratulations of their fellow citizens.

The scene was especially attractive to the ladies, for they turned out at an exceptionally early hour in immense numbers, and were manifestly much pleased by what they saw. Many were wives or sisters of Masons in the line, and greeted their friends or relatives as they passed. The housetops were gay with fluttering bunting, and every window and doorstep along the route was filled with its quota of beauty. Hotels were decorated, store windows were dressed in Masonic colors and emblems, and private residences were in gala dress in honor of the occasion.

Long before nine o'clock, the hour appointed for the moving of the column, the immediate vicinity of Nineteenth street and Fifth avenue was thronged by a sight-seeing multitude. Mounted Masons dashed up and down the avenue, delivering and receiving orders, Templars in regalia hurried to and fro, and bands of music were to be heard on every side. The stoops, balconies and windows of the houses in the neighborhood were at an early hour occupied, and the impatience of the throng seemed to be subdued by the occasional passing of a Lodge, a band or an equestrian Mason. The appearance of the men and horses was very fine, and showed careful training. Immediately after the mounted police came Inspector Dilks, on foot, and his aids, followed by a platoon of police from the Broadway squad. The Right Worshipful H. Clay Preston, Marshal of the day, led the column of Masons, accompanied by his staff, in the following order:—W. Edward H. Kent, Chief of Staff; W. Charles S. Arthur, W. Samuel A. Lewis, Jr., W. William F. Floyd, Brother John E. Bendix, Brother Hiram Calkins, Brother Sidney P. Nichols, Brother Alexander B. Mott, Brother Robert J. Leaycroft, Brother Daniel P. Wylie, Brother John B. Woodward, Brother Robert Irwin, Brother George Scott, Brother Walter W. Adams, Brother George C. F. Wright, Brother W. George W. Schoolmaker, Brother John L. Mapes, Brother J. G. Corby, and Brother William H. Stiner, Secretary of Staff, distinguished by a silver baton.

Next in order came the Marshal of the Knights Templars, Sir E. M. L. Ehlers, followed by his aids. As the Marshal and staff moved forward the First division, resting on east Nineteenth street, filed out into Fifth avenue. After them came the Second division from West Nineteenth street, and so alternately from east to west the different divisions filed into column.

The head of the column reached Washington square at half-past nine, and passed in review before the Grand Lodge of the State of New York. The Grand Lodge, headed by M. W. Grand Master Thorne, arrived at the stand, erected on the southern part of the fountain circle, about half an hour before the procession began to move.

The stand was gayly decorated with American flags, and the only Masonic emblem visible was the handsome banner of the Grand Lodge, which the members had brought with them.

The scene at this point was very impressive. From the grand stand, up Fifth avenue, as far as the eye could reach the thoroughfare, was seen a moving mass of white feathers, interspersed with gay banners and the glitter of steel as the Knights Templars marched forward in serried ranks or in the form of a cross or triangle.

The Knight Templar from Canada attracted general notice. He is called Sir Thomas Hodges, and is a member of Kingston Commandery, Ontario. He was dressed in a white surcoat, with Maltese cross in the centre; long white mantle; scarlet cap, a portion of which hung down behind, with a passion cross in front; a long white mantle, with Maltese cross on the left arm; black sash and black sword and scabbard.

Rank after rank poured into the square, and still the view in the distance was the same. New York never saw a procession enlivened by as much music as the one that paced the streets yesterday. The spirited strains of the Tenth Regiment Band was just dying on the ear as the head of the Second division, under Eminent Sir Albert G. Goodall, passed in review before the Grand Lodge. This division had seven commanderies in it, three more than Division No. 1, under Eminent Sir Fred. W. Herring. Grafulla's Band headed the Second division, and two other bands also accompanied it. In this division the Philadelphia Commandery, No. 2, noticeable for its elegant banners and the drill of its men, marched, followed by delegations from Norfolk, Va.; Utica, N. Y.; and Portsmouth, Va.; The Third division, under Eminent Sir John G. Heine-man, passed in good order, having four bands with it. The Fourth and Fifth divisions passed, and still the prospect up the avenue was the same. As the head of the Sixth division entered the square a halt was made, the head of the column having been detained at Canal street. The scene on the avenue had now changed. At the Breevort House the field of white plumes was broken, telling that the Seventh division—the last of the Knights Templar—were near at hand. A cloud of carriages, containing the Supreme Council, Ancient Free and Accepted Rite of Northern Jurisdiction, the U. S. A., marked the ending of the Seventh and the beginning of the Eighth division, which was composed wholly of carriages containing the Masonic dignitaries of the State lodges. Division Nine was the first of those of blue lodge Masons. Twelve lodges made up the ranks. When it was discovered that no more Templar regalia were to be seen the crowd began to move out of the square and down South Fifth avenue, into which the procession passed. Each band as it passed along carried with it a large crowd of people.

In the regular order the divisions passed in review. It is estimated that each division contained 1,000 men, distributed in lodges as follows:—Ninth, 12 lodges; Tenth, 15 lodges; Eleventh, 16 lodges; Twelfth, 15 lodges; Thirteenth, 17 lodges; Fourteenth, 14 lodges; Fifteenth, 11 lodges; Sixteenth, 14 lodges; Seventeenth, 13 lodges; Eighteenth, 12 lodges; Nineteenth, 12 lodges; Twentieth, 9 lodges; Twenty-first, 10 lodges; Twenty-second, 11 lodges; Twenty-third, 10 lodges; Twenty-fourth, 10 lodges; and Twenty-fifth, 12 lodges. There being twenty-six divisions, the number of men who took part in the parade is estimated at over 26,000.

After the brethren had time to recover from the fatigue of their long march R. W. Charles Roome, Grand Marshal, advanced to the front of the platform, and having called the craft to order, proclaimed "Silence!" three times, and called up the lodge.

The R. W. Grand Master then requested the lodge to pay attention to the R. W. and Rev. John P. Webster, one of the Grand Chaplains, who delivered the following impressive prayer:—

"Almighty and most merciful God, we, Thy servants, reverently and humbly approach Thy presence, acknowledging our manifold transgressions and beseeching Thy mercy. We pray that Thou wilt look upon and bless our present assembling and accept the work we offer. Be pleased, O Father, to shed abroad in the hearts of the brethren a greater love for Thy commandments, incite them to a more steadfast walk in Thy statutes and incline their hearts to Thy service. Especially would we pray that this Temple, now to be dedicated to Thy most holy name, may long remain as a beacon to light men to the performance of high and noble deeds, to encourage them to labor and to wait in Thy service, and to sacrifice, that thus may be dried the tears of the orphan, that thus may be soothed the pains, and thus be ministered to the needs of all who suffer and want. Give to the brethren, O Father, the zeal and the perseverance to complete the great work which is built in these walls and which in due time shall bear the burden of many who might otherwise perish. Bless, we pray Thee, the labors of our fraternity wherever dispersed, and give to us all a wider charity, a more unselfish devotion, a renewed zeal in every good work. Forgive those who hate and spitefully use us, and hasten the day when every nation and tongue shall obey Thy law, and to Thy name shall be ascribed all the glory. Amen."

The full band of Gilmore and a very strong vocal orchestra—among them Brothers Alfred Wilkie, first tenor; Frederick Koppel, second tenor; A. E. Stoddard, baritone; W. P. Tyrrel, bass, then sung the following

GRAND MASONIC HYMN,

Professor Leopold Damrosch acting as conductor:—

BARITONE SOLO AND CHORUS.

“Thou who art God alone,
Accept before Thy throne
Our fervent prayer.
To fill with light and grace
This house, Thy dwelling place,
And bless Thy chosen race.
O God draw near!

As through the universe
All nature's works, diverse,
Thy praise accord,
Let faith upon us shine,

R. W. and Rev. S. Schoonmaker, Grand Chaplain, read forty verses from II. Chronicles, chapter 6, after which the following Te Deum, composed by Brother Albert S. Caswell, was sung:—

“We praise Thee, O God!
We acknowledge Thee to be the Lord.
All the earth doth worship Thee,
The Father everlasting, &c.”

This portion of the music was conducted by Brother P. S. Gilmore, Brother Caswell playing the organ accompaniment.

Hereupon R. W. Ellwood E. Thorne stepped forward, and in a loud and steady voice, delivered the following address:—

GRAND MASTER'S ADDRESS.

“BRETHREN—We have assembled at this time and in this place to crown the labor of more than a quarter of a century, by solemnly dedicating and setting apart this building for the purpose of the great fraternity of which we are all proud to be constituent members; and we may justly feel elated, that, in this the great commercial metropolis of our country, there is at last, a temple builded with the best of care and appliances of human skill, garnished and adorned in a manner fitting the wealth and power of the 100,000 craftsmen of this jurisdiction, yet that after all is the least important part of the work. These solid walls, built to stand unshaken before generations yet unborn; the proud dome overlooking the marts where commerce and manufactures give sustenance to millions, may lend additional lustre to the eye and an honest swelling of the heart of the craftsmen who look upon them and feel that this is the work of their hands—the

SPLENDID RESULT OF THEIR LABOR,

devotion and sacrifice. The earnest and gratefully received congratulations of our peers from every part of the world may excuse our joy on this festal day. But more than all this is the reflection that, with the close of this day's labor, we have reached the second step in that great undertaking conceived in fear and amid doubt and perplexity, that there should be erected in the city of New York a hall, the revenues of which are to be a perpetual, and an inalienable endowment to the largest system of benevolence ever undertaken by the craft. This hall, therefore, is not so much for the convenience and comfort of our working, in the ordinary acceptance of the word, as it is for the benefit of the aged and needy brother, the desitute widows and orphans of our household, I would, therefore, my dear brethren, while we pause for a

SOLEMN SERVICES OF THIS OCCASION,

that we hear and now gather fresh zeal, more earnest devotion, more unchangeable resolve to go on with the appointed labor. I would, that in your prayers, you solicit from the Great Architect not only the continuance of the blessings He has thus far and so abundantly showered upon the work of your hands, but that He will give you light and courage and tireless energy to persevere unto the end. I would that you may all understand and appreciate how great, how noble, how elevating the design drawn upon our trestle board by the founders of this enterprise, and that it may be given to each of you to give a portion at least of his Masonic life to the completion of the task still before us, looking not here for your reward, but remembering that our Father, who seest in secret, will reward us openly, remembering that when we have received

the summons which bids us lay down the working tools of our profession and pass to the better land beyond, the gratitude and prayers of the little ones will adorn our memory as with gems of untold value. I now invoke your assistance in the ceremonies of the dedication."

The Deputy Grand Master, R. W. James Husted, then advanced in front of the station of the Grand Master, and addressed him as follows:—

M. W. GRAND MASTER:—In behalf of the trustees of the hall and asylum fund, under whose auspices and direction this enterprise has been thus far advanced, it is fraternally requested that you will now dedicate and set apart this hall to the uses of the ancient and most honorable fraternity of Free and Accepted Masons and its revenue to the endowment and perpetual maintenance of an asylum for the relief of the poor and distressed of the brotherhood.

R. W. Charles D. Brown advanced, escorting the architect, who bore with him the insignia of his profession, and also the master builder advanced, and the Chairman addressed the Grand Master as follows:—

"M. W. GRAND MASTER—The Building Committee, charged by the Board of Trustees with the duty of supervising the work of building and furnishing this edifice, having to the best of their ability discharged the duty assigned to them, now have the honor to present to you W. Bro. N. Le Brun, the architect, whose skilfully devised plans have been carried out; as also Bro. John T. Conover, the master builder, and his associates, to whose tireless industry we are indebted for the magnificent edifice within which we are now assembled."

W. Bro. Le Brun replied as follows:—

"M. W. GRAND MASTER—Having been intrusted five years since with the duty of supervising and directing the workmen in the erection of this edifice, and having under Divine Providence, been enabled to witness its completion, I now very respectfully and most fraternally return to you the implements intrusted to me at the laying of the corner stone; adding my prayers to those of the craft in general, that the Great Architect of the universe may have its benevolent intentions in His holy keeping, and that from the labors thus far completed may go down to the latest generations the incentive to labor and to wait for the cause here represented."

A Masonic ode, "Our Temple Reared, Complete it stands," words and music by Brother Harrison Millard, was then sung. Brother Conover then addressed the Grand Master:

"M. W. GRAND MASTER,—Having under the plans of the architect and by direction of the Board of Trustees and the Building Committee, superintended the work of this building, from the excavation of the soil to the placing of the copestone, I now, with all due respect, present it to you, and through you to the craft, for inspection and approval, taking occasion to add my humble aspirations that the great design of which this is a part may receive the benison, without which all our endeavors are in vain, and that the Father above may dispose the hearts of the brethren to carry forward the work we now place in their keeping."

