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THE CRAFTSMAN, HAMILTON, 15th JANUARY, 1867.

### CENTENARY OF THE LODGE OF ST. MARNOCK.

A grand Masonic gathering occurred at Ayrshire, in connection with the centenary festival of the Lodge of St Marnock, No. 109, on the 21st of November last. It is a curious fact that since its institution, in November 1736, the Grand Lodge of Scotland has only on three occasions deigned to favor Ayrshire with a deputation of its office bearers and members, one during the period of its supremacy in Scotland being disputed by Mother Kilwinning and twice since its incorporation with its ancient rival. The gathering took place in the George Hotel, Kilmarnock, and was a magnificent affair. It is a rather singular coincidence that an Earl of Dalhousie should have been Grand Master elect both at the birth of the Lodge St. Marnock and at the celebration of its centenary. In December, 1766, the ninth Earl of Dalhousie was nominated; and in November, 1767, elected, to the office of Grand Master. At the present moment the thirteenth Earl of Dalhousie has just been raised to the throne. During the evening Bro. D. Fraser, read the following sketch of the history of the Lodge St. Marnock, drawn up by Bro. Archibald McKay, the laureate of No. 22:—

St Marnock's Lodge is dedicated to the venerable saint from whom the name of the good town of Kilmarnock is derived. The charter of the Lodge is dated 17th November, 1767. The first Grand Master was William Park, of Langlands, surgeon. The roll of the original members contains the names of the leading men at that time in the town and neighbourhood. In 1770, William Earl of Glencairn was Grand Master. The Rev. Bro. Mutrie, of the Low Church, who figures in Burns' poem of "The Ordination," was Chaplain; and among the honorary members were the Hon. John Cunningham, brother to the Earl of Glencairn; James Dalrymple, younger, of Orangefield; and William Creech, bookseller, Edinburgh, who we take to be the well known Creech who published the second edition of the works of Burns, and who is the subject of some of the letters and poems of the poet. Among the other members we may mention Captain Wallace, of Cairnhill; John Glen, of Assloss; Dr. Hamilton, Kilmarnock House; Arnot, of Silverwood; Bailie Hunter, Robert Montgomery, of Bogston; Sir William Cunningham, William Muir, of Burlith; Bailie Hugh Parker, George Boyd, surgeon, and Patrick Clark, of Holmes, who was Grand Master in 1783. Among the old papers of the Lodge are a number of applications from individuals wishing to become members. Some of these are not a little curious. They show at least the social spirit with which the brethren were actuated in the good old time, and the anxiety which prevailed among the gentlemen of the town and neighborhood to get enrolled as members of the lodge; for example, Bailie David Hunter is represented as possessing "a love of mankind and attachment to his glass with sociable companions." Regarding William Paterson, of Muirhouse, it is said—"virtue, genius and manly spirit, and many other amiable accomplishments recommend the petitioner to the benign favor of St. Marnock Lodge;" and of Robert Gilchrist, of Maryland, merchant, and a brother of Kilmarnock Kilwinning, it is said—"If an honest heart, a sound

bottom, a genius sublime and eccentric, and an extensive knowledge of the mysteries of Masonry, united in a single man, can qualify him as a brother of St. Marnock, Bro. Gilchrist cannot, in justice to his merits, be denied that honor." Other recommendations of a similar kind might be given, but those just quoted are sufficient to afford an idea of the spirit which prevailed among "the merry Masons" in the good old times. In 1775, the Lodge held a grand ball or dance, at which about eighteen ladies attended, and afterwards supped with the brethren. "St. Marnock," says the minute, "presided and inspired all the company with harmony and mirth, and happiness crowned the evening and morning of a new day." At the consecration of the St. Marnock Lodge, the Grand Master "delivered," to use the words of the minute, "a very learned and elegant discourse on the antiquity, design and beauties of Masonry, and favored the Lodge with two inimitable songs of his own composition, which were received with the greatest applause by the brethren." As a specimen of the Kilmarnock muse a hundred years ago, we may give a few lines from one of the songs:

"From the Grand Lodge of Scotland our charter we claimed,  
Our Lodge is St. Marnock, which high shall be famed—  
The town has our wishes in commerce to thrive—  
May trade with good order, be still kept alive.  
Let their morals be chaste without cunning or art,  
As pure their religion, so pure be their heart.

But, as the poet has it, "all that's bright must fade," and St. Marnock's Lodge, for a time at least, became somewhat dormant. From 1784 to 1807 few meetings were held. In the last mentioned year the Kilmarnock Academy was in the course of being built, and many gentlemen wishing the foundation-stone laid with Masonic honors, the brethren conceived it a good opportunity for again reviving the Lodge, which was done under favorable auspices Bro. Parker—the late Major Parker of Assloss, and then chief magistrate—laid the foundation-stone with great solemnity, in presence of the other civic authorities, several Masonic bodies, the volunteers, &c. The last meeting recorded in the old books of St. Marnock's was held in January, 1818. Perhaps the political excitement which prevailed about that time in the district was the cause of the meetings being discontinued. Bro. Frazer then proceeded: I have little more to add to the remarks so ably penned by our esteemed brother. But this much I may say, I am sure you will be glad to learn that the prosperity of Lodge St. Marnock, since its reposal in February, 1867, has been neither fast nor slow, but steady and progressive. We have since our resuscitation "initiated" thirty-one members, and done what we could for the advancement of Masonry as an ancient heirloom and a pleasing science. In looking over the minutes and other documents in connection with the original Lodge, I find that very many military gentlemen were admitted to the "light" in front of the altar dedicated to the patron saint of Kilmarnock. Officers of cavalry and foot appear in almost every minute, seeking for and obtaining admittance into our sublime mystical science. Of the names of the honored dead, but one, so far as known to us, still lives—a hale, active octogenarian. I refer to the Rev. Robert Hawthorne, Stapleford Lodge, Cambridge; and in respect of the kindness shown by him to us, at our reposal we have elected him honorary Chaplain to Lodge St. Marnock for

life. I trust, and I have your good wishes for the same, that the venerable gentleman may have a few years yet to spend on earth, and we hearing occasionally of his welfare. One hundred years have come and gone since the Grand Lodge of Scotland gave to St. Marnock a charter whereby to work in that light which sheds a lustre of brightness on all—be he King or colter—who vows to uphold its time-honored mysteries.

The following "Song for the centenary of St. Marnock Lodge," composed by the Grand Bard, was sung by the author, to the air of "Maggy Lauder:"

Lang sync, when donce auld Saints cam roun',  
And carried blessings wi' them;  
When cot and clachan, dale and doun,  
Were unca pleased to see them,  
There camo a sage far kecker here,  
His hallowed name St. Marnock;  
Wha's genial light shone bright and clear,  
And Christianized Kilmarnock.

He taught our sires the grip and word,  
That test ilk true leal brither,  
And counselled man to sheath the sword  
And a' be friends thegither  
And this same text spread Scotland's fame,  
Frae Labrador to Karnac;  
When Burns sent forth in words o' flame,  
His soul flaughts frae Kilmarnock.

St. Marnock's sons for lang worked on,  
For foremost ranks aye striving;  
And their Auld Mither, couthy crone,  
Was blythe to see them thriving.  
But through a long and eerie night,  
Time flew slee as a warlock;  
And ettled sair to blot frae sight,  
The brethren o' St. Marnock.

But our Grand Master has ren'wed,  
Our famous ancient charter;  
And wi' new brither love imbued,  
We seek our love to barter.  
Then brethren let your joyous shout  
Be heard from Ayr to Darnock,  
Come, three times three, come, bumpers out,  
Hurrah for auld St. Marnock.

### MASONIC PILGRIMAGE TO THE ORIENT.

Bro. Dr. Morris of La Grange, Kentucky, is about making a Pilgrimage to the Holy Land, the outlines of which he furnishes in advance to "The Voice of Masonry." The *Freemason's Magazine* of the 14th ult., urges that efforts should be made to give our learned brother a fitting reception in the land of his fathers, and we doubt not that the appeal will be liberally and cordially responded to. The outline of the pilgrimage is thus given by Dr. Morris himself:—

"I shall first visit one or more prime centres of Masonic authority in each of the following jurisdictions, viz., England, Scotland, Ireland, France, Prussia, Sweden, Switzerland, Holland and Italy. Thence my route will take in but very briefly, Egypt. The remaining, but much larger portion of my pilgrimage, will be given to the Holy Land. The following general idea of my proposed Oriental researches will guide your readers to the whole:—

"I. As our ancient brethren, the Builders of King Solomon, were natives of Phœnicia, of which Tyre, Sidon, and Gebal were centres, I shall explore that remarkable plain, which was for so many centuries the school of the world in commerce, architecture, and the liberal arts and sciences. My first landing

will be at Beyrout, and my first researches in the plains of Phœnicia.

"II. As our ancient brethren derived the cedars, the principal wood used in the construction of the temple, from the mountains overhanging Phœnicia on the east, my feet will next trace the mountain paths to the head of Wady Kadeesha, to that recess in the central ridge of Lebanon where the 400 remaining trees of the once boundless cedar forests are found. The height, size, and foliage of the trees the characteristics of the timber, &c., will have careful and thorough examination.

"III. As the Gibbites lowered the vast cedar trunks down the mountainous declivities, and collected them in rafts at the shipping ports, it will be my next business to look out the inlets and coves where such work could most fitly be accomplished.

"IV. As the mariners of King Hiram rafted the precious timber 75 to 100 miles southward, down a dangerous coast, I will follow their watery track, carefully noting the headlands, coves and breakers, observant of all historical objects that attract the eye on that famous coast.

"V. As the amphibious workmen debarked their freight at Joppa, that old and far famed city, there too, will I land, and, from every possible point of view, take observations of the hill known to every Freemason.

"VI. As our ancient brethren bore those heavy masses across the country thirty-five miles, from Joppa to Jerusalem, I will follow their footsteps, mark carefully the landmarks of the way, search out the numerous defiles leading up into the hilly country, the highway most likely to have been improved for purposes of transportation and used by Hiram's men.

"VII. As they built upon Mount Moriah an edifice which was the admiration and envy of every age, I shall give much time to an exploration of the sacred mountain, its vaults, substructures, and remains of antiquity. The subjects of food supply, water supply, interments, &c., will afford proper subjects of inquiry.

VIII "As these 150,000 Gibbites, constituted the quarry from which the first Ashlers were taken in the system of speculative Masonry still wrought upon the earth, I will search among the customs of the people yet inhabiting those lands for traces of our ancient institution.

"Following thus in the track of "the immortal builders," from Tyre to Jerusalem; looking out their footsteps and landmarks; collecting specimens of all timber and stone employed by them in their unequalled labors; and by aid of Bible-light, bringing to view the remains of operative and speculative Masonry extant there, I hope to gain honor to our beloved institution, and do my little part in its enlightenment."

We are quite sure that Freemasons everywhere will look forward with interest to the account which the learned Doctor will furnish of this most interesting tour; interesting to all who have ever made it; but doubly so to the Freemason. Dr. Morris leaves sometime during the present month, and we hope to be able to give the readers of the *Craftsman* the benefit of his ramblings in the track of "the Immortal builders" from Tyre to Jerusalem.

ROYAL MASTER.

