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JANET'S FORTUNE,

OR, A GRANDMOTHER'S WISDOM.

"And when I die I shall leave my fortune to the one who will use it for the best advantage," said Grandma Leeds, smiling from behind her spectacles to the young girls around her.

"Your fortune, grandma? what will it be? That old basket, with its horrid yarn and needles, and the never-ending knitting work? If so, you need not leave it with me. Janet will use it to a far better advantage than I could."

"Yes, Lettie, you are right; and I'm sure I don't want it, either. H'm! what a fortune, to be sure!"

"I'll accept it, grandma, and prize it, if you will only add your sweet contented disposition. It would be a fortune which none of us need despise," said Janet.

Janet Leeds was the youngest of the family, and the plainest. She had a sweet, fresh face, and tender eyes; but these paled into ugliness before Lettie's black orbs and shining curls, and the blonde loveliness of belle Margaret. So she settled back like a modest violet in the chimney corner, and waited on her grandma, or assisted the maid in the housework.

Once in a while she ventured out to a party in the village, but so seldom that people never observed her. That made it unpleasant and she staid at home still closer.

But that morning, while they sat chatting with grandma, she felt a deal of discontentment, for the first time in the month.

Clara Bosworth, her bosom friend, was to give a party that evening, and she could not go. For weeks preparations had been going on in their quiet family. She had given up the money saved for a new winter cloak, that Lettie's green silk might be trimmed for the occasion, and the best dress she had in the world was a plain garnet-colored poplin with black velvet trimmings.

She had faintly suggested that she might wear that, but the dismay of her sisters silenced her.

"Go and wear that old poplin!" cried Lettie, from the clouds of white billowy lace that was to adorn the green silk.

"You must be crazy!"

"I should think so," chimed Margaret, who was fitting a lace berth over the waist of delicate lilac satin. "Do you want Austin Bosworth to think us a family of paupers? It is to be a grand affair, and Clara expects all who honor it will try to pay her respect enough to dress respectably. It is Austin's first appearance after his European tour, and surely you do not want him to think mean of us?"

The tears came up, but Janet was brave, and no one saw them.

That night, when the two girls—the one in her dark beauty and wonderfully becoming array; the other all delicacy, her fair, pearl loveliness enhanced by the purple color of her splendid dress—came laughing into grandma's room,—a little shadow darkened her face, and she found it very hard to keep back the tears.

"'Fine feathers make fine birds,' but fine birds do not always sing the sweetest, Janie," said grandma, after they were gone. "I know who is the true one in this family. I know my little singing bird, Janie, and she is dearer than a dozen fine ladies; Austin and Clara will come to-morrow, and he will tell us about his travels in foreign lands, and you will be far happier than you would be up at the house to-night, with dancing and confusion."

"I suppose so, grandma," and Janet took her seat by the fire, and went on knitting, with a peaceful face.

The elder sisters came home with ruffled plumage, but in high spirits.

Austin Bosworth had returned, a handsome, polished gentleman, and had flirted desperately with Lettie.

"Why, Grandma, he almost proposed to her!" laughed Margaret, who was engaged to Judge Leonard's hopeful son, and therefore had no place for jealousy. "More than one in the company predicted that it really would be a match."

"Don't count your chickens before they are hatched," called Grandma from her pillow.—"Austin Bosworth is no fool, I can tell you that!"

"What an old crooker!"

They were entering their chamber across the hall, but grandma's ears were not dulled by old age, and she clearly heard them.

"Don't mind them, grandma," whispered Janet, who had waited to help them lay aside their finery.

"Mind them! Do you think I shali, Janet Leeds!"

Next day Austin Bosworth came. He was too familiar with the old house to stop for bellringing; he entered, crossing the hall, directly passed the parlor door, where Margaret and Lettie waited in their tasteful afternoon costumes, and walked straight on to Grandma Leed's room.

She was there with her work,—her placid face beaming beneath the white lace bordered cap.

A graceful, girlish figure half knelt before her, wreathing with deft fingers a bunch of evergreens into a frame for a mantle ornament, and her eyes were lifted smiling into the old lady's face.

He entered and closed the door before either saw him.

"Grandma Leed's!"

"Why, bless my heart, it is Austin. Come here, my boy!"

And the fine gentleman came and gave both hands to her in his delight.

"Janie, my little playmate, too! What a happy meeting! Clara came down, dressed for a call, and declared she would come, but I told her no! I knew the amount of gallantry I should feel obliged to use, and I preferred that my first visit should be like the old ones."

"You are right. We are better pleased to have it so, are we not, Janet?"

His call lengthened itself into two hours, and during the time he told pretty stories, and chatted like the boy of by-gone days, but not once did Margaret's or Lettie's name pass his lips.

When he went away, he met them coming, with disappointed faces, from the parlor, where they had been waiting for him; but he only lifted his hat and passed out. Then grandma and Janie received a sound scolding, such as only those two knew how to give, and then the shadow of discontent again fell on Janet's spirit.

Ah! that long cheerless winter! What a story Janet could tell you of disappointments, of happy parties of which she had no share, of moonlight rides, of joy and merriment! She had only that one comforter, kind, patient, grandma; for now that Mr. Bosworth had arrived the way was harder than before.

