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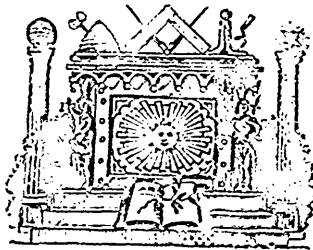
“THE QUEEN AND THE CRAFT.”

THE  
CANADIAN CRAFTSMAN

AND MASONIC RECORD.

VOLUME XIII.

JAN. 1879 to DEC. 1879.



PORT HOPE, ONT.

J. B. TRAYES, P. D. D. M., EDITOR AND PROPRIETOR.



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# THE CANADIAN CRAFTSMAN,

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J. B. TRAYES, P.D.D.G.M.,  
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## EMBLEMS OF THE THIRD DEGREE AMPLIFIED.

ROBERT MACOY, 93°, NEW YORK.

THE THREE STEPS.—The Sun rises in the East to open the day with a mild and genial influence, and all Nature rejoices in the appearance of his beams. He gains his meridian in the South, and shines with full strength upon the earth, invigorating animate and inanimate matter with the perfection of his ripening qualities. With declining strength he sets in the West to close the day, leaving mankind at rest from their accumulated and diversified labors. This is an appropriate type of the three most prominent stages in the life of MAN—*Infancy*, *Manhood*, and *Age*. The first stage is characterized by the blush of innocence, pure as the tints which gild the eastern portals of the day. The heart rejoices in the unsuspecting integrity of its own unblemished virtue, nor fears deceit, because it knows no guile. Manhood succeeds; the ripening intellect arrives at the meridian of its power, and either conveys blessings or curses on all within the sphere of its influence. His strength decays at the approach of old age, his sun is setting in the West, and, enfeebled by sickness or bodily infirmity, death threatens to close his variegated day, and happy is he if the setting splendor of his sun gild his departing moments with the gentle tints of Hope,

and close his short career in peace, harmony, and brotherly love. The Three Steps are also symbolical of the three stages of human progress. It is one of the most striking proofs of the infinite benevolence of the Deity, that he has created man ignorant, but with an unlimited capacity to learn, thereby placing within his reach those sublimely enjoyable and enduring and satisfying pleasures which arise from the constant acquisition of knowledge. Man's nature is so constituted that his happiness consists in unceasing acquisition and perpetual progress. Twenty-five centuries ago, a figure, clothed in mail and wearing a regal crown, was seen one morning standing on the western shore of the Indian Ocean, gazing with intense longing across the mighty waste of waters, as if questioning whether in those unknown spaces there might not be other continents—the homes of powerful nations. That figure was the world's conqueror—Alexander the Great. He beat his breast in agony, and wept that nothing remained to be acquired. Here is a remarkable picture of the wretched and miserable creature man would be should he find a limit to his advancement, or arriving at a period when nothing would remain for him to

aspire to. But the objects of knowledge are infinite, and therefore the fountains of knowledge at which he may drink are inexhaustible. This sublime truth, that man was created for eternal progress, was one of the earliest teachings of Freemasonry, and illustrated in its most ancient rites. And to-day the Order announces it in multifarious forms, and asserts it in all its instructions. Not only is it symbolized by the *Three Steps*, but it is the great and living thought that inspires the entire ritual. The *Three Steps*, the *Winding Stairs*, and the *Solemn Illustrations*, all perpetually cry in the Mason's ear, "On, ON, FOR EVER!"

**THE POT OF INCENSE.**—This emblem of a pure heart is peculiarly expressive; for such a heart perpetually ascends in perfumes of filial gratitude, like the cloud of celestial fire that filled the temple of Jerusalem, and the heaven-descended flame that burned continually in the Holy of Holies. God, as an object of worship, is revealed to the consciousness of man in various ways. When we contemplate with admiring wonder the grandeur of the mountain, the vastness of the sea, the beauty of the landscape, and the glory of the heavens, the mind, instantly and involuntarily, is impressed with the sense of a Presence grander than the mountain, transcending infinitely the sea in vastness, more beautiful than the landscape, and far more glorious than the heavens, and to that Presence—the Ideal and the Ideal Beauty—the soul rushes by a natural aspiration. This aspiration is worship, and through this communion of man with the Infinite he receives the elements of a divine life, the energy to achieve noble things, and is thus raised above all other orders of created beings on earth. The incense which ascends from the kindled urn is an emblem of this aspiration of the soul to God, and thus Freemasonry enjoins the obligation of worship. "The Mason is not to engage in any undertaking

without invoking the aid of the Deity," because, through this communion with the Highest Good—the Infinite Perfection—his intellect expands and is endowed with creative forces; his heart glows with a divine enthusiasm, his soul is attuned to what is moral and beautiful; his life becomes radiant with noble virtues, and his works are established in strength and beauty.

**THE BEE HIVE.**—The slothful inactivity of the rational drone is severely reprov'd by this striking symbol. The industrious Bee rises early to the labors of the summer day, gathering from the *Masonic Carpet* of nature an ample supply for the winter of his year. By imitating this example, man might enjoy all the necessaries, and even the luxuries of life; while he would avoid vice and temptation, and merit the respect of mankind. On the contrary, idleness is the parent of immorality and ruin. Go to the ant, thou sluggard; consider her ways, and be wise; which provideth her meat in the summer, and gathereth her food in the harvest. Hence Freemasonry, in all its instructions, recognizes labor as a supreme duty, and a divine law. It regards the Deity as the "Grand Architect," the "Divine Artificer," the "Master Workman" of the universe. All its forms, symbols, ceremonies, and types are fashioned by this idea—all point to *labor* as the chief duty of life, and the call to labor as the grandest of all vocations. It represents God as ever working to diffuse more of beauty and order, goodness and justice, throughout the worlds which he has formed, and solemnly urges man to follow the divine example.

\* \* \* \* \*

Work with hand and work with heart;  
Work, the heavens are always working;  
Nature reads a text to Art.

Let each brother be a workman;  
Higher worship, there is none!  
With its hymn of work-devotion  
Nature is one choral tone!

Ever working, ever doing,  
Nature's law in space and time;  
See thou heed it in thy worship,  
Build thou up a life sublime.

Everywhere the earth is hallowed;  
Temples rise on every side;  
In the forest, in the city!  
And their priest is daily toll!

Let no one, then, scorn industrial pursuits. God works through the eternities, and labor, therefore, is divine and holy. Freemasonry, consequently, constantly warns its children against the degrading effects of the vice of indolence, and exhorts them to co-operate with the Creator in making the physical world around them more beautiful and perfect, in establishing order and justice in the earth, and overcoming the Kingdom of Evil, and upraising the Empire of Justice and Truth, of Virtue and Love.

THE BOOK OF CONSTITUTIONS, GUARDED BY THE TYLER'S SWORD.—This emblem will convince the Mason of the policy of preserving inviolably the important secrets which are committed to his breast. "Be ye afraid of the sword, that ye may know there is a judgment." It refers particularly to the first obligation of Freemasonry, where the duty of *secrecy* is enjoined in the most solemn manner. It is not through frivolity, or for any idle purpose that the principle of secrecy has been adopted as a leading feature of our system; but because all the great productive and regenerating forces of Nature are secret and invisible, and are seen only in their results. In profoundest darkness and secrecy the Spirit of Beauty works at the roots of the rose-tree, producing that wondrous loveliness and fragrance which ravish our senses. But lay profane hands upon that secrecy, invade that domain of mystery and darkness, by exposing the roots to the sun and human gaze, and the rose withers, its glory has departed forever. Thus Masonry performs its labors in mystery and silence, but the results of its workings are seen in that remarkable efflorescence of humanitarian virtues which so distinguish this age. Let the Freemason, then, preserve the secrecy of the institution in its most perfect integri-

ty—remembering that "for faithful silence there is a sure reward."

THE SWORD POINTING TO THE NAKED HEART.—This may remind us that, although Mercy delay the descending stroke of Justice, there is a day appointed, in which justice will be amply avenged, unless Mercy shall secure us in the ark of her retreat. The sword of Almighty vengeance is always drawn to punish iniquity.

"There is an eye through blackest night  
A vigil ever keeps,  
A vision of unerring light,  
O'er lowly vale, o'er giddy height,  
THE EYE that never sleeps."

Here is recognized that great law of Retribution which stretches through all worlds, and from the responsibility of which no man can escape. The symbol of the *All-Seeing Eye* reads a terrible lesson to the plotters of iniquity, and especially to those whose crimes are against Humanity. It tells them that although they execute their wicked purposes in the profound darkness of *low-twelve*, where mortal eyes cannot observe them, there is an eye from whose scrutiny they cannot flee, and which sees all their shameful deeds as clearly in the deepest midnight as in the splendor of noonday. Yet, this lesson is too often forgotten, and the sons of violence go forward in their mad career, stabbing the innocent, and trampling on the good, saying in their hearts, "How doth God know? Can He judge through the dark cloud?" And they will not be persuaded that Eternal Justice rules, till its thunders smite them to the earth, and its lightnings are consuming them. This law of Justice is inexorable and certain as fate. Sooner or later, in this world or the next, will injured innocence, outraged honor, and crucified virtue come forth to an exalted recompense, crowned with immortal glory, while successful crime, though clothed in purple and seated in the high places of power, shall be hurled down "to shame and everlasting contempt."

THE ARK AND ANCHOR.—As the traditional Ark afforded safety and



security from the all-devouring deluge, to such as were received within its walls, so Freemasonry offers a sure refuge from the storms of misfortune, which are often more pitiless than the down-pouring tempest that destroyed the ancient world. The *Ark*, as an emblem of security and rest, is eminently, suggestive, and awakens a long train of thoughts, reaching through and embracing all the dark experiences of life. When night and storm darken our sea of life, and troubles and perplexities, and griefs, are sinking us into the abyss of despair, and the "o'er fraught heart" wails out its anguished cry for rest—for some place of refuge from the blinding tempest, the *Ark* riding on the billows tells us of a sure retreat, where storms and troubles can never more annoy us, nor the world's corroding cares ever again disturb the tranquility of the soul. It is a type of that inward tabernacle of virtue and sublime thoughts which the good man erects within his breast, in which he dwells in peace, though thunders and lightnings, and storms, are crashing and flaming and howling around him.

The bosom is a temple—when its altar,  
The living heart, is unprofaned and pure,  
Its verge is hallowed; none need fear or falter,  
Who thither fly;—it is an *Ark* secure,  
Opening its gates of peace, and joy and love  
Like Heaven above.

The *Anchor* is no less significant symbol, and, like the *ark*, contemplates the shadowy and stormy side of life. It has always been recognized as an emblem of Hope, that immortal attribute by which man, when oppressed by the Present, and afflicted by memories of the Past, is enabled to march victoriously and joyfully into the Future.

No matter how dark and troubled the present hour may be, Hope whispers the promise of brighter and more peaceful days, and of rich and ample compensations for every affliction and grief. The storm may rage and the sea roar, yet, reposing in the *Ark* of high thoughts and noble deeds, and rendered firm and strong by Hope, man dwells

in sublime content. And when the shadows of the Supreme Hour gather around him, and he hears, coming nearer and nearer, the dashing of the waves on the Eternal shore, he falters not nor fears. Hope, the Anchor of the soul, is sure and steadfast, and far through the grim shadows, and over the dark ocean, opens a track of golden splendors, and unfolds glimpses of the glory to come.

Unfailing Hope! when life's last embers burn,  
And dust to dust, and soul to soul return,  
Heaven to thy charge consigns the awful Hour,  
Oh! then thy kingdom comes, immortal Power!  
Then, then the triumphs and the trances begin,  
And all the Phoenix-fire burns within.

THE FORTY-SEVENTH PROBLEM OF EUCLID.—In the early ages of the world, information of all kinds was usually communicated by means of hieroglyphics, symbols and parables. One of the distinguishing features of Masonry, and one which is peculiar to itself, is that its symbols being the same everywhere, its language is of course understood by all the initiated; and whether at home or abroad, whenever we see a Masonic symbol, the lesson it once taught us comes involuntarily to the memory with all the freshness of an original thought. We find in all the old writings on the subject of Masonry, a universal acknowledgment of the fact that Geometry teaches morality, and that, too, in its highest and broadest application. The peculiar symbols and the profound secrecy attending the celebration of our mystic rites possess a wonderful influence, for men are always inclined to disregard what is plain and easily acquired, and to admire that which is secret and mysterious. The symbol here used partakes of this mysterious character, and its real origin is known to very few, though it is well known to have been used by the learned Pythagoras, who made every geometrical theorem a secret, and admitted only such to a knowledge of them as had first undergone a five years' silence, and under his own tuition. On this problem many important deductions of Geometry are founded. The proposition is this, and

it is true of every triangle containing one right angle, that the square described upon the side of the right angle, is equal to the sum of the squares described upon the other two sides. Geometry, in the Pythagorean dogmas, had reference to the highest sphere of spiritual thought, and numbers were regarded as symbols of the attributes of Deity, whose pure and simple essence was believed to be the source of all the forms of Nature. The labors of the Mason or Architect, therefore, had something spiritual and divine in them, inasmuch as they transferred from the ideal to the actual those forms of grandeur and beauty they contemplated in the Eternal Mind. Hence, the employment of this geometrical symbol in Freemasonry shows that our ancient brethren believed that the moral, intellectual and spiritual sciences were all blended in one, and formed a vast and universal religion, whose centre and author was God. The ritual of Freemasonry to-day adheres to the same system, and teaches its professors that God is immanent in all His works, and reveals Himself in all the events of life, and in every perception of the mind. The grand constellations which sweep through the illimitable spaces above, and the glorious order of the world below, all repose on a spiritual basis—are but reflexes of the Infinite Beauty, and of the sublime realities of the invisible world. God therefore, speaks to the intelligent Mason in every thought and each blade of grass, in the blooming flower and spreading tree, the awe-inspiring mount, and the undulating landscape, and in all the harmonies of sight and sound with which the world overflows.

**THE HOUR GLASS.**—At the end of man's short hour, Death strikes the blow, and hurries him off the stage to his long and darksome resting-place; for there is no escape from the piercing arrows of Death. The thick walls of the palace of a king, with the clay-built cottage of the lowly pauper, are equally pregnable to his darts.

Strength or weakness, health or sickness, riches or poverty, all—all, in one indistinguishable level, fall beneath his mighty arm. Wherever he aims his bow, the mark is certain; the victim falls, the silken cord of life is cut in twain, and the mourners, in their desolation, weep about the streets. Such hath been man in every age of the world; such is man in his present most exalted moments, and such is each one of us. To-day, perhaps, the sun of prosperity and joy shines upon our persons and our families; health and strength invigorate our own persons and those of our beloved friends, and we only feel for the sorrows of another's woes; but tomorrow some friendly heart may sigh over our own breathless corpse: "Alas! my Brother." Such is one of the expressive and solemn lessons of the Hour-Glass. In our symbolism it also stands as a perpetual admonition that our hours are flowing away with exceeding swiftness, and that it is the part of wisdom to measure them wisely and employ them usefully and well. "Teach us so to number our days, as to apply our hearts unto wisdom," was the prayer of a distinguished Mason of the olden time, and it should be the daily prayer of each one of us. The loss of a single hour, either by non-employment or bad employment, is the utter and irretrievable loss of a link from the chain of eternal progress. Sad and dark indeed is the fate of him who is constantly haunted by his wasted hours, and darker still when those hours have been employed in the achievement of unworthy ends. But when rightly measured and devoted to duty, charity, the general service of humanity, and all worthy actions, they become ministers of joy and angels of mercy, rendering men invulnerable to the storms of life, and those casualties which batter at his peace. The illustrious Swedish naturalist constructed a clock of flowers which accurately marked the time, by so disposing them that each one designated a special

hour by the unfolding of its petals. So should we measure our time, not only by the falling sands of the Hour-Glass, but by the flower clock of ever blooming virtues, gentle charities, and noble deeds.

**THE SCYTHE.**—There is no emblem in our whole system more eloquent and suggestive than this. It speaks of decay—of the decay of manly vigor and beauty; the prostration of all schemes of pleasure, and business and ambition; the sudden termination, at the same time, of all the plottings of pride and crime, and of the long-projected plans of benevolence and charity. All are interrupted by the scythe's relentless sweep! Its motions are as perpetual as the revolving hours, its presence is as universal as life itself, and its ghastly purpose as certain as destiny. Yet, while it is intended to admonish us of the brevity and uncertainty of our earthly existence, and thus move us to employ our time wisely and well, its lessons are not all sad, nor do they, in any way, announce a final decay, or the ultimate supremacy of death. Over the undulating hills, and through the broad valleys, the Scythe takes its untiring way, and the grass and the flowers fall before its fatal strokes; but its victories are momentary. In another spring, green grows the grass again on the smiling hills, and the lilies again embellish the valley, more radiant than "Solomon in all his glory," and thus is eternally repeated the great story of LIFE IN DEATH, the perpetual renewal of Nature. While the "scythe of time," all-devouring, cuts us down, it gathers us into that everlasting Spring and Summer-Land, "where our fathers have gone before us," into the splendor and glory of the Greater Mysteries, where the bond of our Fellowship is rendered perfect, and Friendship and Love are unchanging and immortal.—*Voice of Masonry.*

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### The Source of Light.

The following is a synopsis of a sermon preached in Trinity Church, Aurora, by R. W. Bro. Rev. C. W. Paterson, Grand Chaplain of the Grand Lodge of Canada, on the Festival of St. John the Evangelist:—

GEN. i, 3, "And God said, Let there be light; and there was light."