The Grand Master replied as follows to the architect and master builder:

BRETHREN,—In behalf of the Board of Trustees and the Craft in general, I accept the work of your hands, assuring you in all sincerity of my own hearty approval as well as that of all whose privilege it has been to examine it. I most earnestly and fraternally join with your aspirations for the future. Those who in coming years may desire to inquire of you need only come here and look around them."

A procession was then formed by the Grand Marshal, R. W. Charles Roome, in the following order:

Grand Pursuivant and Grand Tyler, with drawn swords.
 Grand Sword Bearer, with the Sword of State.
 Grand Standard Bearer.
 Four Past Masters, with Great Lights.
 Four Past Masters, Bearing the Ark.
 Grand Chaplains.
 Senior Grand Deacon. Junior Grand Deacon.
 Grand Lecturer. Grand Librarian.
 District Deputy Grand Masters, two abreast.
 Grand Secretary.
 Grand Junior Warden, with Vessel of Corn.
 Grand Senior Warden, with Vessel of Wine.
 Deputy Grand Master, with Vessel of Oil.
 Two Grand Stewards, with Rods Crossed.
 THE GRAND MASTER.
 Grand Steward, rod erect. Grand Steward rod erect.

The procession, when formed, started from the left of the platform and passed down

the southern aisle, around by the rear of the audience, and back to the platform, the band furnishing appropriate music. Arrived at the East, the procession ascended the platform and faced the audience. The Grand Chaplain, R. W. and Rev. R. L. Schoonmaker, offered the consecration prayer :

"ALMIGHTY FATHER,—Inasmuch as Thou has promised when two or three are gathered together in Thy name to be present with them, we humbly beseech that Thou wouldst now be present with us and direct our hearts in Thy ways.

Accept, O Lord, the dedication of this temple, and make it and the work for which it is to be set apart instrumental for promoting the reign of peace on earth and good will among men. Here may Thy name ever be honored, Thy laws obeyed, and Thy glory exalted and magnified. So order, O loving Father, that within these consecrated walls none but the good and true may enter: that here men may learn to forget the passions, the strife, the heartburning and jealousies of the world, and obedient to the precepts of our time-honored brotherhood, may learn to love each other and draw nearer to Thee. Sanctify and bless the work of which this temple is a part, and renew in every heart the zeal and fraternal devotion which has born us onward thus far in the labors assigned to us. Enlarge and broaden the sympathies of the brethren for the poor and oppressed, for the widow and the dear little ones who may need their care and protection, and make us all to feel that such service is acceptable in Thy sight.

Bless and preserve the brethren set to rule over us in the Grand Lodge of New York. Give them light and wisdom to live in Thy fear, to be instant, in season and out of season, to walk humbly before Thee in the discharge of the important trusts confided to them.

And Finally, O Father, incline all our hearts to Thy service and all our acts to Thy glory; and when at last our labors here are ended, when the veils of this earthly tabernacle are rent, take us to Thy presence, there to join with all the heavenly hosts in ascribing never ending praise to Thy name. Amen."

To which all the brethren responded, "So mote it be."

The bass solo and chorus, "Great Jehovah, Hear Us," was then sung, Brother W. P. Tyrrell singing the solo.

The Grand Junior Warden now advanced and presented the vessel of corn to the Grand Master, saying :

"M. W. GRAND MASTER,—I fraternally present you with the element of corn to be used, according to immemorial custom in the dedication of this new Masonic hall."

The Grand Master, calling up the Grand Lodge, said :

"In the name of the Great Jehovah, to whom be ascribed all honor and glory, I solemnly dedicate this hall to Freemasonry, (pouring out the corn)."

The Grand Honors were then given once.

Then psalm, chapter 103, verses 19, 20, 21 and 22, were chanted.

After another procession as before, the Senior Grand Warden presented a vessel of wine to the Grand Master, saying :

"M. W. GRAND MASTER,—I respectfully present to you the element of wine, to be used according to our ancient form in the dedication of this new Masonic hall."

The Grand Master then called up the lodge, and said :

"In the name of the Universal Father, and in remembrance of His manifold blessings, I solemnly dedicate this hall to virtue, (pouring out the wine)."

The Grand Honors were then given twice, and psalm 105, verses 1, 2, 3 and 4, were chanted by the choir.

The procession was again formed and marched about the hall. On arriving at the platform the Deputy Grand Master presented a vessel of oil, saying :

"M. W. GRAND MASTER,—I fraternally present you with the element of oil, to be used according to the custom of the fathers, in dedicating this new Masonic hall."

The Grand Master then called up the lodge, saying :

"In the name of the brethren, wherever dispersed, kindly and fraternally remembering all who are in need, praying that the sick may be healed, the distressed succored, the unfortunate and cast down raised up, I solemnly dedicate this hall to universal benevolence."

The Grand Honors were then given three times, after which psalm 106, verses 1, 47 and 48 were chanted. The Grand Chaplain, R. W. and Rev. John G. Webster, then made the following invocation :

"Praise ye the Lord. Praise ye the Lord from the heavens; praise him in the heights.

Praise ye him all his angels; praise ye him, all his hosts.

Praise ye him, sun and moon; praise him, all ye stars of light.

Praise him, ye heaven of heavens, and ye waters that be above the heavens.

Let them praise the name of the Lord; for he commanded and they were created.

Kings of the earth and all people ; princes and all judges of the earth.

Both young men and maidens, old men and children.

Let them praise the name of the Lord ; for His name alone is excellent ; His glory is above the earth and the Heaven.

Praise Him for His mighty acts ; praise him according to His excellent greatness.

Praise Him with the sound of the trumpet ; praise Him with the psaltry and harp.

Let everthing that hath breath praise the Lord, praise ye the Lord."

The Grand Master then said : " It is now my privilege and my great pleasure to introduce one not unknown, but one known of old, and well known by you, Most Worshipful John L. Lewis, Past Grand Master of this State, who will pronounce the dedicatory oration on this occasion." M. W. Brother Lewis was received with hearty applause, and proceeded to deliver the oration.

The Grand Master then directed the eight Grand Stewards to cover the lodge. While this duty was being performed, there was music by the orchestra ; then the Doxology was sung by all, and the audience dismissed with the benediction.

MASONRY, ITS TRIALS AND TRIUMPHS.

LECTURE BY BRO. B. C. BLAKE.

BRO. BLAKE said that when the Supreme Architect of the Universe made man after his own likeness, and placed him on the earth, He strewed around him flowers of matchless beauty and fragrance. He blessed him with beautiful landscapes, and gave him all manner of fruits ; but despite all this, man was discontented. He had a longing for something more, for association and companionship with men. Our Maker heard the petition, recognized the want and gratified the desire. Thus from the beginning is the idea of association manifest, mankind merges from families to cities, from cities to nations in which each individual being is bound to the other by mutual interests. It might have pleased the great Creator to have made man independent of all other beings, but he did not ; and man's dependence is one of the strongest bonds of society. As men were made dependent, is it strange that they should band themselves together, to recognize the principles under which they are united ? It is under these circumstances that Freemasons exist to-day, and have existed so long. There are various opinions as to the origin of the Order, and this very fact shows its great antiquity. Its early origin is clearly established by history. It has been tried at all times ; all its elevated principles have been severely put to the test ; and yet it has triumphed. Wherever it has existed, it has had to meet with severe trials. At one time it was anathematized by the Pope, and it was subsequently persecuted in France and Spain. In the eighteenth century, fifty-four Freemasons were burned alive in France ; and in Holland, Germany, Italy and Great Britain they had to endure persecution. The first persecution was in Holland. The States General became alarmed at the increasing number of Masons, and considering that their secret meetings were against the peace of the country, ordered their discontinuance. They could not see how architecture and brotherly love could be combined. Notwithstanding this order, a lodge of Freemasons continued to meet at Amsterdam. The members on being discovered, were arrested and brought to a court of justice. Before the tribunal they boldly defended themselves, and declared that they were loyal subjects, and faithful to their religion and to their country. They declared that Freemasonry was honourable, and, they could not reveal its ceremonies and secrets, they assured the Court that nothing was done that was contrary to the laws of God or man. They also invited any, who would wish to do so, to join them, The Town Secretary joined ; and he was so favorably impressed with Masonry that he induced all the magistrates to become members. In Germany the tranquility of the Order was disturbed by the malice of a few ladies. Some ladies at the present day whose husbands are Masons are opposed to Masonry, and are continually twitting their husbands about their connection with the Order. Though in France, Holland, and Germany the bitter enemies of Masonry were in a short time disarmed, in Italy the cloud grew darker. A formidable bull was issued by the Conclave, not only against Freemasons, but against those who gave them any countenance. The tide of persecution had rolled to the shores of Britain, and in 1745 a statement was laid before the Synod of Stirling setting forth that certain improper things were done at the initiation, and asking that all who were Freemasons should be denied the rights of religion. But in spite of all this Freemasonry lived, and flourished, and spread over the entire world. In 1733 it was introduced into the new world. Benjamin Franklin was among the first in the United States. It soon numbered among its members doctors, lawyers, clergymen, and politicians. Marble tablets in every churchyard spoke of the merits of departed Masons. In 1826 commenced the most terrible Masonic warfare, which spread all over

the United States, and different parts of Europe. A man named William Morgan suddenly disappeared, and the Masonic fraternity were charged with his murder. They were united by the spirit, as it might be called, of the anti-Masonic prince of darkness. Every Mason was called a murderer. Anti-Masonic meetings were held in different places, and political parties arose whose battle cry was "Down with Masonry." The contest was for life or death, and the odds stood on the side of the frightful decree against Masonry. But in spite of all the efforts of the anti-Masonry party, Freemasonry weathered the storm, and has lived and triumphed. Christianity, the best religion that was ever devised, has had to pass through fiery trials. When the Divine Son went forth to proclaim His heavenly message men sent up one universal hiss to Heaven. Instead of receiving His message they nailed Him to a cross, and left Him to languish away His life. The Apostles were treated as if they were enemies to God and man; but they truly were the best of philanthropists. The question naturally arises, Why did mankind persecute institutions that were intended to do good? The answer is, It is through the agency of superstition and bigotry. Bigots desire to prevent discussion; they wish to hang reason by the neck and torture common sense. Mankind is prone to fall into superstition from lack of knowledge. Superstition leads people to believe in phenomena which are nothing more than mistakes of the senses, which may result from various causes. Superstitious people are weak and squeamish; they fly into hysterics at the least cause for being alarmed. Let a Masonic Lodge be opened in their vicinity, and they are frightened out of all knowledge. Many people blame the whole Order for the evil deeds of individual members. This is not fair. Nor is it fair to condemn the whole Society because one or two of its members may have done what is contrary to law. Is the white throne on which the Almighty sits less pure because a rebel angel aimed to sit upon it? Are the Apostles less righteous because some of their converts went back into the mazes of irreligion? Certainly not. Neither can Masonry be blamed because a few of its members have done that which is not right. Some people are easily duped upon almost any subject. They are selfish, and narrow-minded, and contracted in their views. Such are the people who would persecute the Masonic Order in any manner that they are able. But Masonry, like the giant oak, struck its roots deep into the soil, and could not be destroyed. Thus it has triumphed, and it still continues to do so. New Masonic halls are being reared in different parts of the country, and in the name of the great Jehovah solemnly consecrated to Masonry, and dedicated to the promotion of "truth, friendship, and charity."

THE OBSOLETE LEGENDS OF THE OLDER FREEMASONS.

ALBERT G. MACKAY, M. D.

IN the infancy of nations, men accepted myths which, as culture and civilization advanced, were displaced by the theories of science. Thus, the fables of the sun and the sky and the dawn in the old Aryan mythology have received, in modern times, their true astronomical interpretation. So, too, in the individual life, the nursery tales which charmed our childhood, have, in maturer age, lost all their influence, and our faith, once so absolute in their truth, has been uprooted by the teachings of a higher education.

Something of this kind will be found in the legendary history of Freemasonry. Not all the legends of its early period have been preserved to the present day, and of those which have been, the interpretation is very different from that which was originally accepted as their true meaning.

Hence it comes that there are two classes of Masonic legends—the one class which is at this day current and which constitutes a part of the ritual in some one of the various steps of initiation. Such are the legends connected with the temple of Jerusalem, with King Solomon and his two colleagues, and with the second temple and the discovery of the lost word. These comprise, in their modern interpretation, the most important symbols of the Order.

The second class comprehends a large number of legends, invented for the most part, before the disservice of the operative from the speculative element of Masonry. Whether these ever had any symbolic meaning, or whether they were, for the most part, distortions of history, we are not always able to determine. They are, however, no longer found in the working ritual of initiation, especially in that of the symbolic degrees, and have been discarded by the advanced Masonry of the present day, just as in mature age we dismiss the nursery tales of our childhood. But they are not altogether to be repudiated, because they constitute a part of the intellectual history of Speculative Masonry, and demonstrate the progress of its gradual growth from unmeaning legend to significant symbolism. I propose, therefore, to discuss some of the most important in the present essay. To the Mason who derives his knowledge of the

esoteric character of the Order only from the workings of the ritual of the present time, and who has not penetrated into its history and aspect in former days, these legends will be new and ought to be, therefore, of interest.