He came and escorted Lettie to parties and sometimes chatted with grandma, but nothing more. She saw nothing more. She did not, as usual, catch the good-natured smiles he gave her from the sleigh as he rode away—and Lettie never told her how often he asked for her.

Along with grandma, Janet wished for better things, and wondered why she was so harshly dealt with.

At last even the society of her good aged comforter was denied her, and in her bed the old lady gradually faded away. Day and night Janet sat beside her with the knowledge that she was beyond earthly help—waiting upon her, yielding to her childish whims, and shutting out everything youthful and beautiful from her sight.

"Playing household angel," Margaret said.

"Working for her grandma's fortune of old shoes and worsted stockings," Lettie cruelly added.

"Doing her duty by the faithful woman who has taken the three motherless children into her heart, and filled the lost one's place, so far as God permitted," her own heart said, and steadily she worked on.

The first of May brought invitations to the last ball at the Bosworth House, and while the two elder sisters laid out the finery, Janet folded her tiny missive and hid it away next to her heart, as a sacred bit of paper, bearing Austin's firm, broad chirography upon it.

That night grandma was very ill, and when Margaret and Lettie fluttered in with their gay dresses, Janet Leeds met them and almost forcibly put them out of the room.

"I beg you, girls, to have a little respect for poor grandma—she is very ill to night."

"Nonsense! Don't be a fool, Janet—any body would think she was dying?"

"I believe she is."

Their reply came in a violent slam of the door, and Janet was left alone with her patient.

The hours dragged wearily, and overcome by her long, sleepless watches, Janet fell fast asleep.

Two hours later she awoke with a start, and in an instant she saw that dread change in her grandma's face.

Like one in a dream she walked to her father's door and awakened him.

"Father, grandma is worse. I believe she is dying. You must go to Dr. Berne. You will find him at the ball. Go quickly!"

She went back, and sat there, wearily waiting for something—for a sound, a sign from the dying woman; but none came. Slowly but perceptibly, the lines settled around the pleasant mouth, and the dark shadows crept over the placid face, but no sound issued from the pale lips.

Janet bent her head. There was a faint flutter—no more, and Janet clasped her hands. Would grandma die there before her eyes, and never speak a word.

She caught the cold hand in her own and cried aloud:—

"Grandma! speak to me! speak to your little Janet! Don't you hear me, grandma?"

But grandma heard nothing. The chillness of death had settled down, and even as she knelt there the breath fled, and Janet was alone.

She understood it all when she arose, and she sank back, half fainting, in the arm-chair near the bed.

"Janet, my poor darling!"

She lifted her head. Austin Bosworth was leaning over her.

"My little girl! Why did you not send word to me to-night, and let me share your sorrow?"

"You, Austin?"

"Yes, have I not—. Ah! forgive me! This is no time or place. I missed you as I have always missed you, but thought it was your own pleasure to remain at home. When your father came in with a white, frightened face, and whispered to Doctor Berne, I knew you were in trouble. I came at once, and, Janie, I shall not again leave you."

She knew his meaning and did not put him away when he held her close in his arms, and drew her into the parlor.

Margaret and Lettie coming in with their faces horror-stricken, saw him holding her in his arms, her tired head resting wearily upon his shoulder, and the proud Lettie said:—

"Mr. Bosworth, I am surprised!"

"You need not be. This is my privilege now and forever."

Three days after they gathered in that parlor, to hear grandma's last will and testament read. After some little directions, it said:—

"And to my beloved grand-daughter Janet Leeds, I bequeath the Holmes-estate, together with my entire stock of furniture and money amounting to ten thousand dollars."

Janet's father smiled upon his astonished and crest-fallen daughters.

"It was mother's whim! She never desired it to be known. Therefore you were ignorant of the fact that she had a dollar beyond the annuity that I held for her," said the father.

When six months later, Austin and Janet were married, her elder sisters dared to say, that he married her for her money. He knew better, and so did I.

There is a soul and spirit in Masonry beyond forms, ceremonies, or ritual; a soul which enjoins the practice out of the Lodge of the virtues enjoined within it; and *the* Mason endeavors to realize in his own actions the conviction which that understanding of the subject naturally creates.

FELLOW-CRAFT.