The preacher, after congratulating the brethren upon this very appropriate way of observing one of the Great Festivals by attending Divine worship, said, that the words of the text were familiar to the neophyte in Freemasonry, who, after having been kept in a state of darkness, is permitted to see the light while those words of Holy Writ are sounding in his ears. They are the first words of the Great Architect of the Universe when He began to lay the foundations of the earth, and rear up that structure the beauties of which cause even the infidel and sceptic, in his dark infidelity and scepticism, to acknowledge in them the hands of a Supreme Being.

It was not his intention, he said, to discuss scientifically from the fact of the creation and His wonderful works, the great truth of the existence of a Supreme Being—for *no Mason can deny this*; nor was it necessary for him, on the present occasion, at all events, to shew that the Biblical account of the creation is true, since he is no Mason who doubts that God has, in the Bible, revealed His Word to man,—but rather to shew wherein the first work of God in the material world resembles the new creation in the heart of man by the same power whereby the world, even by His Son, Jesus Christ.

We are told in God's revealed word that ere that first morning broke in obedience to the fiat of the Almighty, the earth was without form, and void, one chaotic mass—and silent darkness reigned undisturbed. The Son of God had long anticipated the formation of the world, before the mountains were

settled, before the hills were brought forth, yea before the depths of the sea were formed, or its boundaries decreed. At length the day of our existence dawned. The Great Fountain of Light, by His only begotten Son, formed the worlds. The slumbers of night were broken by the voice of God. His spirit brooded o'er the mighty void, and He said, "Let there light; and there was light." That was the first morning our world ever beheld,—“Now the morning stars sang together, and all the Sons of God shouted for joy;” and the day which followed was one of purity and bliss. Everything displayed the wisdom and goodness of the Great Architect, and then the whole work of His hand was pronounced by Him to be “very good.”

Soon dark and tempestuous clouds arise. Sin enters the world. Pollution defiles the noblest work of God, and night, darkness and death encompass the world. But even while the darkness has fallen, and defiled the fair face of nature, mercy intervenes, compassion triumphs, and a ray of light indicates the coming of another day. At length the glad morning arises, and the Son of God appears in our world, and is manifest in our flesh. Angels introduced this morning with songs, as they did on that first morning, when God said, “Let there be light, and there was light.” The anthem falls on the ears of the astonished shepherds, “Glory to God in the highest, and on earth peace, good will toward men!” The darkness that brooded over man’s heart was dispelled when the Sun of Righteousness arose with healing in His wings. Christ stood as the Sun in its lofty orbit, and exclaimed, “I am the light of the world.”

Now, man’s heart in a state of nature is like the earth before the Great Architect commenced the work of creation,—it is, so to speak, without form, and void, and darkness—the darkness of unbelief—reigns supreme; and in the new creation, like the former, the

first thing wrought in the soul is *light*. In the material creation the light was made by the Word of God’s power. He said, “Let there be light and there was light.” Now, Christ is that Word, the essential, eternal Word—and by Him the light was produced, for in Him was light, and He is the true light, the light of the world. And so the divine light which shines in sanctified souls is wrought by the power of God, the power of His word, opening the understanding, scattering the mists of ignorance and unbelief, and giving the knowledge of the glory of God in the face of Christ, as, at first, “God commanded the light to shine out of darkness,” and darkness had ever been on the heart of fallen man, if the Son of God had not come and given us light.

The figurative way in which Christ speaks of Himself as the “Light of the world” is very expressive; and we not only find Him thus styling Himself, but hundreds of years before He came to be the spiritual light of the world, prophets and holy men of old spoke of Him as the Great Light that should come into the world, and the same expression is used by the Evangelists and Apostles, St. John the Evangelist speaking of Him as “the true Light which lighteth every man that cometh into the world.” As Christ is the Light of the world so is He also the Author of spiritual life to them that believe in Him—“He that followeth me shall not walk in darkness, but shall have the light of life.”

Why then, should any continue to sit in darkness, when Christ is so ready to give them light? To us still the blessings of His grace are offered; but to impress upon us the necessity of laying hold of them without delay, He says to us, “Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you, for he that walketh in darkness, knoweth not whither he goeth.” How alarming are these words to those who may still be neglecting Christ! They were all

such that the daylight will soon be over, that a deepening gloom will gather around them, that their feet will by-and-by "stumble upon the dark mountains," and that night—a long, cheerless, unbroken night—will be their portion throughout eternity. Look then to the Cross while the light of God's love is still there to be seen, follow Christ as your guide through this dark gloomy world; and then as you advance, brighter and brighter is your course, until at last, escaping from the shadows of earth altogether, you enter the region of perpetual day, and find a place in the city which hath no "need of sun, neither of the moon, to shine in it; for the Glory of God doth lighten it, and the Lamb is the light thereof."

I have spoken in language understood by all Christians, and in concluding my discourse I will now address a few words to you, brother Masons, in technical language, but nevertheless familiar and easily understood by you.

In the first place, then, never forget that you belong to an ancient and honorable fraternity. Freemasonry is universally diffused over the whole habitable surface of the earth; it has found its way into every quarter of the globe, bearing with it everywhere the same distinctive characteristic features. It speaks the same language under every sun, in every clime. "And," as a distinguished brother writes on the subject, "it everywhere proclaims the same great leading objects and aims. *Brotherly Love, Relief and Truth.*" Freemasonry comprehends a grand system of Doctrines, Morals and Duties. These doctrines, morals and duties are all embodied in the symbols, tokens, words and working tools of the Lodge. To the uninitiated they have no significance; and even to the merely initiated they form a sort of chaotic map, not inaptly symbolized by the state and conditions of this earth of ours, just before the Great Architect of the Universe uttered that mandate of unspeakable

sublimity, "Let there be light, and there was light." The chaotic map of symbol and enigma as it presents itself to the novice, and even to very many who for years have been members of the fraternity, needs some great master of the royal art to say, "Let there be light, and there was light;" and then proceed step by step to bring order out of confusion, light out of darkness, and to display to the wondering gaze of the beholder, as the mists and films were brushed from his eyes, the *wisdom, strength and beauty* that, like the blossom in the bud, lie encoiled in the apparently heterogeneous mass of symbol before him. There is no doubt that the Fraternity has suffered from the ignorance not only of the uninitiated as to the true principles and objects of Freemasonry, but has also fallen short of the accomplishment of its great mission, owing to the inertness of many—the majority of those—who enter the portals of our sublime and beautiful Temple, and who never pass beyond the bare threshold, and do no more than stand just within the gate.

It has been well said that "the natural work of Masonry is practical life," and every degree in the Order illustrates this profound truth. "The three degrees of Craft Masonry," says a Masonic writer, "are typical of human life: beginning with neophytes, we gradually unfold the greater mysteries, and the grade of a Master Mason brings us face to face with the shadows and darkness of the grave." The great doctrine which I have stated as enunciated by Him who is the "Light of the world," that death leads to a higher life, is forcibly inculcated in the third degree, and no Master Mason can fail to recognize the sublime and inspiring lessons of the ordeal through which he has passed. In the words of the poet, it is not to the grave that we descend to contemplate—the spirit is not there but looking beyond the grave we adore the Lord of Life, who can trample the King Terrors beneath His feet,

and raise us to an immortality of peace and glory. And it is in this way, by inculcating those great Christian truths, Freemasonry, although not a religious system, teaches them symbolically to its member; and it often reaches hearts which might otherwise be closed to the reception of wisdom, and by insensible degrees leads them to respect virtue, love and morality, and maintain the highest principles of beneficence and charity. True it is, that like all other organization, it has its unworthy members—for light is abhorrent to some minds—and that Divine organization, the Church, has foes in her own household. Let me impress upon you the duty of practising in your everyday life those principles which, by virtue of your Christian vow, as well as by your Masonic obligation, you are bound to observe. Remember and endeavor to carry out those which are symbolically taught as in our working tools, and particularly the daily admonition and instruction derived from the twenty-four inch gage, which directs us to apporportion each day to its proper duties,—pre-eminent among which is that of prayer; in which if we steadfastly persevere, asking for Divine assistance to redeem our mis-spent time, and to discharge the duties assigned to us by the Great Architect in the erection of our moral edifice—wisdom from on high to protect us—strength commensurate with our task to support us, and the beauty of holiness to adorn and render all our performances acceptable in His sight,—then when the gavel of death calls us from our labors, and the awful summons arrives to quit our transitory Lodge on earth, the light which is from above shall dispel the gloomy darkness of death, and departing hence with faith in our Redeemer, in a full hope of a resurrection, we may through His favor, be admitted to His Celestial Lodge on high, and partake in the mysterious and unspeakable happiness of His Everlasting Kingdom.

### Festival of St. John the Evangelist.

Following are the Officers of Lodges recently installed :—

#### GRAND LODGE OF CANADA.

Sussex Lodge, No. 5, Brockville, installed by W. Bros. Minish and Riddle: I.P.M., W. Bro. A. L. Riddle; W.M., W. Bro. W. H. Jackson; S.W., Bro. Peter H. Neild; J.W., Bro. W. I. Simpson; Treasurer, Bro. Geo. R. Weatherhead; Secretary, W. Bro. Alex. Stewart; Chaplain, Bro. E. Bagg; Organist, Bro. Z. R. Rowe; S.D., Bro. E. R. Woods; J.D., Bro. I. S. White; S.S., Bro. John Dowsley; J.S., Bro. John M. Lerman; I.G., Bro. James Chatern; Tyler, Bro. R. Y. Mason; D. of C., Bro. William King.

Norfolk Lodge, No. 10, Simcoe, installed by R. W. Bro. C. Bennett: I.P.M., W. Bro. William Todd; W.M., W. Bro. George F. Counter; S.W., Bro. Alexander McCall; J.W., Bro. G. F. Travis; Treasurer, Bro. Henry Groff; Secretary, Bro. H. N. Courtlandt; Chaplain, Bro. Lyman Wells; Organist, Bro. George Bruce Jackson; S.D., Bro. Gilbert E. Wells; J.D., Bro. Fred. S. Snider; S.S., Bro. W. G. Pennington; J.S., Bro. David Matheson; I.G., Bro. Walter L. Nixon; Tyler, Bro. James Fisher; D of C., V.W. Bro. Robert Rochester. The banquet held at Bro. George Battersby's immediately after the installation services, on the 27th ult., was a very enjoyable affair. The good things provided for the physical man were all that could be desired; this, indeed, is always the case when Bro. Battersby provides the "refreshments." After the removal of the cloth, the intellectual feast, consisting of song, of sentiment, of toast, and of speech, began, and much of a deeply interesting character connected with the history of Norfolk Lodge, No. 10, was passed in review. Quite a number of the Past Masters of the Lodge were sitting at the board, but the cheerful countenance and pleasant voice of many loved ones, who met with us on like occasions in days of yore, were missing. They had gone to their rest, their labors are done, but their memory is revered and their good deeds treasured up for imitation. The speeches by W. Bros. Dr. Wilson, Williamson, Douly, Gardner, Rochester, Dr. Hayes, Todd, R. W. Bro. C. Bennett, W. Bro. Counter, and others, were generally earnest appeals to the brethren to recognize the high aims of Masonry, and to rise thereto; to be Masons in fact as well as in name, to improve the time they have at their disposal in intellectual advancement, and in works of kindness and charity. At a seasonable hour, the Junior Warden's toast, "Happy to meet, sorry to part, happy to meet again," brought to a close an exceedingly pleasant

and profitable evening. I trust that the words of hope, of encouragement, of promise, and of brotherly love, spoken that evening, will, during the coming year, have their full fruition.

St. John's Lodge, No. 20, London: I.P.M., W. Bro. Henry Delaney; W.M., W. Bro. Levi Hale; S.W., Bro. Dr. F. H. Mitchell; J.W., Bro. Wm. McCadden; Treasurer, Bro. John Smart; Secretary, W. Bro. M. D. Dawson; Chaplain, Rev. Bro. Richard Ferguson Dixon; Organist, W. Bro. Thos. Winnet; S.D., Bro. Robt. Gearey; J.D., Bro. Joseph Hook; I.G., Bro. Dr. James Wilson; Tyler, Bro. F. J. Hood; D. of C. Bro. Thos. Tanton.

King Solomon Lodge, No. 22, Toronto, installed by R. W. Bro. D. Spry: I.P.M., W. Bro. D. McDonald; W.M., W. Bro. H. Bickford; S.W., Bro. John McKee; J.W., Bro. J. Ross Robertson; Treasurer, Bro. Walter S. Lee; Secretary, Bro. Wilbur Grant; Chaplain, R. W. Bro. V. Clementi; Organist, Bro. W. Long; S.D., Bro. T. Leary; J.D., Bro. N. T. Lyon; S.S., Bro. W. Pearson; J.S., Bro. J. E. Verrall; I.G., Bro. J. F. Pearson; Tyler, Bro. J. Linton; D. of C., Bro. R. Pearson.

Ionic Lodge, No. 25, Toronto: I.P.M., W. Bro. J. G. Robinson; W.M., W. Bro. A. J. Robertson; S.W., Bro. A. F. Maclean; J.W., Bro. C. W. Postlethwaite; Treasurer, Bro. S. W. Farrell; Secretary, Bro. A. G. M. Sprague; S.D., Bro. W. Roaf; J.D., Bro. J. R. Roaf; Organist, Bro. S. A. Roberts; S.S., Bro. J. B. Boomer; Steward, Bro. F. F. Manley; I.G., Bro. C. A. Brough; Tyler, Bro. John Linton.

St. Francis Lodge, No. 24, Smith's Falls: W.M., W. Bro. Thomas H. Johnston; S.W., Bro. Richard Locke; J.W., Bro. George Brown; Chaplain, Bro. Samuel M. Barnes; Treasurer, Bro. Wm. M. Keith; Secretary, Bro. Stewart Mong; S.D., Bro. Duncan McGregor; J.D., Bro. Wm. Corbett; Stewards, Bros. Wm. M. Richey, James McCree; I.G., Bro. James Massie; Tyler, W. Bro. Edward Chalmers; D. of C., Bro. John I. Fairgrieve.

Ontario Lodge, No. 26, Port Hope: I.P.M., V. W. Bro. Chas. Doebler; W.M., W. Bro. J. Hoffman; S.W., Bro. W. J. Robertson; J.W., Bro. M. C. Lynde; Treasurer, Bro. G. W. Lambert; Secretary, Bro. James Evans; S.D., Bro. Thos. Thompson, J.D., Bro. Hugh Ross; S.S., Bro. J. A. Brown; J.S., Bro. Jas. F. Honor; I.G., Bro. J. E. Lynn; Tyler, Bro. Geo. Reading; D. of C., R. W. Bro. J. B. Traves; Charitable Committee, R. W. Bro. J. B. Traves, V. W. Bro. C. Doebler, and Bro. J. G. King.

Strict Observance Lodge, No. 27, Hamilton, installed by R. W. Bro. Hugh Murray: I.P.M., W. Bro. Ralph L. Gunn; W. M.,

W. Bro. Jonathan M. Meakins, re-elected; S.W., Bro. S. E. Townsend; J.W., Bro. C. H. Foster; Treasurer, Bro. Alex. Turner; Secretary, Bro. F. F. Dalley; Chaplain, Bro. Rev. R. G. Sutherland; Organist, Bro. W. J. Gilmore; S.D., Bro. B. J. Morgan; J.D., Bro. O. S. Hillman; Stewards, Bros. W. Morton, J. Poole, and J. Thompson; I.G., Bro. W. R. Stewart; Tyler, Bro. W. W. Summers, D. of C., Bro. R. J. Duggan.

Composite Lodge, No. 30, Whity: W. M., W. Bro. Chas. King; S.W., Bro. M. O'Donovan; J.W., Bro. E. J. Johnson; Treasurer, Bro. I. B. Powell; Sec'y, Bro. Robert Willis; S.D., Bro. Chr. Johnson; J. W., Bro. G. A. Milne; I.G., Bro. James Shaw; Tyler, Bro. John Tillen; D. of C., Bro. Y. Gibson.

Jerusalem Lodge, No. 31, Bowmanville, installed by W. Bro. Wm. McKay: I.P.M., R. W. Bro. J. Milne; W.M., W. Bro. Jas. Feilding; S.W., Bro. John Lyle; J.W., Bro. George Piggott; Treasurer, Bro. Robert S. Manning; Secretary, Bro. Wm. Wright; S.D., Bro. Wm. Piggott; J.D., Bro. Francis Mason; S.S., Bro. Joseph Brittain; J.S., Bro. Daniel Weir; I.G., Bro. Joseph Pattison; Tyler, Bro. Wm. Wright, Sr.; D. of C., Bro. Samuel Burden.

Mount Zion Lodge, No. 39, I.P.M., W. Bro. J. B. Bickell; W.M., W. Bro. F. Warren, M.D.; S.W., Bro. W. A. Kester; J.W., Bro. J. B. Warren; Treas., Bro. R. C. Warren; Sec., Bro. James Walker; Chap., Bro. Rev. T. Myers; S.D., Bro. W. H. Browne; J.D., Bro. Jas. Lawrence; Stewards, Bros. J. R. Bickell and W. Pearson; I.G., Bro. Jas. Milne; Tyler, Bro. D. P. Wyatt.