It will be seen, in the course of our investigations, that some of these old legends have entirely passed away. They have become, in the strictest sense of the term, obsolete, and have left no trace behind. Others, again, have been partially preserved in some reference to them in a word, a sign, or a ceremony in the modern ritual which serves, therefore, to still connect them, in an incomplete way, with the symbolism which now constitutes the true genius and spirit of Freemasonry.

The earliest of these legends is that of Lamech. It is found in all the old Constitutions of the Operative Masons, and is there placed at the very beginning of their record of the origin of the art. It is most comprehensively given in the Grand Lodge Manuscript, which is of the middle of the seventeenth century, and is in the following words, the antiquated language being slightly improved and the bad spelling of proper names, especially, being corrected :

Before Noah's flood, there was a man who was called Lamech, as it is written in the Bible, in the 4th chapter of Genesis, and this Lamech had two wives, the one called Adah and the other called Zillah. By the first wife, Adah, he begat two sons, and the one he called Jabal and the other Jubal; and by the other wife, Zillah, he begat a son and a daughter, and these four children invented the beginning of all the crafts in the world. And this elder son, Jabal, invented the craft of Geometry, and he divided flocks of sheep and lands in the field, and first wrought houses of stone and trees, as it is noted in the chapter above said. And his brother Jubal invented the craft of music, song of tongue, harp and organ. And the third brother, Tubal Cain, invented smith's craft of gold, silver, and copper, iron and steel. And the daughter invented the craft of weaving. And these children knew well that God would take vengeance for sin either by fire or water, wherefore they wrote their sciences that they had invented on two pillars of stone, that they might be found after Noah's flood. And the one stone was marble, for that will not burn with any fire, and the other stone was called latres [brick] for that would not drown in water.

This legend cannot be older than the fifteenth century, for it is not alluded to in the Halliwell MS., whose date is supposed to be the latter part of the fourteenth. It is first met with in the Cooke MS., whose date is placed about 1490, and is repeated in all the subsequent Constitutions. The first book that incorporated the old legends into the history of Masonry after the Revival, or, rather, after the separate establishment of Speculative Masonry, is the "Constitutions" of Dr. Anderson, published in 1723, and he, although by no means discrete in his selection of legends, has very briefly referred to parts of this. So, the Masons not being familiar with the Old Records, the legend of Lamech passed entirely out of sight, and in none of the rituals, from 1725 to the present day, do we find any record of it as a whole. References to a part of it are, however, preserved. The name of Tubal Cain is still perpetuated, as it is well known, in the Symbolic degrees, and he is very generally regarded as one of the founders of Masonry. How this mistake originated, it is impossible to say, but it will probably never be corrected. The legend itself does not make Tubal Cain the inventor of Masonry, but ascribes that honor to Jabal. It says: "Jabal first wrought houses of stone." The Cooke MS. is still more definite. Its language is as follows:

The elder son, Jabal, was the first man that ever invented Geometry and Masonry, and he made houses, and is named in the Bible . . . the father of men dwelling in tents, that is, dwelling houses. And he was Cain's Master Mason and governor of all his works when he made the city of Enoch.

Notwithstanding the positive statement of the old legend, that Jabal was the founder of Masonry, that theory has been rejected. Jabal has passed entirely out of Masonic history. His name is not to be found in any ritual, and all the honor that belonged really to him has been transferred to his brother, Tubal Cain, who is now considered by the Craft as their earliest patron, although he was not a Mason, but simply a smith, or worker in metals.

It is worth noticing that a similar error occurs in the still retained legends of the Solomonic Temple, where Hiram Abif, who, like Tubal Cain, was only a worker in metals, and not a stone mason, is called the Master Builder of the Temple. The coincidence is striking, and the problem is one not easily to be solved, why, in both the older and newer Masonry, a silversmith should have been called a Mason and a builder.

That part of the legend which refers to the two pillars has not become altogether obsolete. Although no longer to be found in the ritual of Ancient Craft Masonry, the myth, somewhat changed and embellished, is referred to in some of the high degrees.

There is another legend which has gone entirely out of sight. It is of Nimrod, King of Babylon, who is said to have built the tower of Babel, and to have employed

more than forty thousand Masons whom "he loved and cherished well." The Old Records tell us that he gave these Masons charges and they say that "this was the first time that ever any Mason had any charge of his craft." Nevertheless, Nimrod has no place in our modern Masonry. The tower of Babel is made, it is true, the foundation of a very singular degree adopted into the series of the Scottish rite, and is even referred to in the ritual of the primitive degrees, as the starting point of Masonry, but nowhere do we meet, in modern symbolism, with the name of Nimrod as a great patron of the Craft. The legend is altogether obsolete.

The legend of Enoch has this peculiarity about it, that it cannot, like most of the other obsolete legends, be traced to the Old Records of the Operative Masons. In none of them, except in the Krause or Stonehouse Manuscript, whose authenticity is very doubtful, is there any allusion to the patriarch. The legend seems to have been, at first, of an oral character, and was probably, not known to the Operative Masons, but was subsequently concocted from the fables of the Jewish Rabbis and from other oriental sources. Enoch, whose very name, signifying one that has been *initiated* or *consecrated*, bears a mystical import, has played an important part in the allegories of the imaginative cast. Anderson, whose first edition of the "Constitutions" was compiled from the Old Records, many of which have, since his time, been lost, makes no allusion (except in a brief note which says nothing of the secret vault,) to the legend of Enoch. The legend is therefore unknown to Ancient Craft Masonry. But we find it in the high degrees which were invented on the continent of Europe, and which gave rise to so many new Rites. It forms the basis of the Royal Arch of the Scottish and French Rites, and is the substratum on which the ritual of the Arch degree of the York and American Rites was formed. Being, at the same time, wholly unknown to the symbolic degrees of the primitive Masonic organization, as it existed at the time of the revival, the presumption is almost logical that it owes its invention to the authors of the continental high degrees, most probably to Ramsay. The fact that Anderson makes such slight mention of it in his edition of 1723, but refers to it as a legend of the "Old Masons," in his edition of 1738, when he had become acquainted with these constitutional innovations, adds great strength to the presumption. The legend, with all its details of the two pillars, the vault excavated in Mount Moriah, and the Ineffable Word will be found in its entire completeness in Oliver's "Historical Landmarks," and in Mackey's "Encyclopaedia of Freemasonry."

The legend of Noah, although obsolete in pure Craft Masonry, is not altogether lost to the Masons of the present day, since the word "Noachidæ" as signifying a Freemason, because he is supposed to be a descendant of Noah, was made familiar to the "Moderns" and to the "Ancients" of the last century by both Anderson and Dermott.

The Old Records make but very little direct allusion to Noah. In them the work of Masonry is principally attributed to Hermes the son of Cush, who was the grandson of Noah. But Anderson in his first edition calls Noah and his three sons "all Masons true," and in his second edition he estimates that these "four Grand officers" had communicated a knowledge of the arts and sciences to the Noachidæ or the descendants of Noah, which was, he says, the "first name of Masons according to some old traditions." It was thus that the idea of the legend of Noah as a founder of Masonry became familiar to the Freemasons of the eighteenth century. It is not therefore surprising that Dr. Oliver, whose intellectual tendencies were towards legend making, should have attempted in his writings to perpetuate the story by framing a theory of an ante-deluvian Masonry, which was transmitted by Noah to the new world after the flood.

But although the Masonic legend of Noah has faded away from the Symbolic Masonry of the present day, in whose ritual no trace of it is to be found, yet it has not become altogether obsolete in the high degrees. In the Royal Arch the names of his three sons have been adopted as significant words, and there is a symbolic reference to the ark; a degree was instituted in England in the last century, the ritual of which is based entirely on the deluge, and in the Scottish Rite there is a degree which distributes the Craft into two classes, the Noachites or the descendants of the Masons of Noah, and the Hiramites or the descendants of those of Solomon.

The fact is, that the legend of Noah was not primarily a Masonic legend, no reference to it being made in the "Legend of the Craft," as it is called, which is found in all the old records of the Operative Masons. It was an afterthought incorporated by those who sought to identify Speculative Masonry with the religious mysteries of antiquity. There was no myth so universally spread among the religions of the old world as that of a deluge. It is astonishing how much of the ancient religious symbolism refers to this catastrophe. The mundane egg, which, being brooded over by the Divine spirit, brought forth a new world, was a type of the ark, from whose recesses the family that had been saved, issued to replenish the earth. Faber, who finds traces of the deluge

in the arkite rites which pervaded nearly all the old religions, says :

The initiation into the mysteries scenically represented the mythic descent into Hades, and the return from thence into the light of day ; by which was meant the entrance into the ark and the subsequent liberation from its dark enclosure.

Byrant speaking of the universal prevalence of the ancient reference to Noah under various titles, says :

The person preserved is always mentioned as preserved in an ark. He is described as being in a state of darkness, which is represented allegorically, as a state of death. He then obtains a new life, which is called a second birth, and is said to have his youth renewed.

Now, as the preservation in the ark was considered as typically a preservation from death, and a restoration to immortal life, and as this doctrine of the resurrection always formed an important part of the teachings of Speculative Masonry, it is very easy to understand why the comparatively modern ritualists borrowed from the old religions this legend of Noah, with its symbolic signification, and made it a part of the Masonic system, although it was never referred to nor used by the Operative Masons. But as the third degree supplies another legend, which equally inculcates the doctrine of the resurrection, and as that legend was more ultimately connected with the supposed and, at the time, recognized history of the origin of the Order at the temple of Solomon, the Noachic legend fell gradually into disuse, and finally became obsolete ; not, however, without leaving some slight traces of its former existence.

The legend of Euclid is another one of those old legends which have passed away. Unlike that of Noah, it is, however, a primitive legend, common to the Operative Craft, and is, indeed, found in the oldest of the old records, the Halliwell MS., where it is given in all its details. According to that manuscript, Euclid founded Masonry in Egypt, and the story is repeated, with but little variation, in nearly all the subsequent Constitutions. The legend is substantially told in this way :

In the time of Euclid, the river Nile so far overflowed its banks that many of the dwellings of the people of Egypt were destroyed. Euclid instructed them in the art of making dykes to stay the progress of the water, and measuring out the land by the aid of Geometry, he enabled each man to ascertain the bounds of his own property. Euclid gave to Masonry the name of Geometry, and taught the art to the sons of the nobles, so that Masonry was established in the land.

In all the modern rituals there is not the slightest reference to Euclid, so that the legend is become utterly obsolete. But it has left its influence in the position which the Speculative Masons still give to Geometry, calling that and Masonry "synonymous terms," which they are not, and making the fifth liberal science the foundation of Masonry. In the early years of the eighteenth century, a Speculative or Freemason was called a "Geometrical Mason." Wherever, in fact, Geometry is referred to in Freemasonry, it is always because it is a relic of the old and well-nigh forgotten legend of Euclid, the great geometrician.

There is a legend, now completely obsolete, which accounts for the introduction of Masonry into France. In the Cooke MS., whose date is placed at 1490, we first meet with this legend, the older Halliwell MS. making no allusion to it. It is there said :

Charles the Second, king of France, was a Mason before that he was king. And after he was king he loved Masons and cherished them and gave them charges and manners [customs and usages] at his device, of the which some are yet used in France ; and he ordained that they should have an assembly once in the year for to come and speak together, and for to be ruled by masters and fellows, of things amiss.

All the subsequent manuscript Constitutions, from the Landsdowne in 1560 to the Papworth in 1741, repeat the same story, with the difference that they give the name of the king as Charles Marsel. The writer of the Cooke MS. evidently referred I think, to Charlemagne, who might, perhaps, be designated as Charles the Second, while that title could in no way be applicable to Charles Martel. Besides, the latter was too much engaged in wars with his German neighbors and with the Moors of Spain to have been able to pay much attention to the arts of civilization, while Charlemagne was distinguished for his patronage of the sciences, the arts and literature, and especially of architecture. The legend accepted as it is by Rebold and other French writers, is, however, historically incorrect, for although Operative Masonry was greatly patronized during the reign of Charlemagne, it was not introduced into France by that monarch. The legend has at length become obsolete and effete, and the Masons of the present day know nothing of it except what they find in the Old Records.