The following interesting historical summary of the Royal Master's Degree is from a work on Cryptic Masonry by Dr. Albert G. Mackey, recently published:—

The events recorded in the degree of Royal Master, looking at them in a legendary point of view, must have occurred at the building of the first temple, and during that brief period of time after the death of the builder, which is embraced between the discovery of his body and its "Masonic interment." In all the initiations into the mysteries of the ancient world, there was, as it is well known to scholars, a legend of the violent death of some distinguished personage, to whose memory the particular mystery was consecrated—of the concealment of the body and of its subsequent discovery. That part of the initiation which referred to the concealment of the body was called the *aphantism*, from a Greek verb which signifies "to conceal," and that part which referred to the subsequent finding was called the "*euresis*," from another Greek verb, which signifies "to discover." It is impossible to avoid seeing the coincidences between this system of initiation and that practiced in the Masonry of the third degree.

But the ancient initiation was not terminated by the *euresis* or discovery. Up to that point the ceremonies had been funereal and lugubrious in their character. But now they were changed from wailing to rejoicing. Other ceremonies were performed by which the restoration of the personage to life, or his apotheosis, or change to immortality, was represented, and then came the *autopsy* or illumination of the neophyte, when he was invested with a full knowledge of all the religious doctrines which it was the object and design of the ancient mysteries to teach—when, in a word, he was instructed in Divine truth.

Now a similar course is pursued in Masonry. Here, also, there is an illumination, a symbolical teaching, or, as we call it, an *investiture* with that which is the representative of Divine truth. The communication to the candidate in the Master's degree of that which is admitted to be merely a representation of or a substitution for that symbol of divine truth, the search for which, under the name of the *true word*, makes so important a part of the degree, however imperfect it may be, in comparison with that more thorough knowledge which only future researches can enable the Master Mason to attain, constitutes the *autopsy* of the third degree. Now the principal event recorded in the degree of Royal Master, the interview between Adoniram and his two Royal Masters, is to be placed precisely at that juncture of time which is between the *euresis*, or discovery, in the Master Mason's degree, and the *autopsy*, or investiture with the great secret. It occurred between the discovery, by means of the sprig of acacia, and the final interment. It was at the time when Solomon and his colleague, Hiram of Tyre, were in profound consultation as to the mode of repairing the loss which they then supposed had befallen them.

We must come to this conclusion, because there is abundant reference, both in the organized form of the council and in the ritual of the degree, to the death as an event that had already occurred; and, on the other hand, while it is evident that Solomon

had been made acquainted with the failure to recover, on the person of the builder, that which had been lost, there is no reference whatever to the well known *substitution* which was made at the time of the interment.

If, therefore, as is admitted by all Masonic ritualists, the *substitution* was precedent and preliminary to the establishment of the Master Mason's Degree, it is evident that at the time when the degree of Royal Master is said to have been founded in the ancient temple by our "first Most Excellent Grand Master," all persons present, except the first and second officers, must have been merely Fellow-Craft Masons. In compliance with this tradition, therefore, a Royal Master is at this day supposed to represent a Fellow-Craft in search of and making his demand for that reward which was to elevate him to the rank of a Master Mason.

The triple triangle is one of the oldest symbols of mystical science. It is, perhaps, better known as the *Pentalpha*, from the Greek *pente*, "five," and *Alpha*, the first letter of the Greek alphabet, whose form is precisely that of the English letter A. It is so called because its peculiar configuration presents the appearance of that letter in five different positions.

In the school of Pythagoras it was adopted as the symbol of health, and each of the five salient points was represented by one of the five letters of the Greek word *ITEIA*, "health." Hence the Pythagoreans placed it at the beginning of their epistles as a form of salutation.

\* \* \* \* \*

It is, in Masonic symbology, sometimes called the "Shield of David," and sometimes the "Seal of Solomon," and is said to have been inscribed with the tetragrammaton in the centre, upon the celebrated Stone of Foundation.

But as a Masonic symbol it peculiarly claims attention from the fact that it forms the outlines of the *five-pointed star*, which is typical of the bond of brotherly love that unites the whole fraternity, and alludes, therefore, to the *five points of fellowship*. It is in this view that the pentalpha or triple triangle is referred to in the Royal Master's Degree, as representing the intimate union that existed between our three Ancient Grand Masters, and which is commemorated by the living pentalpha at the closing of every Royal Arch Chapter.

If, therefore, the triple triangle is peculiarly appropriate to the Royal Arch, as symbolic of the perfect union of the Illustrious Three, so is the Broken Square equally appropriate to the Royal Master, as symbolic of the unhappy dissolution of that union by death. The Broken Square is pre-eminently the symbol of this degree.

THE GREATEST.—There is one offence against Masonry which, next to a violation of the divine law, should be regarded as most heinous in practice, it is *selfishness*. To ignore the wants and suffering of brethren, when it is in our power, without injury to ourselves, to aid and assist them. Charity is the greatest of the virtues; and he who ignores that, violates all the rest, and is unworthy the name or fellowship of a Freemason. "Charity suffereth long, and is kind: charity never faileth." It is the crowning virtue in the diadem of Masonry.

### MOUNTAINS AROUND JERUSALEM.

Jerusalem does not lie in the hollow of an amphitheatre; it is placed, on the contrary, on an eminence, with deep valleys running nearly all round it. But it is true, notwithstanding, that the mountains girdle it about, as the Psalmist describes. On two sides, the north and east, it is enfolded by the Mount of Olives; on the south, the Hill of Evil Counsel—the reputed site of the country palace of Caiphas, the High Priest, where the conspirators against our Lord met on the night of his seizure in Gethsemane—overhangs the valley of Hinnom, and looks right over it on Mount Zion. And, although upon the west the hills are at a great distance, they are on that side the highest of all. In that direction are Ramah and Gibeon, and not further away than five or six miles is the remarkable height known by the name of Neby Samwil, upon which height tradition tells us that Samuel, the prophet was burned. Of the truth of this statement there is no evidence, but recent enquiries and observations seem to have proved it to be the site of the ancient Mizpah of Saul. Standing on the top of Neby Samwil, the eye ranges from Jaffa on the Mediterranean sea on the West to Jordan valley, and the mountains of Ammon and Moab beyond it on the East. Jerusalem is thus in the heart of a mountain land; for nearly twenty miles on either side there is nothing around it but hills.—*Buchanan's Clerical Furlough in the Holy Land.*

### AN INCIDENT IN THE CARS.

On the whole, pleasant traits and characters are not common in the cars, I think. This opinion I expressed to my friend Summers the other day. In reply to my remarks he related a little adventure, which, as it is *a-propos*, and moreover, involves a little love and sentiment, I give it without apology, and in his own words. It appears that in the most unlikely places, love and sentiment may be discovered.

"I was escorting home the lovely Charlotte D—, to whom I was at that time quite devoted. Charlotte could scarcely find room to spread her crinoline and arrange her voluminous flounces. I stood up near her, there being no vacant seat.

"After a few minutes, came in a poor woman, who deposited a basket of clothes on the front platform, and held in her arms a small child, while a little girl hung to her dress. She looked tired and weary, but there was no vacant seat; to be sure, Charlotte might have condensed her flounces, but she did not. Beside her, however, sat a very lovely and elegant young woman, who seemed trying, by moving down closer to others, to make space enough for the stranger between herself and Miss D—. At last she succeeded, and with the sweetest blush I ever saw she invited the poor female to be seated. Charlotte D— drew her drapery around her and blushed too, but it was not a pretty blush at all, and she looked annoyed at the proximity of the newcomer, who was, however, clean and decently, though thinly clad.

"The unknown lady drew the little girl upon her lap, and wrapped her velvet mantle around the small half-clad form, and put her muff over the half-frozen little blue hands.

"So great was the crowd that I alone seemed to observe. The child shivered—the keen wind from the door blew upon her unprotected neck. I saw the young lady quietly draw from under her shawl a little woolen shawl, which she softly put on the shoulders of the little one; the mother looked on with confused wonder. After a short time she arose to leave the cars, and would have removed the shawl, but the unknown gently whispered, 'No, keep it for her.' The woman did not answer, the conductor hurried her out, but her eyes swam with tears. I noticed her as she descended to a basement, and I hastily remarked the house.

"Soon after, my unknown also arose to depart. I was in despair, for I wanted to follow and discover her residence, but could not leave Miss D—.

"How glad, then, I was to see her bowing, as she passed out, to a mutual acquaintance who stood in the doorway. From him, ere many minutes, I learned her name and address.

"To shorten the story as much as possible, that lady is now my wife. In the small incident which introduced her to me, she showed her real character. A few days after our marriage, I showed her the blessed crimson shawl, which I redeemed from its owner, and shall always keep as a memento. There are sometimes pleasant things to be found in unexpected places; certainly I may have said to have picked out my wife in the cars.—*Review, Baltimore.*

### JERUSALEM.

HABITATION OR FOUNDATION OF PEACE.—The most famous and important city of Palestine. The old traditions and natural prepossessions both of Jews and Christians connect it with that Salem of which Melchizedek was king. It is situated on an elevated ground south of the centre of the country, about 37 miles from the Mediterranean, and about 24 from the Jordan. About a century after its foundation it was captured by the Jebusites, who extended the walls and constructed a castle or citadel on Mount Zion. By them it was called Jebus. In the conquest of Canaan, Joshua put to death its king, Adonizedek, and obtained possession of the town, which was jointly inhabited by Jews and Jebusites until the reign of David, who expelled the latter, and made it the capital of his kingdom, under the name of Jebus-Salem, or Jerusalem. Its highest historical importance dates from the time of David, who transported to it the ark of the covenant, and built in it an altar to the Lord. The building of the Temple by King Solomon was the consummation of the dignity and holiness of Jerusalem, which was further enlarged, strengthened and beautified by this king and by his successors. After the death of Solomon (B. C. 975) it suffered a diminution of political importance through the revolt and secession of the ten tribes. It was pillaged (B. C. 972) by Shishak, king of Egypt, and by Athaliah (B. C. 884), and finally (B. C. 588), was taken, after a siege of three years, by Nebuchadnezzar, who razed its walls and destroyed the temple and palaces, and carried all the holy vessels of the temple together with thousands of captives to Babylon. Having been rebuilt after the Captivity (B. C. 536), it was taken again and pillaged under Tholemy (B. C. 320,) and under Antiochus Epiphanes (B. C. 161.)

Pompey took the city (B. C. 63), put 12,000 of the

inhabitants to the sword, and razed the walls to the ground, sparing, at the same time, the treasures of the sanctuary. A few years later (B. C. 51) it was pillaged by Crassus; and from these beginnings date the continued series of Roman aggressions, which terminated in the complete destruction of the city and dispersion of the Jewish race, under Vespasian and Titus, A. D. 70.

JERUSALEM, HEAVENLY.—THE CITY OF GOD.—IN several of the higher degrees the Heavenly Jerusalem is frequently alluded to, and occupies a prominent place. In the fifth section of the 2nd degree of the Rite of Herodem the Thersata says: "Brothers, may we all, whether present or absent, so labor that we shall come at last to Mount Zion, to the city of the living God; the *Heavenly Jerusalem* \* \* \* \*, where the sun shall set no more, nor the moon deprive us of her light, and where the days of our affliction and the fatigues of our pilgrimage shall find an end." This celestial city is also referred to in the 19th degree of the Ancient and Accepted Rite.—*Macoy's Cyclopaedia of Freemasonry.*

### THE VALUE OF FREEMASONRY.

The worth of Freemasonry very far exceeds all our encomiums, and its glory is higher and broader than all our praises. There are those who profess to be good men, whose calling we should think would lead them to exalt the principles and practice of the noble virtues that lay at the foundation of our ancient institution, who seek to undermine the beautiful temple designed and built by *wisdom*, supported by *strength*, adorned by *beauty*, and consecrated to the name of the great *Jehovah*. This Temple has stood firm during the centuries past, notwithstanding these oft-repeated attacks, and will stand till time shall be no more.