St. John's Lodge, No. 40, Hamilton, installed by R. W. Bro. H. Murray: I. P. M., W. Bro. Jno. Malloy; W.M., W. Bro. Albert Pain; S.W., Bro. Wm. G. Reid; J.W., Bro. James B. Bishop. Treas., Bro. John Moodie; Sec., Bro. James A. Malcolm; Chap., Bro., Hugh Torrance; Organist, Bro. Walter Spence; S.D., Bro. John Dickson; J.D., Bro. John Clayton; S.S., Bro. Henry Wilson; J.S., Bros. Wm. Pearce and Robt. Doherty; I.G., Bro. David Hill; Tyler, Bro. W. W. Summers; D. of C., Bro. W. R. Job.

Merrickville Lodge, No. 55, Merrickville, installed by W. Bro. F. Bisset: I. P. M., W. Bro. Henry Merrick, M.P.P.; W.M., W. Bro. Hugh McGurell; S. W., Bro. R. Watchorn; J.W., Bro. C. H. Bower; Treas., Bro. S. H. Bower; Sec., Bro. R. Soper; Chaplain, Bro. John H. Fulford; S.D., Bro. John McGurell; J.D., Bro. M. K. Lang; Stewards, Bros. W. W. Robinson and H. Dell; I.G., Bro. Wm. H. McCree; Tyler, Bro. John W. Finley; D. of C., W. Bro. Thos. Watchorn.

Rehoboth Lodge, No. 65, Toronto, installed by R. W. Bro. Daniel Spry: I.P.M., R. W. Bro. Daniel Spry; W. M., W. Bro.

Richard Dinnis; S.W., Bro. Francis Gallow; J.W., Bro. A. W. Carkeek; Treas., V. W. Bro. J. B. Nixon; Sec., Bro. L. N. Soper; Chaplain, R. W. Bro. Rev. J. G. Robb; Organist, Bro. J. K. Brydon; S.D., Bro. R. L. Patterson; J.D., Bro. C. G. Walker; S.S., Bro. George Summers, J.S., Bro. S. R. Quigly; I.G., Bro. T. J. Dudley; Tyler, Bro. John Linton; D. of C. Bro. B. S. Barnard.

St. John's Lodge, No. 81, Mount Brydges, installed by W. Bro. Lindsay: I.P.M., W. Bro. Benjamin Paine; W.M., W. Bro. Henry G. Lindsay; S.W., Bro. Robert S. Agnew; J.W., Bro. William Young; Treasurer, Pro. Francis Thompson; Sec., Bro. Chas. Northon; Chaplain, Bro. Wm. Clement, pro. tem.; Organist, Bro. Peres Flanders; S.D., Bro. Robert Cade; J.D., Bro. Malcolm S. Leitch; S.S., Bro. Joseph Hadden; J.S., Bro. Peter Toles; I.G., Bro. Alfred T. Bolton; Tyler, Bro. Benjamin F. Bartlett; D. of C., Bro. David Small.

Beaver Lodge, No. 83, Strathroy, installed by W Bro Wm Milner, P.M.; W M, W Bro John Mullon; S W, W H Grant; J W, John R Clarke; Secretary, W Bro J Lenfestey, jr.; Treasurer, A Goodwin; S D, Thomas Holahan; J D, James H Robbs; Chaplain, Rev S Beswick; Stewards, W H Armstrong, and Jas Ferguson; D of C, Joseph Wilson; I G, Joseph Bishop; Tyler, Hiram Dell.

Manito Lodge, No. 90, Collingwood, installed by W. Bro. J. Nettleton: I. P. M., W. Bro. Patrick Doherty; W.M., W. Bro. John Flower Mathews; S.W., Bro. Frank B. Gregory; J.W, Bro. Henry F. Trott; Treas., Bro. Edward R. Carpenter; Sec., Bro. Theodore Lawrence; Chaplain, Bro. William Williams; Organist, Bro. William Bell; S.D., Bro. J. W. Archer; J.D., Bro. James A. Ovas; S.S., Bro. J. C. Rowland; J.S., Bro. Thos. Collins; I.G., Bro. John McDonald; Tyler, Bro. Robt. Burdett; D. of C., Bro. James Blue.

Colborne Lodge, No. 91, Colborne, installed by W. Bro. Cumming: I.P.M., W. Bro. C. R. Ford; W.M., W. Bro. M. Williams; S.W., Bro. W. H. Smith; J.W., Bro. G. W. Carnall; Treas., Bro. G. O. Fowler; Sec., Bro. Geo. Keyes; Chaplain, Bro. L. Tuttle; S.D., Bro. W. L. King; J.D., Bro. George Chapin; S.S., Bro. W. W. Tuttle; J.S., Bro. J. Priory; I. G., Bro. W. S. Plews; Tyler, Bro. M. Tuttle; D. of C. Bro. George Goslee.

Corinthian Lodge, No. 96, Barrie, installed by the I.P.M., V. W. Bro. Robert King: W.M., W. Bro. Dr. C. H. Bosanko, re-elected; S.W., Bro. James Ward, re-elected; J.W., Bro. George G. Smith, re-elected; Treasurer, Bro. Jos. Anderton, re-elected; Secretary, Bro. William Todd, re-elected; S.D., Bro. Geo. Monkman; S.D., M. H. Harrison; Stewards, Bros. Geo. Fleming

and G. R. Ford; I.G., Bro. W. H. Laird; Tyler, Bro. John Campbell; D. of C., Bro. E. S. Meeking.

Corinthian Lodge, No. 101, Peterboro', installed by W. Bro. H. C. Winch: I.P.M., W. Bro. R. P. Boucher; W.M., W. Bro. E. H. D. Hall; S.W., Bro. R. A. Morrow; J. W., Bro. W. A. King; Treasurer, Bro. D. G. Hatton; Secretary, Bro. R. E. Wood; Chaplain, R. W. Bro. Rev. V. Clement; Organist, Bro. H. C. Winch; S.D., Bro. John Wells; J.D., Bro. J. O. Madison; S.S., Bro. J. C. Kennedy; J.S., Bro. J. T. Green; I.G., Bro. J. E. Belcher; Tyler, Bro. T. D. Belcher; D. of C., Bro. C. Stapleton.

Maple Leaf, No. 103, St. Catharines, installed by D.D.G.M. R. W. Bro. E. Goodman: I.P.M., W. Bro. J. W. Coy; W.M., W. Bro. J. A. Marquis; S.D., Bro. M. Maun; J.W., Bro. W. Mittleberger; Treas., V. W. Bro. E. Goodman; Sec'y, Bro. G. B. Coy; Chaplain, Rev. Bro. W. Brookman; Organist, V. W. Bro. H. Carlisle; S.D., Bro. J. J. Mathews; J.D., Bro. R. Brownlow; S.S., Bro. J. Doran; J.S., Bro. T. Leeper; I.G., Bro. J. Warner; Tyler, Bro. R. Ratcliff; D. of C., Bro. J. Adams.

Burford Lodge, No. 106, Burford, installed by W. Bro. J. D. Wilson: I.P.M., W. Bro. Geo. Polly; W.M., Bro. W. G. Nelles; S.W., Bro. W. F. Miles; J.W., Bro. J. E. McWilliams; Treasurer, Bro. J. Whitman; Secretary, Bro. A. B. McWilliams; Chaplain, Bro. J. J. Settall; S.D., Bro. J. R. McWilliams; J.D., Bro. C. G. McCaffey; I.G., Bro. A. E. Brown; Tyler, Bro. W. H. Howard; D. of C., Bro. S. H. Wetmore.

Wilson Lodge, No. 113, Waterloo, installed by the I.P.M., W Bro A McMichael: W M, W Bro Leamon Becker; S W, Bro P J Pierce; J W, Bro J G Colver; Treasurer, Bro D R Foster; Secretary, Bro D Wilson; Chaplain, Bro A B Walker; S D, Bro E H Messecar; J D, Bro Martin Tobin; S S, Bro W S Hellyer; J S, Bro Jno Bertram; I G, Bro Huitt Baker; Tyler, Bro Alexander McDonald; D of C, W Bro Lewis Beam.

Hope Lodge, No 114, Port Hope, installed by V W Bro Charles Doehle: I P M, R W Bro C W Paterson; W M, V W Bro Robt Nicholls; S W, Bro A W Pringle; J W, Bro John A Cheers; Treasurer; W Bro A Purslow; Secretary, Bro W B Ferguson; S D, Bro R Pink; J D, Bro Joz Clarke; S S, Bro E Budge; J S, Bro John Shehey; I G, Bro Wm Gothwaite; Tyler, Bro Geo Reading; D of C, W Bro F E Gaudrie. Charitable Committee—R W Bro J Wright; Bros G A Mitchell and R Fogarty.

Maple Leaf, No 119, Bath, installed by W Bro Price: I P M, W Bro B E Aylesworth; W M, W Bro Henry F Forward;



S W, Bro George T Daly; J W, Bro Thos Seaward; Treasurer, Bro William Belfour; Secretary, Bro C L Rogers; Chaplain, Bro John Hogle; S D, Bro John B Fleming; J D, Bro Geo N Milligan; I G, Bro Maxwell Robinson; Tyler, Bro John McLaird; D of C, Bro Jesse Amey.

St Clair Lodge, No 135, Milton, installed by W Bro Harrison: I P M, W Bro John H Bradley; W M, W Bro John Leslie; S W, Bro John Lyon; J W, Bro John T Elliott; Treasurer, V W Bro W L P Eager; Secretary, Bro E Dixon; S D, Bro Joseph Hustler; J D, Bro J W Rolls; S S, Bro J Wallace; J S, Bro G McNair; I G, Bro Jno Potteson; Tyler, Bro Wm Scott; D of C, W Bro J E Harrison.

Pythagoras Lodge, No. 137, Meaford, installed by W. Bro. T. McCarroll: W.M., W. Bro. T. McCarroll, re-elected; S.W., Bro. I. G. Sutherland; J.W., Bro. T. A. Purdy; Treasurer, Bro. D. McCann, re-elected; Secretary, Bro. J. W. Chapman; Chaplain, Rev. Bro. C. E. Perry; Organist, Bro. John D. Burritt; S.D., Bro. J. H. Parsons; J.D., Bro. W. C. Freeman; S.S., Bro. Andrew Watt; J.S., Bro. Fred Clarke; I.G., Bro. Robert Douglass; Tyler, Bro. Andrew Hair; D. of C., Bro. Jas. Cleland.

Tudor Lodge, No. 141, Mitchell, installed by W. Bro. T. Matheson; I.P.M., W. Bro. John P. Langlis; W.M., W. Bro. Thomas Babb; S.W., Bro. Samuel H. Power; J.W., Bro. A. M. Ross; Treas. Bro. Edward Stiles; Secretary, Bro. Hugh McIntyre, Jr.; Chaplain, Rev. Bro. H. Christopherson; S. D. Bro. David McMonies; J.D., Bro. Sam'l E. Babb; S.S., Bro. Geo. Way; J.S., Bro. Alex. Mitchell; I.G., Bro. D. H. Dorman; Tyler, Bro. James Hall.

T. cumseh Lodge, No. 144, Stratford, installed by R. W. Bro. Geo. J. Waugh: I.P.M., W. Bro. A. McLenhan; W.M., V.W. Bro. John Gibson; S.W., Bro. Hugh Grant; J.W., Bro. A. W. Robb; Treasurer, R.W. Bro. G. J. Waugh; Secretary, Bro. John Farquharson; Chaplain, Rev. Bro. E. Wallace Waits; S.D., Bro. A. M. Campbell; J.D., A. L. Struthers; S.S., John Bernhard; J.S., Bro. John A. Kirk; I.G., Bro. George Mersey; Tyler, Alex. Hepburn; D. of C., Bro. P. R. Jarvis.

J. B. Hall Lodge, No. 145, Millbrook, installed by V. W. Bro. Dr. Might: I.M.P., W. Bro. Dr. Might; W.M., Dr. Turner; S.W. Bro. John Hunter; J.W., Bro. Alf. Lough. Treasurer, Bro. Geo. Campbell; Secretary, Bro. J. R. Fitzgerald; Chaplain, Bro. Jas. Gardiner; Organist, Bro. John Windlow; S.D., Bro. Geo. Knowlson; J.D., Bro. W. Thexton; S.S., Bro. J. B. Smitu; J.S., Bro. T. S. Marshall; I.G., Bro. Wm. Willcox; Tyler, Bro. W. Piercey; D. of C., Bro. P. N. Davey. After the installation, the brethren adjourned to the Town Hall, where a large number of friends were

awaiting them, and enjoyed a most pleasant evening.

Civil Service Lodge, No. 148, Ottawa, installed by R. W. Bro. Pickup: I.M.P., W. Bro. N. W. McLean; W.M., W. Bro. W. G. Blyth; S.W., E. A. D. Jones; J.W., W. Himsworth; Treasurer, Bro. J. W. Harper; Secretary, Bro. Le F. Ans. Maingy; Chaplain, Rev. Bro. Jno. May; Organist, Bro. F. A. Dixon; S.D., Bro. G. R. Major; J.D., Bro. Chas. V. T. Bliss; S.S., Bro. F. K. Bennetts; J.S., Bro. F. H. W. Leggatt; I.G., Bro. Edwin Plante; Tyler, Bro. John Sweetman; D. of C. Bro. Colin Campbell.

Erie Lodge, No. 149, Port Dover; the officers were all re-elected: W.M., W. Bro. A. F. Turnbull; S.W., Bro. H. W. Ansley; J W, Bro. B. Williams; Treasurer, Bro T B Barrett; Secretary, Bro Richd Stephens; S D, Bro T T Varey; J D, Bro William C Smith; I G, Bro Wm Craig; Tyler, Bro Wm Caley

Irving Lodge, No 154, Lucan, installed by W Bro Ellwood: W M, W Bro W Ellwood, re-elected; S W, Bro WS Hodgins, re-elected; J W, Bro W S O'Neil; Treasurer, Bro John Murdy; Secretary, Bro Jas P Atkinson; Chaplain, Bro W Hooper; S D, Bro J S Hodgins; J D, Bro W McLowd; S S, Bro Jas Carter; J S, Bro I Fox; I G, Bro Thos Kitt; Tyler, Bro Wm Quigley, Sen; D of C, Bro R H O'Neil

Peterborough Lodge, No 155, Peterborough: W M, W Bro Daniel Bellegham; S W, Wm Toole; J W, Henry Grundy; Treasurer, Wm Menzies; Secretary, David Wallace; Chaplain, John Elder; D of C, Adam Hall; S D, Duncan Cameron; J D, G W Hall; I G, Jas Paterson; S S, Freeman Paterson, jr. After the regular business of the evening was over, the brethren adjourned to their refreshment room, where a very pleasant time was spent, and mutual exchange of friendly feelings heartily indulged in. The toast of the "Installing Board" was proposed by Bro Wm Toole, and ably replied to by V W Bros J R Ormond, Jas F Dennistoun and R Elder, and W Bros Dr Boucher and H C Winch, after which the health of the newly installed W M, and other officers of both Lodges were proposed, and responded to by a number of brethren.

Alexandra Lodge, No 158, Oil Springs, installed by W Bro Miller: I P M, W Bro James Keating; W M, W Bro Walter Miller; S W, Bro Thomas Pálmer; J W, Bro Thomas Blain; Treasurer, Bro John McLister; Secretary, Bro William Smith; S D, Bro Hugh Logan; J D, Bro Robert, Gorsline; I G, Bro George Hindely; Tyler, Bro J J James

MacNab Lodge, No. 169, Port Colborne, Ont., installed by W. Bro. J. E. Neff: I.P.M., W. Bro. James A. Griffith; W.M., W. Bro. John Robertson; S.W., Bro. Richard Green-

wood; J.W., Bro. E. O. Denison; Treas., Bro. John Mathews; Sec., Bro. Jas. Alison Smith; Chaplain, Bro. Rev. John H. Fletcher; S.D., Bro. Edward Hay; J.D., Bro. Henry Bell; S.S., Bro. Wm. Laskey; J.S., Bro. George W. H. Christmas; I.G., Bro. Henry C. Wallis; Tyler, Bro. Jeremiah Barnhart; D. of C. Bro. J. B. Neff, M.D.

Britannia Lodge, No. 170, Seaforth, installed by W. Bro. J. R. Bernard: I.P.M., W. Bro. John McIntyre; W. M., W. Bro. Charles Wilson; S.W., Bro. Ford Sellers; J.W., Bro. Hugh Cameron; Treasurer, Bro. A. M. Strong; Secretary, Bro. D. D. Rose; Chaplain, Bro. R. Britt; Organist, Bro. W. O. Reid; S.D., Bro. Robert Wilson; J.D., Bro. H. Derbyshire; S.S., Bro. W. O. Reid; J.S., Bro. A. Halley; I.G., Bro. Thomas Hills; Tyler, Bro. James Ritchie; D. of C., Bro. Alex. Slimmons.

Ayr Lodge, No. 172, Ayr, installed by W. Bro. Buckley: L.P.M., W. Bro. J. Riley; W.M., W. Bro. W. Patton; S.W., Bro. W. Willison; J.W., Bro. G. D. Lewis; Treas., Bro. J. Murray; Secretary, Bro. J. Boulton; Chaplain, Bro. W. Henderson; S.D., Bro. R. Knox; J.D., Bro. R. Reid; S.S., Bro. R. Alexander; J.S., Bro. W. Reid; I.G., Bro. R. Henderson; Tyler, Bro. J. Brogan; D. of C. Bro. G. Dryden.

Plattsville Lodge, No. 178, Plattsville, installed by W Bro T B Bain: I P M, W Bro Amos Snyder; W M, W Bro Thos Allshire, Sr; S W, Bro Wm Veitch; J W, Bro Gerhard Bretz; Treas, Bro Thomas Baird; Sec, Bro Robt J Bouchier; Chaplain, Bro John Workman; S D, Bro Thos Riesberry; J D, Bro Charles Dalgleish; Stewards, Bros J K Sauer and John Potter; I G, Bro Thos Allshire, Jr; Tyler, Bro James Brundle; D of C, Bro Robt Puddicomb. The Secretary, Bro R J Bouchier, has been installed for twelve successive years.