The legends that refer to the two Saints John can hardly be called obsolete, for, although the details of some of them have passed away, the symbols and ceremonies which were originally founded on them, still exist. Such are the lines parallel, and the dedication of our lodges. The question really is not, when did these Johannian legends cease to form a part of the legendary history of Freemasonry, but, rather,

when were they first introduced? Excluding the Charter of Cologne, as at best doubtful, there is not a single authentic manuscript from the close of the fourteenth to the end of the seventeenth century which makes any mention of either of the Saints John. In the beginning of the eighteenth century, and, perhaps, in the last years of seventeenth, honor must have been paid by the Masons to St. John the Baptist, inasmuch as the Grand Lodge, which met in 1717, selected his festival, apparently as a matter of course, for the day of its communication, and from that time, and, perhaps, from a period a little anterior to the revival, St. John the Baptist and St. John the Evangelist have been recognized as the patrons of Freemasonry. But this is a subject which would require pages for its proper investigation.

There are several other legends—once prevalent among the Craft, but now obsolete—which may, at some other time, be discussed. What has already been said is sufficient to indicate the fact that Speculative Masonry has, in its progress for the last century and a half, been subjected to both an expansion and a contraction. There has been an expansion of its symbols, old ones have been developed into a higher interpretation, and new ones have been invented. On the other hand, there has been a contraction in its legends, some of them going altogether out of sight, and others being greatly abbreviated, or otherwise modified.

This constitutes a part of the history of Freemasonry, studied as a science. In so studying it, we must look at it in all its accidents, in its origin and its progress, in its present condition and in its future prospects. And an important element in these studies is the changes which its legendary records have undergone. It is with these views, and for this reason, that the present article has been written, which, perhaps, may serve, not unsuggestively, as a contribution to the annals of the Order, which Masonic historians are now busily engaged collecting.

ORIGIN OF FREEMASONRY.

MANY traditions are held as to the origin of the Institution, but they are generally regarded as merely mythical and legendary. According to some writers it took its rise from a band of Craftsmen in Tyre, who went to Jerusalem to assist in the erection of Solomon's Temple; hence the great prominence given in the ritual and symbols of the Order to that memorable edifice. By others it has been traced to ancient Egypt, and again to the times of the Crusades, and the Masons of Strasburg, in 1275. Some bard has thus put the legend into verse :

“ They're traced on lines in the Parthenon,
 Inscribed by the subtle Greek,
 And Roman legions have carved them on
 Walls, roads, and arches antique :
 Long ere the Goth, with a vandal hand,
 Gave scope to his envy dark,
 The honored Craft in many a land,
 Had graven its Mason-mark.

“ The obelisks old, and the pyramids,
 Around which mystery clings—
 The hieroglyphs on the coffin-lids
 Of weird Egyptian kings :
 Carthage, Syria, Pompeii—
 Buried and strewn and stark,
 Have marble records that will not die—
 Their primitive Mason-mark.

“ Upon column and frieze and capital,
 In the eye of the chaste volute,
 Of Scotia's curve, or on astragal,
 Or in triglyph's channel acute,
 Cut somewhere on the entablature,
 And oft, like a sudden spark
 Flashing a light on a date obscure,
 Shine many a Mason-mark.

“ Those Craftsmen old had a genial whim,
 That nothing could ere destroy ;
 With a love of their art that naught could dim,
 They toiled with a chronic joy,
 From Tiber to Danube, from Rhine to Seine,
 They need no ' Letters of marque ;'
 Their art was their passport in France and Spain,
 And in Britain, their Mason-mark.”

EDITORIAL DEPARTMENT.

THE NEW YORK MASONIC DEMONSTRATION.

EQUAL in importance, in so far as Masonry in America is concerned, to the event of the installation of the Prince of Wales as Grand Master of England, is that of the dedication of the new Masonic Temple of New York. In point of numbers it was fully as great, and only failed in being as imposing because the ceremonies were different. It was certainly one of the most marked events of the age, and will be looked back to as the grandest feature in the annals of Masonry in the United States. There has never been anything to compare with it on this side of the Atlantic, and the New York brethren are to be complimented on the great achievement which gives them probably the finest temple of its kind in the world, and at the same time, a fresh impetus to Masonry, for the uninitiated will not be slow to perceive that there must be something good and grand in the principles of an Order which makes such a magnificent display as that which drew together more than twenty thousand members to assist in the dedication; hence there will be accessions to the ranks at a greater rate than ever before.

The New York demonstration was not necessary to prove the value of Freemasonry, but the event was the result of a common understanding, whereby the new world had to be shown that the Order is not to be despised. It was well that the demonstration took place as the concomitant of a ceremony essential to the proper mode of fitting the temple for the purpose it was meant for; and we trust it has been observed by all outside the pale of Masonry, that the Craft does nothing in connection with the rearing of its temples without it be to convince the world that it is entitled to the respect it claims, while, at the same time it does everything to show its worthiness of the position it holds in the estimation of all whose good opinion is worth having.

ANOTHER ATTACK ON MASONRY.

THE Pope and the Bishop of Orleans, France, have made common cause against Freemasonry. The latter, a short time since, published a violent pamphlet, in which he denounces Masonry as being "in radical antagonism with religion." He says he bases his attack upon what is uttered in the lodges, which is alone sufficient to destroy the whole fabric of his assumptions, for the simple reason, that he can know nothing of what transpires in the lodges. The best proof that he has been imposed upon, is shown in the following shamefully false assertion:

"Christianity is constantly asserted in the lodges to be a lying, bastard, brutalizing religion, which must be annihilated. It is an aggregation of fables, a rotten edifice, which must fall to give place to the Masonic temple."

Bishop Dupanloup is either the dupe of some designing knave, or he is a deliberate slanderer himself. The mere fact of clergymen of all Protestant denominations being members of the Craft ought to satisfy any reasonable person that there can be nothing in Masonry that is opposed to religion. The fulminations of the Roman Catholic priesthood have become so virulent of late that there is evidently an object aimed at, rather the desire—as they express it—of warning their flocks against what they regard as sinful and erroneous. We cannot believe there is a particle of sincerity in the many attacks made upon Free-

masonry by the Pope and his priests. If it be true that Pio Nonc was admitted a member of the fraternity, it ought to be enough that he violated his obligations without misrepresenting the aims and principles of the Order. He has complimented Bishop Dupanloup on the bravery of this last attack, and, possibly, we may soon hear of an act of canonization. The pope is ever anxious to applaud assaults upon Masonry, and it really looks as if he had a personal interest in the malignance he so often displays.

PLEDGING THE MASONIC WORD.

IN the Alabama Grand Lodge report on Foreign Correspondence, there occurs this passage :

“ We would add that the offering to pledge one’s Masonic word, on every trifling subject is no less silly and demoralizing. There are some cases in which it may be requisite, some, where it is allowable, and every true and bright Mason will readily recognize them ; but to attempt to bolster up one’s assertion on trivial occasions by pledging one’s Masonry, is an admission that one’s average veracity is of a very inferior kind.”

It is, we are aware, a common practice to pledge the Masonic word, and it is done too, on occasions when it might be thought the least required. Unfortunately, however, there are brethren who do not consider themselves at fault in thus bringing Masonry into contempt, as they unquestionably do, if they keep placing everything “ on the square.” It is difficult to understand why a brother should be continually in the habit of talking “ on the square,” when he should know that, as a Mason, no pledge can be required from him by another Mason. To be true to one another is one of the most important commands, and no sincere Mason would deceive another ; hence the folly of pledging the word. To show the danger arising from the practice alluded to, we need only refer to the case which gave rise to the admonition of the Grand Lodge of Alabama. A member of one of the lodges, as was stated in the *CRAFTSMAN* last month, who was also a senator, had paired off with another senator, and pledged his Masonic faith that he would not vote. He afterwards violated that pledge and voted, thus proving himself unworthy of his position as a member of the fraternity. It is true he was expelled, and a contemporary says the other senator should have shared the same fate, but we would hardly go so far as that, unless he asked the other senator to so pledge himself.

It is not a little curious that brethren who are so ready to pledge their Masonic faith are almost invariably the last either to assist or warn a brother. We have heard of instances wherein such brethren have pretended to do their best on behalf of brethren requiring their aid, while all the time they were giving help to others not Masons. Of course, any brother is at liberty to exercise his judgment in matters where his help or recommendation is asked, but he should not promise to act “ on the square,” for the simple reason that it is his imperative duty to do what is right by a brother Mason. His obligation does not bind him to do more than he can conscientiously do, and if the object of his assistance is unworthy of it, then he does not deserve it. A contemporary very justly remarks :

“ The man who asks credit in business on his Masonic faith should be refused—the one who pledges his “ Masonic word ” in order to give strength to an assertion or a promise is not entitled to belief—he who is continually giving his confidence “ on the square ” is to be avoided—neither is sincere, for he deals too lightly with Masonic honor and is using it for purposes incompatible with the Masonic design.”

MASONIC BRIEFLETS.

THE eighty-fifth annual communication of the Grand Lodge of Rhode Island met on the 17th May. The Grand Master in his address recommended the appointment of a committee to prepare a Monitor for the jurisdiction, which was adopted. The officers elected are: M. W. Bro. N. Van Slyck, Grand Master; R. W. Bro. E. L. Freeman, D. G. M.; R. W. Bros. Thomas Vincent, G. S. W.; John Myers, G. J. W.; C. W. Sellen, Grand Treasurer; Edwin Baker, Grand Secretary.

THE Editor of the St. Louis *Freemason* has gone out of the frying pan into the fire. It was bad enough to be threatened with extinction as a journalist, but now he has a libel suit on hand, an irrate brother actually claiming damages to the amount of \$10,000 for having been published as an expelled Mason in the *Freemason* two years ago. Bro. Kingsbury must have been waiting until Bro. Gouley was in a tight place, and then pounced upon him. It is to be hoped he will have sense enough to withdraw the suit.

BRO. HIS ROYAL HIGHNESS THE PRINCE OF WALES has been installed First Principal of the Royal Arch Masons of England, that position being assigned him along with that of the Grand Mastership. The resignation of the Marquis of Ripon as Trustee of the Funds of Grand Chapter was accepted at the meeting held for the installation, which took place at Freemasons' Hall, on the 5th May.

"A VERY pretty quarrel as it stands," has taken place between the *Keystone* and Bro. Leon Hyneman, growing out of a controversy on "Judaism vs. Freemasonry." The *Keystone* had a sharp attack on an article written by Bro. Hyneman and published in the *Jewish Record*. The latter replied by telling Bro. McCalla that he knew very well his statements were untrue—rather a pointed way of putting it, and by no means complimentary—and the *Keystone* rejoins by telling Hyneman that until he proves himself a gentleman by withdrawing the language, it will have no further literary fellowship with him. The absence of brotherly love in this case, is very apparent, and we fear there is little prospect of its restoration in so far as the brothers in question are concerned.

THE New York *Herald* has done more for Freemasonry in America during the past month, than had been done for years before. For several days it gave several columns bearing on Masoury and the dedication of the new Temple in New York, and, besides, gave a map and two large diagrams. From its admirable account of the dedication we copy liberally in this month's CRAFTSMAN. It is gratifying to see the interest that the uninitiated are now taking in Masonry. The opening of the New York Temple was an event of the greatest importance, and the *eclat* attending it will have the effect of giving a fresh stimulus to those who are devoting their time and energies to the furtherance of the noble principles of the Order.

THE annual communication of the Grand Lodge of the State of New York was held in the first week of June, the dedication of the new temple occurring on the second day. Grand Master Thorne delivered an able address, but it does not appear that anything of importance to the Craft beyond the jurisdiction was done. The following are the officers elected. Grand Master, M. W. Bro. Elwood Thorne; Deputy Grand Master, R. W. Bro. James W. Husted; Senior Grand Warden, R. W. Bro. Jessie B. Anthony; Junior Grand Warden, R. W. Bro.

Levi M. Gano; Grand Treasurer, M. W. Bro. John W. Simons; Grand Secretary, R. W. Bro. James M. Austin. These are the same Grand Officers as last year, all having been re-elected.

THE Grand Lodge of Indiana held its fifty-eighth annual communication in Indianapolis, on the 25th May. There was a representation of 505 lodges. By the Grand Master's address, it appears that twenty-eight lodges are working under dispensations. The Grand Master declared himself in favor of the one term, and positively declined re-election. The following officers were elected: Grand Master, M. W. Bro. D. Macdonald; Deputy Grand Master, R. W. Bro. F. S. Devol; Grand Senior Warden, R. W. Bro. A. J. Hay; Grand Secretary, R. W. Bro. John M. Bramwell, Indianapolis.

JUST before we received the June number of the St. Louis *Freemason*, a postal card informed us that Bro. Gouley had sold out to the *Voice of Masonry*. We by no means object to the transfer, but we do feel surprised at the change after the announcement made in the March issue of the *Freemason*. However, we suppose there was no way of averting the result, and, as a consequence, the *Voice* swallows the *Freemason*, which had previously absorbed a number of other Masonic periodicals. It is consoling to know that Bro. Gouley will yet be heard from through the pages of the *Voice*.