Many of the best and noblest men of this and past ages have been connected with the institution of Freemasonry, and have considered it an honor to be thus associated. These men are as pure and as noble as those who, having failed to obtain a place among the Craft, use their energies to destroy the good accomplished. Let us but abide true to our ancient landmarks, faithful to the principles of our Order, practicing the lessons taught within our sacred enclosures, and prosperity will continue to mark our upward and onward movements.

We cannot be too careful in examining the claims of those who seek admission among us. Look after the qualities of applicants; new Lodges may perhaps be a little anxious to increase their numbers, and even the old Lodges may not be entirely destitute of this feeling, but let us never forget that the quality rather than the quantity of members will give tone and character to our institution. During the past few years the Order has been favored with abundant prosperity within this, and throughout our sister jurisdictions, as far as we have been able to learn; let us rejoice in this, but we must not grow careless and indifferent in looking after the character of those who knock at our doors for admittance. Guard well the outer door. Be true to the time-honored principles of the Order. Let none but the worthy cross the threshold of the Masonic Temple.—*Keystone.*

Did sin bring sorrow into the world? Then let sorrow carry sin out of the world.

### AN ALLEGORY.

BY MRS. SARAH E. ROWE.

When angels no longer wooed the daughters of men, and the holy flower-seeds of Eden had ceased to hallow the earth with celestial blossoms, an ancient man went forth with his staff in search of two GUARDIAN ANGELS, who once followed in the footsteps of Adam. Those sacred hierarchs, like Moses after his descent from Mount Sinai, were veiled, commemorative of the fall of man. They were seldom visible; when they were their luminous colossal forms diffused refulgent halos, causing human hearts to glow with joy.

The ancient man walked onwards for many days, but no such divine beings as those he sought could anywhere be found. A voice was heard to cry: "*An eye for an eye and a tooth for a tooth!*" and wherever that warhoop resounded, Adam's guardian angels were unknown. The children of Israel rebuked the venerable sage, and said:

"Lo! thou art seeking for the Cherubim enshrined within the mystic arc, the HOLY of HOLIES!"

"Nay," answered the wanderer, "I seek for the guardian angels of man, and, sooth, I feel they are not far distant."

The patriarch beheld a battle-field afar off. The air was darkened with showers of arrows. Ponderous stones elanced from slings cleft the atmosphere on high. Hosts of armed men, maddened with fury, rushed upon each other.

Two combatants with swords and shields, more vengeful than their followers, battled apart, until within bowshot of the ancient wanderer. At length one gained the vantage ground; his brave opponent faltered, but, ere he fell, that vanquished warrior *made a sign!* The victor's weapons were cast aside. Antagonists no more; the twain locked each other in a BROTHERLY embrace! Smiling above them two gigantic winged forms appeared descending from the firmament.

Satisfied with the travail of his soul, the good old man rejoiced with exceeding great joy, for in those heavenly sanctities he recognized man's guardian angels, who were known unto Adam as LOVE and RELIEF. As mother and daughter they worshiped the Supreme Architect, who proclaimeth unto every afflicted spirit:

"*The stone which the builders refused hath become the headstone in the corner.*"

Who after that can despair? The eternal keystone of the Arc of God is IMMANUEL—God with us.

By the wisest of the sons of men were the symbols of benevolence established.

A sign is sufficient to resuscitate the glowing genius of charity, whose smile of love awakeneth sweet relief.

Those seraphim reign in every *Masonic Lodge.*

*A wicked and perverse generation seeketh after a sign—the only true signs are to be found in MASONRY, whose free and accepted brethren visit the widow and the orphan in their affliction, and keep themselves unspotted from the world.*

"Keep thy tongue from evil and thy lips from speaking guile; depart from evil and do good; seek peace and pursue it. Such are the injunctions of Masonry.

### THE MASONIC ALTAR.

The most important article of furniture in a Lodge room is undoubtedly the altar. It is worth while, then, to investigate its character and its relation to the altars of other religious institutions. The definition of an altar is very simple. It is a structure elevated above the ground, and appropriated to some service connected with worship, such as the offering of oblations, sacrifices, or prayers.

Altars, among the ancients, were generally made of turf or stone. When permanently erected and not on any sudden emergency, they were generally built in regular courses of Masonry, and usually in a cubical form. Altars were erected long before temples. Thus Noah is said to have erected one as soon as he came forth from the ark. Herodotus gives the Egyptians the credit of being the first among the heathen nations who invented altars.

Among the ancients, both Jews and Gentile, altars were of two kinds—for incense and for sacrifice. The latter were always erected in the open air, outside and in front of the temple. Altars of incense only, were permitted within the temple walls. Animals were slain and offered on the altars of burnt offerings. On the altars of incense bloodless sacrifices were presented and incense was burnt to the deity.

The Masonic altar, which, like every thing else in Masonry, is symbolic, appears to combine the character and uses of both of these altars. It is an altar of sacrifice; for on it the candidate is directed to lay his passions and vices as an oblation to Deity, while he offers up the thoughts of a pure heart as a fitting incense to the Grand Architect of the Universe. The altar, is, therefore, the most holy place in a Lodge.

Among the ancients, the altar was invested with peculiar sanctity. Altars were places of refuge, and the supplicants who fled to them were considered as having placed themselves under the protection of the deity to whom the altar was consecrated, and to do violence to even slaves and criminals at the altar, or to drag them from it, was regarded as an act of violence to the deity himself, and was hence a sacrilegious crime.

The marriage covenant among the ancients was always solemnized at the altar, and men were accustomed to make all their solemn contracts and treaties by taking oaths at altars. An oath taken or a vow made at the altar was considered as more solemn and binding than one assumed under other circumstances. Hence Hannibal's father brought him to the Carthaginian altar when he was about to make him swear eternal enmity to the Roman power.

In all the religions of antiquity, it was the usage of the priests and the people to pass around the altar, in the course of the sun, that is to say, from the east, by the way of the south, to the west, singing psalms or hymns of praise as a part of their worship.

From all this we see the altar in Masonry is not merely a convenient article of furniture, intended like a table, to hold a Bible. It is a sacred utensil of religion, intended, like the altars of the ancient temples, for religious uses, and thus identifying Masonry, by its necessary existence in our Lodges, as a religious institution. Its presence should also lead the contemplative Mason to view the ceremonies

in which it is employed with solemn reverence, as being part of a really religious worship.—A. G. M., in the Trowel.

### ACCEPTED MASONS.

At an inn in the West of England several people were sitting round the fire in a large kitchen, through which there was a passage to other parts of the house, and among the company there was a traveling woman and a tailor.

In this inn there was a Lodge of Free and Accepted Masons held, and it being Lodge night, several of the members passed through the kitchen on their way to the Lodge apartments. This introduced observations on the principles of Masonry, and the occult signs by which Masons should be known to each other.

The woman said there was not so much mystery as people imagined for that she could show anybody the Mason's sign.

"What," said the tailor, "that of the Free and Accepted?"

"Yes," she replied, "and I will wager you a half-a-crown bowl of punch, to be confirmed by any of the members you please to nominate."

"Why," said he, "a woman was never admitted; and how is it possible you can procure it?"

"No matter for that," added she; "I will readily forfeit the wager if I do not establish the fact."

The company urged the unfortunate tailor to accept the challenge, which he at last agreed to, and the bet was deposited.

The woman got up, and took hold of the tailor by the collar, saying:

"Come, follow me," which he did trembling alive, fearing he was to undergo some part of the discipline in the making of a Mason, of which he had heard a most terrible report.

She led him into the street, and, pointed to the sign of the Lion and the Lamb, asked him whose sign it was.

He answered, "it was Mr. Lorder's," (the name of the innkeeper.)

"Is he a Freemason?"

"Yes."

"Then," said the woman, "I have shown you the sign of a Free and Accepted Mason."

The laugh was so much against poor snip for having been taken in, that it was with some difficulty he could be prevailed on to partake of the punch.—*Flag of our Union.*

### A LESSON.

A lady visited New York city and saw on the sidewalk a ragged, cold and hungry little girl, gazing wistfully at some of the cakes in a shop window. She stopped, and taking the little one by the hand, led her into the store. Though she was aware that bread might be better for the cold child than cake, yet desiring to gratify the shivering and forlorn one, she gave her the cake she wanted. She then took her to another place, where she procured her a shawl and other articles of comfort. The grateful little creature looked the benevolent lady full in the face, and with artless simplicity, said, "Are you God's wife?" Did the most eloquent speaker ever employ words to a better advantage?

**CHANGE AND DECAY.**

The Summer has passed, stern winter is here,  
The trees appear dead, the valleys are drear;  
Nor sweet singing birds, nor gay tinted bloom,  
Nor nought that can chase away sorrow and gloom.

The gay little Lark, sweet musical bird,  
Whose warblings on high, we often have heard,  
Now clings to the earth, and refuses to rise  
And gladden our ears, with a song from the skies.

Sweet spring may retire, glad summer depart,  
Refreshing old autumn cold winter invite;  
We'll trudge on our way, in faith, hope and love,  
To th' Ethereal Lodge, the Grand Lodge above.

The home of the Great Architect o' the world,  
Where the banner of love, is ever unfurled,  
Where years are as countless as insects that fly,  
As the birds of the air, as the fish of the sea.

As countless as miniature drops o' the mist,  
As atoms of earth that have crumbled to dust;  
As the stars of the sky, the sands of the seas,  
As the leaves on the summer forest trees.

Those numberless years, in yon Blue Lodge above,  
Where anthems are rolling, 'mid oceans of love;  
The summer's eternal, decay is unknown,  
The Master invites us to sit by His throne.

He invites us to join in a chorus of praise,  
Composed by Himself, the Great Ancient of Days;  
Oh, there let us haste, He bids us prepare,  
He bids us be clothed, He bids us be there.

HENRY S. YOUNG.

Mitchell, Ont., 1st Jan., 1868.

**ORIGINAL POETRY.**

BY REV. M. MAGILL, PERU ILLS.

The hour is come, at the close of the day;  
To meet with brethren I must away;  
It is Lodge night—full well do I know,  
That I should be there, and hear the first blow.

The gavel's clear sound, so often defined,  
With Hiram's will and pleasure combined,  
Calls loud to the Craft to give earnest heed,  
To labour with patience, by word and by deed.

Now are all ready, each eye and each ear,  
Attend for the signal, or warning to hear;  
The Deacons from the east and west now repair  
To test every brother with prudence and care.

The Wardens advised, the tidings resound,  
All present true brethren and trusty are found;  
The Master well pleased gives the word to prepare,  
Those signals to give in which all have to share.

The Craftsmen now confident all is secure,  
And the Tyler without having charge of the door,  
The Master uncover'd calls the Workmen to prayer,  
And the Grand Master in Heaven is entreated to hear.

Thus met on the level, it is well that due care  
Be taken by all to work true on the square;  
With compass and plumb-line ever ready at hand,  
We look to the east for the word of command.

An' alarm is given, and comes from the west,  
"Who comes there?" cries Hiram, "And what his request?"  
"A candidate poor, in the darkness of night,  
Is searching and longing for Masonic light."

"If he is free born, and a man viewed in law,  
If report gives his character free from all flaw,  
If he comes from pure motives and freest accord,  
Admit him, but only in the name of the Lord."

