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THE CRAFTSMAN, HAMILTON, 15th JULY, 1869.

THE BARTON LODGE SEVENTY YEARS AGO.

Concluded.

The collection of dues was even rather more of a task seventy years ago, than it is in our day. Specie was as scarce as it is in the wide domain of Uncle Sam, and greenbacks were not invented, but the great and invaluable discovery of notes of hand was well known. Trustees were appointed to whom notes on account of the Lodge were made. Fees, dues and fines were paid in notes of hand, in the most off-handed way. The Lodge was diligent in looking after these bits of paper, and brethren afflicted with a chronic defect of memory, were cheered with such frequent and forcible reminders, that they must have felt that all their shortcomings, caused by the sad loss of memory, were more than fully compensated by the touching attentions and friendly aid of those, who were so happily constituted as to be placed above such ailments, and yet able to sympathize with and help those who were less favored. The notes of hand and due bills gave so much trouble that it was decided, April 25, 1800, not to accept them any longer, but to demand Cash. In addition to notes and due bills and cash, there was yet another way in which our early brethren were willing to accept payment. They carried the spirit of accommodation to all reasonable lengths, to meet the wishes and abilities of everyone. August 2nd, 1799:—"On motion of Brother Beasley, seconded by Brother Smith, that the Lodge will except good merchantable wheat, delivered at Brother Rousseaux's mill, from any Brother of the Lodge in payment of their dues, which motion was unanimously agreed to." December 13, 1799.—"That the Secretary be ordered to make the accounts of each member of the Lodge, and demand payment. That the Secretary be ordered to acquaint each member, that good merchantable wheat delivered at Brother Rousseaux's mill in Ancaster, will be excepted of as payment." The same night, Worshipful Brother Phelps moved, "That Lodge No. 10 pay to their Sister Lodge now formed or forming, forty dollars out of the fund." This was laid "over till next Lodge night." On January 10, 1800, Worshipful Brother Phelps withdrew his motion, and the following amendment to the minutes of the previous Lodge night was then negatived: "That this Lodge lend their Sister Lodge at the Forty, in the Township of Grimsby fifty dollars." On January 8th, 1802 the minutes read: "That as Brother Rousseaux is going to Niagara the first sailing, he shall be authorized to purchase one piece of blue ribbon and 1/2 yard of broad cloth, for the use of Lodge No. 10." Niagara was a long way off then and was immensely important. The whirligig of time has played fantastic freaks with it, and its then outlying tributary the Township of Barton.

The first affiliations took place on December 4th, 1796, and we have this record of them: "The petition of Brother Bowman, late a member of Lodge No. 4, was read, praying to become a member of this Lodge, he producing a certificate from Lodge No. 4. The members present proceeded to ballot on said occasion, which were found unanimous in Bro. Bowman's favor; and upon Bro. Bowman

"signing the by-laws of this Lodge, is admitted a member thereof. The petition of Bro. Augustus Jones was read, praying the same purpose, who had not obtained his certificate from his former Lodge, but promises to obtain a certificate as soon as opportunity will serve for that purpose; and as a number of the brethren of this Lodge were well acquainted with Bro. Augustus Jones's conduct in his former Lodge, the brethren proceeded to ballot for him, which were found unanimous in his favor."

My address would be incomplete without the first record of black-balling, which must fall into place here. Nov. 12, 1802: The petition of presented at the meeting of Oct. 9th, comes up with this result: "That petition be withdrawn.—Negatived. That petition be not withdrawn, but balloted for.—Motion carried. As petition is not to be found, that the balloting be postponed till the next Lodge night.—Not carried. Proceed to ballot for Ballots when taken, eight black and one white." A severe and most unmistakable case of black-balling, and the first, I think, in the history of the Barton Lodge.

In the minutes of the first Provincial Grand Lodge, held at Niagara, Aug. 26th, 1795, there is this entry: "Resolved, that it be recommended to the Grand Lodge of this Province to open a correspondence, as soon as may be convenient, between the said Grand Lodge and the Grand Lodge of Pennsylvania." This was carried into effect, and what came of it, in one way, we find in our minute book: Dec. 12th, 1800.—"Read a letter from the Grand Secretary, informing this Lodge of communication received from the Grand Lodge of Pennsylvania, announcing the death of the Right Worshipful Grand Master Washington, and requesting this Lodge to go in mourning at their public and private meetings six months, including their first meeting, in consequence of which Brother Aikman moved, seconded by Brother J. Showers, that a piece of black ribbon should be purchased for that purpose. The motion being put, was carried. Brother John Lottridge agreed to furnish the Lodge with the ribbon." Washington died December 14th, 1799; and the entry on our minutes is dated December 12th, 1800, a year all but two days after the event. So slowly did ill news, which travels faster than good news, travel at that time. Nothing can make more clear to us the isolated position of our brethren here, and the wonderful changes which mark our day. It took them a year to get official news from Pennsylvania. Now we read in our morning paper the news of yesterday, of Europe, alongside of yesterday's news of our own city. We now know Washington, as the whole world knows him, as a noble man, a pure patriot, a great name in history, and one not more honored in his own land than in all lands, where greatness and goodness are revered; but our early brethren knew him as a republican, while they were monarchists, as a successful rebel against their sovereign, as one whose triumph had made many of their neighbors, and, perhaps, some of themselves exiles, but they knew him also as a Mason, and they forgot all else in that, and honored him as an honored member of the Craft. It is easy to waive political differences in our day, in which it requires a Hudibrastic logician to decide where

they begin and in what they consist, apart from the spoils, but in that day, political differences were settled in blood and the fierce hatreds of the war of Independence had not yielded to Time. In all our records there is nothing more touching, nothing more truly Masonic, nothing which so profoundly impresses me with sincere respect for our early brethren, as this simple, unadorned record of their tribute to the memory of "Right Worshipful Grand Master Washington."

It is already been intimated that the Barton Lodge did not go astray after false gods, but remained faithful to Provincial Grand Lodge. The relations of No. 10 with Provincial Grand Lodge are illustrated in numerous entries in our minutes, but interesting as they all are, space sternly limits me to only one extract here: August 12th, 1803: "On motion of Bro John Smith, seconded by Bro. Charles Depew, that the Secretary prepare a letter for the Grand Lodge against the next Lodge night, informing them that Lodge No. 10 does not consider them as authorized to summon them to attend their quarterly communication, as Lodge No. 10 knows no other Provincial Grand Master than Bro. William Jarvis, Esq., nor Grand Lodge that act without a warrant. Carried. Lodge called to refreshment at eight, to labor half-past eight. On motion of Bro. Beasley, seconded by Bro. Reynolds, that the following be inserted in the minutes. After reading the summons from the Grand Lodge of the 8th August, requesting their attendance at the Quarterly Communication in October, to have with them their returns, as the Grand Lodge does not acknowledge Brother Wm. Jarvis, Esq., Provincial Grand Master, and that this Lodge knows that he has a warrant from the Duke of Athol Grand Master of Masons in that part of England called Great Britain, and the jurisdictions thereunto belonging, and further that the present Grand Lodge is destitute of a warrant; that this Lodge will acknowledge no other Provincial Grand Master than Brother Wm. Jarvis, unless Brother Jarvis be duly and regularly superceded by the Grand Lodge of England, nor attend the summons of those that term themselves the Grand Lodge at Niagara." Brother Beasley is, as we have seen, very hostile to Lindley Murray, (who was just then making himself known,) and decidedly opposed to the received ideas of geography, as evinced by his reference to "that part of England called Great Britain," but he is sound on Masonic law. * * * * *

The liquor question assumes large proportions, and, if I may be permitted so to express it, spiritualizes all our early meetings and minutes. Our early brethren interpreted everything literally, and had no idea of calling the Lodge from labor to metaphorical refreshment. In that respect they were operative rather than speculative Masons. The expenses of each night are usually given; and I am afraid that much, if not all of it, was for spirituous refreshments. Sometimes the expenses are simply entered as so many bottles of brandy, or so many quarts of whiskey, and the allowance to the number of members present is generous. Occasionally we have similar entries to this one of Feb. 9th, 1793: "Expenses of the night, 32s., which was paid by the benefitted brethren," that is, by the brethren initiated or advanced. On Sept. 4th, 1797, I find this entry: "That the liquors for the use of the

Lodge shall be purchased with the money belonging to the Lodge by the barrel or quarter cask, and that said liquor be deposited with Bro. S. W. Aikman; and that he is to be accountable to the Lodge for the same." July 7th, 1798: "That four gallons Rum be provided for the use of the Lodge, Bro. W. M. to furnish the same and a keg to contain it. That Bro. Rousseaux furnish the Lodge with one barrel of spirits and one of wine at prime cost." Sept. 12th, 1800: "That Brother Aikman should furnish the Lodge with liquor and light." Dec. 31st, 1800: "Expenses of the night, 12s., two bottles Brandy." August 12th, 1803: "That the Treasurer take as much money out of the chest as will purchase three gallons of whisky against the next Lodge night." I should like to see that member of the Barton with pluck enough to move such an instruction to our present Treasurer.

What shall I say of these drenching refreshments? Shall I affect prudery, and be properly shocked? Shall I act the Pharisee, and stand afar off glorifying my abstinence at the expense of these brethren, and thanking God that I drink more water and less wine than sinners of seventy years ago? The customs of their day were different from ours. It was as customary to drink half a bottle of wine then, as it is to drink a glass of wine now. The brethren travelled miles to attend Lodge, and it was not to be expected that, after performing such journies, they could sit down to metaphorical refreshments. The condition of things has undergone a radical change since that time. At any rate, the brethren of the Barton Lodge, seventy years ago, seem to have had a poor opinion of water as a beverage: perhaps because the Hamilton Water Works were not invented, and the water was not good; or because they believed, with a genial wit of a later day, that water has been an admitted failure ever since the flood, when so many people died of it. However this may be, let dietetic Pharisees remember the old rebuke: "For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But Wisdom is justified of her children."

Relief is not only not forgotten, but is exemplified in a way which is alike worthy of our admiration and imitation. January 5th, 1797: "Lodge opened in the Fellow-craft's degree, Crafts being present; and took into their consideration the deplorable situation of Mr. George Stewart, from his having his house and property burnt, and thought him an object (requiring) and deserving the relief of all charitable and well-disposed people"; and it was "unanimously agreed" that Mr. Stewart receive out of the funds of this Lodge the sum of "ten pounds." Mr. Stewart was not a member of No. 10, and the prefix of "Mr." leads me to infer that he was not a member of any Lodge. Seventeen brethren were present at this meeting. This was two in excess of the largest number in attendance at any meeting up to that date. After this charitable act it was unanimously agreed "that as the members of this Lodge could not meet on St. Johns Day, the brethren present go in procession to Bro Smith's Tavern and dine together. Lodge closed at half-past one of the clock, in perfect harmony."