THE published proceedings of the Grand Lodge of Quebec show that there are sixty lodges on the roll; independently of these there are three under the jurisdiction of England and one under that of Scotland.

A GRAND LODGE has been formed in the Province of Manitoba. We give the official report of its organization elsewhere.

THE corner-stone of the new Masonic Temple in Indianapolis, was laid with due honors on the 24th May. All the lodges in the city turned out in procession. The Grand Master officiated, several Past Grand Masters being present. The box containing the deposit in the old building was placed in the new, without being opened, and an additional deposit was made in another box.

WE see by the *Masonic Advocate* that the wife of Sir Knight Roger Parry, she being an officer—rather an officeress—in the order of so-called Eastern Star, was recently interred in Indianapolis, according to the ritual of the mixed order.

THE proceedings of the fifth annual communication of the Grand Lodge of Quebec have reached us, published in a neat pamphlet in like form and style with the proceedings of our own Grand Lodge. In addition to the annual proceedings we have those of an emergent meeting and an appendix. Owing to several of the proceedings of other Grand Lodges not having been reviewed, no report of the Committee on Foreign Correspondence is given. The officers for the current year are: M. W. Bro. James Dunbar, Grand Master; M. W. Bro. O'Halloran, Deputy Grand Master; R. W. Bros. D. Thomas, G. S. W.; Sam. Johnson, G. J. W.; Rev. H. W. Nye, Grand Chaplain; H. M. Alexander, Grand Treasurer; J. H. Isaacson, Montreal, Grand Secretary; V. W. Bros. W. Young, G. S. D.; J. Alexander, G. J. D.

THE Grand Lodge of New Brunswick met at St. John, on the 2nd June. The *Morning Herald* says there was a large representation, and considerable interest manifested for the welfare of the Craft generally. We have not yet received any report of the proceedings.

THE *Masonic Chronicle* is the title of a new Masonic Monthly, recently started in New York, under the editorship of Bro. D. Sickels. We

have little doubt it will prove a valuable aid in the Masonic world. It is published by the Masonic Furnishing Company.

THE Spanish monarchy is said to be tottering again. Alfonso may be a true son of the Romish Church, as he has evidently proved himself by adopting the Pontiff's policy of persecuting Freemasons; but he knows nothing about governing. It was absurd to place a mere boy on the throne, whose highest ambition seems to be to please Pope Pius, by pandering to the priests.

THE Roman Catholic journals are just now in the prophetic vein. A journal in Rome intimates to the Prince of Wales that the downfall of Charles X., Louis Phillipe, and Louis Napoleon, was owing to their being Masons, and warns him to take warning and follow the example of the Marquis of Ripon. It is a pity the Romanists will persist in wasting so much time in the useless endeavor to bring Masonry into disrepute.

THE *Jewish Record* has made a discovery, to the effect that the Duke of Edinburgh has not joined the fraternity of Freemasons, for the reason that he is the son-in-law of the Czar of Russia, who happens to be the only crowned head in Europe opposed to Masonry. We have an idea that the Russian Emperor has never troubled himself one way or another about the Craft, and that the husband of his daughter is not a Freemason like his brothers, for the reason that he has not given the matter his consideration yet. There is little doubt of his coming in by and by.

THE actual number of Masons in the procession, on the occasion of the dedication of the New York Masonic Temple, was twenty-three thousand.

THE Knights Templars of Pennsylvania are evidently expanding their wings, for we perceive that they have given an invitation to the Christian Knighthood of the whole world to be present in the City of Brotherly Love at the time of the Centennial Exhibition.

THE *New York Tablet*, a Roman Catholic journal, has a fling at the Masonic fraternity, in connection with the grand parade of the second June. Speaking of the number in the procession, it says, it matters not whether twenty-six or fourteen thousand were there, it is evident that the body is numerous and rapidly increasing, and that it is a power in the land. But it declares that it is a body of men banded together for the purpose of opposing God's Church, which they are bound to do by the most terrible oaths. Is it not shameful that such deliberate falsehoods should be promulgated by persons who have no ground whatever for slandering and abusing Masonry?

THE Freemasons of the American Rifle team, now in Ireland, were entertained at a Masonic banquet in Dublin, on the evening of the 23rd June, by the Grand Lodge of Ireland. The assembly is said to have been large and brilliant. Members of the Craft were present from Nova Scotia, Ontario, New York, Virginia, Illinois, and even Portugal.

BRO. OTTO KLOTZ, points out two rather singular errors in his paper on "Symbols" in the last CRAFTSMAN. On page 564, line sixth, "more lightly" should read "more highly" and on the same page, last line, "at a distance" should read "at an instance."

THE Secretary of Cameron Lodge, No. 232, Wallacetown, writes that an Hotel-keeper by the name of Duncan Beack, in the village of Dutton, eighteen miles west of St. Thomas, has been imposing upon brethren by giving signs and grips, with the object of making them believe he is a Freemason, when in

fact he is not. The brethren are warned, on the authority of Cameron Lodge, against the person in question passing himself off as a Mason.

A CORRESPONDENT at St. Thomas is respectfully informed, that it is better to await the action of Grand Chapter with reference to the suspension of the member mentioned in his letter, than publish it now; the matter must necessarily come before the Grand Chapter, and publication will follow as a matter of course.

MEETING OF GRAND LODGE.

THE annual communication of the Grand Lodge of Canada meets in London, on Wednesday, July 14th, assembling at noon in the City Hall. The following business is on the agenda paper:

AMENDMENTS TO CONSTITUTION.

W. Bro. John Ormiston, will move to amend the Constitution by striking out the words "unless by dispensation of the Grand Master," in section 3, "Of proposing members," and inserting in lieu thereof the words, "without having first obtained the consent of the last named Lodge."

M. W. Bro. James Seymour, or V. W. Bro. F. H. Lynch Staunton will move that the following clause be added to that part of the Constitution relating to private Lodges:

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

The President of the Board of General Purposes will move that the article "Of proposing members," clause 2, be amended by adding thereto the words following:

"And in all cases at least four weeks must elapse between the proposal of the candidate and the ballot for the same."

Also—to add to the declaration of candidates previous to initiation, the words, "and that I have not been rejected by this or any other Lodge within twelve months from the date of my present application."

W. Bro. James B. Nixon, will move that the Toronto District be divided into two Districts, the counties of York and Peel to constitute the Toronto District, and the counties of Simcoe and Grey to constitute a new District, to be named the Georgian District.

R. W. Bro. J. K. Kerr, will move to make all amendments in the Constitution, necessary or expedient, in consequence of, or occasioned by, the change in Territorial Jurisdiction of Grand Lodge, by this session (1874) withdrawing from that part of our territory known as the Province of Quebec.

R. W. Bro. J. H. Benson, will move an amendment to the Constitution,—That no Money Grant shall be made on the last day of Grand Lodge, provided the proceedings extend over two days.

W. Bro. J. A. Sommerville, will move to amend the Constitution, "Of proposing members," section 7, by striking out all the words after "ballot," and inserting the words "one black ball appear against him" in lieu thereof.

ASYLUM TRUST.

Further consideration of the Masonic Asylum Trust Report (1874.)

ORGANIZATION OF THE GRAND LODGE OF MANITOBA, A. F. AND A. M.

FOR some time back the Masonic Lodges of the Province of Manitoba have felt the great inconvenience under which they labored in being at such a distance from meetings of Grand Lodge of Canada and meetings of the Board of General Purposes, also the length of time required for communications to reach Grand Lodge officers, and various other reasons of a local nature decided the leading Masons of the Province to request the D. D. G. M. to call a meeting of all Masters, Past Masters and Wardens in the Province, to take the state of Masonry in the Province into consideration. The D. D. G. M. called the meeting, and after full and harmonious discussion it was resolved to invite, by circular letter, all the working warranted lodges in the Province to send duly elected delegates to meet at Winnipeg, on the 12th May, to form a Grand Lodge. All the lodges unanimously elected their Masters, Past Masters, and Wardens as delegates, and the convention was held, all the lodges being duly represented. R. W. Bro. George Black, D. D. G. M., was called to the chair, and W. Bro. J. H. Bell acted as Secretary. A Committee on Credentials having been appointed,

they examined documents and reported all the lodges duly represented and the names of those entitled to a seat in convention.

The convention was then declared duly formed, and R. W. Bro. Rev. Dr. Clarke, P. G. Chaplain, G. L. of Q., invoked a blessing from the G. A. O. T. U. upon the proceedings.

After mature deliberation, it was moved by R. W. Bro. Rev. Dr. Clarke, P. G. Chaplain, G. L. of Q., and seconded by R. W. Bro. Hon. W. N. Kennedy, P. D. D. G. M.

That, whereas, pursuant to the provisions of the British North America Act, Manitoba has been formed a separate and distinct Province, and such is legally recognized as one of the confederated Provinces of the Dominion of Canada ;

And, whereas, there is no Grand Lodge of A. F. and A. M. existing in or claiming jurisdiction over the said Province ;

And, whereas, there are three constitutionally chartered lodges in active existence, and said lodges are here duly and constitutionally represented ;

Be it therefore resolved : that in the opinion of this convention the harmony, peace, and highest interests of Masonry in Manitoba require that a Grand Lodge should be formed in and for the said Province :

Therefore, this convention, in the exercise of its inherent rights and bounden duty, and acting under and by the instructions of their respective lodges,

Resolves to organize, and does hereby organize itself into a Grand Lodge, to be known by the name of and styled "The Grand Lodge of Manitoba, Ancient, Free and Accepted Masons," to have, hold and exercise forever full and sovereign Masonic jurisdiction in and over said Province.—Carried unanimously.

It was on motion also resolved, that the Grand Lodge of Manitoba adopt the Constitution of the Grand Lodge of Canada *mutatis mutandis*.

It was also moved by V. W. Bro. John Kennedy, seconded by Bro. G. McMicken, and unanimously

Resolved.—That in severing our connection with the Grand Lodge of Canada, we desire to express our most profound gratitude to that Honorable Body for the kind consideration and attention they have always displayed towards us both as a body, and individually, and we most ardently desire that the same parental feeling may always be entertained towards us by our Mother Grand Lodge, our connection with which we will remember with the greatest pride and affection.

It was on motion then resolved to proceed to ballot for and install Grand Lodge Officers, and Scrutineers having been appointed, the balloting was proceeded with and the following declared duly elected as the Grand Officers of the Grand Lodge of Manitoba, for 1875-6 :

M. W. Bros. Rev. Dr. W. C. Clarke, Winnipeg, Grand Master ; George Black, Mapleton, Past Grand Master ; R. W. Bros. Hon. William N. Kennedy, Winnipeg, Deputy Grand Master ; James Henderson, Winnipeg, Grand Senior Warden ; S. L. Bedson, Stone Fort, Grand Junior Warden ; Rev. Canon O'Meara, St. John's College, Grand Chaplain ; Henry T. Champion, Winnipeg, Grand Registrar ; John Kennedy, Winnipeg, Grand Treasurer ; John H. Bell, Winnipeg, Grand Secretary ; and by an open vote, Bro. Thomas H. Barton, Grand Tyler.

The M. W. the Grand Master elect was then installed and invested by R. W. Bro. James Henderson, the oldest Past Master present, after which the M. W. Grand Master proceeded to instal and invest the newly elected officers, and subsequently notified the Grand Secretary of the following appointments :

V. W. Bros. Gilbert McMicken, Winnipeg, Grand Senior Deacon ; W. J. Piton, Brookside, Grand Junior Deacon ; G. B. Spencer, Winnipeg, Grand Supt. of Works ; G. F. Newcomb, Winnipeg, Grand Dir. of Ceremonies ; John J. Johnson, Winnipeg, Grand Sword Bearer ; Thos. Sinclair, St. Andrew's, Grand Organist ; James Mahoney, Winnipeg, Grand Pursuivant ; Hon. John Norquay, St. Andrews, Dr. D. Young, St. Andrew's, Jas. McLenaghan, Winnipeg, Thomas H. Parr, Winnipeg, Grand Stewards.

The Board of General Purposes was then formed, and committees on Constitution, Foreign Correspondence, etc., were appointed.

A special committee was also appointed to assist the M. W. Grand Master in preparing an address to Sister Grand Lodges.

It was on motion resolved, that the next Annual Communication of the Grand Lodge of Manitoba be held in Winnipeg, on the second Wednesday of June, 1876. The Grand Lodge was then closed.

JOHN H. BELL,

Grand Secretary, Grand Lodge of Manitoba.