Thus enter'd on life's weary searching for light,  
The novice is found his heart all afright;  
Yet with trust placed on God, albeit a stranger,  
He follows his leader, and feareth no danger.

With this understanding the O. B. is sealed,  
And by the help of the craft, light is revealed;  
The Master steps forward, when secrets imparted,  
Our brother is pledged to be ever true-hearted.

**"MASONIC RAISING."**

Beit No. 3 of a series of verses on the "Lodge and its Labors," written for the Nenagh Guardian, by Rev. M. MAGILL, Peru, Illinois, U. S., and formerly of Clough Jordan, Co. Tipperary.

Attend all ye Masters, the summons obey,  
To your Lodge-room repair, O! come, come away;  
A craftsman found worthy and highly praised,  
Is anxious and ready and wants to be raised.

The Lodge called to order by the word from the East,  
Is quickly replied to by South and by West;  
The candidate proved as to knowledge and skill,  
Is elected and comes with a hearty free will.

The Master most anxious to have all proceed  
With strictest decorum, calls all to take heed;  
The occasion being solemn, and danger quite near,  
All stand prepared with due caution and fear.

So now see our candidate admitted with care,  
Advised of his danger and kneeling for prayer;  
He is joined by each brother with Masonic Amen,  
As he rises to travel life's journey again.

His present condition and danger made clear,  
Still onward, he travels with a friend ever near;  
He gives proof of his labor and skill in the art,  
And again he is pledged to be faithful in heart.

More light now imparted, more secrets revealed,  
But still from his vision doth much lie concealed;  
And when he concludes that his troubles are o'er,  
To his grief he then learns the worst lies before.

Now solemn and fearful he stands before all,  
And prays by himself that no evil befall;  
His road is most dangerous, assassins around,  
And his life may be taken if his virtue be sound.

The trial is over, the grave is passed through;  
Fidelity rewarded, he is raised up anew;  
The grand solemn substitute in form is given,  
And a Master stands forth in the ranks of the living.

He now stands erect on fellowship's plan,  
With all those true feelings which bind man to man;  
And in form most ancient he speaks in the ear,  
What none but true Masters are worthy to hear.

And now see the Master his carpet unrolled,  
Giving lectures of value beyond precious gold;  
The temple—its furniture—its jewels and treasure—  
Are explained and described by Masonic measure



## The Craftsman,

AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT."

HAMILTON,.....JANUARY 15, 1868.

### ADMISSION OF SOJOURNERS.

At the quarterly Communication of the United Grand Lodge of England, which took place on the 4th ult. in Freemasons' Hall, a rather interesting report was presented by the Colonial Board in relation to a question of masonic jurisdiction, which had formed the subject of complaint by the Grand Lodge of North Carolina. It appears that the Committee of Jurisprudence of the latter Grand Lodge had had brought under their notice the conduct of two Lodges at Halifax,—Athol Lodge, No. 65, and the Keith Lodge, No. 36 or 61—in initiating, passing and raising certain persons, residents of Wilmington, N. C., some, if not all, of whom had been rejected petitioners of the St. John's Lodge, No. 1, of that city; and the Committee had in their report declared this proceeding to be highly irregular. This report, embodied in the proceedings of the Grand Lodge of 1866, was sent to the Most Worshipful the Grand Master Mason of England, who referred it to the Colonial Board for their opinion. Their report, presented at the recent quarterly Communication, does not discuss at any length the points raised by the Grand Lodge of North Carolina. The Board felt "relieved from the necessity of any investigation " of those points, for the reason that neither of the " Lodges referred to were, or are, under the jurisdiction of the Grand Lodge of England; neither " were they amongst the Lodges which were continued under the Grand Lodge of England, and " excepted from the jurisdiction of the Grand Lodge of Canada when that Grand Lodge was recognized " by the Grand Lodge of England." But they do lay down a general principle which is of some importance in relation to this question of masonic jurisdiction, and especially in this country in view of our proximity to the United States. They express the opinion, "That while there are strong " objections to the *indiscriminate* initiation of any " persons whatsoever into the mysteries of the craft, " there is no objection to the initiation of, and giving " degrees to, sojourners who are known to any of " the brethren, and who are also well and worthily " recommended; and provided that in all respects " there is full and perfect compliance with the " provisions contained in the Book of Constitutions."

Turning to the report of the proceedings of the Grand Lodge of North Carolina, we find the circumstances of this case thus stated. It appears that in the year 1865 a vessel left the port of Wilmington, running the blockade, and in her voyage touched at

Halifax for three days. During these three days, thirteen persons on board the blockader, whose names were known to the Committee on Masonic Jurisprudence, and others whose names were not known, applied to and received from the Halifax Lodges mentioned the three degrees of Craft Masonry. These thirteen men were residents of Wilmington, and a majority of them had applied for initiation into St. John's Lodge, No. 1, of that city, and had been rejected. And upon this state of facts the action of the two Lodges is declared to be "a " palpable violation of the jurisdiction of this (North " Carolina) Grand Body, and is no less a violation " of the spirit and design of Masonry." The Committee went further than this, and laid down the general doctrine, that the initiation of a citizen residing within the jurisdiction of the Grand Lodge of North Carolina by any Lodge in another district, is, under any circumstances, a violation of the rights of that body. We are told that the decisions of the Grand Lodge of that State, made time and again, has set this matter at rest, and that it "claims jurisdiction over every man within the limits of North " Carolina who has a residence in the State, and that " it claims that jurisdiction, no matter where the " person may go, until he changes his residence. " And as to the right of admitting sojourners, this " Grand Lodge has never for one moment tolerated " such an idea."

There can be no doubt as to the importance of the question thus raised, and, we think, just as little doubt that the assumptions of the Grand Lodge of North Carolina, that it can control and ought to control, the action of other Grand Lodges in this matter of admitting sojourners, cannot for one moment be admitted. The report of the "Committee on Masonic jurisprudence" it is true refers to the Masonic Congress at Paris, which, it is alleged, "especially laid down as a principle that petitioners " for the honors of Masonry must have a fixed residence." But that Congress can no more bind the action or restrict or control the jurisdiction of Grand Lodges not represented at it, and acquiescing in its decisions, than the Grand Lodge of North Carolina itself. For instance the Grand Lodge of Canada holds the doctrine laid down by the Colonial Board of the United Grand Lodge of England; and has even gone further in providing by the constitution for special dispensations "to pass or raise sea going " mariners, initiated in Lodges at the Ports of Quebec " and Montreal at a less interval of time than one " month." These dispensations may permit such a person to receive the degrees at intervals of seven days between each. The rule is not intended by any means to produce a laxity in admitting strangers; the greatest caution on the contrary should be exercised. But where a sojourner is well known to any brother of respectable standing who can vouch for

him there is nothing to prevent him being admitted, due regard being had to the resolutions laid down in the Book of Constitutions.

The case of these Wilmington mariners, however, is of a very startling character, and the conduct of the Halifax Lodges, if the facts are as given in the report of the Committee on Masonic jurisprudence of the Grand Lodge of North Carolina, is open to the gravest censure. No principle in Masonic practice is more clear, none demands greater care and circumspection, than that which requires the fullest enquiry into the character of persons asking admission to our ancient mysteries. And it is far safer to exercise an over caution and refuse admission, than to be guilty of a two great laxity. We have taken occasion frequently in these columns to point out the nature of the obligations which not only the candidate on his initiation assumes towards the craft in general, but those which the craft is brought under to the newly-made Freemason. And a fair consideration of these must always prevent carelessness or indifference as to the character of the persons who are admitted to the Order. For the sake of the Craft, we hope the circumstances of the cases alluded to have been overstated, and if the Committee exercised no greater care in enquiring into those circumstances than it has done to ascertain the precise position of the Halifax Lodges, we are justified in accepting its statements with some allowance. We are told in the report, for instance, that these Lodges "belong to the Grand Lodge of England and were excepted from the jurisdiction of the Grand Lodge of Canada when she was recognised by the Grand Lodge of England." Neither of these statements are true; the Lodges do not hold their warrants from the Grand Lodge of England, and they were not excepted in the manner stated. Had the "Committee on Masonic jurisprudence" taken the trouble to enquire, they must have known that the jurisdiction of the Grand Lodge of Canada never did extend to Nova Scotia, and that therefore there was no reason for any exception of Lodges within that Province. The excepted Lodges were those working within the old Province of Canada alone; and we are bound to say that the Colonial Board were justified in reflecting in the terms they employ on the want of care exercised by the Grand Lodge of North Carolina in permitting "the statements and allegations contained in the said printed report" to go forth, thus bringing scandal upon Lodges working under the jurisdiction of the Grand Lodge of England.

**BOARD OF GENERAL PURPOSES.**—A circular from the Secretary of the Board of General Purposes has been issued, calling the semi-annual meeting of the Board for Tuesday, 11th February, at the Town of Brockville.

## 'THE APRON AN EMBLEM OF LABOR.

COMMUNICATED TO THE "CRAFTSMAN" BY V. W. BRO OTTO KLOTZ.

In our ritual the apron is most beautifully represented as an emblem of purity and innocence. In clothing ourselves with the lambskin we are reminded of that purity of life and conduct we are required to pursue, and which alone will enable us to appear before T. G. A. O. T. U. unspotted by vice and unstained by sin. But, though sublime the definition of that emblem is, the apron has got another meaning, a meaning which refers to one of the greatest revolutions and reforms in society; a reform which was not introduced by the sword, by bloodshed or oppression, but by the rational and humane instrumentality of brotherly love, morality, and reason, founded on that sublime maxim: "*Thou shalt love thy neighbor as thyself,*" being the genuine principles of humanity. And of this reform the paternity belongs to Freemasonry.

In the ages of chivalry, a doctrine prevailed that labor when performed as a duty is a degradation, a punishment; that he who labors belongs to a subordinate caste or breed; that indolence is a distinguishing characteristic of aristocracy, authority, and mastery; labor in those days was despised; the artisan, the mechanic, the husbandman, and all who lived by honest labor, were treated with contempt, and were excluded from the society of those who considered labor as being beneath their dignity, and the blood in their veins as being superior to that of men who earned an honest living by the sweat of their brow.

The chemists among F. and A. Masons, after carefully analyzing the blood of the nobleman and that of the husbandman, discovered and declared that both are identical; that in nature no distinction of blood in men exists, but that in respect to blood all are equal.

The divines among our noble Order, after a careful perusal of the volume of the sacred law discovered and declared that also before God all men are equal; and upon these discoveries and declarations, the framers of our excellent ritual composed for our guidance and instruction that beautiful illustration of the "Level," which demonstrates to us that we are descendants of the same stock; that we share in the same hope; that although distinctions among men are necessary to preserve subordination, and to reward merit and ability, yet no eminence or station in life should make us forgetful that we are brothers, and that he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard, because the time will come, and the wisest know not how soon, when all distinction among men, save that of goodness, shall cease, and death, the grand leveler of all human greatness, shall reduce us all to the same level.

The novitiate is also informed that the higher degrees are not communicated indiscriminately, but are conferred on candidates according to *merit* and *ability*; this, however, implies the cultivation of morality and of knowledge, neither of which can be accomplished without labor.

It was the Freemasons who first declared that *labor is the only medium to make men moral and to civilize the world*. Freemasonry first elevated labor from its degrading effects and position to that standard which it now occupies; Freemasonry declared labor to be honorable; and Freemasonry was the first that honored labor.