Who can doubt the "perfect harmony" after such

an excellent grace before meat? Let us hope the brethren enjoyed their dinners, after thus rejoicing the hearts of the unfortunate. With respect to the masonic principle of "Relief" the Barton Lodge has not degenerated. Only so late as our meeting preceeding the last festival of St. John the Evangelist, a Brother, occupying one of the chairs of this Lodge, and who lives in the affections of the brethren, and who has earned the respect of all who have the pleasure to know him, reminded us all in a little speech which I felt to be as touching and simple, as it was manly—a speech, which should endear him to all who heard it, and which none who heard it are likely to forget, that while providing for our own enjoyment at such a cheerful and festive season, it was our duty to think of those who not only could not be with us, but who had no feast of even the humblest kind, at which to sit down, unless the hand of charity provided it, and that all such, whether Masons or not, should be cared for if their names were handed to him. It is a pleasure to the latest, and, without any affectation of humility, I may add, the least of the historians of the Barton Lodge thus to connect the noble charity of seventy-two years ago, with as beautiful and appropriate an exemplification of one of our most beneficent tenets in our own day. *

And now, I conclude my quotations with the minutes of the last meeting.

"Lodge No. 10, met at their Lodge Room in Barton, on Friday the 9th Feb., in the year 1810, of Masonry 5810. Lodge opened in the Masters degree. On motion of Bro. Beasley, seconded by Bro. Birney, that every member of the Lodge that lives within the limits of four miles of the Lodge room, shall attend the duties of his Lodge every regular Lodge night, sickness or absent from home on his necessary business, excepted. Motion put and carried. On motion of Bro. Beasley, seconded by Bro. Birney, that Bro. Charles Depew, and Bro. John Aikman be exempted from attending every regular Lodge night, and that they attend once a year unless particularly summoned. Motion put and carried. Bro. Barnum fined for swearing in the Lodge. Treasurer Dr. 8s. Lodge closed in perfect harmony 10 o'clock.

"MEMBERS PRESENT:

- " A. Land, W. M.
- " J. Smith, S. W., P. T.
- " E. Land, J. W.
- " R. Beasley, Secretary.
- " J. Birney, Treasurer.
- " R. Land.
- " G. King.
- " G. Chisholm.
- " G. Stewart.
- " C. Depew.
- " John Aikman.
- " J. Lottridge.
- " J. Birney.
- " T. Atkinson.

"VISITORS:

- " Bro. Barnum.
 - " R. Cockrell.
- William Wedge, Tyler."

Fourteen members and two visitors. Bro. Barnum who was fined for swearing, was a visitor.

With this meeting my history ends, and with it Lodge No. 10, ceased working until 1836.

What a commentary on human life and human effort, is here in these books of our records. The hand that wrote them is cold and still, the head that planned them sleeps well and recks not of its whereabouts, the subjects of them have mouldered into dust. All that much interests us, all that is perennially enduring and important can be compressed into a few brief paragraphs. That these brethren helped the needy is sweet, that they planned works of public utility, is as admirable as it is inspiring, and that they dwelt together in unity is beautiful, all else is comparatively trivial and unimportant. We may strut and fret our hour upon the stage, and we may fill our life drama with sound of trumpets, and thunder of cannon, but all that will bring peace to ourselves, and all of us that will be truly lasting, that will make our memories sweet and blossom in the dust, will be that we did or endeavored to do some little good. That is the lesson I read in these records of seventy years ago, of those brethren who then lived and struggled, and fought the forest and their own faults, who founded our Lodge, and whose lusty labors aided in making the wilderness and the solitary place rejoice, and in covering the land with fruitful farms, and populous and prosperous cities, and villages, and in bringing it to what we now find it.

Is not the history of the Barton, of which only a small portion has been dealt with to night, a shadow of the history of our order? The particulars of the inception of our Lodge exist not. Many of its early records, in the shape of correspondence and reports, have not descended to us. Its early minute books are not quite as communicative as we could desire. It struggles into life, it battles for existence, it succumbs for a while to adverse circumstances, it returns to its work, it continues in it, and succeeds in it, and arrives at what we now see. Darkness broods over its birth, gray dawn faintly illumines its early hours, but it now exists in the light of perfect day. So it is with Masonry in general. It emerges from oblivion, obstacles beset it, persecution dogs it, and its progress is a moral battlefield, but it pursues its way, steadily and surely. Its origin is lost in tradition. Its light at first dim as a rush light, is now as that of broad noon. It has withstood the anathemas of bigots, the edicts of despots, the satire of satirists, the ignorance and prejudices of the profane, and the assaults of time; and it has won royalty and genius to its ranks, and it flourishes to day more vigorously than ever. Monuments have crumbled to dust, cities have decayed and dynasties have passed away, but it abides as the everlasting hills, it remains firm and sure as the foundations of the earth. Thus it is always with truth. The winds and waves of ignorance, of barbarism, of superstition and of alarmed power, may lash themselves into fury, and threaten the rock of Truth and Strength—threaten to overwhelm and sweep it away, but when these frantic, and angry, and maddened, and malignant, and cruel, and incensed winds and waves, have spent their impotent fury, and subsided into calm, that rock will still be found standing, secure in its strength and strong in its truth, imperishable, impregnable and unharmed, and adorned with the garlands of ocean, as if the smiles of heaven, instead of the storms of earth, had lighted upon it.

MASONIC CELEBRATION.

From Halifax Papers.

The festival of St. John (yesterday) was a regular gala day with the Masonic Fraternity of this Province. It is some years since we have had a Procession of a similiar kind to the one which took place yesterday. This had for its principal object the healing of differences of many kinds which had existed for years past.

On the day and evening previous large numbers of the Order, arrived here from other parts of the Province, from New Brunswick, Quebec, and Ontario, to take part in the proceedings of the 24th.

At nine o'clock the Grand Lodge met at the Masonic Hall, when the following Grand Officers, having jurisdiction over all the Masons in Nova Scotia, were elected:

- Grand Master, Hon. Alexander Keith,
- Deputy Grand Master, James Forman,
- Substitute Grand Master, C. J. Macdonald,
- Grand Senior Warden, J. Norman Ritchie,
- Junior Warden, H. J. Marshall,
- Treasurer, A. K. McKinlay,
- Secretary, H. C. D. Twining,
- Clerk, W. S. Macdonald,
- Chaplain, Rev. David C. Moore,
- Lecturer, Newell Snow,
- Senior Deacon, James Gossip,
- Junior " C. C. Nichols,
- Architect, David Stirling,
- Jeweller, J. Cornelius,
- Bible Bearer, Alexander McKay,
- D. of Ceremonies, Douglas McLeod,
- Sword Bearer, Geo. Hyde,
- Director of Music, J. B. Norton,
- Marshals, { W. M. Ward,
- { G. J. Fluck,
- Tyler, J. E. M. Taylor,

Grand Stewards.

- W. Montgomery,
- Isaac J. Ward,
- Wm. Blair,
- John Sutherland,
- George Taylor,
- H. F. Worrell,
- John White,
- James Dempster,

The Installation ceremonies were conducted by A. A. Stevenson, Esq., Grand Master of Canada, assisted by B. Lester Peters, Esq., Grand Master of New Brunswick.

At 11:30 o'clock, a procession was formed on Barrington Street in the following order:

Tyler with drawn sword
Two stewards with rods.

FLAG.

- The Band of the Union Engine Company.
- Members of Eastern Star Lodge.
- Members of St. Mark Lodge.
- Members of Scotia Lodge.
- Members of Union Lodge.
- Members of Keith Lodge.

Band of the Halifax Volunteer Battalion.

- Members of Athole Lodge.
- Members of Burns' Lodge.
- Members of Zetland Lodge.
- Members of Royal Sussex Lodge.
- Members of Royal Standard Lodge.
- Members of Virgin Lodge.
- Fife and Drum Corps.

Members of St. Andrew's Lodge.

Band of H. M. S. Royal Alfred.

Brethren of Higher Degrees, in form of the respective order, viz:

- Royal Arch Masons.
- Knight Templars.
- Tyler, with Sword.
- Marshal.

FLAG.

- Three Brethren with vessels of Corn, Wine, and Oil.
- The V. W. Grand Director of Ceremonies.
- The V. W. Grand Director of Music.
- The V. W. Grand Architect and Grand Jeweller.

The R. W. Grand Lecturer.

The Holy Bible, Square and Compasses, borne on a velvet cushion by the Grand Bible Bearer supported by three Past Masters with lights.

- R. W. The Grand Chaplains
- R. W. Brethren representing Foreign Grand Lodges.
- R. W. The Grand Secretaries and Treasurers.
- R. W. Past Junior Grand Wardens.
- R. W. Past Senior Grand Wardens.
- R. W. Past Substitute Grand Masters.

Stewards]

- M. W. P. Grand Master
- Distinguished Visitors
- The V. W. Grand Sword Bearer

[Stewards

The Banner of the M. W. Lodge of Nova Scotia, supported by two Stewards.

G.

- Ark of the Covenant of Union, borne by two old Master Masons, supported by Stewards.
- The R. W. Senior and Junior Grand Wardens.
- The R. W. Substitute and Deputy Grand Masters.
- The Book of the Constitutions, borne by the Master of the oldest Lodge
- The Standard of the M. W. G. M.
- The M. W. Grand Master
- Supported by the V. W. Grand Deacon with Golden Rods.
- Grand Tyler with Sword.
- Marshal.

About six hundred Masons, with brilliant insignia of the Order, rich jewels and beautiful banners, were in the procession. There were two carriages, one containing the Grand Masters of Canada, Nova Scotia and New Brunswick, and the other a venerable gentlemen from Antigonishe, named George McKenzie, noticed in our columns some time ago, as being, probably, the oldest Mason in the world, having joined the Order in the year 1800. The Marshalls were Bros. J. A. Grant, E. E. Coleman, and Douglas McLeod. The procession marched through Pleasant, South, Hollis, George and Barrington streets, to St. Paul's Church. The galleries were already filled with ladies who had been admitted by ticket. After the procession entered, as many of the public as could be accommodated were admitted. The usual morning services were held, and the Grand Chaplain, Rev. D. C. Moore, preached an eloquent sermon from Hebrews, 13th chap., 1st verse: "Let brotherly love continue."

After services the procession reformed on the Grand Parade, and was photographed by Mr. Chase. Headed by the splendid Band of the Union Engine Company, it then marched through Argyle, Jacob, Brunswick, Cogswell, Gottingen, North, Brunswick Water, Granville, George and Barrington streets to Mason Hall, where at 3.45 o'clock the members dispersed.

BANQUET.

At 8 o'clock the members and their guests numbering nearly 500, sat down to a most sumptuous dinner at the Rink building, prepared by Messrs. Saunders & Baker, who on this occasion gave unbounded satisfaction. We can safely say that we have never yet witnessed any similar entertainment got up in better style. The tables were filled with every delicacy the season could afford, and beautiful flowers and plants placed side by side with the viands, producing a very pleasing effect. We certainly congratulate the caterers for the occasion on their most signal success.

Among the Company we noticed His Worship the Mayor; Com. General Strickland; A. A. Stevenson, Esq., G. M. Canada; B. Lester Peters, Esq., G. M. of New Brunswick; Dr. Bernard, P. G. M. of Canada; Col. Laurie, I. F. O.; Col. Milsom, I. F. O.; J. H. Clinch, Esq., P. G. M. of New Brunswick; Hon. Dr. Tupper; Hon. Wm. Ammand. The Admiral, Governor, and Chief Justice, who were unavoidably absent from the city, were consequently unable to attend.