MASONIC CEREMONIES AT WALKERTON,

AN especial Communication of Grand Lodge was held at Walkerton, county of Bruce on Dominion Day, for the purpose of assisting R. W. Bro. Jas. K. Kerr, Acting Grand Master, in laying the corner stone of the new Public and High School building, about to be erected in that town.

PRESENT:—R. W. Bros. Jas. K. Kerr, Acting Grand Master; J. H. Benson, as Deputy Grand Master; W. Bros. H. O. Connor, P. M. 276, as Grand Senior Warden; R. Hodson, P. M., 162, as Grand Junior Warden; Bro. S. Waldo, P. M., 276, as Grand Chaplain; W. Bros. James Hargreaves, P. M., 197, as Grand Treasurer; John Creasor, jr., W. M., North Star, as Grand Registrar; R. W. Bro. J. J. Mason, Grand Secretary; W. Bros. Robert Hunter, P. M., 184, as Grand Senior Deacon; F. T. Zinng, P. M., 178, as Grand Junior Deacon; W. Trealeaven, P. M., 184, as Grand Superintendent of Works; John S. Tennant, P. M., 184, as Grand Director of Ceremonies, A. Gold, P. M., 306, as Assistant Grand Secretary; John Eastwood, P. M., 131, as Assistant Grand Director of Ceremonies; John McLaren, W. M., 200, as Grand Sword Bearer; D. McDonald, P. M., 301, as Grand Organist; Jabez Stephens, W. M., 197, as Assistant Grand Organist; John McDonald, W. M., 203, as Grand Pursuivant; K. McL. Walton, W. M., 315, Grand Tiler; Bros. Thomas Lawrence, 184; A. C. Clark, 301; H. P. Adams, 301, A Butler, 306; W. Vullet, 306; J. Craig, 197, Grand Stewards; and about 150 brethren hailing from neighboring Lodges.

The Grand Lodge was opened in due form at noon, in the Lodge room of Saugeen Lodge, 197, and from thence the brethren marched in procession to the site of the new building.

The front of the procession having reached the site of the new building, a halt was made, and the ranks opened out and faced inwards, when the Grand Master, supported by the Grand Officers, and by the Rev. John McLay, Esq., and other members of the Board of School Trustees, and by John H. Bell, L. L. D., Inspector of Public Schools; passed through to the north-east corner, where a platform was erected for their convenience.

A prayer having been offered by the Rev. Mr. Bell, the Acting Grand Master delivered the following

ADDRESS.

MEMBERS OF THE BOARD OF SCHOOL TRUSTEES, MEN, WOMEN AND CHILDREN NOW ASSEMBLED:

I rejoice to greet this large concourse assembled to give countenance to our proceedings, and to witness the manner in which we shall to-day take the part which our ancient and honorable fraternity has taken in the erection of stately and superb edifices in ages gone by, from time immemorial.

Know then, that we are all lawful Masons—*free* to discharge our duties to each other and the rest of mankind; *accepted* in those fraternal bonds which in all time have served to unite us together and to distinguish the members of our Order from the rest of the world; *professing* to fear God, who is the Great Architect and Ruler of the universe, and to honor our beloved Queen—long may she reign over us, happy and glorious; *true* to the laws of our country and to the obligations which are cast upon all good citizens of our happy, united and prosperous Dominion; *prepared* to confer benefits upon all our brethren and to practice universal benevolence towards the whole family of the human race.

We have, peculiar to our Order, secrets which are withheld from all other men, which no man has ever discovered and that may not be revealed. But whilst we withhold such secrets, be assured that they are lawful, honorable and instructive, and in testimony of this we can point with confidence to the position which the Craft has ever enjoyed in the estimation of men, and I may boldly claim that if any of our tenets were not lawful, honorable and useful, so many loyal, illustrious and enlightened brethren throughout the length and breadth of the civilized world, in all time past, would not have been enrolled under our banners; eminent statesmen and distinguished scholars have always been found amongst our numbers, and from the days of the Royal Solomon to the present day, even monarchs distinguished as well for their wisdom as for the propriety of their conduct have not thought it derogatory to dignity to exchange the sceptre for the gavel and to lay aside the robes of royalty for the lambskin apron of a Freemason.

But a few short weeks ago, we witnessed in London, the seat of learning and science, the centre of refinement and civilization, the heart of England which makes the pulse of the whole world to beat, and with its wealth and moral power, its congregations of enlightenment and assembly conception of intelligence, gives expression to, and furnishes thought for, the learned and the active over the face of the habitable globe. In

London, I say, only a few weeks since was witnessed one of the most imposing sights and one of the most interesting ceremonies that it has been the lot of man to take part in, when in the presence of more than 7000 Freemasons assembled in Albert Hall, the beloved son of our beloved Queen, the Prince of Wales, our future Monarch and our royal brother was installed Grand Master of the Grand Lodge of England and accepted the duties of that office. Long may he be spared to preside over the Craft in England and to uphold the principles and tenets of our Order.

It may not be out of place in me, on this occasion, to submit to your consideration three points of view from which Freemasonry may be considered and appreciated:

1. As common ground for men of different views and different opinions; as common ground upon which no matter how wide the difference in other topics, we can all meet together and agree.

2. As an institution of a moral nature, whose foundation is the moral law of the Great Law-giver; an institution inculcating the practice of every social and moral virtue.

3. As a great philanthropical institution whose tenets find their most useful and most active expression in deeds of charity and labors of love.

Firstly.—As common ground for men of opposing views and different opinions.

It is one of the special characteristics of Freemasonry that it affords a *harbor of refuge*,—*sacred ground*,—a wide and peaceful platform, upon which may gather those who differ almost on every other subject outside the Lodge.

We cannot mix much in the world, or come in contact with our fellow-men without being made conscious that many severances sever us, and many divisions divide us from one another in our daily life. There are distinctions and differences in religious matters, in political affairs, in national, social and even in our business relations; from one cause or another such causes of separation and estrangement, such distinctions and differences are encountered by all and affect us in a variety of ways. But within the walls of our Lodge room such distinctions cease, and such differences are practically unknown. Within the sacred precincts of our Lodge, no matter how fiercely, how hotly, or how keenly the contest may have been waged without, the voice of political animosity has never been heard, and even the zeal of religious fanaticism has abated and religious controversy has been stilled by the influence of Freemasonry; and those who have differed so widely have recognized the sacred ties which bound them together in the bonds of fraternal regard. In the Lodge room all social distinctions cease, for we "meet upon the level and part upon the square."

Secondly.—Freemasonry is a moral institution, inculcating the practice of every social and moral virtue.

It is not religion, nor does it aim to take the place of religion, but it has been justly denominated the handmaid of religion. Its unchanging watchwords are brotherly love, relief and truth, and from the time of admission into the Order to the closing hour of work, from first to last, it, in clear and touching tones, in notes of no uncertain sound, reminds us of our moral duty, admonishes us to observe a moral life, and presents the end of all things here below and the necessity of living prepared for the life to come.

Sending us the Bible, always open at our meetings, it teaches us to be good husbands, good fathers, good brothers, good sons, good members of society, good citizens, and to discharge aright all our duties, whether of a public or a private nature, with fervency and zeal.

Thirdly.—As a great philanthropical institution Freemasonry is perhaps best known to those who have not been admitted to the Order, and I do not hesitate to declare that Freemasonry may well claim the approval of all men for the manner in which it seeks, in the pursuit of the divine mission of charity, to succor those of its members whom sickness or calamity has reduced to poverty or distress. May it ever be unchanging, and amid all the changes and chances of this mortal life to relieve the distressed, to aid the infirm, to support the weak, to care for the aged, to watch over the orphan and to cause the widow's heart to sing for joy.

The day in which we live is one which may justly be characterized an *age of improvement*—the rapid strides of science and the great developments of the material resources at the command of man must forcibly arrest the attention of all thoughtful minds when so directed, and in no part of the civilized world has more rapid progress been made than in our own fair Dominion, and I may go further and say that no part of Canada has made greater progress than this section of country—a few score years since the wilds of Canada and the hunting ground of the redman, a score of years ago the home of the pioneer, then quickly followed a hurried settlement, with the rude structures of the brick country, and in the few years of prosperity which has attended the settler wide fields and broad acres have been brought beneath the influence of cultivation, and waving corn and ripening grain give convincing proof of the industry

of the people, the energy of the settler, and the general halo of prosperity which surrounds you.

As a nation we have reason to be proud of much; as a people we have much to be thankful for; but, perhaps all the advantages we as a people possess, of all the national enterprise which we have shown, we have more reason to be proud of and to value the educational system in our midst and the educational advantages afforded to our youth. In this matter we may with safety challenge comparison with any people in the world. We have schools in our towns and villages, schools in townships and concession lines, schools in our cities and large centres, and free to all; schools for the farmer's child, schools for the mechanics' child, schools for the tradesman's family, and schools for the wealthy, and all free. The free school system is a great bounty to any land, but to a people such as us, largely composed of the immigrant classes of all countries, an industrious people, an advancing people, in a land where every honor and office is open to all, where no class distinction is a barrier to advancement, and where each must carve out his own future and fortune. I say, in such a land, with such a population, a school system such as ours is the greatest boon that can be conferred upon an intelligent people.

Then we have *high schools* and *colleges* and *schools of practical and theoretical sciences*, presided over by men of learning, and *Universities* under the direction of scholars of world-wide celebrity, from which, year by year, in large numbers, young men come forth to diffuse throughout the length and breadth of the land the education and information which they have thus been enabled to acquire.

I rejoice to find that this community is alive to the importance of education, and of the advantages to themselves and their children which will ensue from its furtherance. And I see in the undertaking which is now being commenced, an earnest that the people of Walkerton are determined not to be left behind other towns in securing for their youth the benefits of a good education.

I congratulate the people of this town upon the spirit and enterprise which they have shown in undertaking the erection of the large building now about to be erected on this site. I trust that it will answer all the purposes for which it is designed, and as such will prove a great convenience and advantage to the citizens of Walkerton and its vicinity, and that it will also in architectural design and completeness of arrangements not be surpassed by many at all events in the Province, and that it may prove a great ornament to this busy, rapidly increasing, and prosperous town; and I congratulate this community upon the marked progress of your beautiful town since I was last amongst you about five years ago.

I cannot conclude without a few words of reference to the day on which we inaugurate the work now to be commenced. On the anniversary of the natal day of our fair Dominion, when the scattered provinces under British rule on this continent were banded together into one country and were formed into one common people, not by the power of a bloody war, not by the force of a dominant power, but by the spontaneous action of a free and enlightened people; by the consent of all and with the aid and co-operation, and I may add, the blessing of the mother-land. The union of Canada was the signal for her marked prosperity, and she is now recognised as a powerful nation, with a territory extending from the Atlantic on the east to Pacific on the west, possessing the advantages of situation, a fertile soil capable of producing the most valuable staple products in demand, rich with mineral and forest wealth, with a population of nearly 5,000,000 souls, intelligent, industrious, active, energetic, moral and religious. Surely no one can wonder that we are conscious of an inward might and proud of our present and our future. May the Great Architect of the Universe pour down his richest blessings upon our loved land; may the bonds of loyalty to the dear old land across the seas be strengthened and bind us year by year closer in our attachment to the crown of England; may the dear old flag long wave over us; and may the Almighty bless our sovereign the Queen, guard, guide and comfort her; may brotherly love prevail, and every moral and social virtue cement us.

We will now proceed to lay the foundation stone according to ancient custom.

Bro. Waldo, Acting Grand Chaplain, then offered up the following prayer:

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

Response.—As it was in the beginning, is now and ever shall be, world without end. Amen. So mote it be.

R. W. Bro. J. J. Mason, Grand Secretary, then read the scroll, as also a list of the various newspapers, coins, etc., which were deposited in the cavity of the stone.

John McLay, Esq., Chairman of the Board, then presented a beautiful trowel to the Acting Grand Master, who expressed his great gratification at receiving so handsome an implement.

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

As they were handed to him, he poured out the customary libations, saying: "I strew corn upon the stone as an emblem of Plenty, I pour wine on it as the emblem of Cheerfulness, and I anoint it with oil as the emblem of Comfort and Consolation. May corn, wine, and oil, and all the necessaries of life, abound among men throughout life, and may the blessing of the Supreme Architect of the Universe be upon this edifice, and all connected with it."

Response: so mote it be.

The working tools and plans having been handed to the Acting Grand Master, he presented them to the contractor, saying: "The foundation stone of this building being now laid, I present you the implements applied to it, also the plans, in full confidence that, as a skilful and faithful workman, you will use them in such a manner, that the building may arise in order, harmony and beauty, being perfected in beauty and strength, that it may answer every purpose for which it is intended, to your credit and the satisfaction and honor of those who have selected you for the work."