Oriental Lodge, No 181, Port Burwell: I P M, W Bro M G Burwell; W M, W Bro M G Burwell; S W, Bro D M Chute; J W, Bro W J Youell; Treas, Bro W H Hamilton; Sec, Bro W A Griffin; Chaplain, Bro Rev G W Wye; S D, Bro Andrew Poustie; J D, Bro John Davidson; I G, Bro Robert Simmons; Tyler, Bro V S Milks; D of C, Bro James E Deacon.

Enniskillen Lodge, No 185, York, installed by V W Bro J Hoshall: I P M, W Bro John Senn; W M, W Bro G W Murton; S W, Bro Wm Wickett; J W, Bro Jas Fulton; Treas; Bro Thos Martindale; Sec, Bro R A Weir; Chaplain, Bro John Senn; S D, Bro Robert Ford; J D, Bro James H Burrows; I G, Bro Wm Mallett; Tyler, Bro John Tuck; D of C, Bro H H Findley.

Oriilla Lodge, No. 192, Oriilla: W M, R J Sandersan; I P M, J B Thompson; S W, F J Decatur; J W, Dr. Sanderson; Chap, Rev E D Sherman; Secretary, W M Harvie;

S D, W Ironside; J D, J W Moore; I G, G Wise; Tyler, C H Madden; Stewards, John Sparling, H Barnhart and J Morris; D of C, T B Newton, 18°. After the installation the brethren adjourned to the American Hotel, where supper was served to a large company by Mr. Edwards. The usual Masonic toasts were drunk, and a pleasant evening spent in song and sentiment.

Scotland Lodge, No 193, Scotland, installed by W Bro T B Bain: I P M, W Bro J C Shook; W M, W Bro Rev Wm Hay; S W, Bro G F Mitchell; J W, Bro L A Windgarden; Treasurer, Bro J D Eddy; Sec, W Bro C F F Corbin; S D, Bro Jas Hagerman; J D, Bro James A Smith; I G, Bro Eliakim Malcolm; Tyler, Bro D Shelley.

Madawaska Lodge, No 196, Arnprior, installed by W Bro Cranston: I P M, W Bro J G Cranston; W M, W Bro R Geo Moles; S W, Benjamin V Stafford; J W, Bro Wm Wilson; Treas, Bro Peter T Somerville; Sec, Bro John Fawcitt; Chaplain, Bro Ezra A Bates; S D, Bro Henry Eady; J D, Bro Jno Davis; S S, Bro Jas Young; J S, Bro Robt W Splane; I G, Bro Donald Craig; Tyler, Bro William Allan; D of C, Bro James Misskelly.

White Oak Lodge, No 198, Oakville, installed by W Bro John Kartting: I P M, W Bro John McCorkindale; W M, W Bro N J McIntyre; S W, Bro Christopher Armstrong; J W, Bro Daniel Williams; Treas-Sec, Bro W A Ferrah; Chaplain, Bro R R Chisholm; S D, Bro Benjamin Johnston; J D, Bro Peter Kelly; S S, Bro Jno McGiffin; J S, Bro Wm Street; I G, Bro Thos Teeterington; Tyler, Bro George J Sumner; D of C, Bro R B Albertson.

Leeds Lodge, No 201, Gananoque: I P M, W Bro W B Carroll; W M, V W Bro John Ormiston; S W, Bro A C Watt; J W, Bro Geo Bartlett; Treasurer, Bro J B McMurdy; Sec, W Bro Jas H Lyward; Chaplain, Bro P Heaslip; Organist, Bro E H Merrick; S D, Bro S F Lloyd; J D, Bro S F Greenizan; Stewards, Bros H J Ruttle and W Hale; I G, Bro J Ostler; Tyler, Bro C R Cotton; D of C, Bro W F Latimer.

Dominion Lodge, No 213, Ridgeway, installed by W Bro John N Fullmer: I P M, W Bro C H Matthews; W M, W Bro Washington M Sloan; S W, Bro A R Hardison; J W, Bro George Cutler; Treasurer, Bro P W Anthony; Secretary, Bro John N Fullmer; Chaplain, Bro H A Hann; S D, Bro William Atkinson; J D, Bro Lewis House; S S, Bro John Smith; J S, Bro Thos Creese; I G, Bro David Heximer; Tyler, Bro C H Matthews; D of C, Bro W L Allen.

Harris Lodge, No 216, Orangeville, installed by W Bro S S McCormack: I P M, W Bro P M Barker; W M, W Bro S S McCormack; S W, Bro W H Robinson; J W, W Bro Wm Parsons; Treas, Bro J C Tox; Sec, Bro R W

Greig; Chaplain, Bro Rev H J Collwell; S D, Bro Geo Wilcox; J D, Bro Wm Flemming; S S, Bro John Wright; J S, Bro R V Hewitt; I G, Bro Jno Buckland; Tyler, Bro D Dick; D of C, Bro Wm Cruikshanks.

Mountain Lodge, No 221, Thorold, installed by W Bro G McFarland: I P M, W Bro George McFarland; W M, W Bro Wm M Hendershot; S W, Bro W J McCartney; J W, Bro Wm Winslow; Treasurer, Bro Arthur Garden; Secretary, Bro Wm T Fish; S D, Bro Wm F Ellison; J D, Bro Rodrick Campbell; S S, Wm Bull; J S, Bro Wm McCleary; I G, Bro Martin Jamieson, Jr; Tyler, Bro C H Bridger; D of C, Bro James Upper.

Kerr Lodge, No 230, Belle Ewart, installed by W Bro G W Simpson: I P M, W Bro John Gordon; W M, W Bro Jno Gordon; S W, Bro S J Reid; J W, Bro William Reynolds; Treasurer, Bro E M Shaw; Sec'y, Bro E H Belfry; Chaplain, Bro W H Gilpin; S D, Bro Jno Little; J D, Bro E V Haumer; I G, Bro E W Murray; Tyler, Bro T H Dixon; D of C, Bro E U Wheffen.

Cameron Lodge, No 232, Wallacetown: I P M, W Bro Geo Duncan; W M, Bro D G Ruthven; S W, Bro Robt Jordon; J W, Bro Eli Warner; Treasurer, Bro John Risdor; Secretary, Bro T A Roach; Chaplain, Bro D G McKellar; Organist, Bro A C Urquhart; S D, Bro Neil Campbell; J D, Bro Wm J Moore; S S, Bro Wm Luehanan; J S, Bro Neil McLean; I G, Bro A S Backus; Tyler, Bro H W Boulby; D of C, Bro A D Uria.

St George Lodge, No 243, St George, installed by W Bro E E Kitchen: I P M, W Bro C F Bell; W M, W Bro E E Kitchen; S W, Bro Jas Mullin; J W, Bro J R Neff; Treasurer, Bro Benj Bell; Secretary, Bro George Forsyth; Chaplain, Bro H Stamlan; S D, Bro Chas Bell; J D, Bro M B Lawrason; S S, Bro Phillip Ruddell; J S, Bro Alfred Kitchen; I G, Bro Chas Hass; Tyler, Bro John Forsyth; D of C, Bro Nathaniel Sayer.

Galt Lodge, No 257, Galt, installed by R W Bro M Donald, D D G M: I P M, Bro William Cowan; W M, W Bro Donald Robertson; S W, Bro Wm F Mitchell; J W, Bro James Gilliland; Treasurer, Bro John Shupe; Secretary, Bro John Kirk; Chaplain, Bro Alf Taylor; S D, Bro Thomas Halliday; J D, Bro William Parks; S S, Bro Ed Snell; J S, Bro W W Goodall; I G, Bro Charles Clark; Tyler, Bro John Simpson; D of C, Bro Henry Stoddard.

Chaudiere Lodge, No 262, Ottawa, installed by R W Bro Dr Pickup, D D G M: I P M, W Bro Thos Kennedy; W M, W Bro Alex A Henderson; S W, Bro Thomas T Stoddart; J W, Bro Wm Hill; Treasurer, Bro James Grant; Secretary, Bro P N Mason, P M; Chaplain, Bro John Oliver; S D,

Bro Wm H Morgan; J D, Bro J W Ward; S S, Bro Samuel Mix; J S, Bro Levi Booth; I G, Bro Wm D Jones; Tyler, Bro John McGillivray; D of C, Bro Thos Walker, P M.

Brougham Union Lodge, No 269, Brougham, installed by W Bros G W Kellond, P M, G S, and Wm Deans, P M, of Lebanon Lodge, No 139, Oshawa: P M, W Bro H Baxter; W M, Bro Wm Smith; S W, Bro M C Linton; J W, Bro R Stokes; Treasurer, Bro. J. Bundy; Secretary, Bro Rev T Booker; S D, Bro S G Pickett; J D, John M. Gerow; I G, Bro John A McAvo; Tyler, Bro John Edwards; Chaplain, Bro Wm R Turner.

Cedar Lodge, No 270, Oshawa, installed by W Bro W J Hare: I P M, W Bro P Taylor; W M, W Bro W J Hare, re-elected; S W, W Gallock; J W, G B Taylor; Treasurer, W Bro P Taylor, re-elected; Secretary, C W Smith; Chaplain, J F Willox; S D, W Shipman; J D, McKee Conklin; S S, W Bellows; J S, W Allen; I G, W C Hunt; Tyler, Thos Kirby; D of C, Wm Taylor.

Shuniah Lodge, No 287, Prince Arthur's Landing, installed by W Bro W C Dobie: I P M, W Bro A W Thompson; W M, W Bro S W Ray; S W, Bro G H Kennedy; J W, Bro N McDougall; Treasurer, Bro J P Vigers; Secretary, Bro W S Beaver; Chaplain, Bro J Ellershank; S D, Bro P S Griffin; J D, Bro H D W Forneri; S S, Bro W La Bell; J S, Bro W B Hurst; I G, Bro W Halliday; Tyler, Bro J D Casey, re-elected for the fifth time; D of C, W Bro W C Dobie

Leamington Lodge, No 290, Leamington, installed by R W Bro E Alsworth, D D G M: I P M, W Bro J E Johnston; W M, W Bro M G Heatherington; S W, Bro James Weaver; J W, Bro A J Williams, re-elected; Treasurer, Bro C G Martin; Secretary, Bro Walter Patterson, re-elected; Chaplain, Bro A J Collons; S D, Bro C Hassaman; J D, Bro Geo Stewart; S S, Bro J Buckholder; J S, Bro David Reid; I G, Bro Alex Baird; Tyler, Bro H J Coulson; D of C, Bro M W Scott. The installation took place on Friday the 27th ult., after which the Brethren and their friends had a fine supper at the Town Hall, and passed a most enjoyable evening. Speeches were made by R. W. Bro. E. Alsworth, D. D. G. M. St. Clair District, R. W. Bro. T. C. McNabb, P. D. G. M. St. Clair District, W. Bros. J. E. Johnston, P. M., E. R. Shipley, P. M., and all the clergy of the village. Conducted by M. Henry, an attractive programme of music was rendered, and much appreciated by the company.

Dufferin Lodge, No 291, West Flamboro, installed by W Bro John Ireland: I P M, W Bro John Ireland; W M, W Bro John Alfred Stutt; S W, Rev Leo Chrystal; J W,

Thomas Brown; Treasurer, W Bro Alfred Jones; Secretary, John Burbank; Chaplain, David McMillan; S D, Angus Fraser; J D, James Purvis; S S, R J Price; J S, Philip Horning; I G, Daniel Booth; Tyler, Samuel Vansickle; D of C, W Bro Alfred Jones

Robertson Lodge, No 292, Nobleton, installed by W Bro J D Stephenson, M D, P M; I P M, W Bro James Bowman; W M, W Bro Adam J Rupert, Maple postoffice; S W, Archibald Campbell; J W, Wm J Wright; Treasurer, Isaac Smelsoor; \* Secretary, E Y Godfrey, Jr, Nobleton postoffice; Chaplain, A C Mathews; S D, Hugh Kennedy; J D, John Bell; S S, James Cherry; J S, John Tedder; I G, Wm R Cassner; Tyler, Wm Wright. Immediately after the installation of Officers, P. M., W. Bro. James Bowman, on behalf of the officers and members of the Lodge, presented R. W. P. M. Bro. James D. Stephenson, M.D., with a handsome jewel (the emblem of his office) as a token of the high esteem and respect the Lodge has for Bro. Stephenson. A suitable address was read by the Secretary, and responded to by R. W. Bro. Stephenson in very feeling terms. At the close of the Lodge the officers and brethren retired to Bro. T. C. Starrett's, where a sumptuous repast was indulged in, and a pleasant evening spent.

Temple Lodge, No 296, St Catharines, installed by W Bro L S Oille, M D, assisted by W Bros Levi Yale, W L Hamilton, L Leitch, and W W Greenwood: I P M, W W Greenwood; W M, W Bro Archibald Leitch, M D; S W, W C Copeland; J W, Jas Kinsman; Treasurer, Archibald Hodge; Secretary, L R Smith; S D, C C Badgley; J D, A W Kinsman; S S, Thos Whitten; J S, M J Adams; I G., D M Jay; Tyler, B Ratcliffe; D of C, John Cumming

Minerva Lodge, No 304, Victoria, installed by W Bro Mordeu: W M, W Bro J Willmot; S W, John Campbell; J W, A Bowman; Treasurer, A Leonard; Secretary, R G McCraw; Chaplain, Wm Metcalf; S D, R S Gilpin; J D, J S Branton; I G, Wm Wilson; Tyler, Geo Stott.

Humber Lodge, No 305, Weston, installed by W Bro James Martin, Jr: I P M, W Bro Chas Macmann; W M, W Bro Isaac Bolton; S W, Bro Christopher Sinclair; J W, Bro Edward Eagle; Treasurer, David Rowntree; Secretary, James Cruickshank; Chaplain, James Conron; S D, David Stewart; J D, George Bailey; S S, James McClunchoy; J S, John Naismith; I G, John Rowntree; Tyler, Isaac Jobson; D of C, Thomas Smith.

Arkona Lodge, No 307, Arkona, installed by W Bro Geo Holwell: I P M, W Bro R Dunn; W M, W Bro E Wintermute; S W, A W Augustine; J W, John Hendrick; Treasurer, R G Brett; Secretary, A E Wal-

lace; Chaplain, S Cornell; S D, Geo Duro, J D, Jas Jackson; S S, E White; J S, S Stewart; I G, W J George; Tyler, H Rooks; D of C, Jno Smith.

Grafton Lodge, No 308, Grafton, installed by W Bro J F Mallory: W M, W Bro J Fred Mallory; S W, John Grimson; J W, Wm Noble; Treas, Henry Lawless; Sec, Chas A Lapp; Chaplain, William Webster; Organist, Robert Patterson; S D, E S Massey; J D, Richard Clarke; I G, J T Mulholland; Tyler, Thos Patterson; D of C, John T Webster.

North Star Lodge, No 322, Owen Sound, installed by W Bro John Creaser: I P M, W Bro S J Parker; W M, W Bro Hy Robinson; S W, Robt Edgar; J W, W J Paterson; Treas, Duncan Morrison; Sec, A B Lang; S D, Hy Kennedy; J D, D Rutherford; S S, Robert Malcolm; J S, John Wright; I G, Thomas Kennedy; Tyler, Thos Colman; D of C, Jas Walmsley. After the installation the Brethren adjourned to the ante-room for refreshments, and spent two or three hours in a very pleasant manner.

Alvingston Lodge, No 323, Alvingston, installed by W Bro Midgley: I P M, W Bro C W Marlett; W M, W Bro C W Marlett, re-elected; S W, John Marlett; J W, Arthur Chambers; Treasurer, J C G Lamont; Secretary, I P Chambers; Chaplain, Alex Lucas; S D, Peter McLean; J D, T A Cahill; I G, Wm Darvill, Sen.; Tyler, Robert Chambers

Orono Lodge, No 325, Orono, installed by W Bro Thompson: I P M, W Bro A J Lockhart; W M, Wm Thompson; S W, Dr Rutherford; J W, D McAllden; Treasurer, S Borland; Secretary, Dr Griffin; Chaplain, W H May; S D, J Groves; J D, R Winter, S S, E Pinder; J S, Wm Pringle; I G, A J Gamsby; Tyler, R McLeod; D of C, W T Lockhart.

Occident Lodge, No. 346, Toronto, installed by R W Bro Fred J Menet: I P M, W Bro Wm Watson; W M, W Bro Wm Walter; S W, Wm E Bennett; J W, Robt Charleton; Treasurer, John O. Bennett; Secretary, Wm Townsend; Chaplain, John Gordon; J D, John Mansfield; J S, R McLennon; D of C, John Watson; I G, Fred Hill; Tyler, J B Hall, Hall Trustees, Wm Watson and Thos Rattenbury. At the installation, R W Bro Menet, on behalf of the members of Occident Lodge, presented W Bro Watson, the retiring W M., with a gold Past Master's jewel, as a slight token of the esteem which is felt for him by the members of the Lodge.

#### GRAND LODGE OF PRINCE EDWARD ISLAND.

Alexandra Lodge, No 5, P E I B: W M, W Bro J W Richards; S W, Hugh Montgomery; J W, J F Brine; Treasurer, John Menyard; Secretary, Wm R Ellis; Chaplain, Rev R Dobie; S D, T H Pope; J D, Henry Newcombe; S S, J Crawford; I G, D Sullivan; Tyler, L McLean.