The Band of H. M. 78th Highlanders was in attendance, and played a variety of national and other airs during the evening.

The following are the regular list of toasts given by the Grand Master, Hon. Alexander Keith, who prefaced each of them with appropriate and pleasing remarks.

- 1. "The Queen—God bless her."

Received with the greatest enthusiasm—nine times nine—the Band playing the National Anthem.

2. "His Royal Highness the Prince of Wales." We hail him as a Brother, and his intended appointment as Substitute Grand Master of England.

This toast was given with "Grand Honors," and elicited from the large company present a most enthusiastic response, cheer after cheer following each other in rapid succession—the Band playing "God bless the Prince of Wales."

3. "His Excellency the Governor General of the Dominion."

After repeated calls for Dr. Tupper, that gentleman arose, and in the course of a few graceful remarks respecting him, he stated that Sir John Young, would probably visit this Province during the present summer. He then adverted to the proceedings of the day, the fine appearance of the procession as it passed through the streets, and the well-known loyalty of the Craft. He also touched on various matters connected with the celebration of the day. The Doctor, during his speech, was warmly received, and at the close sat down amid deafening cheers, which were continued long after he had resumed his seat.

4. "His Honor Major-General Sir Hastings Doyle, our worthy and esteemed Lieut. Governor."

Received with all the honors, and responded to by the Hon. Mr. Annand, the Band playing a military march.

5. "His Excellency Admiral Sir G. Rodney Mundy."

This toast, like the former, was heartily received by the company, the Band playing "Rule Britannia."

6. "The M. W. Grand Masters of England, Scotland and Ireland."

This toast was given with "Grand Honors."

7. "The M. W. A. A. Stevenson, Esq., G. M. of Canada."

Received with Grand Masonic honors, nine times delivered. Mr. Stevenson, whose urbanity, skill, and acquaintance with Masonic rites and ceremonies have raised for him the whole host of Masons as his friends, rose amidst unbounded applause to respond. He said he had first to thank the Grand Master most sincerely for the highly complimentary remarks he had made in proposing the toast; then he had to thank the fraternity for the enthusiastic manner in which they had received the toast. Both were, he believed, an evidence of that fraternal feeling of friendship existing between the Grand Lodge of Nova Scotia and the Grand Lodge of Canada, over which he had the honor to preside. No one among the Nova Scotia Masons could be more gratified than himself at the results all were met here to commemorate, amidst rejoicings. It was to him a matter of heartfelt satisfaction that the differences which had in the past kept the Masons of Nova Scotia separated, had been adjusted. They met together as brethren should, and now held the proud position of being a united body—united not only in matters of discipline, but united in "peace, love, and harmony."—It was a tedious journey from Montreal to Halifax; but the results of the previous evening, and the grand exhibitions of those results witnessed that day, he felt, had more than compensated him for any weariness experienced. No one visiting Halifax for the first time, as he did, could fail to be pleased with what he saw. The spacious harbors where the fleets of the world might lie enclosed from the storms of the ocean, the magnificent fortifications, whose magnitude and strength induced a feeling of security—even the very streets—for wasn't one called "Pleasant;" the exceeding loveliness of the fair sex, who, if any of them are unmarried, show by that fact that the bachelors of Halifax possess hearts of greater hardness than those of Montreal—these things,

and the magnificent hospitality for which Halifax was justly far-famed—were so attractive, that he feared he might be led to visit Halifax sooner and oftener than would be agreeable. Amidst cries of no! no! he continued: after having said this much, might I be allowed the privilege of proposing a toast. After this Act of Union solemnly ratified, it is desirable that as little as possible should be said of the differences of the past. He would say to the Free and Accepted Masons of Nova Scotia, pack up your differences and bury them deep in the Bay of Halifax. If you fear they would float to the surface if buried there, send them off to the Bay of Fundy, and if there was any fear of them coming back thence to trouble, give them to him, (Mr. S.) and he would take them to the Western Lakes, and fling them in there; he guaranteed they would never find their way back.

The happiest result had followed the movement, which in Canada (that was) had been begun in 1854 to bring the Craft together, as Nova Scotia Masons had that day done. In that year there was a membership of 41 or 42 Lodges. Now the Grand Lodge of Canada had 215 Lodges, with from 15 to 20 working under dispensations—and possessed a large fund, which he was understood to say amounted \$30,000—appropriated to these acts of charity which Masons love to perform. He begged with those remarks to propose the health of GR. MASTER KEITH. Received in grand style.

8. "The M. W. the Hon. A. Keith, Grand Master of Nova Scotia."

In rising to respond, the Hon. A. Keith, Grand Master of Nova Scotia was received with a perfect storm of applause, which appeared to have considerable effect upon him. In a few well chosen remarks he spoke of his labors in Masonry, adverted to the business they had been engaged in that day, and spoke very hopefully for its success here in future. The sentiment was received with "Grand Honors."

9. "The three principal steps of Masonry: Faith, Hope and Charity, the highest virtues bequeathed to mankind."

Responded to by Dr. Bernard, of Montreal, P. G. M. of Canada, who made a very forcible speech of some 20 minutes length, showing the principles of Masonry, its objects and designs. He was listened to very attentively by the large company present. In the course of his remarks he was frequently cheered, and at the close sat down amid great cheering.

10. "The Army and Navy."

Replied to in a very humorous and pleasing speech, by Col. Laurie, I. F. O. The band playing appropriate music.

11. "The Hon. the Chief Justice, Sir William Young, the Bench and Bar."

12. "His Worship the Mayor and the Corporation."

The Mayor in the course of his remarks, paid a well-merited complement to the Worthy Grand Master—spoke of the public offices he held, as President of the Legislative Council, ex-Mayor of Halifax, and last, though not least, the distinguished position he had that day assumed as Grand Master of the Lodge of Nova Scotia. The remarks of His Worship were very appropriate, to the point, and were well received. He resumed his seat amidst general applause.

13. "Our Sister Grand Lodges all over the world."

This toast elicited a response from B. L. Peters, Esq., G. M. of New Brunswick. The remarks of this gentleman—who is a most pleasing speaker,

and an enthusiastic Mason—were listened to with marked attention. He alluded principally to the business proceedings of the day. It is unnecessary to say that Mr. Peter's was warmly applauded when he sat down.

14. "Our Guests who have honored us with their company this evening."

Responded to briefly by the Hon. Mr. Annand.

15. Our next merry meeting."
"As happy we have met,
And happy we have been,
So happy may we part,
Hoping happy to meet again."

Besides the regular toasts, there were a number of Volunteers, prominent among which was the health of the P. G. M. of Nova Scotia, R. S. Sircom, Esq., proposed by the G. M. of Nova Scotia, which was duly responded to by Mr. Sircom in a truly eloquent speech. His remarks, of course, like the other gentlemen who preceded him, referred principally to the object of their gathering that day. This gentleman in concluding his remarks, thanked the company for the very cordial manner in which his health had been received. Mr. Sircom has always evinced a deep interest in everything appertaining to the Craft, and the enthusiastic manner in which his health was received at the Banquet shows exclusively that his services have been duly appreciated. Remarks were also made by the Grand Chaplain, the Rev. Mr. Moore, Ald. Nash, Newell Snow, Esq.; and others, and some excellent singing from P. S. Archibald, Esq., of Truro, James R. Chamberlain, Esq., of this city, and others. The company after spending a very agreeable evening adjourned about 12 o'clock.

The Grand Master, Hon. Mr. Keith, the G. M. of Canada, the Deputy G. M. Dr. Bernard, and His Worship the Mayor, remained until the close of the proceedings, and on leaving the Rink Building, were most enthusiastically cheered—the company singing "Auld Lang Syne."

A RAILWAY INCIDENT.

CONTRIBUTED BY BRO. H. BOND.

"Hillo, mate!" (a loud yawn follows). "What are you after?"

Such was the exclamation—such the noise—such the inquiry emanating from a first-class passenger, who had been roused from his slumbers by a railway-guard who had had recourse to shaking him for the purpose of ascertaining his destination.

"Now, look ye here; if you dont be quiet and leave me alone, you shant have a fraction of the riches I have been dreaming about. You have marred my happiness. I was just counting bags and bags of money which was to have belonged to me, when, like an ill-natured fellow, you tripped me up, the yellow boys dropped from my clutches, and now I am as poor as ever. Ticket, did you say? Well, there it is. How much further—twelve miles? Thank ye for your civility and information. Good bye, old boy; you have my forgiveness. I hate to bear malice, even towards one who has injured me. Tip us your tin, and don't come playing that game again."

"How many," remarked the speaker, as we entered the compartment and commenced our journey. "how many besides myself would be glad if golden dreams became a reality. Fatigued and

wearily I yielded to sleep, which was really a source of enjoyment to me. Associated with it was a delightful vision, which appeared to impart to me the power of requiring the generosity I experienced from the ancient Craft to which I belong. I am not speaking of the ship of the command of which the late gales have deprived me, but of that good old institution—Freemasonry. Sailors, as you know, are proverbial for yarns; and, perhaps, I am no exception; but, be that as it may, if you have no objection, I'll give you a plain, unvarnished narrative in which I am interested.

"The damaged state of my ship rendered necessary the crew and myself taking to the long boat. We rowed upwards of 300 miles. Hard work and privations made us view our case as hopeless, when a ship hove in sight. We hailed it, and were taken on board. Our condition, as you may conceive, was distressing. Money—cloths—food—everything was lost to us. We were landed in shocking plight at the nearest port. We proceeded to the English Consulate. The Consul recognised in me one of the fraternity. Extending the right of fellowship, and commiserating our misfortune, he ordered that everything in the shape of creature comforts should be prepared for us. My crew were lodged at a neighbouring inn, and I was domiciled at his residence. A lodge of emergency was called solely on our account, and the members there resolved that we were to select at an outfitting warehouse what clothing we thought fit. Each of us were well clad for the voyage homeward, and the funds of the lodge also supplied us with money besides. A passage was in addition taken for us on board the next vessel which sailed for England, and, on our taking a grateful farewell of the Consul, he handed me a letter of introduction to the captain. As I understood that under ordinary circumstances a shilling only per day would have been allowed for the passage of us respectively, I naturally considered that my place was to be amongst the steerage passengers, and took up my position accordingly; but I had scarcely done so, when one of the mates accosted me and requested I would allow him to show me to my berth. Guess my astonishment when I found I was classed as a cabin passenger! Nor did the civilities end here. On the dinner-hour arriving, a polite request was made by the captain, through the same channel, that I would dine with him, and that honor was, of course, accepted. I was escorted to the extreme end of the table, where the captain presided. He shook me heartily by the hand; bade me welcome; and, pointing to a vacant chair on his right, informed me I was to consider that my place at every meal as long as I might remain on board. Another honour this, which I gratefully availed myself of; and, as the captain, the mates, the steward, and the engineers were brethren—Masonically speaking, and they were worthy representatives of the Craft—during the whole of the voyage I was literally in clover.