Freemasons are not hard masters, and apprenticeship when diligently pursued always meets with its fitting reward. That reward is promotion, advancement, a further glimpse of the beauties of Masonry, and a larger share in the knowledge of its mysteries. There are three leading pre-requisites to the possession of the Fellow-Craft Degree, which are service for a just and lawful time as an Apprentice, proficiency in the elementary learning that illustrates and distinguishes the first Degree, a continuance of that uprightness of character and good report among men which originally won for the candidate the favor of the Craft. In the world a man may live forever, always driven, never driving. His nominal apprenticeship may end, only to merge into a real apprenticeship that never ends. His life of toil, his increase of knowledge, his devotion to business, may never win for him a name in the partnership and share in its profits. It is not so in Masonry. The Master Mason shares his secrets with, and imparts his knowledge to, every Brother who proves himself worthy. There are no castes in the Fraternity, no exclusive platform, no lines of demarcation, no partitions to divide the Craftsmen. All meet upon the level. It is not contemplated or desired that any should remain Apprentices or Fellow-Crafts. All are designed to be Masters. When Freemasonry was an operative part it was different; but now that it is a purely speculative science, Light and Advancement are open to every Brother. So far from being debarred from them, he is expected to claim them, and if he does not, his fragmentary knowledge and his unusual position leave him without the full sympathy of his Brethren. Several centuries ago, it was otherwise. The body of the Craft was then composed of Fellow-Crafts—the Masters being the superintendents, the Fellow-Crafts being the workmen, while the Apprentices were mere learners. Thus we read in the Diary of the distinguished antiquary, Elias Ashmole that on October 16th, 1646, he “was made a Freemason at Warrington, Lancashire, by Richard Penket, Warden, and the Fellow-Crafts.” And again he writes, March 10th, 1682, when describing a reception that occurred at the Masons’ Hall, in London, I was the *Senior Fellow* among them—it being thirty-five years since I was admitted. There were present, besides myself, the *Fellows* after named.” &c. There is not the same reason now for maintaining the distinction between degrees that there was then. The learning of the Craft can be more readily imparted and more quickly mastered now. A willing mind and guileless heart, with the lapse of the lawful time, will qualify any Apprentice or Fellow-Craft for a full participation in all the mysteries of Freemasonry.

It has been aptly said that the Entered Apprentice is the child in Freemasonry, the Fellow-Craft the youth, while the Master Mason is the full-grown man. The Second Degree is symbolic of the educational period of life, when the perceptive powers are drilled, the reasoning powers developed, and the mind is taught the learning that is the foundation for all of its after achievements. The object of the First Degree is to purify the heart, that of the Second to elevate the mind. Thus with purity for the foundation-stone, the super-structure of Wisdom may be fitly raised. The Fellow Craft Degree is especially devoted to Science. While it recognizes the supremacy of law and the duty of obedience, it also inculcates the value of those seven liberal arts and sciences which are distinctively called Masonic Sciences, because

always patronized by the Ancient Craft, viz.: Grammar, Rhetoric, Geometry, Logic, Arithmetic, Music and Astronomy. There is a beautiful consistency in this—a ministering to the intellectual as well as the moral nature of Craftsmen, that is significant of that endless advancement in knowledge which the infinite mind craves. That is a beautiful idea which pictures the great hereafter as not only a home of joy and ineffable peace, but also the scene of endless revelations of increasing wisdom. Perhaps the school of eternity shall be filled with learners, the graduates of earth, who have gone to a higher sphere to commence anew the search after knowledge.

The Fellow Craft learns what it is to “meet upon the level and part upon the square.” The Level and Square, as symbols, are brought vividly to his view in this Degree. There are no more beautiful symbols in Masonry; there are none that so strike the mind or mould the heart; there are none that in sentiment or in song have become so popular. We meet upon the Level—with no reserve and no differences, with perfect equality, and unhesitating confidence in each other. We also meet upon the Square, as a band of Brothers, with the law of love in our hearts, measuring out to each other that perfect measure of justice that man owes to man, but much more the Freemason owes to the Freemason. We part upon the Square, forgetting and forgiving any chance weakness of Brethren, having our feelings toward them so nicely adjusted, that we speak of them and act towards them in the same spirit of fraternal regard in their absence, as in their presence. The history of the Fellow-Craft Degree, and its luminous teachings, are worthy of the repeated consideration of every member of the Fraternity.—*Keystone.*

WORKMANLIKE WORK.

There are some Masonic topics in which all Freemasons are interested. As a rule, the further we keep from the theoretical, and the closer we cling to the practical, the surer we are of enlisting popular attention. This is true of the world, and it is true of Masonry. We require our daily needs filled. Life means action, and action requires knowledge. The secret of each one's secular life is to know how to do his every day work. The secret of each Brother's Masonic life is to know how to do his Masonic work. All work, to be a success, must be workmanlike—that is, it must bear on its face the evidence of a well-served apprenticeship; of an eye, an ear and a hand, that were quick to learn; and of a memory that is retentive and lasting. It must show a competent master, as teacher, and a skilful workman, as learner. It must be an embodiment of all the science of the past in the single production of the present.

We propose to indicate the three distinctive features, the presence of which makes and the absence of which mars all Masonic work.

It must be the *true work*, the standard work. The latter, we may say, comprehends the former, for so far as each Lodge and individual member thereof is concerned, the Brethren must take for granted that the authorized standard work of their own jurisdiction is the true work. There is no appeal from the decision of each Grand Lodge on this subject. This being settled, the next question is, how shall this work be obtained? The members naturally look to their Master, and it is his duty to possess the true work, but it is possible that he does not. To

meet this contingency there are two resources. One that is always available, is to seek the proper officer who has been entrusted by the Grand Master with the work, and authorized to communicate it. The other is to attend the Communications. After the Grand Lodge is opened. This right, perhaps, is not generally known; at all events, the opportunity is one that Freemasons who seek to be "bright" and perfect workmen, should always be ready to avail themselves of. There is no authority equal to the supreme one, for imparting life and knowledge, and hence, when it sits as teacher, all Master Masons should be ready to attend as learners. Yet we do not believe that one out of a hundred, nay, one out of five hundred Masons, excepting those who are *ex-officio* members of the Grand Lodge, ever attend it. Brethren, if you wish to possess the true, standard work, attend the Communications of your Grand Lodge, and of every Lodge of Instruction that it is in your power to attend. Were even the officers of all Lodges to be present, we would not witness that discrepancy in the work, and lack of uniformity, which often characterizes two Lodges that meet in adjacent rooms or perhaps two Brethren members of the same Lodge, in the Master's chair at different times.