He also addressed the Trustees as follows: "Having completed our work according to the ancient usages of Freemasonry, we offer you our congratulations and transfer the building to you for completion, having no doubt that as it has happily been begun, it will be carried on, by God's will, to a happy ending."

After a few eloquent remarks from the Rev. Mr. Bell, three cheers were given for the Queen, and also for the Acting Grand Master, proposed by the Chairman of the Board.

The procession then re-formed and returned to the Lodge room.

Grand Lodge having been closed, the members and visitors were escorted to a picnic at the South Bend of the river, where a magnificent and sumptuous repast had been provided by the members of Saugeen Lodge, aided by their wives and daughters.

The whole arrangements were planned and carried out in an admirable manner by W. Bro. Stephens and the committee of Saugeen Lodge.

THE LONDON LODGES AND THE KNIGHTS TEMPLAR.

THE property owned by the Knights Templar in London in the Twelfth Century, now belongs to the lawyers of the Inner and Middle Temple in the English metropolis. An interesting article in a late *Quarterly Review* tells how the transfer was made, and this famous property came into the hands of the London lawyers. We quote from it as follows:

After the Order of Knights Templar was abolished by the Pope and their property seized by the crown, Edward II. (A. D. 1307) granted the Temple estate to the Earl of Pembroke, who afterwards (A. D. 1315) resigned the grant to the Earl of Lancaster. One considerable body of the professors and students of the law became the Earl of Lancaster's lessees of a great part of the old Temple, and thereby gained, for the first time, that footing there which has never since been lost. Subsequently after a series of changes, the Temple came again by escheat, into the hands of Edward III., and he committed it to the care of the Lord Mayor, as his escheator. That the lawyers then resided in the Temple, appears by a curious mandate of the King, dated 2nd November, 1330. In the course of the same year he farmed out the estate of the Temple, with certain exceptions, to William de Langford, at a yearly rent of 24*l.*, and the society became De Langford's sub-lessees. But the Temple church, the cloister, and other "sanctified places dedicated to God," and also the "residue" of the Temple, were subsequently granted in fee to the prior and brethren of the Hospital of St. John, who were afterwards called the Knights of Rhodes, and ultimately the Knights of Malta. But the more western parts of the Temple, called the "Outward Temple," were not included in this grant. Thereupon an abatement of 12*l.* 4*s.* 2*d.* was made by the crown out of William de Langford's rent in respect of the premises taken from him. At that time the total revenue of the estate of the Temple was estimated at £73. 6*s.*

rrd., equal to about £1000 of our present money. There were two halls in the Temple in the year 1337. The first, which stood on the site of the present hall of the Inner Temple, had been the hall of the old Knights Templar, and was the one originally assigned to their successors, the Hospitallers; the other had been the hall of "*Freres Serjens*" of the Order, and remained in the hands of the crown until A. D. 1340, when it was also granted to the Hospitallers as part of the "residue of the Temple." The lawyers who were congregated in the Temple had no title there, except as lessees of William de Langford or of the Hospitallers. But between the reigns of Richard II. and Henry VI. they had become so numerous, that both halls were necessary to contain them, and they divided themselves into two separate societies, called the Inner Temple and the Middle Temple. The Outward Temple, which was farthest away from the City, was granted away by the Crown, and became, after a series of changes, the site of Essex House.

In 32 Henry VIII. an Act of Parliament was passed dissolving the order of Hospitallers and vesting all the property of the brethren in the crown, saving the rights and interests of the *lessees* and others who held under them. In this way, thought not originally, the Templars became tenants of the crown, paying rent for the property held by them. The old hall of the *Freres Serjens* soon became too humble for the thriving society of the Middle Temple, and in reliance that they would never be disturbed in their building by the crown, they converted their old hall into chambers, and afterwards pulled it down; then, in the 5th of Elizabeth, they, out of their own resources, built their present magnificent hall, which is still one of the noblest ornaments of the metropolis. In both the Temples the ruinous old buildings which had been left by the Knights Templar and Hospitallers were pulled down, and various new buildings and sets of chambers were erected by the societies, or by private members, who had leases for life granted to them as an inducement to build. All this was done by the Templars in reliance on the honor of the crown that their holdings under it, which had been made valuable by their expenditure upon them, would never be interfered with. But though they were for all practical purposes secure against being disturbed by the crown, there was danger that the crown might grant the estate of the Temple to some courtier, just as Henry VIII. had granted the estate of the Covent Garden to the Earl of Bedford. In the reign of James I., some "Scotchman" actually attempted to obtain from his Majesty a grant of the fee-simple of the Temple, which would have enabled him to avail himself of the improvements which had been made by the lawyers. On this application coming to the knowledge of the societies, they forthwith made "humble suit" to the King, and by the influence principally of one of their members, Sir Julius Cæsar, who stood very high in his Majesty's confidence, they obtained a grant, dated 13 Aug., James I., of the property in fee-simple to trustees for themselves and their successors "for the lodging and entertainment and for the education (*pro hospitacione et educatione*) of the students and professors of the law residing in the same Inns forever," the grantees yielding and paying to the King, his heirs and successors, 10*l.* yearly for the mansion called the Inner Temple, and the same yearly sum for the Middle Temple. It will be observed that this trust is for the benefit of their own members only, and not for that of the general public. The two societies then executed a deed of partition, by which the property was divided and apportioned between them, to be held in severalty forever. In the year 1673 the two societies purchased from the crown the fee farm rent of 10*l.* a year each, which had been reserved in the grant of James I., and thus became absolute owners of the Temple.

MASONIC RECORD.

AT HOME.

BARTON LODGE, No. 6, Hamilton, held its annual meeting on the 9th ult., when the following officers were elected: Bro. Charles Davidson, W. M.; Bro. William Gibson, S. W.; Bro. J. F. McClure, J. W.; Bro. A. Macallum, Chaplain; Bro. E. S. Whipple, Treasurer; Bro. John Mowat, Secretary. At the close of the election an address was passed, which is to be engrossed and presented to W. Bro. Davidson for services rendered by him to this lodge.

At the regular communication of Wentworth Lodge, No. 166, Stoney Creek, the W. M. and brethren were visited by the D. D. G. M., R. W. Bro. J. J. Mason, Hamilton District, and a number of brethren from the sister lodges of Hamilton, who were very hospitably entertained by V. W. Bro. Murray, W. M., and the officers and brethren of No. 166, to a good spread by Bro. Capt. Williams. They enjoyed a very pleasant time, and were well pleased with the social and friendly feeling existing among the brethren of the mystic tie. Happy to meet, sorry to part, and happy to meet again.

At the regular assembly of the Odo de St. Amand Preceptory of Masonic Knights

Templars, held in the Templars' Hall, Toronto Street, on Friday evening, the 4th of June, the following officers were installed for the ensuing year by the V. E. the Grand Sub-Prior, W. Samuel Bickerton Harman: V. E. Sir Knight W. C. Morrison, P. E. P.; Sir Kts. George Watson, E. P.; James O'Connor, Chaplain; J. B. Nixon, Constable; J. W. Minor, Marshal; J. H. Cornish, Registrar and Treasurer; Lionel York, Almoner; H. C. Pease, Sub-Marshal; T. A. Robinson, 1st Stand. Bearer; John Burnett, 2nd Stand. Bearer; J. B. Reed, Captain of Lines; Thomas Sargent, D. of C.; Thomas Peel, 1st Pursuivant; H. L. Kiffner, 2nd Pursuivant; John Dixon, Guard.

At a meeting of the resuscitation of King Hiram Lodge, No. 88, A. F. and A. M., held in the Masonic Hall, Lindsay, by R. W. Bro. J. B. Traves, Deputy District Grand Master, Ontario District, the following brethren were elected office bearers for the ensuing year: A. H. Melville, W. M.; Wm. Grace, S. W.; P. H. Burrows, M.D., J. W.; Wm. McDonald, Treasurer; Wm. H. Gross, Secretary. A vote of thanks was tendered R. W. Bro. Traves for his valuable services and brotherly co-operation, by the exercise of which he has made himself deservedly popular with the Craft throughout the district. Also to Faithful Brethren Lodge for the use of their hall for the occasion. The utmost harmony prevailed, and the warmest fraternal feeling characterized the meeting.

THE stockholders of the Company, which proposes to build a Masonic Temple in St. John, N. B., met in the Masonic Hall, Ritchie's Building, on 7th June, and elected Directors. The architect of the proposed structure submitted a front elevation and gave very full details as to the interior arrangements of the building. The Masonic Temple itself will be four stories in height, built of brick, with handsome stone trimmings, and a flat roof with a tower on the southwest corner. The entrance, twelve feet wide, will be under this tower, and on the second story will be the Grand Secretary's suite of offices and reception parlor. There will be four stores on German street, extending back the full depth of the building, with warehouses or showrooms above on the second storey, corresponding in size with the shops below. The first two stories will be each 14 feet in height. The two upper stories will be each 20 feet in height. The first of these, which is the third storey of the building, will contain a large hall about 50x80 feet, which will be for the meeting of the Grand Lodge, the Royal Order of Scotland, and the subordinate Blue Lodges holden under it in the city. In the same storey will be a hall devoted to Royal Arch Masonry and to the Grand and Subordinate Councils of Royal and Select Masters and appendent orders. The fourth storey will contain a hall devoted to the Chivalric degrees; the Knights Templars will also have armories in connection with this hall for their paraphernalia and accoutrements. The remainder of the stories will be fitted up into apartments for the degrees conferred under the authority of the Supreme Council, of the thirty-third or last degree of the Ancient and Accepted Scottish Rite of Freemasonry, and for the Knights of the Red Cross of Rome and Constantine, and Knights of the Holy Sepulchre. These apartments will be elaborately fitted up in accordance with the rituals of these high Orders. The building is to be a substantial and handsome structure, both externally and internally, and worthy of the Order to whose purposes it will be devoted.

At a Regular meeting of Hiram Chapter, No. 3, R. A. M., held at Windso, Nova Scotia, on Thursday, 20th May, 1875, the following Companions were elected officers for the year 1875-6: M. E. Comp. Judson Burpee Black, H. P.; E. Comps. Henry W. Dunock, K.; Charles W. Paygant, S.; Comps. Thos. H. Timlin, Secretary; R. M. Sterling, Treasurer; Rev. H. Pron Almn, Chaplain; George Patteson, C. H.; M. E. F. W. Dakin, P.H.P., P. S.; Comps. J. P. Chipman, R. A. C.; John Browne, 3rd Veil; R. S. Marsters, 2nd Veil; W. A. Porter, 1st Veil; Andrew Fuller, Organist; Wm. H. Chipman, James M. Foye, Stewards; James Sharp, Janitor. The officers elect were installed the same evening by M. E. P. H. P. Fraser W. Dakin assisted by P. H. P. W. W. Aickard.

On the evening of the 16th June a new Royal Arch Chapter, U. D., named Seaforth Chapter, was opened by R. E. Comp. Toms, assisted by E. Comp. Somerville, of Havelock Chapter, Lucknow, E. Comp. of St. James' Chapter, St. Mary's, and a number of visiting Companions from the district. After the ceremonial in the Chapter was over, the Companions repaired to the hotel of Bro. R. Sharp, where they were entertained to an excellent supper, and afterwards spent the time very agreeably in toast, song, and merriment, until the "wee short hours ayont the twal." The Chapter is favorably located for being one of the best Chapters in the Huron District. Officers: D. M. G. Malloch, Z. (Grand Registrar); Alex. Stimmons, H. (P. M.); Henry L. Vercoe, J. (W. M.); George Ewing, P. Sojourner; A. Worthington, S. Sojourner (P. M.); Jas. H. Benson, J. Sojourner (D. D. G. M.); H. B. Odell, Janitor (Past H.).

THE following officers were installed in St. Mark's Lodge, No. 105, A. F. and A. M., Drummondville, 24th June, 1875: Bros. John Wills, W. M.; Chas. J. McKenzie, S. W.; Richard Whateley, J. W.; M. B. Morris, Secretary; Geo. J. Duncan, Treas.;

J. J. Mason, Chaplain; Anson Garner, S. D.; James M. Douglass, J. D.; Henry Huntley and Charles Patton, Stewards; Samuel Patton, I. G.

At a meeting of Brant Lodge, No. 45, A. F. and A. M., G. R. C., on June 24th, the following officers were duly installed: W. Bro. John Bishop, W. M. (re-elected); W. Bro. D. Leslie Phillips, P. M.; Bros. S. W. McMichael, S. W.; H. Gardner, J. W., Wm. Grant, Treasurer (re-elected); George Lindley, Secretary; Rev. G. H. Bridgeman, Chaplain; James Tutt, Organist; W. Bould, S. D.; James Page, J. D.; J. H. Foote, I. G.; Job Tripp, Tyler; H. J. Smith and Wm. Watt, Jr., Stewards; S. W. McMichael and John Findlay, Finance Committee; Thomas Robson and E. Kester, Committee of General Purposes; R. W. Bros. S. Curtis, P. M. Phillips, and John Jenkins, Charity Committee.