"On landing in dear old England they accompanied us to the railway-station where we were to take leave of each other—paid our fares to our homes, to which we are now travelling. Such unlimited kindness has so deeply impressed my mind as to have superseded all other matters. I think of it in the daytime and dream of it at night." —*Freemasons' Magazine.*

ORIGINAL POETRY.

BY REV. C. MAGILL, OF PERU, ILL.

THE CHAPTER AND ITS WORK.

"Most Excellent Master's Degree."

To live and to labor, with a hearty good will,
We present our companions of Most Excellent skill;
With a view of their acty, to keep yet impart,
To Craftsman around the light of our art.

This noble degree, of which now I write,
Is marked by its beauty, and increase of light;
It alludes to the temple where Jehovah was praised,
By those "Excellent Masters" when the capstone was raised.

None but the worthy, this degree can attain,
And solemn those pledges to keep and retain;
The secrets imparted by this ancient degreee,
And are made by the candidate willing and free.

Should events ere arise his honour to test,
He would suffer the vitals torn out of his breast;
Before he, a Most Excellent Master would break,
Those pledges he counted an honour to make.

Being thus well secured on the candidates side,
He is fully informed and hears it with pride;
That his present attainments secures him a store,
Of knowledge exceeding what he ere knew before.

It is now he discovers what glory and grace,
Filled the temple when Deity honor'd the place;
When Craftsmen o'ercome by the wanderous sight,
Raised their hands to high heaven with perfect affright.

But now see that fire, how it comes from above,
Sure token to them of approval and love;
And true Craftsmen can sing both now and ever,
For He is good, and his mercy endureth for ever.

And thus satisfied that there work is well done,
That the honor is due to Jehovah alone;
With reverence and awe they bow to the ground,
And worship while incense is floating around.

Then hail! the glad morning that bids us rejoice,
The capstone well laid, high raise each voice;
The temple thus finished, our labor now o'er,
The sound of the gavel shall hail us no more.

THE FIVE POINTS OF FELLOWSHIP.

BY BRO. C. G. MACKENZIE.

TUNE,—*"Jaynes."*

Brother, faithful tried and tested,
I will answer you with speed,
And on foot will go to serve you,
Call me when my aid you need;
Heedless of fatigue and danger,
I will cast off selfish sloth,
For to me thou art no stranger,
Mystic ties have bound us both.

When I kneel in adoration
To the Master in command
Of this mighty vast creation,
And the systems he has planned;
Then I'll think of thee, my brother,
And each selfish thought subdue,
Every vain desire I'll smother,
Pleading at the throne for you.

I will keep thy secrets hidden
Deep within my faithful breast,
Sacredly as you have bidden
When to me you them confessed;
All the secrets you've imparted,
None in outer world shall know,
For the noble and true-hearted,—
All are faithful to their vow.

And when tongues of idle slander
Shall a brother's name assail,
Then I'll prove a staunch defender,
And make idle rumor quail.
Your good name to me is dearer
Than the sordid wealth of gold,
Or the treasures of the miser
Which his greedy eyes behold.

I will quickly give the warning
When a foe is lurking near,
All our Fellowship adorning
By a whisper in thine ear.
While I grasp thy hand thus firmly,
By that strong grip you shall know
I thy brother am, and warmly
Pledged to thee by faithful vow.

"THAT'S HOW."—After a great snow-storm, a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a man passing along.

"By keeping at it," said the boy, cheerfully "that's how."

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or how hard it is, but go at it, and little by little it will grow smaller and smaller until it is done.

If a hard lesson has to be learned, do not spend a moment in fretting; do not loose a breath in saying, "I can't," or "I do not see how," but go at it, and keep at it. STUDY. That is the only way to conquer it.

If a fault is to be cured, or a bad habit broken up it cannot be done by merely being sorry, or only trying a little. You must keep fighting it, and not give up fighting until it is got rid of.

If you have entered your Master's service, and are trying to be good and to do good, you will sometimes find hills of difficulty in the way. Never forget "that's how!"

STANDARD OF CHARITY.—Men measure their charities by a peculiar standard. A man who has but a dollar in his pocket would give a penny for almost any purpose. If he had a hundred dollars he might give one; carry it higher, and there comes a falling off. One hundred would be considered too large a sum for him who has ten thousand, while a present of one thousand would be deemed miraculous from a man worth one hundred thousand; yet the proportion is the same throughout, and the poor man's penny, the widow's mite, is more than the rich man's high-sounding and widely trumpeted benefaction.

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IRA CORNWALL Jr., General Agent.

The Craftsman,

AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT."

HAMILTON,..... JULY 15, 1869.

KNIGHTS OF MALTA.

BY EMINENT FRATER HENRY ROBERTSON.

The Town of Amalphi, now an obscure but romantic place near Naples, was, in the eleventh century, famous for the enterprise of its inhabitants. Its merchants traded with all known countries, and we are indebted to one of its citizens for the discovery of the mariner's compass. Some of these merchants, having obtained the permission of the Egyptian Khalif, erected a hospital within the walls of the city of Jerusalem, as a place of refuge for the use of the Latin pilgrims. Near this hospital, and within a stone's cast of the Church of the Holy Sepulchre, they also built a church, dedicated to the Holy Magdalene, which was usually called Sta. Maria de Latina. In this hospital, abode a number of Benedictine monks. They devoted themselves to the reception and entertainment of pilgrims, and gave alms to those who were poor or had been rifled by robbers, to enable them to pay the tax required by the Moslems for permission to visit the Holy places.

In the year 1048, the number of the pilgrims became so great, that the hospital was incapable of receiving them all. The monks, therefore, raised another *hospitium*, close by their church, with a chapel dedicated to a canonized patriarch of Alexandria—St. John Elymon, or the compassionate.

These two hospitals formed the cradle of the celebrated *Order of St. John, of Jerusalem*.

Scarcely, however, had it existed a score of years, when a terrible irruption of the Turcomans swept Jerusalem with the besom of destruction; two Moslem troops were massacred, and the tributary Christian population, hitherto permitted to exist uneasily within the walls of the Holy City, were exposed to the most cruel outrages. Peter, the Hermit, beholding the sufferings endured by his brethren, traversed Europe, exciting the chivalry to roll back the tide of Mahometan conquest; the *first crusade* was undertaken, and ere long Godfrey De Bouillon stood victorious upon the ramparts of the Holy City.

At this time (1099), the hospital of St. John was presided over by Gerard, a native of Provence, a man of great uprightness, and of exemplary piety.

As a pilgrim, he had visited Jerusalem, and having witnessed the good deeds of the Hospitallers, he devoted himself and his fortune to their service; and by his benevolent care of the pilgrims, without distinction of sect, and the extension of his bounty even to the infidels themselves, was regarded as a common father by all the poor of the city. His benevolence was of a truly christian character, and far beyond that of his age in general; for, during the period of the seige, he relieved all who applied to him—whether Latin, Greek, or Moslem.

A few days after the conquest of the city by Godfrey De Bouillon, he visited the Hospital of St. John, where numbers of the wounded had been received, and their wounds tended; and while there, he heard nothing but praises of the good Gerard and his monks. The example of Gerard inspired many of the young nobles with a kindred spirit; who, renouncing the idea of returning to their homes, enrolled themselves among the Hospitallers.

Duke Godfrey, full of admiration of their virtue, bestowed upon them his Lordships of Montboire, in Brabant, with all its appurtenances; and most of the other Crusading Princes followed his example. Baldwin, the brother and successor of Godfrey, gave them a share of all the booty taken from the infidels. So that in a few years they were enriched with considerable possessions, both in Europe and Palestine.

Hitherto the Hospitallers had merely a secular administration. They now desired to add to it a religious profession, and to separate themselves from the Monastery of Sta. Maria de Latina, and pursue their works of charity alone and independently. In this they met with no opposition; they drew up rules for their own government, and took upon themselves the three vows—of poverty, chastity, and obedience, in presence of the patriarch. They also assumed a regular habit, consisting of a plain black mantle, to which was attached, on the side next the heart, a white eight-pointed cross. The humility of these Hospitallers was extreme. They styled the poor and the sick their lords, and themselves their servants: to them they were liberal and compassionate, to themselves rigid and austere.

They were still, however, subject to the payment of tithes to the patriarch, and other burdens and restrictions. Until, in the year 1113, the Pope Paschal II. confirmed their rule; bestowed on them the exclusive right (on the death of Gerard) to elect their own Superior, without the interference of any temporal or ecclesiastical power whatever; freed them from the payment of tithes, and confirmed all the donations made or to be made to them.

The brotherhood of the Hospital was now greatly

esteemed, and numbered among its members many gallant Knights, who laid aside their arms, and devoted themselves to the humble office of ministering to the sick and needy. The wealth and influence of the Institution increased largely, and they founded Hospitals or *Commanderies* throughout Europe, where pilgrims to Jerusalem were succoured, and sent forward on their journey.

Such was the origin of this famous order; first a secular, and next a religious organization for the succour of distressed pilgrims to the Holy Land. But the establishment of the Latin Kingdom of Jerusalem brought on a further change in its constitution. The few Christian Knights, surrounded by multitudes of Moslem enemies, could ill afford to lose the services of so many valiant Knights, at present bound by a purely religious vow.

The worthy Gerard died in 1118, and was succeeded by Raymond Dupuy, a Knight of Dauphine. Dupuy was a man of great vigor and capacity. He drew up a series of rules for the direction of the society, adapted to its improved state of consequence and extent, and proposed that those who had laid down their arms should assume them again for the defence of their precarious state. This proposition was adopted; and, in addition to the three Monastic vows, a fourth one was taken,—to fight incessantly in the cause of pilgrims and the Holy Land, against the infidels. Both the clergy and laity were admitted to membership; and both were bound alike to yield the most implicit obedience to the commands of their Superior.

Dupuy also divided the Hospitallers into three classes—the first, of noble birth and approved valour, were *Knights*, destined to military service; the second were priests and almoners; and the third was an inferior class, who had no pretensions to nobility of origin, and assumed the functions of "*freres servans*," or assistants. The Order now greatly increased in numbers, by the addition of Knights from all parts of Europe; and it was further divided into seven *languages*, namely: those of Provence, Auvergne, France, Italy, Arragon, Germany and England.

They were now styled "*Knights Hospitallers of St. John, of Jerusalem*;" and had, for their armorial bearing, a full white cross without points. Their government was a pure aristocracy, the supreme authority being in a council, of which the Grand Master was the chief.

To be continued.

PERSONAL.—We had the pleasure of a call last week from our friend, Bro. Robert Ramsay, of Orillia, who has just returned from a tour through southern California, Utah Territory and the Western States.

MASONIC COURTESY.

BY BRO. ROBERT RAMSAY.

We have in different articles and at various times alluded to the indifference and actual want of courtesy that is so often displayed by members of lodges towards visiting brethren, and once more we propose to protest against this system of neglect, which disgraces our fraternity and brings our Society into disrepute. If Freemasonry is anything beyond a Mutual Insurance Company, it is a *fraternity*, i. e., an actual vital brotherhood, a society bound together by the ties of Brotherly Love, Relief and Truth.