The work must be *perfectly known*. This is the second important particular. Some Masonic workmen are so sickly and stupid and lame in their utterances that it is both shameful and painful to behold them. They go feeling their way along, like blind men, stumbling at every step; in fact, many a blind man, if he could hear them, would laugh at them without seeing them. This sort of ignorance is inexcusable, for it comes from inattention. Freemasonry presumes that every Brother has a mind, and in some cases it seems a presumption indeed. The only part of us that is divine is the mind, and shall it be said that we neglect it? Brethren, *know* the work, for you *ought* to know it, and *can* know it, if you *will*.

The work should be *perfectly done*. This is the last point. A graceful, forcible and emphatic delivery—ah, there is a charm about it that lights up the *tamest* language as with the fire of inspiration, and makes the *noblest* speech seem the language of one higher than man. It breathes a spirit into works, without which they are dead. It communicates, not merely to the ear, but to the very soul of the hearer, the essence of what is meant, and does not allow him to go away empty. Eloquence is the philosopher's stone, which transmutes leaden words into golden ideas. It clothes naked language with a dress, gorgeous as the apparel of a king. It electrifies thought, so that it courses its way through the listening multitude, making them all as one man. There is nothing like it. And Masonic workmen may all possess a measure of it—not the same measure, but some measure. Do your best, Brethren, to obtain the true work, to know it perfectly, and to render it effectively.—*Keystone*.

Masonry prides herself upon her antiquity, her universality, her sameness throughout the world, that her expressions of joy or sympathy can be poured into the attentive ear of every tribe; and all nations, from the barbarous savage to the most refined and enlightened, can frame to pronounce her language, and are ever ready to respond to its calls for charity.

READING OF THE SCRIPTURES.

By an ancient usage of the Craft, the Book of the Law is always spread open in the Lodge. There is in this, as in every thing else that is Masonic, an appropriate symbolism. The Book of the Law is the Great Light of Masonry. To close it would be to intercept the rays of divine light which emanate from it, and hence it is spread open, to indicate that the Lodge is not in darkness, but under the influence of its illuminating power. Masons in this respect obey the suggestion of the Divine Founder of the Christian religion—"neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the Louse." A closed book, a sealed book, indicates that its contents are secret; and a book or roll folded up was the symbol, says Wemyss, of a law abrogated, or of a thing of no further use. Hence, as the reverse of all this, the Book of the Law is opened in our Lodges, to teach us that its contents are to be studied, that the law which it inculcates is still in force, and is to be "the rule and guide of our conduct."

But the Book of the Law is not opened at random. In each degree there are appropriate passages, whose allusion to the design of the degree, or to some part of its ritual, makes it expedient that the book should be opened with those passages.

Masonic usage has not always been consistent, nor is it now universal in relation to what particular passages shall be unfolded in each degree. The custom in this country, at least since the publication of Webb's Monitor, has been very uniform, and is as follows:

In the first degree the Bible is opened at Psalm cxxxiii, an eloquent description of the beauty of brotherly love, and hence most appropriate as the illustration of a society whose existence is dependent on that noble principle. In the second degree the passage adopted is Amos vii, 7, 8, in which the allusion is evidently to the plumb line, an important emblem of that degree. In the third degree the Bible is opened at Ecclesiastes xii, 1-7, in which the description of old age and death is appropriately applied to the sacred object of this degree.

But, as has been said, the choice of these passages have been selected, but always with great appropriateness, as may be seen from the following brief sketch.

Formerly the Book of the Law was opened in the first degree at the 22d chapter of Genesis, which gives an account of Abraham's intended sacrifice of Isaac. As this event constituted the *first grand offering*, commemorated by our ancient brethren, by which the ground floor of the Apprentice's Lodge was consecrated, it seems to have been very appropriately selected as the passage for this degree. That part of the 28th chapter of Genesis which records the vision of Jacob's ladder was also, with equal appositeness, selected as the passage for the first degree.

The following passage from I Kings, vi, 8, was, during one part of the last century, used in the second degree:

"The door of the middle chamber was in the right side of the house, and they went up with winding stairs into the middle chamber, and out of the middle into the third."

The appositeness of this passage to the Fellow-Crafts will hardly be disputed.

At another time the following passage from II Chronicles, iii, 17, was

selected for the second degree; its appropriateness will be equally evident:

"And he reared up the pillars before the Temple, one on the right hand and the other on the left; and he called the name of that on the right hand Jachian, and the name of that on the left Boaz."

The words of Amos v, 25, 26, were sometimes adopted as the passage for the third degree:

"Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have have borne the tabernacle of your Moloch and Chion your images, the star of your god, which ye made to yourselves."