In our ritual we declared that labor is the lot of men; that the heart may conceive and the head devise in vain, if the hand be not prompt to execute the design; that perseverance is necessary to accomplish perfection; that the rude material receives its fine polish but from repeated efforts alone; that nothing short of indefatigable exertion will induce a habit of virtue, enlighten the mind, and render the soul pure; that knowledge grounded on accuracy, assisted by labor and prompted by perseverance, will finally overcome all obstacles, will raise ignorance from despair, and establish happiness in the path of science.

And it is in this sense, my brethren, that we as F. and A. Masons wear the *apron as an emblem of labor*.

We have had the pleasure of seeing the warrant of appointment, from the Grand Conclave of England and Wales, to † Fr. Thomas Bird Harris, constituting him a Past Grand sub-Prior of the royal, exalted, religious and military Order of Masonic Knights Templar. The warrant is beautifully executed on parchment, in illuminated old English characters.

R. W. Bro. Solon Thornton has been elected Grand Secretary of the Grand Lodge of Massachusetts; and in the circular announcing his appointment, he cordially invites officers and members of the Grand Lodge of Canada visiting the State to make his rooms the headquarters of Masonry.

R. W. Bro. Henry Macpherson has been appointed representative at the Grand Lodge of Canada of the Grand Orient of the Republic of Uruguay. The establishment of friendly correspondence with these foreign Grand Bodies is a matter of very great importance.

The following are the officers installed in Wentworth Lodge No. 166, Stoney Creek:—

W Bro. Alva G Jones, W M; Bros. John G Bradley, S W; Henry Lutz, J W; Henry Hull, Treas.; Jonathan H. Carpenter, Sec.; Joseph Carpenter, D C; Moss I Olmstead, S D; George Slingerland, J D; Levi Lewis and Samuel Williams, Stewards; David F Smith, I G; Elijah Finton, Tyler.

## ANSWERS TO CORRESPONDENTS.

QUESTION.—Is it or is it not constitutional for the Master to name his officers, (that is the nominative ones), in a public print before he has named them to the Lodge?

ANSWER.—Certainly not

QUESTION.—Is it or is it not constitutional for Royal Arch Masons to superadd the Arch to the Regalia of the Blue Lodge?

ANSWER.—Members of a Lodge may wear the Royal Arch Jewels, but not the R. A. Regalia in a blue Lodge.

QUESTION.—Is it in accordance with Masonic law and usage to nominate candidates for office in a Lodge?

ANSWER.—There is no positive regulation on this point. The usual and best practice is to name the brethren who are eligible for the office to be filled. If brethren are nominated, it does not preclude any one from voting for any other brother who may be eligible, and if a majority of votes should be cast for him, he must be declared elected.

QUESTION.—Is an English Royal Arch Mason, who has not received the M. E. Degree, eligible for the office of First Principal Z. in a Chapter, and has he any right to be present at a meeting of Most Excellent Masters?

ANSWER.—If he has passed the third and second chairs he may be elected, but if he accepts the position he must take the Mark, Past and M. E. degrees.

QUESTION.—Can a M. M. be an ordinary member of one Lodge, and at the same time an ordinary member and officer of another Lodge?

ANSWER.—He may.

## Correspondence.

### HAVE WE STILL A GRAND LODGE IN ONTARIO AND QUEBEC?

TO THE EDITOR OF THE CRAFTSMAN.

DEAR SIR AND BROTHER.—The importance of the subject referred to in Dr. Mackey's letter to the Most Worshipful the Grand Master of Canada, published in the last number of the CRAFTSMAN, and the desirableness of its thorough discussion before the next communication of Grand Lodge, is, I trust, a sufficient justification for my troubling you with a few remarks.

On the question of *what is, and what is not*, masonic law, I would not presume to offer an opinion in opposition to that of so distinguished an authority, but assuming, as a settled principle of masonic jurisprudence, that the territorial jurisdiction of a Grand Lodge may, without any action on its own part, be enlarged or restricted by the mere effect of political changes brought about by means over which it has no control, (which I take to be a necessary consequence of Dr. Mackey's doctrine, as to the coterminous of masonic and political boundaries, the one changing with every change of the other), and applying that principle to the facts of our position, any person of intelligence may, I think without presumption, determine for himself whether the *conclusions* arrived at in the letter referred to can fairly be drawn from the *premise*.

The illustration from the case of the Grand Lodges of England and Scotland, (though used incidentally to establish a subordinate position, which would probably not be disputed,) is most unhappily chosen, because it suggests to the mind a case where Dr. Mackey's doctrine has not been acted upon. Before the union, England and Scotland were separate and distinct kingdoms, each having a parliament and laws of its own, though the crown of both, by the accident of succession, was worn by the same monarch. Now, when Scotland united itself with England and both countries came under the authority of one government and legislature, if this doctrine of coterminousness of boundary had been acted upon there would have been but one Grand Lodge for Great Britain, and at the present day, instead of three, there would be but one for the United Kingdom of Great Britain and Ireland.

In the case of Canada the doctrine enunciated by Dr. Mackey necessarily leads to the very opposite conclusion to that arrived at by him. By the recent changes Nova Scotia and New Brunswick have been added to what was formerly Canada, and the latter, as the largest of the constituent parts, has given its name to the United Provinces. With this enlargement of political boundary there must, therefore, have been a corresponding and contemporaneous enlargement of Masonic boundary, and the Grand Lodge of Canada must now have jurisdiction over Nova Scotia and New Brunswick as well as the present Provinces of Ontario and Quebec. The Grand Lodge of Nova Scotia has, therefore, either ceased to exist or it has only concurrent jurisdiction with that of Canada. We may decline to exercise this jurisdiction over Nova Scotia and New Brunswick; but surely this cannot deprive us of that authority over the remaining portion of the territory, which we have exercised ever since the formation of the Grand Lodge. Then on what principle is Quebec unoccupied territory, while Ontario, according to Dr. Mackey, is still occupied? Is it because the Grand Master this year happens to reside in Ontario? I can conceive of no other reason and surely this is not sufficient. His residence is not the seat of Grand Lodge; he may summon it to meet anywhere within its jurisdiction. If the Grand Master resided in Quebec, or, if in Ontario, he had died just before the union, the Deputy Grand Master being, as at present, a resident of Quebec, our relative positions would have been reversed, and Ontario, the largest, the most populous, and by far the strongest, masonically, would have been unoccupied territory. I cannot believe such a result can follow from the change in our political relations; if one is unoccupied, both must be, and our Grand Lodge has ceased to exist.

Again, if we consider the nature of the change which has been effected, it appears to me to be wanting in all the elements necessary to bring us within Dr. Mackey's doctrine. The various Provinces of the Dominion are, in no sense, sovereign or independent states, and possess none of the attributes of such; they are not even quasi sovereignties united by a federal tie, as the separate states of the Union; their boundaries are more municipal than political; their legislatures have no inherent or independent functions, but only derivative ones. Though larger and more extensive they are like those of City and County Councils, mere creations of a superior power which can enlarge or

limit them at pleasure. All the attributes of sovereignty, or rather of quasi sovereignty, which can be enjoyed consistently with our position as dependencies of the mother country, are exercised over the separate provinces by the government and legislature of the Dominion. They appoint their lieutenant-governors, judges, and many of their principal officers, impose taxes, and have the right of veto on their laws. For these reasons and because, (as so forcibly shown by yourself in the last number of the CRAFTSMAN,) the political boundaries of Upper and Lower Canada, as Provinces, have not been changed, it appears to me to be manifestly absurd to apply the doctrine contained in Dr. Mackey's letter to such a union as has taken place in Canada. The mistake could only have arisen from such a want of full information as to our position as must almost necessarily be experienced by every foreigner, however intelligent or friendly.

I can therefore come to no other conclusion than that the Grand Lodge still exists as before the union, having jurisdiction and authority over precisely the same territory. The name it is true has become inappropriate, but this surely does not prove that the Grand Lodge is extinct. If, while distinctly defining its territorial jurisdiction, it chose to call itself "the Grand Lodge of Timbuctoo," or "of the Southern Seas," however senseless or inappropriate it might be, there could be no legal objection. The selecting a name is but a question of expediency or propriety of designation—nothing more. When the Grand Lodge was established it assumed the style and title of the "Grand Lodge of Canada." That style and title has never been changed, and, therefore, if the Grand Lodge exists that must remain its name until it adopts another. This, the recent change in our political boundaries, has rendered advisable if not absolutely necessary, and I have no doubt that at the next Communication of Grand Lodge the subject will be seriously considered.

Perhaps you will allow me to suggest that we adopt the name of the "*Grand Lodge of the Western Provinces of Canada*;" this will necessitate no further alteration than the insertion of the words "*the Western Provinces of*" before the word "*Canada*" in the present style of the Grand Lodge.

In reply to an objection which might be urged, that, in the event of the union of British Columbia and Vancouver's Island with Canada, the name would become inappropriate; I may say that from the distance and other physical difficulties such a union is not likely to take place for very many years to come, and when that event happens, if the masons there do not also unite with us, it will be time enough to re-consider the question of name. With reference to the Red River Territory there can be no doubt that any Lodges which may be established there will not be able to support a Grand Lodge of their own and they would therefore most likely unite with us. Yours fraternally,

TORONTO, 1st Jan., 1868.

R. P. S.

At a regular meeting of Burn's Lodge, No. 153, held in the Masonic Hall, Wyoming; the following officers were duly installed:

Bros. Jas. McKay, W M; M C Robbin, P M; O W Chamberlain, S W; W B Collins, J W; John Finlayson, Treas.; H G Taylor, Sec.; Hugh Smiley, S D; A W Stickles, J D; Thomas Donald, I G; T C Clement, Tyler.

## THE FESTIVAL OF ST. JOHN THE EVANGELIST

We give below, so far as we have received them, the lists of officers elected in the various lodges throughout the Provinces of Ontario and Quebec, and installed on St. John's day. In many of the cities and towns the day was celebrated in good old masonic style; and we are glad to be able to record that throughout the jurisdiction of the Grand Lodge of Canada, the utmost harmony prevails, and that the year has been one of great masonic prosperity. The lodges as a whole are in a flourishing condition, and an increased interest is being taken in the great principles of the fraternity:—

### LONDON.

At high noon the various Lodges assembled at their rooms, Albion Buildings, when the ceremony of installing the newly-elected office-bearers took place as follows, D. D. G. M. Bro. Westlake officiating as the installing officer, assisted by P. M.'s Bros. R. Lewis, H. Waterman, McMullen and Booth:—

St. John's Lodge, No. 29, G. R. C. R W Bro. James Moffat, W M; Bros. Graham Glass, S W; Melville D Dawson, J W; J Smart, Treas.; J Bell, Sec.; H Beltz, S D; D Campbell, J D; R J C Dawson, I G; J Herron, Tyler.

St. George's Lodge, No. 42, G. R. C.—Bros. Thomas Mahon, P M; Thomas Beattie, W M; D Borland, S W; J M Longan, J W; Rev H Bartlett, Chap.; R S T Davidson, Treas.; George Ellis, Sec.; I Waterman, S D; W Burgess, J D; J H Jackson, M of C; William Green, I G; James Herron, Tyler.

Kilwinning Lodge, No. 64, G. R. C.—T F McMullen, P M; Bros M L Morgan, W M; J R Peel, S W; D McFie, J W; P M R Lewis, Treas.; T F McMullen, Sec.; Bros. Rev P Smith, Chap.; Jas Stuart, S D; J Hopper, J D; H A Baxter, M of C; E K Slater, I G; Jas Herron, Tyler.