## GRAND REGISTER OF QUEBEC.

St. George's Lodge, No. 11, Montreal: W.M., W. Bro. James Fyfe; S.W., Bro. William Goslin; J.W., Bro. John A. Peard; Treasurer, Bro. William M. Perigo; Secretary, Bro. Raymond Michael; Chaplain, Bro. William McConnell; S.D., Bro. Robert Orr; J.D., Bro. Samuel Marrotte; D. of C., Bro. Robert Heron; Organist, Bro. James Greenway; S.S., Bro. John Benton; J.S., Bro. Edward Leach; I.G., Bro. Samuel Gray; Tyler, Bro. J. C. Strother.

St Francis Lodge, No 15, Richmond; I P M, R W Bro M Burnie; W M, W Bro W Barnwell; S W, Jas McCormack; J W, G Wild; Chaplain, Rev W Pyke; Treasurer, V W Bro Thos Hart; Secretary, Edwin Cleveland; S D, F A Cleveland; J D, Alex Sinclair; D of C, J H Dyson; Stewards, John Hardy and W W Hanns; I G, J S Hicks; Tyler, G Hamel; Permanent Committee, R W Bro M. Burnie, W Bro G Boswell and Bro G G Gymer; Charitable Committee, the W M; Wardens, Treasurer and Secretary. After the installation of officers, the Lodge presented a Past Master's jewel in gold, with a suitable inscription, and an apron to W Bro E Cleveland, as a memento of his eight years' faithful services as Secretary. The annual Lodge dinner was gotten up in Bro J S Snow's very best style, and was heartily enjoyed by the assembled brethren. St Francis Lodge meets on the first Thursday in each month in their Lodge Room, Hirsh's Building, Richmond, P.Q., where visiting brethren will always receive a cordial welcome.

R W Bro James Addie, P D D G M, installed the following new officers: Victoria Lodge, No 16, Sherbrooke, W M, G H Presby; S W, M Schofield; J W, J N Baxter; Treas, S J Foss; Secretary, S I ebourveau; D of C, A L Grindeod; Organist, H C Wilson; Chaplain, J McKirley; S D, A Sangster; J D, F T Ansell; I G, T W Fuller; Tyler, W Hannah; Stewards, J Low and E Lothrop. He also installed at Sherbrooke the following officers of Ascot Lodge, No 30, Lennoxville:—W M, W H Learned, of Cookshire; S W, G F Osgood, of Eaton; J W, A J Donevan, of Cookshire; Secretary, N C Spafford, of Lennoxville. After the installations, Victoria Lodge held a reception in their Lodge Room, followed by a ball in Griffith's Hall. There were seventy-five couples at the ball.

Mount Royal Lodge, No. 32, installed by V W Bro W Simpson Walker; I P M, V W Bro W Simpson Walker; W M, W Bro Fred Massey; S W, C Arther Jacques; J W, Geo Severs; Treasurer, F Gordon Payne; Secretary, David Seath; Chaplain, Wolfred Nelson; S D, Wm Hyde; J D, Thos G Mason; D of C, F G Verity; Stewards, H H Cromwell and M Williams; Tyler, D Gordon.

Victoria Lodge, No 26, Montreal: I P M,

W Bro Jas Mitchell; W M, W Bro Andrew Bailie; S W, Thos Coristine; J W, S C Fatt; Treasurer, S Mathewson; Secretary, E E J S Rothwell; S D, Walter Reed; J D, B J Hickey; I G, W H Kerfut; Stewards, D Miller and Wm Clare; D of C, H A Green; Organist, J A Miller; Tyler, W Renshaw; Permanent Committee, V W Bro George C Bown and V W Bro John Ion.

R. A. M., G. R. C.

Pentalpha Chapter, No 28, Oshawa, installed by Ex Comp M Gilbranson, assisted by Ex Comp Geo W Garth; 1st Principal Z, Ex Comp Wm Deans, re-elected; 2nd Principal H, Comp Geo W Kellond; 3rd Principal J, Comp H B F O'Dell; Scribe E, V Ex Comp John Boyd, re-elected; Scribe N, Comp Robert McCaw; P S, Ex Comp M Gilbranson; Treasurer, Comp Geo Annand; Janitor, Comp Thos Kirby.

Excelsior Chapter, No 44, Colborne, installed by R E Comp R Nicholls, G S, Ontario District: 1st Principal Z, E Comp T W Cumming; 2nd Principal H, E Comp W A Powers; 3rd Principal J, E Comp R Thorburn, M D; S E, Comp M Williams; S N, Comp R F Niles; Treasurer, E Comp C R Ford; P S, Comp Rev H D Cooper; S S, Comp Wm Coxall; J S, Comp P Hinman; D of C, Comp J J Campbell; Organist, Comp H Smedley; Janitor, Comp J Priory.

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**Masonic Entertainment at Montreal.**

A Grand Concert and Literary Entertainment, in aid of the funds of the Masonic Board of Relief, was held in the Academy of Music, Montreal, on Wednesday, the 27th November, 1878, under the patronage of the M. W. the Grand Master of the Grand Lodge of Quebec, Melbourne M. Tait, Esq., who occupied the Chair. On the platform were seated R. W. Bro. the Honorable Judge Badgley, Provincial Grand Master of the Grand Lodge of England; R. W. Bro. W. H. Hutton, Deputy Provincial Grand Master of the Grand Lodge of England; M. W. Bro. Thomas White, M. P., Past Grand Master; R. W. Bro. J. T. McMinn, D. D. G. M., Montreal, and President of the Masonic Board of Relief; R. W. Bro. Isaac H. Stearns, Grand Treasurer; V. W. Bro. Thomas Allan, Grand Senior Deacon; W. Bro. Wm. Berry, P. M., of St. Lawrence Lodge, E. R., Trea-

surer of the Masonic Board of Relief, and several members of the Board.

The elements, though in an angry mood, were unable to deter lovers of music and literature from attending this concert at the Academy, and the inconvenience and discomfort attendant on a sortie amidst torrents of rain, were lost sight of in the pleasure derived from the entertainment provided. The audience was large and brilliant, and also appreciative, as evinced by frequent applause.

Melbourne M. Tait, Esq., Grand Master of the Grand Lodge of Quebec, A. F. and A. M., delivered the following introductory address:—

It gives me great pleasure to welcome you to our Masonic concert, and it is a special gratification to me to see so many present. There have been so many musical and literary entertainments held lately, and so many still to be held, that we hardly dared to hope our effort would have been met with so much success, and I assure you, the Masonic fraternity, for whom I speak, is very grateful for the encouragement you have given it on this occasion. (Applause.) In these hard times—and in view of the winter now at hand—it behoves every charitable society, among which the Masonic Society claims a prominent position, to put forth its best efforts to obtain means wherewith to alleviate as far possible the distress and suffering which many will have to endure. (Applause.) The charitable work done by the Board of Relief, by whom this entertainment is given, is of a different character from that done by private Lodges or by Grand Lodge. The two latter endeavor to the extent of their ability to assist their own members and their families. But there are many Masons who do not perhaps belong to any lodge, or are only in the city transiently, and who require assistance. The Board of Relief has been formed with a view to render assistance in such cases, and its funds are derived from amounts contributed to private lodges and by efforts of this kind. Having said a few words with respect to the work of the Board you will permit me perhaps to say a few words regarding our society in general. There seems to be an idea in the minds of some people that because we are a secret society, and obligations are required from our members, that there is necessarily something alarming about us, and something which does not entitle us to hearty support. It is undoubtedly true that we have certain secrets, and administer certain obligations to those who join us, but there is nothing in these secrets or obligation which conflicts with a man's duty to his God, his church, to the State, or to his fellow-man. On the contrary, they are intended and calculated, as is the whole system of Masonry, to make

a man more faithful in the discharge of these duties, and to inculcate and induce the practice of the highest virtues. (Applause). That our Society is a loyal one, I have only to appeal to the fact that Our Most Gracious Sovereign the Queen is a patroness of the Order, so declared to be by His Royal Highness the Prince of Wales, on the occasion of the banquet held after his election, for the fourth time, as the Grand Master of the Grand Lodge of England. I will read you the very words made use of by him on this occasion. In proposing "The Health of the Queen," the M. W. Grand Master said:—"Brethren, the first toast th. it will be my privilege to give you to-night will be one which will require but very few words from me, as I know it is a toast which is drunk with enthusiasm by all loyal Englishmen; and I think I may safely say the craft are as loyal as any community in this country. I have the pleasure of giving you, 'The Health of Her Majesty the Queen, the Patroness of our Order.'" (Prolonged applause.) In addition to this we have the fact already mentioned, that His Royal Highness the Prince of Wales has been elected four successive years, Grand Master of the Grand Lodge of England, while Their Royal Highnesses the Duke of Connaught and Prince Leopold both hold high positions in Grand Lodge; and in looking over the names of those occupying high positions in the Masonic Order in England you will be struck with the fact that so many of them are noblemen and others of the highest social position. (Applause.) The Masonic Society is also a charitable one. It would be impossible to enter at large into the many charities which are supported by Masons, or to speak with any particularity of the charitable work done by them, nor is it customary for Masons to indulge in boasting in this respect, but I intend to depart from the usual custom on this occasion by calling your attention to some of the most prominent charities of the Grand Lodge of England last year. At the beginning of last year, on the occasion of the return of the Prince of Wales from India, and as a thank offering for his safe return, the Grand Lodge of England voted a sum of £4,000 stg. to be devoted to the building and maintenance of two Life Boats; later on it voted a further sum of 1,000 guineas towards the Indian Famine fund. In addition to these sums there was raised in support of the three great Masonic charities in England a sum of £42,627 8s. 11d. stg. These three charities are:—

1. "The Royal Masonic Benevolent Institution for aged Freemasons," for which a sum of £16,411 19s. 5d. was collected. In this institution there were 145 aged Freemasons receiving annually £140 each; 130 widows receiving annually £32 each, and 13

widows, receiving annually half their late husbands' annuities or £20 each.

2. "The Royal Masonic Institution for Boys," for which a sum of £14,315 and 6d. was collected, and in which institution about 200 boys are clothed, supported and educated till the age of 16, when positions are found for them, and a watchful eye preserved over them.

3. "The Royal Masonic Institution for Girls," of which Her Royal Highness the Princess of Wales is Patroness, and for which a sum of £11,900 was collected. In this institution about 200 girls are cared for in the same way as the boys.

The education given in both these schools is of a very superior character. Of course you will understand that these are only some of the public charities of England. In addition to these there is an immense amount of charitable aid rendered by the Grand Lodge of England, and by its 1,600 Lodges. I do not now propose to speak of the charitable work done in Canada, although we have no reason to be ashamed of it, considering our means and numbers, but time will not permit any further particulars on this question. I think I have said enough to show you that the Masonic fraternity is deserving of the kind support which you have given us, and I have merely to conclude by expressing the hope that you may one and all enjoy the entertainment which we have provided for you. (Applause.)

In the duett, "La Radiense," by Gottschalk, which followed, played by Mrs. M. M. Tait and Mr. Septimus Fraser, the conception of the author was admirably rendered, Mr. Fraser performing the bass part with his usual well-known ability, and Mrs. Tait displaying brilliancy of execution in the treble. A quaint old English ballad, "The oak and the ash and the old ivy tree," was sung by Mrs. Barnes with a delicacy and pathos which earned for her repeated plaudits. Mr. Ernest Lavigne's cornet solo, a *Polka de Concert* of his own composition, with piano accompaniment by Madame Lavigne, was remarkable for the beauty of the theme and the exquisite manner in which it was rendered. The "Temple Quartette," of Boston, whose reputation had preceded them, and whose advent was eagerly looked forward to by our musical public, came next on the programme, and their performance did not belie but rather exceeded the expectations raised by their record in other cities. "Comrades in Arms" was the first piece in which they displayed their powers, and their rendering of it fairly enraptured the audience, who imperatively insisted on an encore, in response to which they gave "One Evening's Twilight," which again called forth prolonged applause. The finale from *Lucrezia Borgia*, a selection from *Gloria's* works, by Mr. Septimus Fraser, was

a brilliant display of technique. The Temple Quartette again appeared, rendering the *Recordare*, *Pia Jesus*, of Beethoven, and "Arise, Shine," by Rhodes, and in response to enthusiastic encores, sang the "Lord's Prayer."

Mr. Thos. White, M.P., was then introduced by the Chairman, and addressed the audience. He wished to remove false impressions which existed in relation to Freemasonry. It was not a political institution in the party sense of politics. There were men of all shades of politics in its lodges. Inside the portals they knew each other only as brethren with a common tie binding them together. There might be in relation to continental European Freemasonry some reason to believe that, in all cases, they had not abstained from politics. There were other societies, offshoots from Freemasonry, which sometimes brought the name into disrepute, but such associations met with no sympathy in Canada or in England. Freemasonry was not a religious association in the sense of doctrinal religion. They believed in the existence of an overruling Providence, the Great Architect of the Universe. It was not a benefit society, though that statement might seem at variance with the object of the concert. No Freemason had any legal claim on the funds of the association. They acted on the principle that it was more blessed to give than to receive. They gave their contributions into a common treasury for the maintenance of their members in want; and this concert was given to add to this benevolent fund. Freemasons were loyal to the institutions under which they lived. The association was a Conservative one, in the largest sense of the word. The magnificent reception given to our new Governor-General in Nova Scotia the other day was a true interpretation of the loyal sentiment of the Dominion, and it would be duplicated wherever His Excellency would go, from one end of the Dominion to the other. (Applause.) The Duke of Kent, grandfather of the Princess Louise, resided some time in Nova Scotia, and many a lodge in Canada bore evidence on its records of the Duke's attendance. The Prince of Wales was now Grand Master of Masonry, and so were other members of the Royal family; so the Association, sanctioned and supported by the leading people of the State, might fairly lay claim to being loyal. (Applause.) He expressed his pleasure at seeing such a large audience, which showed great sympathy with the object of the entertainment. (Applause.)

Mrs. Barnes then sang exquisitely: "Qui la voce," I Puritani, by Bellini. Her voice is liquid and full of Melody, and her rendering of the various shades of expression and difficult trills in the selection was artistic in a high degree. The Temple Quar-

ette sang by request the Masonic hymn, "Remember thy Creator in the days of thy youth," and had necessarily to give an encore. Mr. Neil Warner read in his usual able and humorous manner, "The improved weather system." Mrs. Barnes again appeared and sang "I wandered by the mountain side." This time the audience insisted on an encore, and would not be satisfied, as on the previous occasions, with a courtesy in acknowledgment of the recall, so she sang the good old English song, "Home, Sweet Home!" with simplicity and feeling. Mr. Earnest Lavigne played a cornet solo, a *fantaisie brillante* from Arban, with success equal to his first effort, and was accompanied on the piano by Mrs. Lavigne. The "Temple Quartette" showed their ability in an extravaganza, "The Hoarse Singer," and a gleé by Dr. Arnold, "The proper Day to Drink," both of which created great laughter and applause. "God Save the Queen" by the quartette and others who assisted, concluded a highly successful concert.

## The Canadian Craftsman.

Port Hope, January 15, 1879.

### Capitular and Cryptic Masonry.

BY BRO. G. F., JUN.

The proposition started in the Masonic Jurisdiction of Mississippi, that the Cryptic Degrees of Royal and Select Master should be conferred in Councils under Royal Arch Warrants is at present attracting the attention of the different Royal Arch Chapters in the neighboring Republic, and is well worthy of careful consideration on the part of those who favor this beautiful little rite and appreciate its mystic symbolism.

These degrees originally were side degrees of the Ancient and Accepted Rite, and conferred upon Royal Arch Masons by Inspectors-General of that Rite. It was about 1817 according to Comp. Schultz in *Keystone*, Jan. 11, that Temery L. Cross received the degrees in Baltimore from P. P. Eckel, who gave him authority from the Supreme Grand Council of the A. and

A. Rite of the Southern jurisdiction to confer these degrees upon Royal Arch Masons without fee, and organize Councils, which he did in New York, Vermont, Connecticut, New Jersey, Massachusetts, New Hampshire and other States.

In Texas these degrees for some years past have been conferred in Subordinate Chapters under the authority of the Grand Chapter of that State.

In some jurisdictions Grand Chapters absorbed them and conferred them as *pre-requisites* to the Royal Arch, (the Grand Chapter of Maryland, for example, only yielded its authority over them six years ago "in order to be in unison with other jurisdictions"), whilst in other Grand jurisdictions, independent Councils were formed, and subsequently Grand Councils established, and up to 1829 the General Grand Chapter of United States claimed supreme authority over them. In Ontario they were first communicated in 1871 to a number of Royal Arch Masons at Orillia, by Rt. Ill. Comp. Robt. Ramsay, 33°, under the authority of a dispensation granted by Rt. Ill. Comp. T. D. Harrington, 33°, Inspector-General for Ontario under the Grand Council of New Brunswick, when a convention was held and a charter (Shekinah, No. 4, New Brunswick, now No. 1, Ontario) was granted, and subsequently other Councils were formed, and in 1872 a convention was held in Toronto and a Grand Council organized. We have thus briefly sketched an outline of the different manners in which these degrees were first given, that our readers may have some idea of the present movement.