We boast that we are a band of picked men, a single black ball in most cases rejects the candidate, and we would ask here why is the ballot passed? The answer is obvious. It is that none shall enter the unfinished S. S. or H. of H. except those who live a godly, upright, honorable life. If such is the case, what reception should visiting brethren receive when they seek admission into a foreign lodge? Should the visitor merely receive a formal welcome and then be allowed to watch the proceedings, and after the work is over, retire, alone and a stranger? Certainly not, yet what does the travelling mason experience every day? We have ourselves just returned from a tour of nearly six thousand miles and are astonished at the different receptions given to us at different lodges. One lodge in San Francisco actually refuses to receive visitors at a regular communication, though when they found we were connected with the *Craftsman* they waived their rule. But what an atrocious by-law! An outrage upon the Craft! Another lodge which we visited, allowed us to amuse ourselves in a quiet, unobstrusive manner, in an obscure corner, and after the work was finished we left, not knowing the name of a single brother attached to that body. On the other hand in many places we were welcomed with fraternal fellowship and the right hand was cordially extended to us.

We would ask, then, which is the more appropriate manner in which to welcome the visiting brother? In the first case, a feeling of coldness is manifested, breeding, as it must do, a contempt for such brothers; in the second place, a tie of friendship is knotted, that cannot for a lifetime be unravelled. The reason is obvious. Coldness in Freemasonry shows a want of faith in the *principles* of the Craft; a cordial welcome proves the belief of such brethren in the truths of Freemasonry—at once, the brother notes the difference.

Now, such being the case (and no one can deny it), should not every Mason strive to work against this system of lukewarmness and coldness that has crept into our Lodges? The fraternity is certainly numerous; but that is no reason why the visiting

brother should be treated as an intruder or stranger. It is this want of cordiality that sustains the higher degrees. The visitor in the Ancient Accepted Scottish Rite, or the Fratre of the Temple, always is welcomed with a fraternal greeting when he visits a neighboring encampment, priory or consistory. Let us then at once crush out this cancer, eating (preying) as it does upon our very vitals. Freemasonry is a Fraternity—a Brotherhood: or else it is the biggest sham that ever disgraced civilized nations. It must be one or the other. If the former, how close should be the link that connects brother to brother; if the latter, the sooner it is broken the better.

Some may imagine we speak the truth too plainly, but it is better to lay bare the ulcer that is gradually destroying us now, than to wait till the disease is incurable. Masters of subordinate Lodges are the really responsible men; and everything actually depends upon them. It is their duty—in fact their privilege—to be the first to give the grip to the wandering stranger. It is moreover their privilege to introduce such strangers to the brethren of their Lodge. In a word, it is the privilege of the W. M. to prove to the visitor that Masonry is not a mere theoretical society, but a practical, honorable, and noble association.

We have hurriedly written the above, in the hope that it will remove this cold formality that has crept into some of our Lodges. It is an actual grievance to the fraternity; and while it drives away the younger brother, it often alienates the elder. It naturally shows a want of faith in our union. Such being the case, cannot Masters and Officers strive more earnestly to *practice* our code. Theory is very well, very beautiful; but it is barren unless exemplified by actual everyday works. We have said enough, however, and only trust that those who love our fraternity will more generally unite to exercise, by practical work, our "beautiful system of morality, veiled in allegory and illustrated by symbols."

FREE AND ACCEPTED.

The Masons who were selected to build the Temple of Solomon, were declared *free*, and were exempted, together with their descendants, from imposts, duties and taxes. They had also the privilege to bear arms. At the destruction of the Temple, by Nebuchadnezzar, the posterity of these Masons, were carried into captivity with the ancient Jews. But the good will of Cyrus, gave them permission to erect a second Temple, having set them at liberty for that purpose. It is from this epoch, that we bear the name of *Free and Accepted Masons*.—*York Lectures*.

The fraternity were declared *free* by King

Solomon; and the brethren, when the first Temple was completed, were furnished with an honorary jewel, or gold medal, with the word "*Free*," inscribed upon it. The posterity of some of the Masons who assisted at the erection of Solomon's Temple, having settled on the confines of Judea, were carried into captivity with the Jews, and preserving a knowledge of the science of Geometry and architecture, were liberated by Cyrus, and subsequently declared *free*; exonerated from all imposts, duties and taxes, and invested with the privilege of bearing arms; by Darius and Artaxerxes, who commanded the Governors of the Provinces, that they should require no tax, or other imposition, from any of the Priests, Levites, Porters, or any that were concerned about the Temple, and that no man should have authority to impose anything upon them.—*Oliver*.

GRAND LODGE.—The Annual Communication of the Grand Lodge of Canada, A. F. and A. M., commences its sittings at Montreal on Wednesday, the 14th day of July. We have not this year thought it desirable to postpone the issue of the CRAFTSMAN for the purpose of giving the proceedings of that meeting in the July number. Our arrangements are, however, made for a full report of its doings for the August number.

Our readers will be gratified to learn that once more harmony and good fellowship exists among our Brethren of Nova Scotia, a union of the two governing bodies having been effected on the 23rd ult., on the basis as published by us in a preceding number. The Hon. Alex. Keith was unanimously elected Grand Master, and subsequently installed by M. W. Bro. A. A. Stevenson. The very full report of the proceedings at Halifax, on St. John's day, which appears in this number, we are sure will be read with great interest by the fraternity the world over.

We have to acknowledge with thanks a very pretty original tale by B. R., which will be commenced in the next number of the Craftsman, and we are sure will be read with great interest.

The Masonic fraternity are respectfully warned against countenancing one J. Edwin Barnaby, an *impostor*, late of Toronto, his present place of abode is supposed to be Montreal.

For further particulars address

S. P. KLEISER, 130 Young St., Toronto.

The Settlement of Upper Canada, by Wm. Caniff, M. D., M. R. C. S. E., 1 vol.—We have received a copy of this very interesting work by Bro. Caniff. It exhibits a great deal of painstaking research, and contains a most interesting history of the settlement of this Province. We very cordially recommend it to our brethren, who will find in its perusal a great deal of valuable historic information, presented in a most attractive and readable form.

Correspondence.

FREEMASONRY AMONG THE MORMONS.

TO THE EDITOR OF THE CRAFTSMAN.

SALT LAKE CITY, UTAH TERRITORY, June, 30th 1869.

DEAR SIR AND BROTHER.—To day I leave this beautiful city to return to Canada, but before doing so, must give you a brief sketch of Freemasonry among the Mormons, and I assure you it is a delicate and intricate subject to handle—Here are a body of people living in direct violation of the laws of the United States, yet as far as the casual observer can see, they are happy, industrious and (according to their creed) moral, they have transformed a desert into a series of gardens; they have erected a city that for elegance and symmetry is equalled by few in the world, yet they are openly violating the laws of their country—Victor Hugo however, says in that charming work of his "Les Miserables" "I obey the edicts of my God before I bow down to the laws of my country," and per chance he is right, if so the Mormons in following that Light which is given to them from above, are only pursuing the proper course; this however has been so often discussed, that I shall not attempt to explain it, but at once plunge "in medias res"—so far at least as Freemasonry is concerned.

I arrived here the day before yesterday with my friend, Bro. L. W. Kimball of California, and in the evening visited "Mount Moriah Lodge No. 70." I cannot say much regarding the reception given to visiting brethren there, though I must admit that after we were once introduced to the W. M., Bro. Jos. F. Nounnan, he took a good deal of trouble to explain to us the difficulties and drawbacks under which this lodge has for years labored—It appears that in 1865 several masons in this place conceived the idea of organizing a lodge, and accordingly put a notice to that effect in the papers; on the day appointed several attended, and amongst those, some Mormons—here the first difficulty commenced, the Gentile Masons refused, for reasons which I will subsequently give, to recognize their Mormon Brethren, and proceeded to organize without them; a petition praying for a dispensation was forwarded to the Grand Lodge of Nevada, which body that year granted the same, prohibiting however by special edict all masonic intercourse with members of the Mormon Church. J. M. Ellis was the first W. M. of a Masonic Lodge in Utah Territory, W. G. Higley first S. W., and W. L. Hasley first J. W.

The following year (1866), Mount Moriah Lodge, U. D. sent to the G. L. of Nevada, a full statement of work, together with books, papers, vouchers, and at the same time asking for a Charter. That Grand Body however declined to grant a Charter, though they returned the Dispensation, congratulating them at the same time upon their work, and the edict regarding Mormons also remained in full force.

The Brethren however appear to have been sanguine, and under the able management of Wor. Bro. Ellis, who continued to be Master, the lodge prospered, and at the end of the second year of probation (1867), again applied to the G. L. of Nevada for a Charter. The Grand Lodge a second time refused to grant it—This time the Brethren of Mount Moriah Lodge surrendered their Dispensation, and at once applied to the Grand Lodge of Montana for a Charter; that Grand Body after a careful consideration of the subject, declined to grant the same, fearing that it might be construed as a slight towards their Sister Grand Lodge of Nevada.

This organization (the first masonic society in Utah Territory) then dissolved. Shortly afterwards, the brothers again met, and petitioned the G. L. of Kansas for a Dispensation, which was immediately granted; and on the 27th of November, 1868, they obtained a Charter from that Grand Lodge, under the name and number of Mount Moriah Lodge, No. 70. From that time to the present this Lodge has made creditable advancement, and now numbers between thirty and forty members, a large number of whom belong to the Hebrew Belief.

The above is an accurate account of the difficulties under which our brethren of Utah organized; but during their trials, some other Gentile members of the fraternity met and petitioned the Grand Lodge of Montana for a Dispensation, which was granted, (1866); and on the following year they obtained a Charter (Oct. 7th, 1867) under the name and cognomen of Wahsatch Lodge, No. 8, called after that beautiful range of mountains, whose snow-clad peaks can be seen every day of the year from the windows of their Lodge room. Bro. R. H. Robertson is the first and only W. Master of this thriving Lodge, which numbers now some fifty members.

I would here remark that the day after I attended Mount Moriah

Lodge (yesterday), I met Bro. Robertson, to whom I was introduced by Bro. Nounnan. He at once proposed to call a special meeting for that evening, so that I might see the work of Montana. I thanked him kindly, and last night visited his Lodge. The ritual was exceedingly beautiful, and in many particulars I preferred it to any American Work I had ever seen. Before closing, the W. M. kindly alluded to the many courtesies he had received, in the shape of Reports of Grand Lodge Proceedings, &c., from the genial Grand Secretary of the G. L. of Canada, R. W. Bro. T. B. Harris, to which I simply responded by assuring them that we in Canada wished God-speed to the cause of Masonry throughout the world. Bro. H. B. Peine, P. M., from Illinois, also expressed the pleasure he felt in meeting his brothers of Salt Lake. The Lodge then closed.

After the Lodge adjourned, the S. W., Bro. O. F. Strickland, invited myself and several of the officers to his house, where we spent a very pleasant hour, chatting over Mormonism and Freemasonry. Bro. I. Meeks then insisted upon myself and Bro. Robertson paying himself and Mrs. Meeks a nocturnal visit; which, although it was past "low twelve," we certainly did, and enjoyed a quiet little chat in his cosy parlour. When "the wee sma' hours had arrived, I wished with sincere regret "Good-bye" to the kind-hearted, hospitable brothers of Wahsatch Lodge, No. 8.