The allusions in this paragraph are not so evident as the others. They refer to historical matters which were once embodied in the ancient lectures of Freemasonry. In them the sacrifices of the Israelites to Moloch were fully described, and a tradition, belonging to the third degree, informs us that Hiram Abif did much to extricate this idolatrous worship from the religious system of Tyre.

The 6th chapter of II Chronicles, which contains the prayer of King Solomon at the dedication of the Temple, was also used at one time for the third degree. Perhaps, however, this was with less fitness than any of the other passages quoted, since the events commemorated in the third degree took place at a somewhat earlier period than the dedication. Such a passage might more appropriately be annexed to the ceremonies of the Most Excellent Master, as practised in this country.

At present the usage in England differs in respect to the choice of passages from that adopted in this country.

There the Bible is opened, in the first degree, at Ruth iv, 7:

"Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to conform all things; a man plucked off his shoe and gave *it* to his neighbor; and this *was* a testimony in Israel."

In the second degree the passage is opened at I Kings, vii, 13, 14:

"And King Solomon sent and fetched Hiram out of Tyre. He *was* a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass; and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon and brought all his work."

While from the force of habit, as well as from the extrinsic excellence of the passages themselves, the American Mason, will, perhaps, prefer the selection made in their own Lodges, especially for the first and third degrees; he at the same time will not fail to admire the taste and ingenuity of our English Brethren in the selections they have made. In the second degree the passage from Judges is undoubtedly preferable to our own.

In conclusion it may be observed, that to give these passages their due Masonic importance it is essential that they should be covered by the square and compasses. The *Bible, square and compasses* are significant symbols of Freemasonry. They are said to allude to the peculiar characteristics of our ancient Grand Masters. The Bible is emblematic of the Wisdom of King Solomon; the square, of the power of Hiram; and the compasses, of the Chief Builder. Some Masonic writers have still further spiritualized these symbols by supposing them to symbolize the wisdom, truth, and justice of the Grand Architect of the universe. In any view they become instructive and inseparably connected por-

tions of the true Masonic ritual, which, to be understood, must be studied together.

Lorenzo de Medici said, that all those are dead, even for the present life, who do not believe in a future state.—*Mackey's Freemason.*

THE QUARRIES OF THE TEMPLE.

It is an error to speak, as Oliver does, misguided by some Masonic traditions, of the quarries of Tyre in connection with the Temple of Solomon. Modern researches have shown without question that the stones used in the construction of the Temple were taken out of the quarries in the immediate vicinity, and the best traditions, as well as Scripture, claim only that the wood from the forests of Lebanon, was supplied by King Hiram. The great quarries of Jerusalem are situated in the northeast portion of the city, near the Damascus gate. The entrance to them was first discovered by Barclay. A writer, quoted by Barclay, thus describes them (*City of the Great King*, p. 466): "Here were blocks of stone but half quarried, and still attached by one side to the rock. The work of quarrying was apparently effected by an instrument resembling a pick-axe, with a broad chisel shaped end, as the spaces between the blocks were not more than four inches wide, in which it would be impossible for a man to work with a chisel and a mallet. The spaces were many of them four feet deep and ten feet in height, and the distance between them was about four feet. After being cut away at each side and at the bottom, a lever was inserted, and the combined force of three or four men could easily pry the block away from the block behind. The stone was extremely soft and friable, nearly white, and very easily worked, but, like the stone of Malta and Paris, hardening by exposure. The marks of the cutting instrument were as plain and well defined as if the workman had just ceased from his labor. The heaps of chippings which were found in these quarries showed that the stone had been dressed there, and confirm the Bible statement that the stone of which the Temple was built was made ready before it was brought thither. Barclay remarks (*ib.*, p. 118.), "those extra cyclopean stones in the southeast and southwest corners of the Temple wall were doubtless taken from this great quarry, and carried to their present position down the gently inclined plain on rollers—a conjecture which at once solves the mystery that has greatly puzzled travellers in relation to the difficulty of transporting and *handling* immense masses of rock, and enables us to understand why they were called 'stones of rolling' by Ezra" Mr. Prime also visited these quarries, and in his "Tent Life in the Holy Land" (p. 114) speaks of them thus: "One thing to me is very manifest: there has been solid stone taken from the excavation sufficient to build the walls of Jerusalem and the Temple of Solomon. The size of many of the stones taken from here appears to be very great. I know of no place to which the stone can have been carried but to these works, and I know no other quarries in the neighborhood from which the great stone of the walls would seem to have come. These two connected ideas impelled me strongly toward the belief that was the ancient quarry whence the city was built; and when the magnitude of the excavation between the two opposing hills and of this cavern is considered, it is, to say the least of it, a difficult question to answer, what has become of the stone once here, on any other theory than that I have suggested."

And he adds: "Who can say that the cavern which we explored was not the place where the hammers rang on the stone which was forbidden to sound in the silent growth of the great Temple of Solomon?"

The researchers of subsequent travellers, and especially the labors of the "Palestine Exploration Fund," have substantiated these statements and confirmed the fact that the quarries where the workmen labored at the building of the Solomonic Temple were not in the dominions of the King of Tyre, but in the immediate vicinity of the Temple. In 1868 Rob. Morris held what he calls a "Moot Lodge" in these quarries, which event he describes in his "Freemasonry in the Holy Land," a work of great interest to Masonic Scholars.—*Mackey's Freemason.*

KNIGHTS TEMPLAR.