The Cryptic Degrees are certainly intimately connected with the Royal Arch, explaining much that at present cannot be understood by Companions of the Chapter, and properly speaking they should precede the Royal Arch. The object, then, of these advocates for the amalgamation of Capitular and



Cryptic Masonry is plain, viz., *expenses saved, and a more general diffusion of the knowledge of the Royal Art.* The fact is that Royal Arch Companions as a rule are eager to enter the Preceptory, and as our Great Priory, like the Grand Encampment of the United States, does not make these degrees a pre-requisite to candidates seeking admission to the Temple, they are at present too frequently passed by, and although we have not the statistics at hand, we are not afraid to say, that not one Royal Arch Mason out of every eighteen or twenty is in possession of the secrets of the Cryptic Rite, which are really so *essential* to the full understanding of the mysteries of the Royal Arch.

Such being the case, then "the Grand Councils of Mississippi, Virginia, West Virginia, Iowa, and Kentucky have already made the transfer, and now confer the degrees in Councils attached to the Chapters or in Councils specially convened for the time being." Rt. Ill. Comp. E. T. Shultz in his admirable report on foreign Correspondence of the Grand Chapter of Maryland, after stating the above, thus summarizes:

"The Grand Chapter of Arkansas appointed a committee to confer with a similar committee from the Grand Council.

"The Grand Chapter of California deferred action till the next convocation.

"The Grand Chapter of the district of Columbia appointed a committee of conference.

"The Grand Chapter of North Carolina appointed a Committee of Conference.

"The Grand Chapter of Oregon appointed a Committee of Conference.

"The Grand Chapter of Nebraska favors the transfer and referred the subject to the subordinate Chapters.

"The Grand Chapter of Tennessee appointed a Committee of Conference.

"The Grand Chapter of Wisconsin appointed a Committee of Conference with power to act.

"The Grand Chapter of Missouri appointed a Committee with power to make the transfer.

"The Grand Chapter of Nevada endorses and favors the plan.

"The Grand Chapter of South Carolina appointed a committee to confer with the Grand Council and report at next Annual Convocation."

The above clearly proves that Cryptic Freemasonry is doomed as an Independent Rite, and it is advisable that it should be. The expense attendant upon keeping up a Grand Council is well exemplified in the *Masonic Review* for this month. The Grand Council of Ohio at its recent session passed the following resolution:—"Resolved,—That the Grand Recorder be directed to forward to each subordinate Council in this State a circular requiring each Council to give an expression to their wishes relative to such consolidation; and said subordinatcs are hereby required to set forth in their next annual returns, the number who favor the consolidation of the Council and Chapter, and the number opposed to such action."

The *Review* comments as follows: "The good sense of the Grand Council is manifested in this reference to the members at large on the question of consolidation, and it cannot fail to be the hope of every impartial friend of the degrees that the subordinate Councils will exhibit an equal share of wisdom in giving the resolution an affirmative vote. The action is timely, as the proceedings of the Grand Council attest, for aside from the usual routine business of reading reports and electing officers. *The above resolution was the only question which came before the Assembly.* The officers and representatives were paid for mileage, and *per diem* alone \$941.04 and *what is there to show for it?* The other expenses of the session, printing reports, salary of Grand Recorder, &c., will increase the years expense to nearly two thousand dollars." Comment is unnecessary. Two thousand

dollars per annum for running a moribund Grand Council of which, according to the statistics of the *Masonic Review*, "eighty-one per cent of the subordinate Councils are on the ragged edge of despair, while but four or seven per cent are prosperous.

This is a sad commentary, but a true one, and proves better than a thousand essays on the subject of the advisability and necessity of absorbing these degrees into our Chapters. True the Grand Council of Indiana at its recent annual convocation (Oct. '78) declared that Royal and Select Masters made under Chapter Warrants should not be received as visitors in subordinate Councils of that Grand Council jurisdiction. The resolution only shows a narrow-minded bigoted spirit, utterly unworthy of Masonic respect or Masonic brotherly feeling. As we have said before: "If the members of the Cryptic Rite in any Jurisdiction prefer to be governed by Grand Chapters instead of Grand Councils, they have a right to do so, and the degrees conferred under such authority are as legitimate and regular as any others."

We have, however, written to a greater extent upon the subject than we originally intended. We do not suppose that at present the Grand Council of Ontario will waive its jurisdiction over these degrees, but it is well to discuss the matter. If the degrees are as beautiful and interesting as their friends claim them to be, if they really develop and unfold that which at present is missing in the Royal Arch, if they shed more light upon our Royal Art, would it not be better to follow in the footsteps of those Grand Councils that have amalgamated with the Grand Chapter, and thus save an useless annual outlay, and at the same time spread more light to the Craft in general than can possibly be the case while they remain a separate and isolated Rite? The answer we think must be in the affirmative, and we leave it to the good sense of Capital and Cryptic

Masons throughout the Dominion to decide if such an amalgamation would not be for the best interests of the Craft in general and the Royal Art in particular.

### Hamilton.

The installation of the officers of four of the Masonic Lodges in this city, and also of the Lodge at Stoney Creek, was conducted by the District Deputy Grand Master, R. W. Bro. Hugh Murray, in the Masonic Hall, on the evening of St. John's Day, in the presence of a large number of members of the various lodges. The following Masters and Past Masters were present: R. W. Bros. Hugh Murray, E. Mitchell, R. Bull, B. Brierley, Gavin Stewart and J. J. Mason; V. W. Bros. Robt. A. Hutchison, C. R. Smith, Wm. Reid and J. M. Gibson; and W. Bros. R. Hills, James Widger, A. Macallum, J. M. Meakins, R. L. Gunn, John Henry, D. McPhie, S. F. Lazier, G. Dickson, David Aitchison, H. McC. Wright, J. Holden and W. A. Woolson. The ceremony was performed by R. W. Bro. Murray and his assistants with that skill and ability for which the brethren of Hamilton are so justly noted. The following is a full list of the officers of the respective lodges:

#### STRICT OBSERVANCE LODGES, NO. 27.

W. Bro. J. M. Meakins, W. M. (re-elected.)  
 " R. L. Gunn, P.M.  
 " S. E. Townsend, S.W.  
 " C. H. Foster, J.W.  
 " R. R. G. Sutherland, Chap. (re-elected.)  
 " Alex. Turner, Treas.  
 " F. F. Dalley, Sec.  
 " B. J. Morgan, S.D.  
 " O. S. Hillman, J.D.  
 " W. R. Stuart, I.G.  
 " R. J. Duggan, Dir. of Cer.  
 " W. J. Gilmour, Organist.  
 " W. C. Merton, }  
 " John Poole, } Stewards.  
 " D. Tompson }  
 " W. W. Summers, Tyler.  
 R. W. " J. J. Mason, }  
 V. W. " R. A. Hutchison, } Auditors.  
 Sick Committee.—Bros. A. C. Towns<sup>nd</sup>. (Chairman), A. Sutherland, James Johnston, Geo. S. Fisher, R. Raw, jun., and Joseph Rayner.

#### ST. JOHN'S LODGES, NO. 40.

W. Bro. H. Pain, W.M.  
 " John Malloy, P.M.  
 " W. G. Reid, S.W.  
 " J. B. Bishop, J.W.  
 " H. Torrance, Chap.  
 " John Moodie, Treas.  
 " James A. Malcolm, Sec'y.  
 " John Dickson, S.D.

- Bro. W. R. Job, D. of C.
  - W. Spencer, Organist.
  - H. Wilson
  - C. W. Peach, } Stewards.
  - J. Dolarty,
  - D. Hill, I.G.
  - V. W. C. R. Smith, } Auditor.
  - J. Malloy,
  - J. McIntyre, Trustee.
  - W. W. Summers, Tyler.
- SICK COMMITTEE.—Bro. P. G. M. Goldney, (Chairman), J. B. Bishop, H. Wilson, J. Dickson and H. Torrance.

- ACACIA LODGE, No. 61.
- W. Bro. George C. Holden, W.M.
  - James Acheson, P.M.
  - Wm. Hancock, S.W.
  - Alf. Poulter, J.W.
  - Alex. Hapton, Chap.
  - Wm. Murphy, Treas.
  - J. D. Burt, Secretary.
  - M. Richardson, S.D.
  - F. Swannell, J.D.
  - Alex. McKay, I.G.
  - C. G. Baird,
  - Wm. Omand, } Stewards.
  - F. A. Norris,
  - V. W. J. H. Tilden, } Auditors.
  - G. Le Riche

SICK COMMITTEE.—Bros. W. Greenhill, (Chairman), John Close, B. A. Dunnin, and R. Lucas. J. W. Bro. James Widger, Trustee.

- WENTWORTH LODGE (STONEY CREEK) No. 142.
- W. Bro. James Widger, W.M.
  - Peter Reid, S.W.
  - F. M. Carpenter, J.W.
  - A. G. Jones, Chaplain.
  - H. Lutz, Treas.
  - Jos. Jardine, Sec.
  - Geo. Milne, S.D.
  - J. W. Lutz, J.D.
  - W. R. Secord, D. of C.
  - Elijah Fenton, I.G.
  - Elias Pettit,
  - R. A. Combs, } Stewards.
  - H. Leo, Tyler.

- TEMPLE LODGE, No. 324.
- W. Bro. C. Lemon, W.M.
  - R. Hills, P.M.
  - R. K. Hope, S.W.
  - J. E. Young, J.W.
  - A. F. Forbes, Chap.
  - R. W. E. Mitchell, Treas.
  - J. Boulbee, Sec.
  - A. McKcand, S.D.
  - C. W. Mulligan, J.D.
  - E. C. T. Kerr, D. of C.
  - J. Howard, Organist.
  - Wm. Goering,
  - F. E. Robertson, } Stewards.
  - H. Macklean,
  - G. W. Brent, I.G.
  - W. W. Summers, Tyler.
  - V. W. F. R. Despard, } Auditors.
  - A. Wilson,

On Sunday, the 29th December, the different lodges assembled at the Masonic Hall, at 2.30 p.m., for the purpose of proceeding to St. Thomas' Church, where the annual sermon was to be preached by Bro. Rev. W. B. Curran. The Masons, who numbered about 140, were marshalled by W. Bro. Captain Henery and V. W. Bro. C. R. Smith. Barton, Strict Observance, St. John's, Acacia and Temple were well represented, as well as the higher orders. Among

those present were Bro. W. Bro. Hol Murray, D. D. G. M., R. W. Bro. J. J. Mason, G. S., and E. W. Bro. R. Brierley. On arriving at the church, the usual formalities were gone through. The service commenced with the 458rd hymn—

"O Lord! how joyful 'tis to see  
The brethren dwell in unity."

The Rev. Dr. Darnell, of London, read the prayers, commencing at the Confession and extending as far as the Third Collect. The proper Psalms were the 112th and 133rd, and the lesson the 3rd chapter of the 1st Epistle of St. John. The "Te Deum" was sung to an arrangement by Steven. The collects for St. John the Evangelist's Day and Christmas Day were read, and the General Thanksgiving said. The anthem was Millard's "There were shepherds abiding." The solos were admirably given by Messrs. Dallas, Stewart and Miss Walker. The whole of the musical portion of the service was very well rendered, and Mr. W. E. Brown presided at the organ in an efficient manner. The Rev. Mr. Curran took for his text the twenty-first verse of the fourth chapter of the epistle to St. John: "This commandment have we from him that he who loveth God loveth his brother also."

The preacher said that whilst it had been reserved for the great apostle of the Gentiles to proclaim that the deepest principle in the heart of man was faith, it was reserved for St. John to proclaim that the essential attribute of God is love. It had been taught in the Old Testament that the beginning of wisdom was the fear of God; it remained to be taught by the best apostle of the New Testament that the end of wisdom was the love of God. It had been taught in old times by Jew and Gentile, by Greek philosophy and Eastern religion, that the Divinity was well pleased with the sacrifices, the expiations, the fortunes of man. It was to St. John that it was left to preach in all its fullness that the one sign of God's children is the love of the brethren. And as it is love that pervades our whole conception of his teaching, so also it pervades our whole conception of his character. John's whole teaching is summed up in the words, "We love him because he first loved us." All classes of people are over and over again exhorted to exercise the

virtue of love towards each other and the world at large. The apostle knew what we also have learned in our contest one with another, that the very bond of all virtues is charity. Where it exists, enmity, selfishness and narrow-mindedness cannot be tolerated. There is no word with which you, brethren, are more familiar than of love. It is the very secret of all your grand rites. It could not be otherwise, since he whose day you choose to celebrate by meeting together in the house of God, was imbued with the spirit of genuine affection. If you would really have the same principle reigning and working within you, then you must learn it in the same school he did, and by the contemplation of the same ideas that he formed of God. This you should delight to do, so that you may prove yourselves wise Master builders, such as will be found hereafter to have worked so well that when you are called upon to enter the eternal presence—when your whole lives have been inspected—you will be accounted worthy to eat of the hidden manna, and to receive the white stone with a new name that will ensure perpetual happiness at God's right hand. I can lead you at once, I know, to the source from whence John obtained his true conceptions of love—even to God himself. Yes, I am well pleased that you do acknowledge and maintain the duty of a firm belief in the existence of God, and of His overruling providence. To this one fact can be traced the secret of your long continued prosperity. You have, as a body, realized that those who honor God, He in turn does also esteem. Let go your faith in Him—put all mention of His name out of your records—deny His power to give or withhold those graces which Christianity with one voice agrees in ascribing to Him and you will soon decay, fall and miserably perish. From Him—**from what you know of His revealed nature—come, then, learn how you are to cultivate that noblest of all virtues, Love.** After discoursing on the great love God has had for man, and the great benefits derived from knowing this experimentally, the preacher showed that by Christianity alone can man be best guided to love all men as God requires of us. He then said: At the same time any institution, though it may be of human origin, that systematically promotes the discharge of the duty of love is worthy of support, for it is in accordance with the will of God. You, brethren, have a high claim to be encouraged—the more so because the principles upon which you seek to do good are profoundly correct, for, as one of your Grand Chaplains said: "We have no sympathy with the complacency which can say, my high revelation enables me to love the man of an inferior creed or a lesser religious experience, and, there-

fore, I have no personal concern whether or no he reciprocates my regard, and accordingly I regard no such system." Such a mode of reasoning, the preacher held, defeats its own purpose. Kindness to your brother man in distress is what is required, whilst you at the same time strive to cultivate a reciprocity of your kindness in his heart, should you ever require assistance. By this means, you not only improve his circumstances, but you also elevate his moral nature and place him under obligation without diminishing his self respect. This, brethren (continued the preacher), I believe to be the spirit of Freemasonry, and as such it is in harmony with Christianity. Brotherly love, relief, and truth, be these your animating principles; promote them habitually, promote them systematically, promote them as a bounden duty of universal obligation, and you cannot fail of obtaining the spirit of not only loving God, truly, but those also who are joined to you in the bonds of fellowship. It is a noble characteristic of our Order that it is intensely unselfish. It is constantly urging upon its members to find out and help and befriend the destitute and the needy. Many a poor broken-down man has been raised up and comforted by its benevolence. Many a widow and fatherless orphan have been sustained through its timely and generous assistance, and saved the pangs of starvation and loneliness.

At the conclusion, a collection was taken up, amounting to \$63, and "All that are in the Heaven and Earth," was sung at the presentation. A hymn and the pronouncing of the Benediction concluded the service.

On the return of the Brethren to the Hall, a District Lodge was opened, under the presidency of R. W. Bro. Murray, D. D. G. M., when votes of thanks were passed to Bro. Rev. W. B. Carran for his excellent discourse, to the Church Wardens for the use of the Church, and to the Choir for their assistance in the service.

### Guelph.

Speed, Guelph and Waverley Lodges observed St. John's Day by attending Divine Service in St. Andrew's Church, when a very interesting sermon was preached by Rev. Bro. J. C. Smith, of which we give a brief synopsis. The Reverend Brother chose for his text 1st Book of Samuel, 10th chap., 26th verse: "And there went forth with him a band of men whose hearts God had touched."

The reverend gentleman first referred to the season of the year as being one of joy and gladness. It was not the end of life that was celebrated, but the beginning of

it—the birth and incarnation of God's only Son, the Redeemer of mankind. Should not all then be agreed that a spirit of universal charity and good will be established and manifested between man and man. He said this day was traditionally associated with the memory of St. John, whom Jesus loved. It had been thought by some that he would never die, but he was the only one of the disciples who died a natural death. The event took place about the year 100. The speaker was not a worshipper of hero or of saints, but still there appeared to be a special fitness in acknowledging integrity, uprightness and truth, of which the compass, plumb and square were typical. It was characteristic of mankind to prefer the ornamental to the useful. This was displayed in Israel choosing a king. Although warned, they were captivated by the symbol of a sceptre, and could not brook being longer governed by the prophet Samuel. The speaker said he did not want it to be supposed when speaking of Masonic institutions that they are solely and professedly christian. There were members whose lives and conduct were inimical to christianity, but to those and to the public it might be said that anything that would prove adverse to christianity was adverse to the constitution of the Order. Masonry coalesces with christian ethics more than anything else. This statement none of the initiated will dispute, and for others to give an opinion on it would only be cavilling. The brotherhood yielded first place only to the grace of God. The spirit and genius of Masonry demanded a devout recognition of the God-head; an unconsciousness of becoming fashioned to the times in which we live: that the shadow never can take the place of the substance excepting so far as leads to the living truth. He believed that in Masonry there was more true friendship, and more unostentatious charity, than in all other institutions on the face of the earth excepting religion. This being the ground on which they stand, they are united not by grip, password or sign, but by the golden chain of sanctified love. When men are enrolled in charity and brotherly love, then will strife and quarrels among mankind cease, and manhood reach its highest pinnacle of fame. Mutual affection is the golden chain which forms the brotherhood into a grand union—it is the mystic tie of Masonic fellowship. In speaking of mutual love the speaker urged that no petty jealousy be ever allowed to pass over the sacred threshold of a Masonic temple: let no mean, sordid ambition hold sway; nothing enter to mar the harmony within; but let all efforts be put forth for the advancement of the science of Masonry, in

keeping with truth, equity and love. The outside world will then be compelled to give an institution which extends over the face of the globe both homage and respectful reverence. The reverend gentleman concluded his discourse in very eloquent terms, by laying before his hearers the necessity of exercising charity for the upholding of our holy religion itself. He characterized the institution which they purposed assisting at this gathering as a public ornament and a blessing to the town. He hoped it would receive a just and Masonic consideration. He was not permitted to recruit for the Masonic ranks, but he was urged by a higher authority to press his brethren to enlist under the banner of the Cross of Christ.