Before closing, I would mention that these are the only two Lodges in this vast territory. They have a joint Lodge-room with the Odd-Fellows, which is elegantly furnished, though not sufficiently ventilated. They are charitable in the extreme, exhibiting a liberality which, considering the numerous calls made upon their purse-strings, is truly wonderful. Mount Moriah Lodge, for example, contributed five hundred dollars towards the starving sufferers of the South, after the war; and Wahsatch Lodge clothed, fed, and nursed a brother from Los Angeles, California, who had been drugged and robbed of his money at a neighboring city. This case came under my immediate observation, and alone had cost Wahsatch over one hundred dollars. Our Utah brethren, therefore, are not regardless of the principles of the fraternity.

I must now give the reasons assigned by Wor. Bro. Nounnan for the non-admittance of Mormons into the Lodge-room:

1st. That the Mormons at Nauvoo, Ill., had a Lodge U. D., and that during that period it is said they initiated women, and were guilty of other unmasonic conduct.

2nd. It is generally believed that the Mormons, in their Endowment Ceremonies, have pledged and bound themselves together by an unwritten ritual, with certain signs and words borrowed from Freemasonry.

3rd. The Mormons are living in open violation of a law of the United States, passed by Congress in 1862.

The above are the reasons generally assigned by our Gentile Brethren for refusing admission to Mormon Members of the Craft, or accepting petitions from Mormon Candidates. The subject is, as I remarked at the commencement of this letter, a delicate and intricate one for those at a distance to discuss. It will be noted however that the first two reasons assigned are merely based on rumour, and that the last is a question of faith, Polygamy to us is a Sin, to them it is the Inspiration of God. Bro. Mackay said to our Brother, Judge Strickland, question the suspected brother regarding his belief; such a theory has no foundation. The Gentile Mason of Utah may refuse to wear the white apron in the same room with his Mormon Brother, but as Freemasonry acknowledges no creed nor belief, except the one faith in T.G.A.O.T.U., it would be improper for any examining Committee to ask any visiting brother to what Church he may belong. The real fact is this; the Mormons were at first persecuted, driven from their homes, some of them (Masons) murdered, they sought refuge in a barren wilderness, determined to worship God according to their belief, a few Christians and Jews (Gentiles as they term them) settled amongst them, and at once they (the Mormons) changed from the persecuted to the persecutors, the result is evident, a bitter feeling of hatred has sprung up between the resident Gentile and the resident Mormon, and until that feeling subsides, no fraternal love can exist between these two classes—hence for years to come we may expect to see Freemasonry in Utah more or less a sectarian institution. Of course, everyone must regret that such is the case, but our brethren there deserve great praise for their energy, their cordiality and their liberality. Let us remember under what difficulties they labor, only two lodges in that vast country, and each of those under a separate jurisdiction, hundreds of miles away from them. Rumour says they propose to organize a Grand Lodge. Bro. Mackay in his Jurisprudence says, three lodges are the requisite number for the formation of a Grand Lodge, but after all upon what basis does he ground his theory? As far as I recollect the Grand Lodge of Massachusetts was organized from two subordinate lodges, if so, and if it would forward the common cause of the Fraternity to have a Supreme Body in Utah, by all means let us recognize her as soon

as our youthful sister modestly announces that she has come to womanhood.

In conclusion I would say that I called with Bro. Kimball upon the President, Brigham Young, we found him cordial, but very busy, so that it was impossible for us to ask him regarding his views on Masonry. I believe both himself and several of his High Council are or were members of the Fraternity.

Yours fraternally,
ROBERT RAMSAY.

ANSWERS TO CORRESPONDENTS.

QUESTION.—Can a brother be passed the first week in June, the regular meeting night, and raised on the 24th instant? Is it a regular meeting, or a meeting of emergency, to install officers?

ANSWER.—The 24th of June is not to be considered a regular meeting in this connection, and it would not be proper to raise a brother in the case suggested.

QUESTION.—Are Past Masters of Lodges entitled to vote in the meetings of representatives from Lodges of Districts, at Grand Lodge, for the D. D. G. M.?

ANSWER.—No, not as the law is at present.

ST. THOMAS' CHURCH.

LAYING THE FOUNDATION STONE—IMPOSING MASONIC CEREMONY.

The corner stone of the new Church now in course of erection in the St. Thomas Parish, Hamilton, of which the Rev. Dr. Neville is Rector, was laid on Thursday, 1st July, with appropriate and imposing ceremonies.

At noon a special meeting of Grand Lodge of Ancient Free and Accepted Masons was opened in the Mechanics' Hall.

The following is a list of the Grand Officers present:

- M. W. Bro. A. A. Stevenson, Grand Master.
- R. W. Bro. James Seymour, Deputy Grand Master.
- " " Hon. H. B. Bull, Past Deputy District G. Master.
- " " "Emilius Irving, " " "
- " " John W. Murton, Grand Senior Warden.
- " " Charles Magill, as Grand Junior Warden.
- " " Rev. J. Gilray, as Grand Chaplain.
- V " " James Bain, as Grand Treasurer.
- " " Richard White, as Grand Registrar.
- R " " Thomas B. Harris, Grand Secretary.
- V " " John King, as Grand Senior Deacon.
- " " R. P. Stephens, as Grand Junior Deacon.
- " " Robt. Robertson, as Grand Supt. of Works.
- V " " William Edgarr, as Grand Director of Ceremonies.
- " " Edward Mitchell, Asst. Grand Secretary.
- " " W. W. Pringle, as Asst. Grand Director of Cer.
- " " Fred. Mudge, Grand Sword Bearer.
- " " D. McLellan, as Grand Organist.
- " " G. Holden, as Asst. Grand Organist.
- " " G. Watson, as Grand Pursuivant.
- " " Alfred J. Nuthall, as Grand Tyler.
- V W Bro W. B. Irving, } G. Stewards.
- " " Geo. Hoggett, }
- V " " J. Simcoe Kerr, }
- " " Allan McLean, }
- " " Dr. Houston, }

VISITING.

R. W. Bro. C. E. Young, Junior Grand Deacon of the Grand Lodge of the State of New York.

W. Bros. John A. Lockwood, and John Walls, from Buffalo; and W. Bros. B. Flayer and J.B. King, from Niagara.

Nearly 500 brethren, representing about 30 different lodges, being present.

The procession from that place, with the Lodge banners flying, and headed by the fine band of the 13th Battalion, marched to the Gore, where the Irish Protestant Benevolent and St. George's Societies were already assembled, and all proceeded to the site of the new Church. The procession was a most imposing and pretty sight. The gay and

rich regalias of the Masons, the badges of the other Societies, the banners, music, &c., all looked exceedingly well, and produced a fine effect. Arrived at the ground, the procession halted and faced inwards, and marched on to the ground in reverse order; the Grand Master, Grand Officers and Masonic dignitaries leading the way on to the ground. A very pretty evergreen arch had been erected, surmounted by the crown, beaver, and other appropriate emblems. Here there was a large platform erected for ladies, and another for the Grand Officers of the Masonic body. Of clergymen we noticed Rev. Archdeacon Fuller, Revs. J. G. Geddes, Dr. Green, J. Hebden, J. Alexander, R. Harrison, Geo. A. Bull, J. D. Gibson, T. S. Cartwright, and the Rector of the Parish, the Rev. Dr. Neville.

The Church Ceremonies having been concluded, Alexander A. Stevenson, Esq., of Montreal, M. W. G. M. of the Grand Lodge of Canada, came forward and said:

Men, women and children, assembled here to behold this ceremony:

Know all of you that we are lawful Masons, true to the laws of our country, and professing to fear God, who is the Great Architect of the Universe: to honor the Queen: to confer benefits upon our brethren: and to practice universal benevolence towards all mankind.

We have amongst us, concealed from the eyes of all other men, secrets which may not be revealed, and which no man has discovered; but those secrets are lawful and honorable, and are placed in the custody of Masons, who alone have the keeping of them to the end of time.

Freemasonry, as has been well and truly said, is an institution which welcomes equally to its bosom, the Jew and Gentile, the Christian and the Mahomedan, requiring from each only a just sense of moral rectitude and conscientious obligation. It knows no country, and is confined to no race. Its blessings and its benefits are universal as civilization itself. Within its ranks are to be found men of every class and color and creed, who have been reported to be good men and true; of lawful age, good morals, and sound judgment. All meet upon a level, and are constantly instructed to square their conduct by the principles of morality and virtue.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbaric force. Freemasonry, notwithstanding, has still survived, and in our day, presents the wondrous spectacle of an institution hoary with age, yet possessing all the freshness and vigour of youth. The attentive ear receives the sound from the instructive tongue, and the mysteries of Masonry are safely lodged in the repository of faithful breasts. Various tools and implements of architecture are selected by the fraternity to imprint on the memory wise and serious truths; and thus, through successive ages, are transmitted pure and unimpaired, the excellent tenets of our institution.

Unless our Craft were good, and our calling honorable, we should not have existed for so many centuries; nor should we see to-day, as in all time past, so many distinguished and illustrious brethren throughout the civilized world, sanctioning our proceedings and contributing to our prosperity.

On this, the anniversary of the foundation of our New Dominion, we have assembled at your request to lay the foundation stone of this Church, in accordance with the rites of our fraternity. We pray God to prosper this undertaking, and enable those who have commenced the work to carry it on to completion. May the Great Architect himself direct aright all who are connected with the erection of this building, which is to be consecrated to the worship of the Most High. May it prove a blessing to this community; and may many within its walls be brought from darkness into light, and made meet for that spiritual building, that house not made with hands, eternal in the Heavens. Amen.

Bro. Rev. J. Gilray, Acting Grand Chaplain, then offered a prayer, and R. W. Bro. T. B. Harris, Grand Secretary, read the following, which was elegantly engrossed on vellum, and which was afterwards, with copies of papers, coins, &c., enclosed in a

glass bottle, and deposited in a cavity in the corner stone.

In the favor of Almighty God:

On the 1st day of July, A. D., MDCCLXIX,
Of the Era of Freemasonry, 5869.

And in the thirty-third year of the reign of Our Gracious and much-beloved Sovereign,

Victoria,

Queen of Great Britain, Ireland, India, and the Dependencies in Europe, Asia, Africa, America, and Australasia,

His Excellency Sir John Young, K. C. B., C. G. M., being Governor General of the Dominion of Canada,

The Hon. William Pearce Howland, C. B., Lieutenant-Governor of the Province of Ontario,

James Edwin O'Reilly, Esquire,
Mayor of the City of Hamilton,

The Rt. Rev. A. N. Bethune, D. D., D. C. L., Lord Bishop of Toronto,
and

Reverend Edmund Neville, D. D., Rector,

Francis Edwin Kilvert, Esq., H. W. Woodward, Esq., Churchwardens,
A. H. Hille, Esq., Architect,

Thomas Appleyard, Mason; R. Butcher, Carpenter; and James Way,
Painter, Contractors.