In the evening a dinner was provided at the Tecumseh House. P. M. McMullen occupied the chair. The dinner was gotten up by Mr. Derby in the best style, and served in the most satisfactory manner. Toast, song, and sentiment beguiled the time, the company separating at a seasonable hour.

### OTTAWA.

The Doric, Corinthian, and Civil Service Lodges, of Ottawa, met at the Masonic Hall, Elgin Street, when the following officers were installed:—

Doric Lodge, G. R. C., No. 58.—Worshipful Brother W G Gemmill, W M; Brothers Dr Sweetland, S W; Thomas Birkett, J W; A Rowe, S D; W C Wood, J D. John Graham, Treasurer; D P Williams, Secretary; — G I S. Goldthrite, — Hawkins; Stewards, — Harris, D of C; A Pratt, W J Wills. Permanent Committee, J. McCarthy, Tyler.

Corinthian Lodge, No. 59, R C.—Worshipful Brother Edward C Barber, W M, re-elected; Brothers G M Rose, S W; Geo H Lane, J W; James M Taylor, Treasurer; A H Taylor, Secretary; Alex Mortimer, S D; L D Barlow, J D; Thomas Lambkin, I G; T Kennedy, George Seale, Stewards; J P M Lecourt, D of C, R Hunter, Thos Patterson, Permanent Committee; John Sweetman, Tyler.

Civil Service Lodge, No. 148, C. R.—Worshipful Brother Thomas Monro, Master; Right Worshipful Brother James H Rowan, Past Master; Bros. A J Cambie, S W; J F Wolf, J W; Rev T Bedford Jones, L L D, Chaplain; J W Harper, Treasurer; George C Reiffenstein, Secretary; Leslie Jones, S D; F Burrows, J D; H R Fripp, Organist; J C T Cochrane, Master of Ceremonies; Ph St Hill, A Kerr, Stewards; R Borrodale, I G; J Sweetman, Tyler.

In the evening a sumptuous supper was provided at the Revere House, to which about sixty members of the different lodges of the city sat down. The admirable style in which the supper was got up

deserves the highest praise, and marks Messrs. Buck and Sanger among the best caterers in the country. The large room in which the supper was served was very tastefully decorated with flags and evergreens. Masonic emblems were disposed about the room, amongst which were the mystic G and the *Keystone*. Bro. John P. Featherston, District Deputy Grand Master, presided on the occasion with great ability. He was supported on the right by W. Past Master Tims and W. M. Monro; and on his left by W. Past Master Rowan, W. Master Rogers, and Dr. Grant, M. P. The Vice Chairs were occupied by W. M. Barber, of Corinthian Lodge, and W. M. Gemmil, of Doric Lodge. The evening was most pleasantly spent by the brethren.

At the banquet, Bro. Carroll Ryan read the following original composition:—

From a plan by the wisest of sages,  
Was built a magnificent arch,  
Over a path where for ages  
Multitudes silently march.  
They come from the valleys of sorrow,  
And cities that are of the past;  
They are seeking a glorious to-morrow,  
And their shadows before them are cast.

They seek a city far away,—  
A city on a hill,  
The weary footstep may not stay,  
Nor tolling hand be still;  
For they all faithfully obey  
The Master's word and will.

Each one among that multitude,  
With smiles, and oft in tears,  
Had toiled in quarries, strange and rude,  
For years, and years, and years,  
But now each one whose work is done,  
With liberated hands  
Ascends the hill where brightly still  
The Golden City stands,  
To which is brought the ashlar wrought  
In many distant lands.

And some are square and perfect, made  
By rule of ancient art,  
And some in rough-hewn masses laid,  
From these smooth blocks apart;  
And some are huge and some are small,  
For each appointed place,—  
The pillar's lofty capital,  
Its shaft and lowly base.

And so each day the fabric grows  
More beautiful and high,  
Beneath the Master Architect,—  
The all-beholding eye.  
So let each one perform his share,  
Brothers, who labor all,  
That perfect ashlar, we may bear  
A place in that high wall.

### QUEBEC.

The Lodges in Quebec, as well as the Royal Arch Chapters, under various registers, met in their respective rooms, and the following officers were installed:—

STADACONA R A CHAPTER, No 13, R C.—R E Comp J T Lambert, G S of Q D; V E Comp H J Prutton, Z; E Comps Chris Stavely, H; W Wilkinson, J; Comps H Smenton, Treasurer; W Couper, S E; C Knowles, S N; T Hatch, P S; H Holmes, S A S; J Tweddell, J A S; Comp W Claribue and E Comp H Budden, Stewards; Comp C Richardson, Janitor.

PERMANENT COMMITTEE.—M E Comp J S Bowen, E Comp C Joncas, E Comp H Budden, Comp W Claribue, and Comp J Chalmers.

St John's R A CHAPTER, No 182, E R.—M E Comp J Dunbar, Z; E Comps C H E Tilstone, H; T J Reeve, J; Comp. G. Veasey, Treasurer; E Comp H P Leggatt, S E; Comp E N Duval, S N; M E Comps J White, P S; R H Smith, S A S; Comps C R Coker, J A S; C McKenzie, D of C; J Chalmers, Organist; C Richardson, Janitor.

St John's Lodge, No 182, E R.—W Bros H P Leggatt, W M; C Stavely, P M, Bros C McKenzie, S W; W J Brady, J W; V W Bro W A Adamson, Chaplain, Bro G Veasey, Treasurer; W Bro Jno Shaw, P M, Secretary; Bros W P Paterson, S D; T McGinnis,

J D; W M McLaren, Organist; H Conning, D of C; M Carey, I G; H Beer, Tyler.

PERMANENT COMMITTEE.—W Bro J White, D D G M; W Bro W Eadon, Bro W Crawford, Bro G C Bown.

ALBION LODGE, No 17, E R.—W Bros W Miller, W M; W Eadon, P M; Bros D O'Sullivan, S W; J McClutchy, J W; W Bro A Fraser, Treasurer; Bros J Cahill, Secretary; E Failes, S D, J Keegan, J D, E Jacobs, D of C; W C Golden, I G; W Anderson, Tyler.

PERMANENT COMMITTEE.—W Bro W Eadon, Bro J Alexander, Bro W C Golden.

ST ANDREW'S LODGE, No. 356, R S.—R W Bros G J Bowles, R W M; J T Lambert, P M; H J Prutton, Deputy M. W Wilkinson, Substitute M; Bros Jas Bowen, jr, S W; T Hatch, J W; R W Bro J S Bowen, Treasurer; Bros F T Thomas, Secretary; W Couper, Asst-Sec'y; Jas Dickenson, Organist; W M McLaren, D of C; G W Ellison, S D; H Hatch, J D; J Bates, I G; H Beer, Tyler; Bros W McWilliams and L McLean, Stewards.

PERMANENT COMMITTEE.—Bros D Bell, J Chalmers and C Judge.

HARINGTON LODGE, No. 49, R C.—W Bros J Tweddell, W M; C Joncas, P M; Bros S Burnstein, S W; J Kennedy, J W; W Bros A McCallum, Treasurer; C Joncas, Sec'y; Bros T Darbyson, S D; R Hudson, J D; C Knowles, Chaplain; J Shereden, Organist; Horan, D of C; H Hughes, I G; W Anderson, Tyler.

PERMANENT COMMITTEE.—W Bro Walker, D G M, Bros H Smeaton and C Knowles.

QUEBEC GARRISON, No. 160, R C.—V W Bro W Wilkinson, W M; Bros H Holmes, S W; R Waters, J W; J Develin, Treas; J Dan, Sec'y; H W Payne, Chaplain; M Winn, Organist; J Ward, D of C; M Ryan, S D; C Dillon, J D; W Hunn, I G; H Beer, Tyler.

PERMANENT COMMITTEE.—Bros F M Stanon, H Holmes, R Waters.

STRATFORD.

The Brethren of Tecumseth Lodge, No. 144, assembled at their Lodge room, when the following officers were installed, the ceremony being performed by R. W. Bros. Dutton and Kahn:—

W Bro. Jas. P. Woods, W M; V W Bro. John Rennie, P M; Bros. Wm. McCallum, S W; Fredk. Krug, J W; Jas. A. Carrol, Treas.; Jas. Street, Sec.; Peter R. Jarvis, S D; John Gibson, J D; Samuel Beattie, I G; Jas. Ames, Tyler; Alex. Caven, D of C; Walter Marshall and Jas. Bolton, Stewards; Jas. A. McCulloch, and Wm. Buckingham, Auditors; R W Bros. John Dutton, Chas. Kahn and Thos. Winter, Benevolent Committee.

W. B. Slimmon was also installed as W. M. Britania Lodge, Seaforth. After the installation the Brethren enjoyed a sumptuous repast at the Daly House. The chair was occupied by the Worshipful Master, and the usual loyal and masonic toasts were given, and with song and sentiment a most pleasant evening was spent. It is the intention of the Lodge to give a Ball early in February, in the Town Hall, under the immediate patronage of the M. W. the Grand Master.

WELLAND.

The following officers of Merritt Lodge, No. 168, were duly installed and invested:

Bros. J W Schooley, M D, W M; M Betts, P M; J Bridger, S W; S Hopkins, J W; W Beatty, S D; E Hopkins, J D; H A Rose, Treas.; J Vanderburgh, Sec.; W Brown, Chap.; N Clayton, I G; T W Hooker, Tyler; L D Raymond and A Hendershot, Stewards.

In the evening a number of the Brethren assembled at the "City Hotel" and partook of an oyster supper, got up in "mine host's" usual good style, after which the usual Masonic and loyal toasts were proposed and responded to with happy effect, until the hour for the Junior Warden's toast arrived, when all dispersed much gratified with the bodily and mental entertainment.

BROCKVILLE.

SUSSEX LODGE, No. 5.—The following officers were installed:—V W Bro Thomas Wilkinson, W M; Bros Wm McKechnie, S W; W J Bain, J W; John Wright, Treasurer; Alex Stewart, Secretary; George Judge, S D; R Y Mason, J D; W J Saunders, I G; H S Griffin, John Stagg, jr, Stewards; L DeCarle, D of C; W Martin, Tyler.

In the evening the brethren dined together at their Lodge-room, which was most tastefully decorated for the occasion. The wives and daughters of the brethren sat down with them, a feature which cannot be too highly commended.

BARRIE.

CORINTHIANS LODGE, No. 96.—The following officers were duly installed for the current year:—M H Spencer, re-elected for third time, W M; H Fraser, P M. Bros Robt King, S W; D Crew, J W; A B McPhee, re-elected for third time, Secretary; Wm D Ardagh, Reeve of Barrie, Treasurer; Jos Anderton, Tyler; N King, I G; A Cornall, S D; Jas Anderton, J D; E S Meeking, D of C.

ORILLIA.

ORILLIA LODGE, No. 192.—The following officers were installed:—Bros. Dr. Elliott, W M; Frank Kean, S W; R H Cozzens, J W; R J Olver, Secretary; E Croker, Treasurer; M Braden, Tyler; John Hipwell, S D; J R Jupp, J D; Robt Ross, I G.

MITCHELL.

The Brethren of Tudor Lodge, No. 141, celebrated the festival by a social entertainment, at which the usual loyal and masonic toasts were given and responded to, the newly elected W. M. presiding. The following are the officers elected, the installation having been postponed until the next regular communication:

W Bro. E Hornibrook, W M; Bros. John Abbott, S W; John Burns, J W; D H Stewart, (re-elected) Sec.; Edward Stiles, (re-elected) Treas.; William Abbott, Chap.; Daniel Kerr, S D; Thos Babb, J D; James Wilson, I G; James Hall, Tyler.