After the service the brethren reformed in procession and marched to the Masonic Hall. A regular communication of Speed Lodge, No. 180, was then held, and the officers were duly installed:

- Bro. Allan McIntyre, (Aberfoyle) W.M.
- " James Parker, S.W.
- " Joshua Kribbs, J.W.
- " John Wanless, Chaplain.
- " W. H. Jacobb, Treasurer.
- " J. Mimmack, Secretary.
- " James Philp, S.D.
- " John Mackenzie, J.D.
- " Daniel Hunter, J. of C.
- " Henry Sweet, Steward.
- " James Smith, "
- " W. N. Husband, I.G.
- " George Smith, Tyler.

The ceremonies being concluded, a large number of brethren, with their visitors, adjourned to the City Hotel, where a very sumptuous Christmas spread had been provided by Bro. John Haugh, well known as a first class caterer, and to which the craft, with great satisfaction to the inner man, did ample justice. After a very enjoyable evening had been spent the company separated with the Junior Warden's toast, "Happy to meet, sorry to part, happy to meet again." The gathering throughout was one of the most enjoyable yet held in connection with Speed Lodge.

At the regular communication of Waverley Lodge the following officers were installed:

- W. Ero. W. Tytler, P.M.
- " A. McBean, W.M.
- " John H. Emmans, S.W.
- " Adam Weir, J.W.
- " H. D. Morehouse, Treasurer.
- " M. O. McGregor, Secretary.
- " Rev. J. C. Smith, Chaplain.
- " Fred. Skinner, S.D.

Bro. Thos. James, J.D.  
 " John Davidson, S.S.  
 " R. J. McLellan, J.S.  
 " Wm. Dyson, D. of C.  
 " Wm. Anderson, I.G.  
 " George Smith, Tyler.

After the installation, two very pleasing incidents occurred. Past Master Tytler was presented with an address and a very beautiful Past Master's Jewel; and Senior Warden Emmans was presented with an address and a silver headed ebony cane, bearing a suitable inscription.

The address presented to Past Master Tytler is as follows:—

To W. P. Tytler, P. M. Waverley Lodge,  
 No. 361, G. R. C. :

WORSHIPFUL SIR AND BROTHER,—The brethren of Waverley Lodge, A. F. & A. M., No. 391, feel that they cannot allow you to vacate the chair you have so ably filled as Worshipful Master of the Lodge without expressing in some way their appreciation of the very efficient and impartial manner in which you have administered the affairs of the Lodge since its formation.

They feel that it is due almost entirely to your fervent zeal, earnest and constant application that Waverley Lodge has attained its present degree of prosperity and high standing in Masoury.

This, Worshipful sir, may appear like flattery to you, but the members of Waverley Lodge feel proud of the success it has attained in so short a time, and cannot but feel that it is to your efforts they should attribute the honor of having made such progress in the science.

While discharging the duties of Master of the Lodge with marked proficiency, you have ever been found ready and willing to assist your brother officers in the performance of theirs, deeming no task too arduous to undertake when called upon to act for the good of Masonry.

It would be useless to try to enumerate your many kind actions, or recapitulate your good qualities that have rendered you such an efficient officer. They are many; but space will not admit of that, nor does the occasion require us to do so. Suffice it to say, the members have fully appreciated your earnest endeavors to advance the interests of Waverley Lodge and of Masonry in general.

Believing, Worshipful sir, that words cannot sufficiently express their feelings on this occasion, they would respectfully ask you to accept this Past Master's jewel as a pledge of the earnestness of their expressions, and also as a more tangible acknowledgment of the respect and esteem which the brethren of the Lodge entertain towards you. May the

Most High long spare you to wear it.

We wish you the compliments of the season, and a happy glad new year.

Signed { A. McBEAN, W.M.  
 J. H. EMMANS, S.W.  
 ADAM WEIR, JR., J. W.

Bro. Tytler made a very felicitous reply to the expressions of kindness and regard made in the address, and thanked the brethren for the very handsome present.

The following is the address presented to senior Warden Emmans:—

To Bro. John H. Emmans, Senior Warden  
 Waverley Lodge, No. 361, A. F. & A. M.,  
 G. R. C. :

DEAR BROTHER,—We, the undersigned members of Waverley Lodge, beg your acceptance of the accompanying small token of our fraternal love towards you, and of our appreciation of you as a brother. We feel deeply your unwearied zeal, care and kindness in instructing us in the noble principles and old landmarks of our ancient and beloved order, and the attention which you have always bestowed upon us whereby we have become better fitted to take our places in the Lodge and Order generally, not only with credit to ourselves, but to you as our instructor and guide. We cannot find words to convey to you the appreciation we have for the many acts of kindness which you have invariably displayed towards us, or the value we attach to your instructions, in a manner at all commensurate with your dues. Accept, dear brother, as a slight token of our esteem, this walking-stick, and our heartfelt prayers that the Great Architect of the Universe may long spare you to carry on your work as a skilled artificer, and that we may have the pleasure for many years on this "St. John's Day" to meet with you in fraternal greeting.

Wishing you a most happy new year, believe us most fraternally yours,

JAMES HEWER,  
 CHAS. AULD,  
 R. A. McLELLAN,  
 J. S. McLELLAN,  
 THOMAS JAMES,  
 JOHN H. LEADLEY,  
 JOHN H. HAMILTON,  
 M. O. MACGREGOR,  
 R. GEMNELL,  
 JOHN W. MOTES,  
 EMIL W. KLOTZ,  
 JOHN MOFFATT,  
 DONALD McLEARY.

St. John's Day, 1878.

Bro. Emmans expressed thanks in suitable terms.

### Kingston Installations.

Following the usual custom, the brethren of the three Kingston Lodges celebrated St. John the Evangelist's Day by installing and investing the officers elected at the annual meetings of the Lodges in the early part of the past month. St. John's Lodge had the ceremony performed at noon, as it was the intention of the brethren to dine together in the evening. The officers of Minden Lodge were simply invested, as the installation had previously taken place. The list we have already published. The ceremony was performed by R. W. Bro. George M. Wilkinson, P.D. D.G.M. There was no entertainment after the installation.

CATARAQUI LODGE, No. 92.—W. Bro. McMillan was the installing officer:

W.M.—Bro. J. K. Oliver, M.D.

I.P.M.—W. Bro. F. Rowland.

S.W.—Bro. R. Bunt, jr.

J.W.—Bro. A. Shaw.

Treas.—Bro. James Shannon.

Secretary.—Bro. J. H. Birkett.

Chaplain.—W. Bro. Rev. J. Gallaher.

S.D.—Bro. Edward Law.

J. D.—Bro. Wm. S. Smyth.

Stewards.—Bros. Martin O'Brien and E. Rose.

Organist.—Bro. T. H. McGurl.

D. of C.—Bro. Robert Bell.

I.G.—Bro. Samuel Angrove.

Tyler.—Bro. E. Ball.

Room Committee.—W. Bro. Dumble, with R. W. Bro. Hendry and the W.M.

Board of General Purposes.—The W. M. S.W., J.W., and Bros. Wm. Waddington and G. W. Leslie.

Board of Relief.—The W.M., V. W. Bro. Oldreive, and W. Bro. A. McMillan.

A deputation from Ancient St. John's Lodge, No. 3, consisting of W. Bros. Walken and Morsey, and from Minden Lodge, No. 253, of Bros. R. W. Barker and A. Strachan, attended to convey the fraternal greetings of those Lodges, which, of course were cordially reciprocated.

#### ST. JOHN'S LODGE DINNER.

At eight o'clock about fifty of the brethren sat down to dinner at the British American Hotel, when a splendid repast was partaken of. The bill of fare was a very tempting one, and was prepared with Mr. Davis' usual care. The newly-installed W.M., Bro. H. Nuttall, presided, supported right and left by the more prominent members of the Lodge. After dinner the following toast list was gone through: "The Queen and the Craft;" "The Grand Master and Grand Lodges of Canada;" "The Governor-General, the Marquis of Lorne;" "The Grand Masters and Grand Lodges of England, Scotland and Ireland;" "The Grand Masters and Grand Lodges of Nova Scotia,

New Brunswick and Quebec;" "The Grand Masters of the several Grand Lodges of the United States of America and their respective Grand Lodges, and with those we fraternize;" "Our sister Lodges, Cataraqui and Minden;" "The W.M. and other officers of Ancient St. John's Lodge, No. 3, who have this day resigned their chairs;" "Our Visiting Brethren;" "Masons in all quarters of the globe, and speedy relief to every distressed brother;" "Masons' wives and Masons' bairns;" "Happy to meet, sorry to part, and happy to meet again." During the evening several excellent speeches were made and songs sung. A very pleasant time was spent.

### Belleville.

The Festival of St. John the Evangelist, says the *Intelligencer*, "was a high day for the Masons of Belleville," for in addition to the installation of officers there was a grand procession in the afternoon, a sermon delivered by Rev. Dr. Clarke, which should have been heard by every Mason in the land, a social re-union at the Lodge rooms, and a superb banquet in the evening. The turnout in the afternoon was probably the largest and most respectable assemblage of Masons ever seen in Belleville, and with their rich regalia presented a very fine appearance. Headed by the 15th Battalion band, they proceeded to Christ Church, where a sermon was delivered by Bro. the Rev. Dr. Clarke, Rector. The theme of the Rev. gentleman's discourse was "Perfection," which, we need hardly say, was ably and eloquently discussed. In fact during the time of its delivery he held his audience spell-bound. As a Mason of nearly twenty years' standing, and occupying the highest positions in the gift of his brethren, he knew something of the mysteries of the Order, and in his treatment of the subject he showed an intimate knowledge of the ancient landmarks, and proved that he had quarried in the Masonic mine to some purpose. No man could become a member who was physically, mentally or morally imperfect, and the whole teaching of Masonry, which was the fatherhood of God and the brotherhood of Man, was to make men better, purer, and fit for the companionship of Saints. No atheist could become a Mason, for the Bible was the Mason's chart. Through the dark ages the Holy Scriptures had been cared for by bands of the brotherhood who read it together in their secret chambers, and preserved it to the days of the Reformation, and although in those days and in later times Masons were persecuted by men in high places, still they triumphed over all their foes, and to-day Kings and Emperors were proud to enroll themselves as mem-

best of the Craft. But not having taken any notes, we cannot attempt any synopsis of the very able sermon, for nothing short of a verbatim report could do justice to it. It was a rare treat.

In the evening an entertainment was given by the brethren in their Hall, the Blue Lodge being used as a reception room, while the Lodge room of the Chapter was set apart for dancing, which was kept up with spirit to a late hour. The banqueting hall had been furnished with a most sumptuous repast, supplied by members of the order, and the tables, as they had been tastefully arranged by fair hands, looked exceedingly tempting. Supper, with hot tea and coffee, was on from about ten o'clock till the time the company broke up, and although the attendance was very much greater than had been anticipated, there was "bread enough and to spare."

The entertainment throughout was of a most enjoyable character, and so pleased were the company that the desire was universally expressed that the re-union should be shortly repeated.

### Official.

#### Grand Lodge of Manitoba, A. F. & A. M.

OFFICE OF THE GRAND MASTER,  
WINNIPEG, Dec. 17, 1878.

To the Most Worshipful the Grand Masters, Officers, and Brethren of all Regular Grand Lodge of Freemasons throughout the world, to whom these presents shall come,—

#### GREETING:

BRETHREN,—I am again compelled in the continued and Constitutional discharge of my duty to issue the following

#### EDICT:

To all Brethren in obedience to the M. W. Grand Lodge of Manitoba, A. F. and A. M.

Whereas, Brothers W. N. Kennedy and George Black, Past Grand Masters, have, in conjunction with Brother E. G. Conklin, (styling himself "Grand Junior Warden,"—which he is not; but who was suspended by my Edict, bearing date the twelfth day of November last, for causes therein stated, and which suspension has not been removed), presumed to issue, without my knowledge or consent a second notice, calling a meeting of the Grand Lodge of Manitoba, such notice bearing date, "Winnipeg, December 11th, 1878," and signed by them as Past Grand Masters; and whereas such proceeding is a direct violation of the Constitution, clause 18, on page 16, and

an usurpation of my authority as Grand Master.

Be it therefore known to you all that, in virtue of the authority in me vested, as Grand Master of the Grand Lodge of Manitoba, A. F. and A. M., I do hereby suspend the said Brethren W. N. Kennedy and George Black from all Masonic rights and privileges, and all Brethren are hereby notified not to hold Masonic intercourse with them; and any Brother who shall appear at the Masonic Hall, Winnipeg, or elsewhere within this jurisdiction, in answer to such clandestine notice, or any similar notice, shall be subject to like penalty of suspension.

Witness my Hand and Seal of the Grand Lodge of Manitoba, at Winnipeg, Province of Manitoba, Dominion of Canada, this seventeenth day of December, A. D. 1878.

GEO. F. NEWCOMB,

Attest,  
JOHN H. BELL,  
Grand Secretary.

#### Powers of D. D. G. M.

Your article in the December number, on "The Powers and Prerogatives of the Grand Master," is very *apropos*, and if you would supplement it by another on "The Powers and Prerogatives of the D. D. G. M.," you would be doing good service to the Craft in this section, as this subject is, just now, exercising considerable attention. I fancy the Constitution of the G. L. of Canada and that of the G. L. of Quebec, are very similar, if not exactly alike with reference to this office. In the latter, it states that "The Grand Master has full authority to preside in any Lodge, and to order any of his Grand Officers to attend him. His Deputy is to be placed on his right and the Master of the Lodge on his left hand." Of the Deputy Grand Master it states that he, likewise, "has full authority, unless the Grand Master be present, to preside in any Lodge which he may visit with the D. D. G. M. on his right hand and the Master of the Lodge on his left." Of the D. D. G. M. it states: "He must be a Past Master, and not at the time Master of a Lodge, and a resident in the district for which he is appointed. He may preside in every Lodge he visits, within his dis-



trict, with the Master of the Lodge on his right hand." (The italics are mine).

It will be here noted, that, in defining the powers of the G. M. or the D. G. M. (when making a visit), there is no ambiguity about the words "full authority," while the change in phraseology to the words "he may preside" is somewhat remarkable, and leads some brethren to the conclusion that this is a simple permission, i. e., that it would be no harm for him to preside, with the concurrence of the W. M., who may, if he pleases, tender him the Gavel, but entirely as an act of courtesy, not as a matter of duty. To quote from your December article: "As the Master of a private Lodge is absolute, and is accountable to none but the Grand Master, so the Grand Master, it seems, is absolute in the Craft, and is only accountable to the Great Architect of the Universe." In the Quebec jurisdiction. "Any Lodge or Brother who may feel aggrieved by the decision of any other Masonic authority or jurisdiction may appeal to the Grand Lodge against such decision."

Now, suppose, under this reading of the law, regarding the powers of the D. D. G. M., he demanded the Gavel as a matter of right, and the W. M. simply gavelled him down—What would be the up-shot?

Then, supposing, the D. D. G. M. be present as a member in the Lodge to which he is attached, and not, as the Constitution states, as a visitor, would he then be at liberty to exercise the permission to preside, which the Constitution grants him? Would it not, in many cases, be necessary for him, in entering any Lodge where he desired to act the Deputy, to record himself as such in the Visitors' book in the ante-room, and to be announced and received by the Lodge, and also that he appear clothed, as provided for by the Constitution?

The Constitution further provides that it is his duty "to visit all the

Lodges in his district during his term of office, to see that such Lodges are working in accordance with the ritual adopted by Grand Lodge." Now, if he presides and does the work, what opportunity has he of judging whether the Master works properly or not? Take this clause in connection with the one that he must be a Past Master—not a present Master—a Past Master is one who has no authority to rule a Lodge, but may confer degrees during the absence or at the request of a Master. In the event of a Master dying, it is the Wardens, not a Past Master, who would act in summoning a Lodge meeting.