INSTALLATION OF H. R. H. THE PRINCE OF WALES AS GRAND MASTER OF THE UNITED ORDERS.

One of the grandest and most interesting Masonic festivals which have been celebrated in London for many years, took place at Willis's Rooms, on Monday, 7th April, on the occasion of the union of the Grand Conclave of Masonic Knights Templar of England and the Grand Conclave of High Knights Templars of Ireland, together with the installation of his Royal Highness the Prince of Wales as Grand Master of the United Orders.

Great interest was manifested in the event, and the muster of Knights was very large, including nearly all the Officers of the English Order. It is understood that only one knight of the Scottish order was present. Not unlikely there will be an endeavour made before long to unite the Scottish order of Knights Templar with the English and Irish, and His Royal Highness the Prince of Wales would then be invited to act as Grand Master of all.

At five o'clock a special Grand Priory of England was opened. after which the Great Prior of England Designate took his seat in the second circle below the dais, on the right hand of the Deputy Grand Master, the dais itself being left vacant. The Prince of Wales, who came in the most unostentatious manner, arrived about six o'clock, and was received by the Aides-de-Camp at the entrance. The following officers: the Grand Master Emeritus Stuart, the Past Deputy Grand Master and Sub-Prior of Ireland (R. W. Shekelton), the Deputy Grand Master (the Rev. John Huyshe), the Past Deputy Grand Master (Col. Vernon), and officers designate, the Great Prior of England, the Seneschal, the Primate, the Arch Chancellor, the Great Constable, the Great Marshal, the Arch Registrar, his Royal Highness's Chamberlain, having left the Great Priory, adjourned to the Prince's Private room to receive his Royal Highness. When the reception was over, these officers retired, except the Chamberlain, who remained for the purpose of robing the Prince. Shortly afterwards, notification was given to the Aides-de-Camp that the Grand Master Elect was ready. The Aides-de-Camp having announced to the Grand Priory the arrival of the Grand Master Elect, the Prince was conducted by the Great Officers Designate of Convent General, in inverted order, juniors first, to the Grand Priory. Their arrival at the Priory was announced by a great flourish of trumpets, and the doors having been thrown open, they proceeded under the Arch of Steel towards the dais, the organ playing the National Anthem. At this moment the scene was most striking. The Knights, wearing

their mantles and swords and the insignia of their various offices, stood ranged in order from the doorway to the dais at the farther end of the room, with their swords raised and crossed. The room was hung with scarlet, decorated with innumerable banners, and brilliantly illuminated, the Sepulchre, with the cross, bearing the figure of our Saviour, being placed in the middle of the room. His Royal Highness was received on the dais by the Great Prior of Ireland, the Grand Master Emeritus Stuart of England, the Past Deputy Grand Master and Sub-Prior of Ireland, R. W. Shekelton; the Deputy Grand Master, the Rev. John Huyshe; the Deputy Grand Master Colonel Vernon. The installing Officer on the throne having placed the Grand Master Elect on his right, the Grand Master Emeritus Stuart on his left, the Deputy Grand Master (the Rev. J. Huyshe) next the Prince, the Past Deputy Grand Master and Sub-Prior of Ireland, (R. W. Shekelton) next Grand Master Stuart, and the Past Deputy Grand Master, (Colonel Vernon), next the Rev. J. Huyshe, the Installing Officer opened the Convent General, and called upon the Arch Registrar to read the statute of election. The Installing Officer then put the following questions to the Grand Master Elect:—

Installing Officer: Are you ready and willing to undertake the supreme government of these Orders in England and Ireland, and the dependencies of the British Crown?

His Royal Highness: I am.

Installing Officer: Will you observe all things that will promote the well-being and dignity thereof?

His Royal Highness: I will.

Installing Officer: Will you protect and uphold the same to the best of your ability?

His Royal Highness: I will.

Installing Officer: You will not acknowledge any superior, co-ordinate, or inferior jurisdiction?

His Royal Highness: I will not.

Installing Officer: You will not permit any authority or prerogative to be infringed?

His Royal Highness: I will not.

Installing Officer: You will uphold the Queen's supremacy?

His Royal Highness: I will.

Installing Officer: You will judge all equally without distinction of rank?

His Royal Highness: I will.

The Primate thereupon offered up the following prayer:

"O Lord, who ruleth the hearts of the greatest and humblest on earth, imbue this Thy servant and our Governor with a portion of Thy Divine grace, to the end that he may rule us aright, and, ever relying on Thy protection, he may glorify Thee in his works. Endow all those committed to his care with such a measure of Thy wisdom that they may render due obedience to him who, under Thy guiding power, has been set in authority over us. This we pray, through Christ our Prophet, Christ our Priest, and Christ our King."