ST. CATHARINES.

The following is a list of the officers of Maple Leaf Lodge, No. 103, installed and invested on St. John the Evangelist's day for the current year—V. W. Bros. E Goodman, Carlisle, Dolson and Robeson conducting the ceremony:

W Bro. J B Fowler, P M; W Bros. Samuel Cole, W M; George Groves, S W; Robt. Struthers, J W; V W Bro. Edwin Goodman, Treas.; Bros. W S Downey, Sec.; John McDonagh, S D; W H Andrews, J D; John S Clark, D of C; Geo. W Read, Organist; Wm. Bald and B F Ball, Stewards; Lawrence Lemon and Charles Lawrence, A M C G P; John Ross, I G; A P M Collier, Tyler.

After the installation about 40 of the brethren of both Lodges retired to the refreshment room, where a sumptuous supper was in waiting, to which ample justice was done. The usual toasts were proposed and responded to in appropriate terms; several excellent songs were sung during the evening; and taken altogether, the festival was celebrated in a spirited manner, and gave satisfaction to all who participated therein.

PETERBOROUGH.

The following Brethren were installed officers of Corinthian Lodge, No. 101, C. R., Peterboro, for the ensuing year, by W. Bro. James Might, P. M., on the festival of "St. John the Evangelist":—

W Bro Alexander Smith, W M; V W Bro R Dennistoun, P M; W Bro Henry Lawson, P M; Bros J O'Donnell, S W; R Kincaid, M D, J W; R W Bro Rev V Clementi, G C., Chaplain; Bro Chas Stapleton, Treasurer; Bros John James Lundy, Secretary; Wm Waddell, S D; Wm Donnelly, J D; Henry C Rogers, D of C; Geo Read, M P P, and John J Hall, Stewards; R H Green, I G; W Bro D Sutherland, P M, Tyler.

## COLBORNE.

The ceremony of installing the officers of Colborne Lodge was performed by the D. D. G. M., assisted by R. W. Bro. Boyd, of Lebanon Lodge, Oshawa; R. W. Bro. Campbell, of Mount Zion Lodge, Brooklin; and R. W. Bro. Humphries, of Percy Lodge, Warkworth.

The officers. R. W. Bro. G. M. Wilson, of Cosmopolite Lodge, No. 30, Whitby; R. W. Bro. E. W. Edwards, of Brighton Lodge, No. 29, Brighton; and R. W. Bro. C. R. Ford, of Colborne Lodge, No. 91, were duly installed Masters, after which the following were clothed with their badge of office.

W Errington, S W; J D Henderson, J W; J M Merriman, Treas.; A Vars, Sec.; S Chapin, S D; R E Bywater, J D, R B Scott and T Fowler, Stewards; H N Casey, M C; H Fowler, I G; G Carnall, Tyler.

The brethren then retired to Mr. John McHugh's Hotel to partake of a sumptuous dinner, which was got up in first-class style. During the evening an address was presented to R. W. Bro. McCabe, D. D. G. M., by the members of Colborne Lodge.

## INGERSOLL.

The following are the officers installed in the respective Lodges in this Town:

KING HIRAM LODGE, No. 37, G. R. C.—W Bro. James Canfield, W M; V W Bro. P J Brown, P M; Bros. Robt. Vance, S W; Jas. Benson, J W; J M Dutton, Treas.; Hugh Kerr, Sec.; R H Young, S D; F G Lewis, J D; J W Wilson, I G; G W Allen, Tyler.

St. John's Lodge, No. 68, G. R. C.—W Bro. Dr Thos Bowers, W M; V W Bro. J Allison, P M; Bros Thos Hamlyn, S W; James M Grant, J W; J B Crawford, Sec.; Rev. T Baldwin, Chap.; Ino. McDonald, Treas.; Thos. McKimsey, S D; J Tune, J D; J F Morrey, I G; Geo. W Allan, Tyler.

## WELLINGTON SQUARE.

The following officers were duly installed and invested in Burlington Lodge, No. 165:—

W Bros John Osborne, P M; Wm Kerns, re-elected, W M; Bros J W Simcoe Kerr, S W; G C Bastedo, J W; Jno Waldie, re-elected, Treas.; Robt Halson, re-elected, Sec.; J W Douglass, re-elected, S D; John H Campbell, J D; Wm Irvine, I G.

After the installation the Brethren assembled at the Hotel of Mr. Joseph Henderson and partook of a sumptuous supper, and harmony, goodwill and brotherly love prevailed during the evening. Several gentlemen were present as guests.

## MILLBROOK.

The following brethren of "J. B. Hall" Lodge, No. 145, G. R. C., Millbrook, were duly installed officers for the ensuing year, by R. W. Bro. J. B. Hall, P. D. D. G. M.:—

W Bro Dr James Night, W M; W Bro S J Howell, P M; W Bro Wm Turner, S W; W Bro Dr Turner, J W; Bros. J W Ogilvie, Chaplain; Geo B Armstrong, Treasurer; T B Collins, Secretary; Wm Staples, S D; Thomas Fyres, J D; Dr Rowan, D of C; James Collins, R Bateson, Stewards; Edward Kells, I G; I Gillett, Tyler.

At the conclusion of the installation ceremony, the brethren, together with a number of ladies, sat down to an excellent supper, composed of every delicacy imaginable. At the conclusion of the repast several toasts were proposed and responded to. The W. M. presided. After supper, the room was cleared for dancing, which was kept up uninterruptedly till nearly morning. Everything passed off as is always the way with Masons, with the utmost order and decorum.

## MONTREAL.

The installation of the officers at Montreal took place in the various Lodge rooms, as follows:—

ZETLAND, 21, C. R.—W Bro W Armstrong, W M; R W J H Isaacson, P M; Bros. T O Sanderson, S W; L Silverman, J W; Edward Moss, Treas.; J Henderson, Sec.; M Doyle, S D; A Holmes, J D; H McVittie, I G; W Lane, D C; R Noxon, Tyler.

St. LAWRENCE, E. R.—R W E Emison, W M; R W Bro. Johnson, P M; R W Bro. T Milton, P M; Bros. F R Clark, S W; R Handsley, J W; J Moore, Treas.; T G Stethem, Sec.; J C Clarke, Chap.; W Powell, Organist; J Miller, D C; J W Hughes, S D; J Godfrey, J D; Robinson, I G; W Healy and S Dixon, Stewards.

St. PAULS, LODGE, E R—W Bro W H Hutton, W M; W Bro. W Osborne Smith, P M; G P Girdwood, S W; H S Macdougall, J W; Jos. Walker, Treas.; R B Angus, Sec.; Chas. Blackwell, S D; T R Christian, J D; Harvey Bawtree, D C; Thomas Ogilvy, I G; R Colquhoun, Tyler; W B Allan, Asst. Tyler.

KILWINNING LODGE, No. 124, C. R.—W Bro. John P Peavy, W M; V W Bro. John S Clark, I P M; R W Bro. I H Stearns, G S W P M; R W Bro. John Renshaw, P G J W P M; W Bro. John Boyd, P M; Bros. John Wilson, S W (re-elected); Alex. Coultry, J W; N R Allen, Treas. (re-elected); W H Hall, Sec. (re-elected); Rev. A Stone, Chap. (re-elected); Geo. Bridgeman, Organist; F E Gilman, S D; John Quinton, J D; John H Hutchinson, I G; W H Marshall, D C; Samuel Price, E Whethey, M X Lefebvre, Stewards; W R Noxon, Tyler; G H Hinton, Representative to Masonic Hall Committee; Alex. Watson, Representative to Masonic Board of Relief.

In the evening a number of the Lodges dined in different Lodge rooms, and deputations passed from one to another to convey the brotherly greetings of the different members of the fraternity.

A correspondent writing of St. George's Lodge, No. 440, E. R. says:—"We dined on strict Temperance principles, entertained delegates from other Lodges with not tea and coffee, which many enjoyed and expressed thanks for as the refreshment of the evening." The example of St. George's Lodge might be followed generally with great advantage.

## TORONTO.

The two Lodges whose anniversary is on the Festival of St. John the Evangelist, installed their officers as follows:—

WILSON LODGE, No 86.—John Segsworth, W M; Robt Robinson, S W; Dr Howson, J W; Kivas Tully, Treas; Alex Patterson, Sec; William Lane, S D; William Forbes, J D; Bros Myers and Denyer, Stewards; J Smith, Master of Ceremonies; R Segsworth, I G; S M Gowan, Tyler.

IONIC LODGE, No 25.—W Bro R P Stephens, W M; V W Bro J K Kerr, P M; Bros J F Fielde, S W; J F Lash, J W; W L Smart, Treas; A R Boswell, Sec; J J Curran, S D; L J Gordon, J D; R M Wells and S W Farrell, Stewards; Dr Campbell, D of C; W M Ross, I G; Thos Willing, Tyler. V W Bros J K Kerr, C W Bunting and W M Ross, Committee of General Purposes. W Bros James Brown and Boswell, Trustees.

In the evening the members of the various city Lodges dined together in the lecture room of the Mechanic's Institute. Bro. Segsworth, W. M. of Wilson Lodge, occupied the chair. Among the guests present were Worshipful Bro. R. P. Stephens; V. W. Bro. Bain, Bros. Sir Henry Smith; Maxwell Strange, M. P. P.; Smith, M. P. P., Chatham; Dr. Menzies, M. P. P.; R. W. Bro. John Kerr, V. W. Bro. Bunting, V. W. Bro. J. K. Kerr. The usual toasts, "The Queen and the Craft," by the chairman. "The Most Worshipful Grand Master and Grand Lodge of Canada," responded to by V. W. Bro. J. K. Kerr. "The visiting brethren," responded to by Bro. Ebbs. "The Legislature of Ontario," responded to by Sir Henry Smith, Bros. M. W. Strange and Smith, Several other similar toasts were given, the whole closing about midnight.

HAMILTON.

The *Annual Meeting* of the City Lodges was held at the Masonic Hall on the 27th Dec., on which occasion a more than usually large attendance of members was present. The D. D. G. M., R. W. Bro. James Seymour paid an official visit, and was accompanied by other Grand Officers. The following is a complete list of the officers installed and invested, viz:—

LODGE OF STRICT OBSERVANCE, No. 27.—W Bro F C Bruce, W M; V W Bro W W Pringle, P M; Bros David Gillies, S W; John Peacock, J W; Rev Geo A Bull, Chaplain; Alex Turner, Treas; A J Nuthall, Sec; Thomas Lawrence, S D; Jas M Lottridge, J D; Robt Duncan, D of C; Robert Evans, I G; Andrew Hart and G D Hawkins, Stewards; W W Summers, Tyler

ST JOHN'S LODGE, No. 40.—W Bros George Walker, W M; J G McIntyre, P M; Bros William Clear, S W; John Williams, J W; Rev Geo A Bull, Chaplain; R W Bro Thos B Harris, Treas; Bros C F Pechin, Sec; M W Attwood, S D; W McFee, J D; Josh Heron, D of C; C L Thomas, Org; Thomas Hill, I G; James Omand and Josh Walton, Stewards; W W Summers, Tyler.

ACACIA LODGE, No. 61.—W Bro E Mitchell, W M; V W Bro J W Fergusson, P M; Bros Geo Magill, S W; John Guy, J W; Rev Geo A Bull, Chap; E Magill, Treas; —, Sec; John Laven, S D; Nelson Humphrey, J D; W Bro Wm Reid, D of C; Bros Luther Eckerson, I G; Denis Beveire and John Sterling, Stewards; W W Summers, Tyler.