The land for the site of this Church was presented by
Ebenezer Stinson, Esq., of this City.

The Foundation Stone of this St. Thomas' Church
was laid by

Alexander Allan Stevenson, Esq., Most Worshipful Grand Master,

Attended and assisted by a Special Grand Lodge of Ancient Free and Accepted Masons of Canada, and various Lodges and Brethren,
in accordance with the Ancient usages of Masonry,

Which may God Prosper.

Building Committee:

John H. Davis, Chairman, Robert R. Morgan, Jonathan Meakins,
George Barnes, Francis Edwin Kilvert, Dr. H. Strange,
and Wm. Haskins.

Trustees of the Land:

Robert R. Morgan and Jonathan Meakins.

Treasurer of the Building Fund:

Robert R. Morgan.

A very handsome silver trowel was then presented to the Grand Master by the Rev. Dr. Neville, bearing the following inscription:

PRESENTED

TO

ALEXANDER A. STEVENSON, ESQUIRE,

M. W. Grand Master of the A. F. & A.

Masons of Canada,

By the Churchwardens and Parishioners, on the occasion of laying the foundation stone of St. Thomas' Church, Hamilton, Ont.,
1st day of July, A. D., 1869.

The Grand Master and other Grand Officers then descended from the platform, and the cement having been spread on the lower stone, the upper stone was slowly lowered into its position by three regular stops, Band playing the National Anthem. The Grand Junior Warden having applied the plumb rule, the Senior Warden the level, and the Deputy Grand Master the Square, the Grand Master having addressed the usual questions to these Brethren, and the answers having been returned,

The Grand Master said, brethren, having full confidence in your skill in our Royal Art, it remains with me now to finish our work. (He here gave three knocks with the gavel, and added, *Well made, well proved, truly laid, true and trusty.* And may this undertaking be conducted and completed by the craftsmen according to the grand plan, in Peace, Harmony, and Brotherly Love.

Corn, Wine, and Oil, were then handed to the Grand Master by the Deputy, who poured each upon the stone.

The Grand Master then pronounced the following

BENEDICTION.

"May Corn, Wine, and Oil, and all the necessaries of life, abound among men throughout the world; and may the blessing of the Supreme Architect of the Universe be upon this edifice and all connected with it."

General response—"So mote it be. Amen."

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

The Grand Master, addressing the Incumbent, said:—"Rev. Sir: having completed our work according to the ancient usages of Freemasonry, we offer you our congratulations, and transfer the building to you for completion, having no doubt that as it has happily been begun, it will be carried on by God's will to a happy ending."

Cheers were then given for the Queen, the Grand Master, the Rev. Dr. Neville, and the crowd dispersed.

A most substantial luncheon had been prepared by the Hamilton Masons for their visiting brethren and friends—in a very beautiful grove a few yards south of the Church. The matter had been given in charge to Bro. Geo. Lee, and the duty was performed in such style as to merit the warmest approbations of all concerned. Some very appropriate speeches were made and a couple of songs sung, and the Masons returned to the Lodge Room. After a few remarks by the Grand Master, the Grand Lodge was closed in AMPLE form.

The ceremony throughout passed off most happily, and we desire to join in the wish so universally expressed yesterday that the auspicious circumstances attending the laying of the corner stone may be continued to the Church until its early completion, and that the Rev. gentlemen who so worthily and ably fills the position of Rector, may long be spared to see the fruits of his active Christian labor abounding around him.

FESTIVAL OF ST. JOHN THE BAPTIST.

HAMILTON.

On the Festival of St. John the Baptist, the brethren of Barton Lodge, No. 6, A. F. and A. M., held their annual meeting in the Masonic Hall, corner of John and Main Streets, at noon, for the installation of officers, and for the transaction of regular business. The Board of Installed Masters was composed of V. W. Bro. Wm. Edgar, W. Bro. F. C. Bruce, and W. Bro. George Walker,—V. W. Bro. Wm. Edgar acting as Installing Master. The following brethren were invested and proclaimed as officers of the Lodge for the ensuing year:

W Bro W J Mundy, Worshipful Master; V W Bro Wm Edgar, Past Master; Bros Richard Brierley, S W; James Charlton, J W; Rev James Gilray, Chaplain; E S Whipple, Treas; W. H. Leslie, Secretary; H Griffiths, D of C; Gavin Stewart, S D; S F Lazier, J D; Chas Foster and F. Mitchell, Stewards; J W Fergusson, I G; W W Summers, Tyler; R W Bro John W Murton and Bro C R Murray, Auditors.

The occasion was made one of more than ordinary interest by the presence of Bro Capt. Joseph Birney, who is the oldest member of the Lodge, and the oldest Canadian Mason, having been initiated in this Lodge on the 11th of February, 1803, over sixty-six years ago. Bro. Birney was recently

elected an honorary member, and a certificate of such was yesterday presented to him in open Lodge. He completed his ninety-second year on the 1st of February last, and is well and hearty, and his mental faculties unimpaired, his memory especially being remarkably good.

TORONTO.

The Festival of St. John the Baptist has been, from time immemorial, a noted day with the masonic fraternity, and was, in this city, no exception to the general rule. The Lodges met during the afternoon and evening, to celebrate the anniversary of their patron Saint, and perform such work as by ancient custom devolves on the Craft upon this festival.

The following officers for St. Andrew's Lodge, No. 16, were installed by V. W. Bro. Jas. Bain :

W Bro George Hodgetts, W M; W Bro James Adams, P M; Bros Mark Bowman, S W; Emile Pernet, J W; R Fraser, Treasurer; H Wilkinson, Secretary; W H Howland, S D; James Perrin, J D; R H Oates, D of C; S P Kleiser and C W Wilkinson, Stewards; John Murphy, I G; W Willing, Tyler; V W Bro John Paterson and W Bro James Adams, Masonic Hall Trustees.

After the ceremonies of installation, W. Bro. Dr. James Adams, the retiring W. M., was presented by St. Andrew's Lodge with a P. M.'s collar and jewel.

Immediately afterwards, V. W. Bro. James Bain installed the following officers of King Solomon's Lodge, No. 22:

W Bro David McLellan, W M; R W Bro Daniel Spry, P M; Bros Thomas Sargent, S W; Robert Pearson, J W; C G Frazier, Treas.; C L Roberts, Secretary; Thomas Langton, S D; W D L Keane, J D; D Preston, D of C; Henry Clay Houel, Organist; Dr J E Kennedy and John Field, Stewards; Wm Beatty, I G; S McGowan, Tyler, James Spooner, Rep to B Com; Bros R H Gray, R W Purris, W C Morrison, and V W Bros C W Bunting and Aug T Houel, C G P; Bro Thos Sargent and V W Bro A T Houel, Masonic Hall Trustees.

ST. CATHARINES.

St. George's Lodge No. 15, A. F. and A. M., of St. Catharines, met at their Lodge Room at 1 P. M., on the 24th June, and installed and invested the following officers for the ensuing year. W. Bro. Lucius S. Oille, M. D., Past Master of this Lodge, assisted by V. W. Bro. S. G. Dolson, W. Bro. A. S. St. John, and W. Bro. W. Chatfield, acted as installing officers:

W. Bro. Albert Chatfield, W. M.; Bros. D. W. Bixby, S. W.; Levi Yale, J. W.; V. W. Bro. S. G. Dolson, Treas.; Bros. R. Kane, Sec'y; W. Dougan, S. D.; Eli Higgins, J. D.; J. W. King, D. of C.; Clark Saurer, W. W. Greenwood, A. M. C., G. P.; W. Smith, I. G.; R. McMaugh and Albert Mills, Stewards; R. Ratcliffe, Tyler.

In the evening the Brethren held a *Conversazione* in the lodge room, which proved a great success in every way. On approaching the Hall there was a monster square and compass brilliantly illuminated, an appropriate emblem of the great lessons inculcated in that assemblage.

The Lodge was tastefully decorated, the working tools being placed in proper groups, &c., while the body of the room was filled with the brethren and their fair friends.

W. Bro. A. Chatfield, W. M., in the east, with W. Bro. H. Carlisle, of Maple Leaf Lodge, and W. Bro. S. G. Dolson, of this Lodge, as Past Masters.

W. Bro. A. Chatfield opened the proceedings by a short and appropriate speech, referring pleasantly to the presence of the ladies: the embarrassment he felt at having so strange guests to address within the sacred portals, and expressing the pleasure he felt in welcoming them.

Dr. Oille was then called upon, and addressed the audience in a lengthy and well-timed speech; explaining the customs of the fraternity in installing their officers, and otherwise celebrating the festivals of St. John the Baptist and St. John the Evangelist. He gave some short historic sketches of Masonry and its objects, and added some good advice to the Masons' wives present, as to the advantages that accrued to their husbands in being regular in attending Lodge-meeting, and how the Masons profited by their Masonic studies. He paid the newly installed W. M. some well-merited compliments, and resumed his seat amid applause.

W. Bro. H. Carlisle then—as a representative of Maple Leaf Lodge, No. 103—congratulated St. George's on the success of their entertainment, and gave us but a short Masonic speech, remarking that Dr. Oille had not left him a leg to stand on.

W. Bro. W. B. Beaton followed with a recitation, which, though well rendered, was hardly in harmony with the occasion.

The programme was very agreeably varied by the excellent overtures of Prof. Gagnier and Bro. Wm. Dougan, and Mr. G. F. Jordan gave us some amusing comic songs, which were repeatedly encored; and Miss Mary Oille, Miss A. Donaldson, Miss A. Homes, and Miss Greenwood, also sang very sweetly some pretty ballads. Bro. L. N. Soper kindly furnished the piano for this occasion. In the refreshment room every preparation was made to refresh the inner man, and the band delighted us with some lively strains, to prepare us for a trip of the "light fantastic" which soon followed, and was kept up until the wee sma' hours.

The local of the *St. Catharines Times* very pertly enters the following as a query, "How many of the youthful craftsmen were 'free' and how many 'accepted' at the close of the entertainment."

The occasion throughout was a most successful and pleasant affair, and we trust our good brethren of St. Catharines may enjoy many more such.—*Com.*

RIDGEWAY.

On Thursday, 24th June, the festival of St. John the Baptist, a new Masonic Lodge was opened at Ridgeway, in the County of Welland, under the name of the "Dominion" Lodge. The interesting ceremonies were conducted by the D. G. M., ably assisted by the D. D. G. M. of the Hamilton District. Some fourteen P. M.'s and W. M.'s, and a large number of brethren from Drummondville, Welland, Port Colborne, Dunnville, St. Catharines, Fonthill, and other places, were also present, to unite with their Ridgeway brethren in the auspicious event which brought them together. After indoctrinating several candidates in the mysteries of Masonry, the proceedings were concluded with a sumptuous banquet at Willson's Hotel, which was creditably got up, and embraced every luxury of the season, the *cuisine* being done to a charm. The room, furniture, jewels, and all paraphernalia of this new Lodge, are really good; and its officers and members seem well calculated to build up a prosperous and influential branch of the Masonic Order in that place. The following are the names of the new officers inducted:

W. Bro. Arr Matteson, W. M.; Bros. J. N. Fullmer, S. W.; D. W. Weekes, J. W.; Edwy Baxter, Treas.; Thos. Sproule, Sec'y; J. E. Morn, S. D.; W. H. Anger, J. D.; L. V. Straun, I. G.; H. A. Hawu, Tyler.