The Grand Master Elect then took the oaths and signed the roll on the Sepulchre, the proper officers attending with the insignia of office—viz, steel chain, cross of Salem, sword, baton, ring, and book, which the Installing Officer took severally and delivered to the Grand Master at the Sepulchre. This solemn part of the ceremony having been con-

cluded, the Installing Officer conducted His Royal Highness to the throne, with the words, "I place you on the Throne as Grand Master of the Order in England, Ireland, and Wales, and the Dependencies of the English Crown;" and then took his seat on the right. The Primate, having pronounced the *Benedictio Sacerdotalis*—"Pax et Benedictio Patris omnipotentis, Filii, et Spiritus Sancti, in te descendit et tecum maneat a secula seculorum. Amen!"—the Herald made due proclamation to the East, South west and North-west. The Knights in order filed past from both sides, saluting, two at once, and then marched down the centre, to the swelling notes of the organ accompaniment. This respectful salutation having been made, the Arch-Chancellor advanced to the foot of the dais and delivered the inaugural address, after which the Grand Organist played a voluntary. The Grand Master then installed the Great Prior of England, and next appointed his officers, who thereupon were summoned by the Great Marshal to do homage. The Grand Master afterwards appointed Grand Crosses and Commanders, and nominated the Subaltern Officers. Notices of motion for the next Convent General were given, the Committee for effecting a uniformity of Ritual was appointed, and the Grand Master then closed the Special Convent General in due form, and retired to his room with the Great Officers only, passing again under the Arch of Steel, while the organist played a solemn air. The Great Prior of England then brought the proceedings to a conclusion.

After the breaking up of the "Encampment," a banquet was prepared. This, under the personal superintendence of Mr. Willis, was speedily done, and a dinner of a most magnificent description was spread. His Royal Highness the Prince of Wales presided, supported by the Earl of Limerick and the Earl of Skelmersdale. Nearly all the Grand Officers and Knights present at the installation sat down to the banquet, and amongst the American Knights present were Pay Director Cunningham U. S. Navy, Commissary to the Vienna Exhibition; Colonel Mann, U. S. Cavalry; and General Raddy, U. S. Army.

After the repast,

His Royal Highness, who was received with the most enthusiastic cheering, rose and said that on such an occasion few words were required to introduce the first toast, namely, the health of "Her Majesty the Queen." In connection with the toast he had to make an agreeable announcement. They were all aware that the Queen was the Patroness of Craft Masonry, and he had her Majesty's permission to state, now, that she would be the Patroness of their Order. (This intimation was received with immense applause, and the health of her Majesty was drunk with nine times nine.)

The Earl of Skelmersdale, in proposing the health of the Grand Master, expressed the great pleasure he felt at seeing so many gentlemen around him from the Sister Isle. The "Encampment" that afternoon had been one of the most brilliant he had ever attended, and such a sight had never been seen in England before.

The Prince of Wales, on rising to respond, was again cordially received. He thanked the company very heartily for the kind manner in which they had received him. Indeed, so cordial was their greeting, that it was difficult for him to find words adequately to convey his feelings; and he could only again express the pleasure he felt at being present on that occasion, and in having being elected their Grand Mas-

ter. They might rely upon his doing everything in his power to promote the interests of their Order. He desired especially to thank those gentlemen who had come from afar to take part in these proceedings. He could bear emphatic testimony to the kind feeling manifested towards him by brethren on the other side of the Channel—(loud cheers)—and had never forgotten the reception they gave him in the Grand Lodge of Ireland. (Renewed cheering.) It was not the custom of Craft Masons to make long speeches, and he, as their Grand Master, did not mean to violate that golden rule. He would, therefore, conclude by proposing the health of the Grand Prior of England and the Grand Prior of Ireland, a toast which would certainly be cordially received. He regretted the absence of the Grand Prior of Ireland, and returned him his warmest thanks for having vacated his place in his favor. He esteemed it a very high honour that one so justly popular and so justly beloved should have done so. (Loud cheers.)

The Earl of Limerick, who regretted that the Senior Grand Prior of Ireland was not present, briefly responded. He remarked that he had striven to the utmost of his ability to promote this union of the two Orders, and he warmly congratulated the company that the union had at last been accomplished.

Deputy Grand Master R. W. Shakleton also acknowledged the compliment, and the proceedings then terminated, the speechmaking ceremony having occupied only about a quarter of an hour.

His Royal Highness on retiring from the room, was again loudly cheered.

MASONIC IMPOSTORS.

The Masonic Order is, perhaps, the most imposed upon by itinerant vagabonds, of all the charitable organizations in the country. While it does not like some other societies, levy a tax, and dispense its funds equally among its members and others who may be entitled to it, yet it is known of all men, that any one applying to a member of the Masonic Fraternity for temporary relief, is, as a general rule, sure to get it. About all they have got to do to procure it, is to convince those to whom they apply, that they are in needy circumstances. Men travelling through the country have learned the history of the Institution, and the character of its members, and being judges of human nature, can, nine times out of ten, tell how to approach men of different dispositions. At this season of the year, impostors are quite numerous, and Lodges and individual Masons are every now and then swindled out of large sums of money, by scallawags, claiming to be Masons in destitute circumstances. My individual experience, together with what I have learned from other sources, convinces me that nineteen out of every twenty who apply for Masonic charity, are unworthy, or are suspended or expelled Masons. I have become so completely out of patience with these long faced, hypocritical scoundrels, that I fear I may sometime send a worthy brother away unprovided for. Masons are too apt to take it for granted, that he who asks aid is worthy, and help him to the extent of their ability, without making due enquiry as to how he happened to get in a condition making it necessary for him to apply to charitable organizations for help. In many cases—like hundreds of others, I presume—I have given applicants small amounts, without asking any questions or making an examination, to relieve my own