COLLINGWOOD.

The officers of Manito Lodge, No. 90, were installed on the 20th December, by V. W. Bro. Henry Robertson, P. M., P. G. S., as follows, viz:—

W Bro John Nettleton, re-elected, W M; Bros E R Carpenter, S W; John Sutherland, re-elected, J W; Hiram Gillson, re-elected, Chaplain; James Lindsay, re-elected, Treasurer; Joseph Jardine, Secretary; D W Port, S D; Robert Henry, J D; A Moberly, M D, D of C; T R Earl, Wm Bain, Stewards; E C Florence, I G; J A Caster, Tyler.

After which the brethren regaled themselves at a banquet provided by Bro. Cameron.

R. W. Bro. C. D. Macdonnell, P. D. D. G. M., was present, with a number of visiting brethren, who contributed not a little to the evenings entertainment.

CHATHAM.

The following brethren were duly installed and invested as officers of Wellington Lodge, No. 46:—

V W Bro Jno E Brooke, W M; Bros Wm Carruthers, S W; Alex R Cochrane, J W; Robt O'Hara, Chaplain; Jas Marquand, Treas; Jno H Luscombe, Sec; Jos H Bell, S D; Jno A Stuart, J D; V W Bro Thos C McNabb, D of C; Bros John H West, I G; Charles Smith, Tyler.

After the installation the brethren dined together at the Rankin House. Toast, song and speech followed in rapid succession, and a most pleasant evening was spent.

St. John's Lodge, No. 9.—Bros. Josiah F Scott, W M; Scott Jones, S W; Isaac Holden, J W; Noah Loggoy, Treas.; John W Taylor, Sec.; Francis G Jones, S D; John H Smith, J D; Rev. Walter Hawkins, Chap.; John W Sparks, M of C; Phillip Hackett and G Washington, Stewards; Stanton Hunton, Tyler

GUELPH.

The festival of St. John, the Evangelist, was duly celebrated by the Masonic fraternity of Guelph. The celebration was held in the new Lodge-room of the Brotherhood, in the handsome cut-stone building recently erected by John Hogg, on Wyndham Street, and comprised a concert, supper and ball. The Lodge room was tastefully festooned and decorated with flags, colored cloths, and evergreens,

masonic emblems, paintings, portraits, and busts of distinguished characters. The supper room was also beautifully decorated, and, like the Lodge-room was brilliantly lighted with lamps and Chinese lanterns. The guests, amounting to more than two hundred ladies and gentlemen, began to assemble soon after 8 p. m.

The proceedings were opened by the procession of the brethren with their insignia and badges of office, headed by P. W. M. Dunn—in absence in England, of W. M. Sharpe—into the Lodge-room, when, the "honors" having been giving in accordance with the formula, Br. Dunn addressed the assemblage at considerable length, and in eloquent and appropriate terms.

After the address came a concert, in which a number of the gentlemen and lady amateurs of Guelph took part, and the company then adjourned to the supper room, where Mr. Henry Berry, the popular caterer, had prepared a most sumptuous repast, to which ample justice having been done, the tables were removed, and dancing commenced to the music of the Preston Quadrille Band. In the Lodge-room a number of drawing-room amusements, such as parlor croquet, carpet balls, draught, etc., which were interspersed with songs and duets, by Mrs. Cuthbert, Miss Jones, Mr. Breadon, Bro. Taylor, and Mr. E. R. Martin. The latter gentleman presided at the pianoforte in his usual able style. The evening was spent in the most pleasant manner, and all the arrangements for the entertainment of the company, reflected the utmost credit on the Committee of Management.

BELLEVILLE.

The Masonic celebration of St. John's Day, was one of the most successful ever gotten up in Belleville. The turn-out of the masons in the afternoon was the largest seen in the town for many years.

At three o'clock the Brethren, headed by a portion of the Royal Canadian Rifle Band, marched from their Lodge Room to the Episcopal Methodist Church, where an impressive and eloquent discourse was preached by the Rev. Brother Wild.

In the evening there was a grand festival at Ontario Hall, which was very largely attended. The hall was tastefully decorated with banners, flags, evergreens, mottoes of various kinds, and devices and emblems of Masonry, the whole presenting a very pleasing effect, and reflecting credit upon the Committee to whom was entrusted the decoration of the room. The first part of the evening's entertainment consisted of a concert by the Philharmonic Society of Belleville, under the leadership of Mr. Crozier. The concert ended about half-past ten o'clock, when the floor was cleared and dancing commenced, which continued until an early hour. The best feeling prevailed, and under the able direction of R. W. Bro. L. H. Henderson, the whole entertainment passed off in the most satisfactory manner.

PLATTSVILLE.

PLATTSVILLE LODGE, No. 178.—W Bro G Byron Philip, P M; W Bro George Risk, W M; Bros William Leithead, S W; Phineas Cornell, J W; D L Philip, M D, Treasurer; Robert J Bouchier, Secretary; Edward H Irving, S D; Frederick J Zingg, J D; Fred Butcher, I G; Chester E Benedict, Tyler.



NOVA SCOTIA.

The regular Quarterly Communication of the Grand Lodge of Nova Scotia was held in the Masonic Temple, Hollis Street, on Friday evening the 13th December, at 8 o'clock, when nearly every subordinate Lodge under its jurisdiction was represented. A large amount of important business was transacted, and it is gratifying to learn that the affairs of the Grand Lodge are in a most flourishing condition.

W. H. Davies, Esq. M. D., the Grand Master, informed the Lodge that owing to ill health, he contemplated leaving the Province, and was about to proceed to California, where the climate, he hoped, would agree better with his constitution.

This announcement, although not unexpected, caused deep and universal regret. The brethren of the various Lodges in the Province determined to testify their esteem for his character, and gratitude for his services to the craft, and accordingly presented him with an address, accompanied by a handsome piece of plate, previous to his departure.

The address, which was couched in the most friendly terms, was signed by the Worshipful Masters of a number of the Lodges, and was appropriately and feelingly replied to by the Grand Master. The cup was manufactured in Providence, R. I., under the superintendence of, and from a design by, Brother E. L. Spike, Grand Jeweler of the Grand Lodge of Nova Scotia, and reflects credit both on the taste of Brother Spike and the skill of the manufacturers. It stands some twenty-one inches high, is of pure silver, and costs about \$500 in gold.

The design is highly appropriate, the stand being composed of a globe covered with emblems of the different degrees of Masonry, surmounted by the figure of a woman representing Charity, which supports the vase on the top. On the cover were figures representing other emblems of the craft, known only to the initiated. It bore the following inscription:—

PRESENTED TO  
WILLIAM H. DAVIES, ESQ., M. D.,  
BY THE FREEMASONS OF NOVA SCOTIA,  
AS A TOKEN OF THEIR RESPECT AND ESTEEM TOWARDS HIM, AS THE FIRST  
AND ONLY  
GRAND MASTER OF THE JURISDICTION.  
HALIFAX, Nova Scotia.  
December 13th, A. L. 5867, A. P. 1867.

The address was a masterpiece of penmanship by Brother B. F. Staples.

The District Grand Lodge of Nova Scotia, working under English jurisdiction, assembled at HIGH TWELVE on St. John's Day, when the Right Wor. Hon. Alexander Keith installed the following Grand Lodge officers for the ensuing year with the ceremonies usual on such occasions:—

R W James Forman, D D G M; R W Hon R A McHefsey, S G. W., R W George M Johnston, J G W; V W Rev David C Moore, G Chaplain, V W John Woodill, G Treas., V W Henry C D Twining, G Sec., W James Gossip, S G D, W Thomas R Fraser, J G D; W William Hillier, G D of C. W David Stirling, G S of W; W Robert R Morris, G O; W James Kilby, G Sword B; W James McIntosh, G Standard B; W Thomas Woods, G P; W John M Taylor, G T, Thomas Allan, Cornelius Godfrey, William Dakin, Isaac Payne, Edward Shears, John R Thomas, G Stewards, P M Allan H Crowe, P M Henry C D Twining, P M William A Hesson, P M Thomas Micklewright, P M George Gordon, P M Charles R Morris, Committee of Charity.

Among the number of visiting brethren, which was large, were the Commander and several

officers of the French Monitor *Onondago*, at the time lying in Halifax harbor, and also a number of the officers of H. M.S. *Cadmus*.

KNIGHTS TEMPLAR.

An assembly of the Godfrey De Bouillon Encampment and Priory of the Royal, Exalted, Religious and Military Order of Masonic Knights Templar, Malta, &c., &c., under England and Wales, was held at Head-quarters, on Friday evening, the 20th inst. After the usual routine business had been disposed of the following Fratres were installed and invested as officers for the ensuing year:—

V.E. †	Fratre Sir Kt.	Thos Bird Harris, Eminent Commander.
E. †	" "	John W. Murton, Past Eminent Commander.
†	" "	Alex. Mitchell, Prelate.
†	" "	M. F. Shaler, 1st Captain C. C.
†	" "	William Edgar, 2nd Captain C. C.
E. †	" "	John Murton, Treasurer.
†	" "	F. C Bruce, Registrar.
†	" "	Hugh A. McKay, Expert,
†	" "	H. Robertson, 1st Standard Bearer.
†	" "	Augustus T. Houel, 2nd Standard Bearer.
†	" "	Thos. White, Captain of Lines.
†	" "	Jos. C. Brown, 1st Herald.
†	" "	Jas. McKay, 2nd Herald.
†	" "	W. W. Summers, Equerry.

LODGE CONSECRATION.

The interesting and imposing ceremony of consecrating the "Ascot Lodge," No. 188, C. R., A. F. and A. M., took place on Monday evening, Dec. 9th, at Lennoxville, P. Q., by R. W. Bro. A. A. Stevenson, Deputy Grand Master, Grand Lodge of Canada. After the consecration had taken place according to antient usages, the officers for the ensuing year were formally installed and invested in due and ancient form by the Right Worshipful Brother, ably assisted by R. W. Bro. J. H. Graham, District Deputy Grand Master, Eastern Townships District; R. W. Bro. A. Murray, Grand Registrar, and other distinguished members of the Order.

The following is a list of the officers elected:—  
R W Bro. I H Stearns, G S W, W M; Bros. Jas. Addie, S W; J B Hyndman, J W, Otis T Stanley, Treas., Francis Bennet, Sec., Rev. CP Mallory, Chap.; Thos. Bolton Harrs, S D; D T Robertson, M D, J D, Jas. Churchill, I G; John Wilson, D of C; Chas. P Mallory and Talbot G Stuart, Stewards; J W Leslie, Tyler.

The business of the meeting being ended, the brethren adjourned to Bro. Stephen Clark's Hotel, where an excellent supper awaited them. The whole affair was most successful in every respect, and reflected great credit on all parties concerned. During the entertainment several brethren added to the pleasure of the occasion by singing. A few short speeches were given by the leading members of the Order present, and at a late hour the brethren were forced to separate after spending a most enjoyable evening. We have much pleasure in stating that the "Ascot Lodge" is in a prosperous condition and bids fair to become one of the most flourishing Lodges in the Province. We noticed among the visiting Bros. present R. W. Bro. Borlase; V. W. Bro. Foss; W. Bro. Thomas; W. Bros. Holywell and Stanley, of Victoria Lodge; W. Bro. Geo. Wood, Ashler Lodge; Bros. McKenzie, St. George's Lodge, and Leet, of St. Francis Lodge.