GALT.

St. John's Day, Thursday, 24th June, was celebrated by the members of Waterloo Chapter and Alma Lodge, Galt. Their officers, along with those of Grand River Lodge, Berlin, were installed by R. W. Bro. C. Kahn, P. D. D. G. M. Huron District, assisted by W. Bros. Dutton and Wirtler, of Stratford. After the installation of officers, Worshipful Bro. John Davidson was presented with a magnificent gold Past Master's Jewel. In the evening, about seventy brethren sat down to supper at Colwell's Hotel. The usual loyal and masonic toasts were given, and the company broke up about 10 o'clock in peace and harmony.

NEWBURY.

The following brethren were duly installed and invested as officers of Albion Lodge, No. 80:

George Mansfield, W. M.; D. A. McGugan, S. W.; W. W. Banning, J. W.; Robert Adair, Treasurer; Andrew Wilson, Secretary; W. D. Hammond, S. D.; Thos. F. Purdy, J. D.; H. P. Cussack, J. G.; George J. Smith, Tyler.

OTTAWA.

Dalhousie Lodge, No. 571 English Register, F. & A. M., Ottawa, Canada, A. L. 5869-70.

W. Bros. Wm. Hay, W. M.; Albert Parsons, P. M.; Bros. J. J. Radford, S. W.; Carroll Ryan, J. W.; Rev. S. G. Stone, Chaplain; N. S. Baskell, Treasurer, Charles S. Scott, Secretary; H. J. Cole, S. D.; A. Fotheringham, S. D.; S. Rogers, W. A. Amable, Stewards; T. P. Stiff, I. G.; Jno. Sweetman, Tyler.

ROYAL ARCH MASONRY.

The officers of "Victoria Royal Arch Chapter," recently established in Port Hope, were installed on Tuesday, 29th June, by Past First Principal Lieut.-Col. Fairbanks, Oshawa, assisted by First Principals Dr. Patterson, Bowmanville, G. H. Dartnell, Whitby, and Dr. Might, Peterborough. They are:

E. Comps, J. Wright, 1st Principal; H. G. Taylor, 2nd Principal; R. Nichols, 3rd Principal; Comps, J. B. Odell, Scribe E.; J. B. Traves, Scribe N.; J. M. Irwin, Prin. Sojourner; A. T. Williams, Treasurer; E. Peplow, jr., Janitor.

The Chapter will immediately proceed to active business.

UNITED GRAND LODGE.

The Quarterly Communication of the United Grand Lodge of England was held on Wednesday evening, June 2nd, in the Great Hall; and, since the present Grand Master has occupied his high position, never has been seen a more numerous or brilliant meeting. This was easy of explanation, as there were two causes to render the occasion more than usually interesting, one being the announcement in the official agenda of business that the Most Worshipful the Grand Master would make a communication to Grand Lodge in reference to His Royal Highness the Prince of Wales, an event long anticipated; and the other was the consideration of a scheme which has been for some time before the Craft for a re-appropriation of a certain portion of the funds of the Board of Benevolence to the Boys' and Girls' Schools. On the latter project especially the deepest interest was felt in it, and the greater part of the Lodges throughout the kingdom sent up their representatives to take part in the proceedings.

At seven o'clock precisely a procession was form-

ed, and the G. Master in due form took his place on the throne, Bro. John Fawcett, Prov. G. Master, acting as Deputy G. Master in the absence of Earl de Grey and Ripon; the Earl Percy, S. G. W.; and Frederick Perkins, P. S. G. W., acting as J. G. W. There were also present:—The Earl of Limerick, Prov. G. M. Bristol; Sir Daniel Gooch, *Bart., M.P.*, the newly-installed Prov. G. M. for Berks and Bucks; and a great number of other distinguished brethren.

The Grand Lodge was opened in ample form, and with solemn prayer.

MINUTES OF GRAND LODGE AND GRAND FESTIVAL.

Bro. Hervey, G. Secretary, read the minutes of the quarterly communication of the 3rd of March, the special Grand Lodge of the 14th April, and the Grand Festival of the 28th April; all of which were confirmed.

THE PRINCE OF WALES AND FREEMASONRY.

The Most Worshipful the Grand Master said,—I have the pleasing duty to make a communication to the brethren, which I am sure must be gratifying to the Grand Lodge and to every Mason in the Craft in England. The communication is that His Royal Highness the Prince of Wales has joined our Fraternity, having been made a Mason by His Majesty the King of Sweden. I am quite sure that this must be a most gratifying circumstance to communicate to the Grand Lodge. I have had more than one interview with his Royal Highness lately, and he authorized me to express to the Grand Lodge that it was his anxious wish to be present at this Grand Lodge, and he was very much disappointed that the circumstance that it was held on the day set apart for the celebration of the Queen's birthday prevented him having that pleasure. I have also had communication to me privately by His Royal Highness, but I am authorized by him to mention it publicly, that it is his wish to join one or more of the English Lodges. I think I need not say more on this subject, except to express the high gratification which I feel myself in the fact of a Prince of Royal Blood, and more especially the heir to the Throne, having joined Masonry, and having expressed so strong an interest as he has done in the good and welfare of the Craft. I now beg to give notice that, in conformity with ancient usage, it is my intention to propose at the next Grand Lodge, that the rank of Past Grand Master be conferred on His Royal Highness the Prince of Wales. I believe that there are numerous precedents for this course; for every Prince of the Royal Blood who has joined Masonry, has, upon the fact being known and recognized, had the rank of Past Grand Master conferred on him. A large amount of other business was transacted, the meeting being a most pleasant one, shewing the position of the Craft to be highly satisfactory.—*Freemasons' Mag.*

LEWISES.—The ancient privileges of Lewises are often discussed. The Continental practice and principles are well shown in the Regulations of the Lodge des Frères Réunis of Tournay. A Lewis must have been born after his father's initiation to be entitled to his privilege. He might be received three years below the ritual age, at half price for the first degree only, and before any other candidate on the same day, irrespective of the time of his proposition or ballot.—*R. Y.—Freemasons' Mag.*

UNIVERSAL FRIENDSHIP OF MASONRY.

No subject with which we are acquainted, can more properly engage our attention than the benevolent dispositions which indulgent nature has bestowed upon the rational species generally, but more especially those of the mystic brotherhood. These are replete with the happiest effects, and afford to the mind the most agreeable reflections. The breast which is inspired with tender feelings is naturally prompted to a reciprocal intercourse of kind and generous actions. As human nature rises in the scale of beings, the social affections likewise arise. Where true friendship is unknown, jealousy and suspicion prevail; but where that virtue is the cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist but that noble contention or rather emulation, of who best can work or best agree, true happiness alone subsists. In the breast of every true Mason there is a propensity to friendly acts, which being exerted to effect, sweetens every temporal enjoyment, and although it does not remove the disquietudes, it tends at least to allay the calamities of life.

Masonic friendship is traced through the circle of private connections to the grand system of universal benevolence, which no limit can circumscribe, as its influence extends to every branch of the human species, which we are taught to regard as one family, including the high, the low, the rich, the poor, created by one Almighty parent, inhabitants of the same planet. Actuated by this sentiment, each individual is to help, aid and assist each other, thus connecting his happiness with that of others; thus establishing a fixed and permanent union among men of every country, sect, and opinion, and conciliates true friendship among those who might have remained at a perpetual distance.

But, though masonic friendship, considered as the source of universal benevolence, be unlimited, it exerts its influence more or less powerfully, as the objects it favours are nearer or more remote. To relieve the distressed is a duty incumbent upon all men, but particularly upon Masons, who are linked together by an indissoluble bond of sincere affection; to soothe the unhappy, to sympathize with their misfortunes; and to restore peace to their troubled minds, is the great aim of Masonry, and on this principal is formed undying friendships, and the pleasantest connections are permanently established.—*Progress*

THOROUGH MASONS.

I fear our young initiates are not made thorough Masons— are not impressed with the necessity of understanding thoroughly what Masonry is, one which can only be accomplished by diligent and patient investigation. They never read anything on the subject of Masonry, not they! They can give time and money for almost any other kind of books, but Masonic literature— why there is nothing in that, and no great mind would stoop to patronize it! Others "have no time to read," but plenty of time to smoke, drink beer, and attend the theatre, horse-race, and political clubs. Others, again, have a queer kind of an idea that there is nothing to learn in Masonry, save right angles, &c. While this state of things continues, we may not hope for improve-

ment, and such additions to our members are but additional weights to break down the Order. It was not so in former years. A letter recently received from a prominent Mason in the East is very suggestive on this point. It is a private letter, but I will venture to make an extract from it, as corroborative of what I have said above.

"It is too bad, in these days, for Masons to be so fearfully ignorant as they are. I would give more for one old Mason, as far as the true Masonic spirit is concerned, than a dozen of modern ones; yet the young Brethren now have ten times the opportunities for improvement, if they would only use them. I am a young Mason myself, having first seen Light in 1852; but I am an "old fogey," and every year induces me to think more highly of the old landmarks and usages. Not one in a hundred there, knows or cares anything about those old musty "Charges," which are dear to all good Masons. All that is cared for is to get the degrees; and then some other one of the same stamp solicits them to join the Chapter; and from that to the Encampment, and then the Consistory, and then—they look down on the lower world with as much complacency as a monkey would who had climbed to the top of a steeple, and with about as much knowledge. Out on such Masons, and their name is legion, I have not a word to say against the higher degrees: if a Brother will only first perfect himself in a knowledge of the first three, he can take as many degrees as he pleases."

What is needed just now is a greater pride in Masonry, more of the *esprit de corps*, without which we shall never be able to place Masonry in the position it ought to occupy. In all the general improvements and progress of society, intellectual, social and charitable. Masonry should occupy an advanced position; and this it can only do by the aid and influence of its members. If the Craft could only get rid of the idea that the Order is a mere amusement, there would be more hope of the future. Masonry possesses within itself the elements for improvement—the power to make its members better, wiser, happier, and more useful: why cannot brethren avail themselves of those latent powers? If we could only awaken such a desire—ambition if you please—the Order would soon feel in all its departments the vigor of a new and better life. This might be, and ought to be, and *must* be, if Masonry ever accomplishes its mission.—*Correspondence of Review.*

When the British Archæological Association were inspecting the gallery of paintings at Charlton House, attention being called to the picture of St. Joseph working as a carpenter, assisted by the child Jesus, Mr. Black said he wished that St. Joseph had been represented in his proper sphere as a mason, the original term used signifying architect, builder, or mason, and not carpenter. The term carpenter, he urged, was undoubtedly an error, as in the climes where St. Joseph dwelt no wood was used in the erection of the structures of their houses, but stone only.—*Freemason's Magazine.*

"THE CRAFTSMAN,"
 And British American Masonic Record,
 Issued on the 15th of each month, at \$1.50 a year, by
 BROS. T. & R. WHITE, HAMILTON, ONTARIO