The D. D. G. M. is also to see "that returns have been regularly forwarded, with all fees and dues that may have accrued, and on refusal or neglect on the part of any Lodge to make such returns and payments, he may suspend such Lodge. He may hear and determine any subject of Masonic complaint or irregularity respecting Lodges or individual Masons within his district, and he may proceed to admonition or to suspend, until the decision of the Grand Master shall be known thereon. A minute of all such proceedings, stating the offence and the law applicable to it, together with his decision, shall be transmitted to the Grand Master, *through the Grand Secretary*. Now, mark these words well, it must be through the Grand Secretary. He has not the right of direct communication with the G. M., but the D. D. G. M. may be made the means of communication with the G. M. by any Lodge, but the Constitution places the Grand Secretary first in communicating the channels through which communication may be had with the Grand Master. The Constitution gives him no power to expel a Mason, but he may restore a brother, if he finds he has been unjustly or illegally suspended, removed or excluded from any of his Masonic functions or privileges by a Lodge

within his district, and he may suspend the Lodge or brother who shall refuse to comply with such order, and shall immediately report the circumstance to the Grand Master. If he neglects to proceed on any case or business sent for his decision within a reasonable time, it may be sent to the Grand Secretary. An appeal lies in all cases from D.D.G.M. to Grand Master, or Grand Lodge. He may summon any brother or Lodge in his district to attend him and produce warrants, books, papers, and accounts of such Lodge, or certificates of such brother, and if not complied with, can issue a peremptory summons, and may, in case of contumacy, suspend the Lodge or brother. He can give or refuse consent for the removal of a Lodge from town to town within his district, but not from his district into another, nor from another into his own, without the Grand Master's sanction. He can grant dispensations for festivals and public processions, reporting the same to the Grand Master. He must, fourteen days before the annual meeting of Grand Lodge, transmit a circumstantial account of his proceedings, and of the state of Masonry within his district, also a list of any Lodges constituted since his last return, and the fees due thereon to Grand Lodge. He may appoint a District Chaplain and Secretary during pleasure, but they shall have, no rank in Grand Lodge in consequence of such appointment. It should also be remembered that the D.D.G.M. is not elected by Grand Lodge, but is appointed by the Grand Master on the recommendation of Lodge representatives of each section, which should tend to circumscribe the powers of the office as *les delegata non posse delegata est*. The point is also under consideration here as to whether or no the D.D.G.M. has the right to assume and drop, at will, as may suit his convenience or pleasure, the rights conferred on him by the Constitution ex-officio. Also, if, when

making an official visit to the Lodge of which he is a member, he can exercise the privileges of membership—thereby appearing in a double capacity. The Constitution says he may preside in every Lodge he visits, does it not follow that in order to exercise such powers as are conferred on him he must be present as a visitor, officially. Also, would not the W.M., when seated in the chair and holding the gavel, keeping in view the despotic nature of his powers, as such be justified in gaveling down the D. D. G. M. should he, in an arbitrary manner, forbid the W.M. to permit any proceedings under discussion, and not fully decided upon. It being seemingly understood that the W.M. is responsible to Grand Master or to Grand Lodge for the proper and efficient ruling of his Lodge, in the event of the W.M. suffering himself to be overruled by the D.D.G.M., would he thereby be relieved of responsibility?

It would appear that hitherto there has been no necessity to question the acts of any D.D.G.M., but they have all been accustomed to do what seemed right in their own eyes, but now that the matter has been made a subject for discussion, we want to know just where we are? Will you or some of your enlightened contributors, who understand the subject, give us more light, as it now seems but darkness visible? From the wide difference of opinion prevailing among the brethren, the subject, seemingly, requires

#### VENTILATION.

Montreal, January, 1879.

P.S.—In most of the American jurisdictions, I believe, the powers of this office are very carefully defined by Constitution, and are of a very limited nature.

[We will give the above our attention in the next issue of the CRAFTSMAN.—ED.]

LODGES requiring By-Laws or other Printing should get samples and prices from the CRAFTSMAN office.

### R. A. Installations at Hamilton.

On Monday evening, 6th inst., the annual installation of the City and St. Clair Chapters of Royal Arch Masonry took place in the Masonic Hall. There was a large attendance of Companions to witness the interesting ceremony. The Installing Board was composed of R. E. Companions J. M. Gibson, Gavin Stewart and David McLellan.

The following is the list of officers installed for the ensuing year:—

#### HIRAM CHAPTER, NO. 2, R. A. M.

E. Comp.	J. M. Meakins, Z.	
"	James F. McChirre, P. Z.	
"	Colat Munroe, H.	
"	F. F. Dalley, J.	
"	Alex. Turner, Treas.	
"	B. J. Morgan, S. E.	
"	Geo. Russell, S. N.	
"	C. H. Foster, P. S.	
"	R. E. Simpson, 1st Asst.	
"	C. C. Baird, 2nd Asst.	
"	C. W. Mulliken, Pursuivant.	
"	Canby Reece, Master 3rd Vail.	
"	Fred. Swannell, " 2nd "	
"	John Clayton, " 1st "	
"	A. James,	} Stewards.
"	W. F. Haskins,	
"	H. Stompsom,	} Stewards.
"	W. Hancock,	
"	W. Hancock, M. of C.	
"	W. W. Summers, Janitor.	
R. E. Comp.	Gavin Stewart,	} Auditors.
"	F. R. Despard,	
"	F. R. Despard, Trustee.	

#### ST. JOHN'S, NO. 6, R. A. M.

R. E. Comp.	D. McPhlo, Z.	
"	Wm. Gibson, P. Z.	
"	Albert Pair, H.	
"	Wm. G. Reid, J.	
"	John Dickson, S. E.	
"	W. R. Stuart, S. N.	
"	E. S. Whipple, Treasurer.	
"	John Malloy, P. S.	
"	H. Wilson, 1st Assistant.	
"	F. Bennett, 2nd	
"	J. Beding, Master 3rd Vail.	
"	C. A. Davis, Master 2nd Vail.	
"	P. G. N. Goldney, Master 1st Vail.	
"	W. Peerse,	} Stewards.
"	A. MacKay,	
"	W. Goering,	} Stewards.
"	Robert Doherty, M. of C.	
"	Jas. A. Malcolm, Pursuivant.	
"	W. W. Summers, Janitor.	
"	J. M. Gibson,	} Auditors.
"	J. J. Mason,	
"	H. Brierly, Trustee.	

#### ST. CLAIR, NO. 75, R. A. M.

E. Comp.	R. E. Harrison, Z.	
"	— Panton, P. Z.	
"	J. A. Frazier, H.	
"	A. S. Gillett, J.	
"	E. Dixon, Treasurer.	
"	John Lyon, S. E.	
"	W. H. McNabb, S. N.	
"	John Leslie, P. S.	
"	J. H. Bradley, S. S.	
"	B. Bridgeman, J. S.	
"	J. T. Elliott, Master 3rd Vail.	
"	S. Cook,	} 2nd "
"	G. Smith,	
"	D. W. Campbell, Pursuivant.	
"	W. L. P. Exger, Steward.	
"	S. Cox,	} 1st "
"	A. S. Gillett, Auditor.	
"	Geo. Smith,	

### Official.

### Great Priory of Canada.

OFFICE OF THE GREAT PRIOR,  
LA PRATHE, Q., 24th Dec., 1878.

V.D.  S.A.

*Circular to the Provincial Priors and Officers of Great Priory of Canada.*

EMINENT BROTHER KNIGHTS:—

I herewith subjoin, for general information, certain alterations in our Statutes and Regulations, adopted by Great Priory, at its Annual Convocation, held on the 11th October last, in the City of Montreal, together with suggestions recommended by myself.

1st.—A change was made as to the time and place for holding the Annual Assembly of "Great Priory," viz: for the future, at the City of Montreal, immediately after the 2nd Wednesday in October of each year.

2nd.—The Ritual hitherto in use to be discontinued, and the approved revised one issued by "Convent General" immediately adopted, verified copies of which must be in the possession of every Preceptory, the Grand Chancellor being authorized to issue them, as also to such Preceptors as may be desirous of obtaining a copy, on application to him, for which payment of a prescribed sum, to cover the expense paid to "Convent General," will be required.

3rd.—The profession of the doctrines of the "H. and U. Trinity," the distinctive characteristic of the Templar Order being required from ALL candidates admitted to the Order in the British Dominions, but does not form part of the Templar system of the United States, it was recommended by the Grand Council, and adopted by Great Priory, that ALL visiting Knights from the jurisdiction of the United States be required to declare to this doctrine before being admitted to any Preceptory. Every Preceptory must therefore insert in their "Attendance Book" a certificate to that effect, for the signature of such visitors.

4th.—The clerical error in the date of De Molai, the Martyr's death, to be corrected from 13th to 11th March, in the Statutes of "Great Priory," page 21, section 19.

5th.—The clear and able report of the Ex-Great Sub-Prior † Fra. Saul. B. Harman, on the Finances of Great Priory, with his valuable suggestions for the liquidation of the present heavy liabilities, having been considered by Great Priory, the course adopted by Great Priory, with a view to providing funds, will be officially communi-

vated to Preceptories. Provincial Priors will be good enough to co-operate with the Presiding Preceptors in their Districts to give effect to the same, and to impress upon all members of the Order the necessity of using the most strenuous efforts to raise funds to clear off the debt unavoidably incurred.

6th.—The Revised Ritual throughout, using the term "Brother," as applied to Knights, in accordance with the ancient customs of the Order, the Great Prior recommends its being generally adopted, substituting "Brother Knight," for Sir Knight.

7th.—To distinguish the class of officers in "Great Priory," the Great Prior recommends that the "Sub-Prior" and the elected Great Officers use the prefix "Great," the remaining appointed officers "Grand"—the latter term, from long use, having become familiar to the members of the Order to designate the officers of the *Supreme Governing* body.

8th. It having been brought to the notice of the Great Prior that it was the general wish of the Order in Canada occasionally to wear the Templar insignia in public, principally for the purpose of receiving the visits of the United States Templars, when they arrived as a body in uniform, but that the regulation Templar costume was too conspicuous in which to appear out of doors, the Great Prior has no objection to Provincial Priors using their discretion in granting permission to Preceptories in their districts dispensing with the *White Mantle and Tunic* on such occasions, and wearing with the ordinary civilian dress (of a uniform pattern), the Templar badges as authorized by the statutes of "Convent General," viz: the sword and belt, the sash or baldrick, the star and cross, with gauntlets and such appropriate head-dress as may be determined upon,—but entirely disapproves adopting the *Semi-Military* uniform of the United States Templars. The modern military organization and practices of their Templar system being quite distinct and different from that of the Canadian branch of the Order, does not admit of any imitation, and it is to be distinctly understood that this permission must not be considered as a precedent for discontinuing the Mantle and Tunic at meetings of Preceptories, or of any other innovation whatever, on the prescribed regulations. It is almost unnecessary to remind members of the Order that they are all bound to maintain and uphold the statutes and regulations of "Convent General" and "Great Priory" of Canada, and that the Great Prior has no authority to release them from this O. B. (Signed),

W. J. B. MACLEOD-MOORE, G. M. T.,

Great Prior Canada.

### Canadian Masonic News.

E. Sir Kt. E. B. Burch, Provincial Prior, assisted by E. Sir Kt. A. G. Smyth, installed the officers of Benleigh Preceptory, St. Thomas, recently. The following compose the list of officers:—E. Sir Kt. E. W. Porter, Prior; E. Sir Kt. Robert MacKay, Constable; E. Sir Kt. H. A. Gramis, Marshall; E. Sir Kt. M. H. Taylor, Prelate; E. Sir Kt. J. H. Thompson, Treasurer; E. Sir Kt. C. V. Monthropé, Recorder; E. Sir Kt. Edward McNeal, Sub-Marshal; E. Sir Kt. Wm. Marriott, Capt. of Line; E. Sir Kt. G. Kenwarden, Capt. of Guard; E. Sir Kt. E. Claino, Guard. After the installation ceremonies were concluded, the St. Thomas fratres entertained their visitors to a very fine banquet at the C. S. Refreshment Rooms. From the number of applications received, and the determination evinced on this occasion not to be behind any other Preceptory "in drill and equipment," their future success is assured. The following were among the visiting Sir Knights from London, Clinton and district: Sir Kts. J. B. Smyth, H. A. Baxter, Wm. Hawthorn, W. H. Rooks, R. Kingsmill, Chas. Knapp, T. C. Welsh, F. J. Hood, W. H. Marlo, and R. Armstrong.

WATERDOWN.—A concert was given in this place under the auspices of Waterdown Lodge, No. 357, on the 26th ult. The Town Hall, in which the entertainment was held, was "crammed." The chair was filled by W. Bro. Hunter, W. M. of Waterdown Lodge, who made a few appropriate remarks in reference to the objects of Freemasonry in relieving the wants of humanity, and the social bonds of the brethren of the Mystic Tie. He also referred to the great progress of Waterdown Lodge since its organization a few months ago. The programme of vocal and instrumental music was varied by an oyster supper. The concert was the best that has ever been given in the village. The proceeds of the entertainment amounted to over \$50, and that amount in wood, flour and other provisions, was dealt out to the poor of the village by the fraternity on New Year's Day.

A TRIBUTE OF RESPECT.—A number of Civil Service gentlemen, and admirers of T. D. Harrington, Esq., late Deputy Receiver-General, recently conceived the idea of presenting that gentleman with some mark of the esteem in which they held him. The original intention was to confine the testimonial to a few friends, but on the action of the gentlemen referred to becoming known among the Service, a very large number in the several Departments expressed a desire to join in honoring one so worthy. It was therefore considered advisable to abandon the original

idea, and contributions were accepted from the different departments. The testimonial will consist of a silver ice pitcher of elegant design, which was manufactured in New York and will be accompanied by an address signed by some one hundred and fifty civil servants. The members of the Craft throughout Canada will be glad to learn that M. W. Bro. Harrington, Past Grand Master of the Grand Lodge of Canada, is so highly esteemed by those he has been so long brought in daily contact with.

**OBITUARY.**—Bro. CHARLES SIMONS died at his residence, Parry Harbor, on the 30th ult., aged 49 years. In his death his wife and children have lost a loving husband and a kind and affectionate father, and Granite Lodge will miss one of its truest and kindest brothers. He was buried with Masonic honors, his funeral being the largest ever witnessed in Parry Sound, notwithstanding the inclemency of the weather. The pallbearers were Bros. John McClelland, Geo. McLean, Adam Paxton, William Wilcox, James Forsyth and Thos. Wilcox. The impressive funeral services of the Order were conducted by W. Bro. Frank A. Foley, W. M. of Granite Lodge, No. 352, and Bro. Johnson, D. of C. Rev. Mr. MacKay, Presbyterian Minister, delivered an able and eloquent funeral sermon on Sunday evening, the 5th inst., which was largely attended and highly appreciated by the brethren and the numerous friends of the deceased.

"**HISTORY OF THE MOTHER LODGE KILWINNING**, from the earliest period to the present time, with Notes on the Abbey. By Robert Wylie, Secy. of the Mother Lodge, and P. G. S. for Ayrshire. Glasgow: John Tweed. This book, although intended by the author principally to furnish information as to the history of the Mother Lodge, Kilwinning, is interesting to all who take pleasure in antiquarian research, since it contains valuable notes on the Ancient Abbey of that name. To the Masonic reader, the most interesting part of the book is that devoted to reports of public duties discharged by Mother Kilwinning Lodge, since 1806, when the foundation stone of the harbour of Ardrossan was laid. The Brethren have officiated on twenty-eight public occasions,—such as laying the foundation stones of churches, schools, monuments, harbours, and bridges, unveiling of statutes to distinguished citizens, and the Burns' Festival on the banks of the Doon. Another interesting part of the work is that in which copies of charters of Mother Kilwinning are printed in full. These old documents cover a period of over a century, and are full of curious and interesting reference. There are also *fac-simile* copies of charters, old minute books, and other documents, which will be studied with great interest by many Masons. The

*fac-simile* marks found on the walls of the Old Abbey are also very curious. The whole work shows evidence of careful research, and literary ability, and will no doubt, receive a wide circulation.

**AURORA.**—The members of the Rising Sun Lodge, No. 129, together with many members from the Lodges at Newmarket, Sharon, and Richmond Hill attended Divine service in Trinity Church, Aurora, on the evening of St. John's Day, when an appropriate sermon was preached by R. W. Bro. Rev. C. W. Paterson, Grand Chaplain, a report of which will be found on another page. On the return of the Brethren to the Lodge Room a motion conveying thanks to R. W. Bro. Paterson for his eloquent and appropriate sermon was carried unanimously.

**COUNCIL OF ROYAL AND SELECT MASTERS.**—A council of the above order of Cryptic Masonry was instituted in the Masonic Hall, Guelph, recently called Wellington Council of Royal and Select Masters, No. 15, G. R. O. The ceremonies were very ably performed by R. Ill. Comp. Richard Brierly, of Hamilton, Grand Inspector-General, assisted by R. Ill. Comp. J. B. Nixon, of Toronto, Grand Recorder. The officers elect are:—Ex-Comp. H. K. Maitland, Th. Ill. Master; John Inglis, Deputy Master; John Scoen, P. C. of the Work; James Innes, Treasurer; James Philp, Recorder; William Watson, Chaplain; A. Bruce, Master of Ceremonies; S. R. Moffat, Capt. of the Guard; John Mackenzie, Conductor; W. J. Little, Steward; E. Galloway, Sentinel. After the ceremonies the Companions adjourned to the City Hotel, where a repast was provided. After justice had been done to it, R. Ill. Comp. Brierly congratulated Wellington Council on its auspicious beginning.

We are pleased to learn that R. W. Bro. Henry Robertson, Chairman of the Committee on Foreign Correspondence, of the Grand Lodge of Canada, has the manuscript of his forthcoming work on "Masonic Jurisprudence" nearly completed, and it will be published in a short time. From the ability of R. W. Bro. Robertson and his familiarity with Masonic law and procedure, we are sure the work will be one of great value, and we hope it will have a large sale.

A LARGE quantity of interesting matter is unavoidably crowded out of this issue.

We give up a considerable portion of our space to the installations recently held. Secretaries who have not yet furnished us with a list of the officers of their lodges, will confer a great favor by sending them at the earliest moment. Scribe E's. and Secretaries of other Masonic bodies will also confer a favor by sending a list of their officers recently installed.