THE following officers were installed by W. Bro. M. Gilbranson, assisted by W. Bro. C. A. Jones, W. M. of Cedar Lodge, No. 270, Oshawa, on the 24th ult.: V. W. Bro. John Boyd, P. M.; W. Bro. M. Gilbranson, I. P. M.; Bros. George W. Kelland, W. M.; Wm. Deans, S. W.; Henry Barrett, J. W.; C. E. Martin, M. D., Chaplain; Wm. H. Finimore, Treasurer; V. W. Bro. John Boyd, Secretary; Bros. Wm. S. Bryant, S. D.; C. E. Fields, J. D.; Wm. Lauchland, D. of C.; Samuel A. Lee, I. G.; A. W. Smith and John Harrison, Stewards; Thos. Kirby, Tyler.

BLenheim, Ont., June 28.—One of the most solemnly imposing ceremonies ever witnessed in this village took place yesterday in resigning the remains of the late Mr. John A. Ash to the tomb. Deceased was one of the most prominent men in this section, and was beloved by all. He was a distinguished member of the Masonic fraternity, being a Past Master of Kent Lodge, No. 274, a worthy companion of Wellington Chapter, No. 47, Chatham, and a faithful Sir Knight of Odo de St. Amand Preceptory, Toronto, which bodies united in performing the solemn obsequies peculiar to the Craft. The Right Worshipful Brother T. C. McNabb, District Deputy Grand Master and Past Grand Superintendent of the St. Clair District, officiated. The attendance of Masons was very large, many distinguished brethren from Chatham and elsewhere being present, while the procession of vehicles was by far the largest ever witnessed in the village.

THE Festival of St. John the Baptist was duly observed by the Masonic brethren of Hamilton. A large number, accompanied by ladies, turned out to attend a picnic at Oaklands, on the opposite side of Burlington Bay. The first boat departed about two o'clock; the next about half-past three, just in time to catch the severest storm experienced on our Bay for some years. The rain, which was very heavy, was accompanied by a terrific wind that blew it in every direction, nearly drenching everybody and completely marring the pleasure of the excursion. However, on reaching Oaklands, dancing was engaged in by those who love to trip the light fantastic, and, in spite of the elements, football was proceeded with.

ST. JOHN'S LODGE, A. F. AND A. M., G. R. C., Toronto.—On St. John's Day the following officers were installed in this Lodge for the ensuing Masonic year:—W. Bro. Seymour Porter, W. M., re-elected; W. Bro. John Erskine, J. P. M.; Bro. Geo. Massey, S. W.; Bro. John Ritchie, Treasurer, re-elected; Bro. Ulysses Boddy, Secretary; Bro. Rev. W. Henry Jones, M. A., rector Grace church, Chaplain; Bro. William Simpson, S. D.; Bro. D. Tennant, J. D.; Bro. W. R. Smallpiece, I. G.; Bros. W. H. J. Evans and S. Thompson, Stewards; Bro. James Forsyth, D. of C.; Bro. E. G. Kinzinger, Organist; Bro. J. L. Dixon, Tyler; V. W. Bro. J. Kerr, and W. Bro. W. Hamilton, jun., Lodge Trustees; V. W. Bro. Fred. J. Menet and V. W. Bro. Saunders, Masonic Hall Board; V. W. Bro. Steiner, Representative Benevolent Committee.

ABROAD.

THOUGH the Grand Lodge of Freemasons at Berlin still refuse to accept Jews as members, several independent lodges which ignore these exclusions have been formed in that city.

The corner-stone of the Montgomery county Court house, Indiana, at Crawfordsville, was laid with Masonic ceremonies on May 6th, by Bro. Lucien A. Foote, Grand Master of Masons in Indiana.

THE Grand Orient of Portugal has 48 lodges affiliated with it, some of which are located in Portugal and others in Spain.

THREE hundred Knights Templars from Baltimore made a pilgrimage to New York, to participate in the dedication ceremonies.

AT a meeting in Macon, Ga., the Grand Royal Arch Chapter of Freemasons of Georgia, by a unanimous vote, renewed its allegiance to the General Grand Royal Arch Chapter of the United States, which was severed at the outbreak of the war.

LOUISVILLE is eminently a patron of the various Orders of Masonry, and every branch of this ancient association is largely represented in our midst. The York Rite culminating in the beautiful degree of Kt. Templar, and the Scotch Rite are largely

represented in many different bodies. Probably the entire number of Masons in the city will not vary from 4,000.

Another branch of Masonry has just sprung into existence in our midst. On the 15th of March, by dispensation from the Grand Imperial Council of the State of Michigan, a "Grand Council of the Knights of the Red Cross of Constantine, and appendant Orders for this State and Masonic jurisdiction thereto belonging," was duly inaugurated.—*Kentucky Freemason*.

THE corner-stone of the Confederate Monument at Augusta, Ga., was laid by the Grand Lodge of Georgia on Memorial Day in the South—the day upon which the graves of the Confederate dead are decorated. Gen. C. C. Evans was the orator of the day, and made a speech overflowing with patriotism.

THE Grand Commandery of Pennsylvania closed its labors at Pittsburgh, May 27th. The following officers were elected and installed to serve the ensuing Templar year: Grand Commander, Charles H. Kingston; Deputy Grand Commander, A. J. Kauffman; Grand Generalissimo, Wm. H. Egle, M. D.; Grand Captain General, S. B. Dick, Meadville; Grand Senior Warden, J. P. S. Gobin, Lebanon; Grand Junior Warden, D. W. C. Carroll, Pittsburg; Grand Recorder, Charles E. Meyer, Philadelphia. The sum of \$5,000 was appropriated to assist in defraying expenses attending the visit of the Grand Encampment of the United States and other bodies to the city of Philadelphia during the Centennial Exposition in May, 1876.

THE Mutual Benefit Society of Indiana, in April, paid six benefits amounting to \$25,386.20. Since its organization this Society has paid to 215 families \$899,137.85.

APOLLO COMMANDERY, No. 19, Knights Templars, Kendalville, will go into encampment for three days, near Rome City, Indiana, on the 13th of July next. Several other Commanderies have been invited to be present, and a general invitation is extended to all Sir Knights in good standing. A prize will be presented by Apollo Commandery to the Commandery showing the greatest proficiency in Templar drill. The encampment will break up on the 15th with a banquet by Apollo Commandery, and presentation of prizes.

MASONIC CHIT-CHAT.

ST. JOHN'S MASONIC COLLEGE, of Arkansas, has a roll of 121 Cadets.

THE Grand Lodge library, of the District of Columbia, contains 1328 bound volumes.

THE new Masonic Hall at Sharon, it is said, will be the finest in Western Pennsylvania, when completed.

READING, PA., is to have a fine new Masonic Temple. The contracts for the workmanship are to be given out soon.

BRO. ROB. MORRIS recently delivered his lectures on "The Holy Land under the Light of Freemasonry," and on "The Battle of Hattin," at Quincy, Ill.

THE new Masonic Temple at Carbondale, Pa., was dedicated April 22nd, 1875, with the usual Masonic ceremonies. There was a large attendance and a fine display.

BRO. H. P. C. LASSON, of Victoria Lodge, No. 1026, Hong Kong, China, visited Oriental Lodge, No. 33, Chicago, Ill., May 14th, 1875, at which time the Third degree was conferred.

THE library of Kane Lodge, of New York, is one of the finest symbolic lodge libraries in the world, and will contain some of the rarest treasures in Masonic literature to be found anywhere on the continent.

DISTRICT OF COLUMBIA.—The Grand Chapter of the District of Columbia met in its semi-annual convocation on the 7th of May. N. D. Larner, Grand High Priest. Not much business of importance was transacted. The G. and High Priest stated that the condition of the Order in the District was very prosperous.

LORD ALLOWAY, whose sarcophagus in "Alloway's auld haunted Kirk" (made famous by Burns) still attracts the tourists' attention, was a member of Ayr Kilwinning Lodge. Macadam, the famous macadamizer, was also a Past Master of this lodge.

A MOUNTED Commandery is about to be formed in the city of Philadelphia, to be called "Corinthian Chasseur Commandery." Sixty-five knights have already signified their intention to become members of it, and the required consent for its formation has been obtained from the other city Commanderies. Other Commanderies have mounted companies, but this entire Commandery is to be mounted.

THE Brethren in Smyrna, Turkey, celebrated the election of the Prince of Wales as Grand Master of Masons in England, by holding a special meeting, at which, congratulatory addresses were delivered in the Italian, French, Turkish, American and Greek languages, and, after a delightful evening, the Lodge closed in peace and harmony.

AT REST.

THE funeral of the late John Wellington Reid, who died in Carson City, Nevada, on the 27th of April last, took place in the village of Tweed on the 6th May, the remains having been conveyed in a casket and deposited in an express car for Canada, by the Freemasons of Carson City Lodge, No. 1. A. F. and A. M., and arrived in Belleville on the night of the 4th. The body was laid out in a suit of black clothes, on each shoulder lay a white lily, and on the breast a white rose, in his shirt bosom was the Masonic emblem, the whole arrangements reflecting great credit on the members of Carson City Lodge. After the remains arrived in Belleville they were placed in a hearse and followed by some of his Belleville friends and relatives to the residence of his parents in Tweed. The hearse was met near Thomasburgh by a number of brethren and friends of the deceased. As a mark of respect every store and place of business was closed in the village and business suspended from the time of the arrival of the body in Belleville, until it was deposited in its final resting place. The next day he was buried with full Masonic honors in the new Methodist burying ground, west of the village. His remains were followed to the grave by the members of Tweed, Berlin and Madoc Lodges, who came to assist in the obsequies. It was one of the largest and most respectable funerals ever seen in Tweed or neighborhood.

It is our painful duty to record the demise of Right Worshipful Brother Dr. Robert M. Willson, Past District Deputy Grand Master of the Niagara District, which sad event occurred at Simcoe, Ont., on Monday, 31st May last.

Our R. W. Bro. had only left his home in Niagara a few weeks before his death, having gone to Simcoe for change of air, and also to evade the cold weather, which the floating ice coming down the river during the months of April and May causes that town to be visited with every year, and which very much affects those unfortunate victims to consumption, the complaint of which he died, after many years of suffering, which he endured with patience. In the death of Dr. Willson, the Grand Lodge of Canada has lost one of her earliest and most faithful members, although during late years he has been unable, through ill-health, to attend regularly its annual communication. He was present at the convention held at Hamilton, on 10th October, 1855, and took a prominent part in the formation of our Grand Lodge.

R. W. Bro. Willson was received into Freemasonry in Niagara Lodge, No. 2, on the 3rd November, 1851; passed to the degree of "Fellow Craft" 1st December following; and was raised to the sublime degree of a "Master Mason" on the 18th March, 1852, in the same lodge. About the year 1859 he was advanced and exalted to the supreme degree of the "Holy Royal Arch" in King Solomon's Chapter, No. 8, Toronto.

His remains were interred in Woodhouse Cemetery, Simcoe, on Wednesday, 2nd June, with Masonic ceremonies, and by request of Niagara Lodge, No. 2, Norfolk Lodge, No. 10, kindly superintended the management of the same, the Masonic burial service having been conducted by R. W. Bro. Bennett, D. D. G. M. of the Wilson District.

The following resolutions of condolence were adopted at the regular meeting of Niagara Lodge, No. 2, held 16th ult., similar resolutions having also been past at an especial convocation of Niagara Chapter, No. 55, held 8th June, of which he was one of its most esteemed charter members. He was also a charter member of Mount Moriah Chapter, No. 19, St. Catharines, with which he was affiliated at the time of his death:

Copy of resolution passed in Niagara Lodge, at its regular meeting, held 16th June, 1875.

Moved by V. W. Bro. John M. Clemert, and seconded by W. Bro. Daniel Servos, and unanimously

Resolved, That whereas it has pleased the G. A. O. T. U. to remove from the scene of his earthly labors our Right Worshipful Brother, Dr. Robert M. Willson, Past District Deputy Grand Master of Niagara District, this Lodge desires to express its unfeigned sympathy with the afflicted widow and orphans of the deceased, in their hour of trial. Furthermore, they would commend those near and dear to their R. W. Brother to the tender care of Him who has promised to be a "Father to the fatherless, and a friend to the widow." May His merciful providence strengthen them to endure the sad loss they have sustained, whilst we his sorrowing brethren, will cherish his memory in our hearts, and his deserving worth as a man and a Mason. That this Lodge room, its furniture and jewels, be draped in deep mourning for the space of three months. That a copy of these resolutions be prepared and forwarded to the widow and family of our R. W. Brother.