conscience from the thoughts of turning a needy brother away without granting his request. But I am satisfied this way of doing is all wrong. If a worthy member of the Fraternity claims and needs Masonic charity, he should have it; but if he claims it as a Mason, he should be able to convince those to whom he applies, beyond the possibility of a doubt, that he is what he represents himself to be. If he is all right, he will not object to answering all proper questions that may be propounded to him, either Masonically, or as to how he came to be in destitute circumstances. An examination in the ritual amounts to very little: They are generally "bright," and can pass a good examination so far as that is concerned. A good plan is, to give them pen ink and paper, and require them to write replies to such questions as may be asked them. Then they should be requested to write down where they live, when and where they were made Masons, name, number and locality of Lodge, name of Master and other officers, the kind of employment they are, or have been engaged in, whether their place of residence can be reached by telegraph or railroad, and such other questions as may suggest themselves as the examination proceeds. If, after an examination similar to this, the party making the examination is not perfectly satisfied, he should give himself the benefit of the doubt, by telegraphing to the Master of the Lodge to which he claims to belong. As a rule, these Lodges are located in out of the way places, where they can not be reached by telegraph, and this in itself is enough to rouse suspicion. After becoming satisfied on these points, it will be in order to enquire them to prove themselves Masons, by the tests known to every well-informed brother. If they can do this, it will be a pleasant duty to take them by the hand as worthy brothers, grant them the relief they need, and send them on their way rejoicing.

It is only very "expert" and "brassy" impostors, who have the courage to operate in large cities, where their deviltry is likely to be detected. They almost invariably pay their respects to Lodges located in the rural districts. They generally have a tale to tell sufficiently melancholy to melt the heart of a stone, and their business is such that they must hurry on to their destination at the earliest practicable moment.

I remember a case in point, that happened in my own experience a few years ago. I was at that time acting as agent at one of the Stations, for one of the principal railroads in this state, and being the main man about the depot, I was, of course, the first one accosted by travellers for information. Shortly after the mail train arrived one summer afternoon, while seated at the telegraph table, looking up the track, I noticed a man dressed in a hickory shirt, over hauls and straw hat, leisurely walking down the track towards the station. He soon entered the office, and, coming round the railing where I was writing, after passing the time of day he addressed me as follows,

"Can you tell me who the boss mason is in this town?"

His general appearance at first sight was unfavorable, and feeling myself insulted by the manner in which he addressed the "boss mason," my first impulse was, to take him by the nape of the neck, and kick him out of the office. But I did not do it. After informing him that I was the "boss mason," he said he belonged to that most ancient and honorable Order, and was in destitute condition, and wanted help to enable him to return home, and requested me to examine him. I told him I would do so, but before I commenced, I would like to know

something about his personal history. He then said he and a neighbor of his had been engaged in buying and shipping horses from some place in the West to New York, where they had disposed of three car loads; had left New York at the same time, his neighbor taking the money and going by way of Washington, while he, after buying a ticket, and retaining money enough to pay incidental expenses, had taken the shortest route for home, and a short distance from where he then was, he discovered he had lost his pocket book, containing his ticket and all the money he had; the conductor had put him off at the last station above, and he had come the balance of the way on foot. He said he had not left the train from the time he got on until he was put off by the conductor. He was sure of that. Having a time card of the trains at hand, I showed him that the train he had been ejected from was the local train, and that it arrived at a certain point at 6 o'clock, P. M., and did not leave, going on, until next morning at the same hour. He discovered he was cornered, and made no reply. I gave him to understand that I had no doubt as to his being an impostor, and would not give him a cent, or continue the examination further. "He did not stand upon the order of going, but went at once," and he has never been seen in that vicinity since. To satisfy myself beyond a doubt, I wrote to the Secretary of the lodge to which he claimed to belong, and received a reply that no such man belonged to his Lodge, and he had never heard the name before. I also wrote letters to several Lodges along the line of the road, in the direction he had come, and found that he had applied to all of them, telling the same story, and with one exception, had received liberal contributions from the Lodges and brethren. Numerous like instances could be enumerated, but this will suffice to put our brethren in the "rural districts" on their guard, and perhaps be the means of saving them many a hard earned dollar. If this shall prove to be the case, I shall be amply repaid for sending you this desultory letter. ABoz.—*Masonic Advocate*.

LIFE.—Life is a very great mystery. The question, "What is your life," comes very often, uncalled for, and, the question proves itself through the multitude of thoughts and memories, and clamours for consideration. "What is your life;" Am I making the best possible use of the opportunities of life as they are presented! Are you meeting the ends of your being, and discharging the high responsibilities resting upon you, in view of the positions you occupy in your Order and in the State? I ask myself the question, "How I, in youth, as an Entered Apprentice, industriously occupied my time in the attainment of useful knowledge; and in manhood am I applying that knowledge in a faithful discharge of the duties which I owe to God, my neighbor and myself?" Are we all so applying these lessons and duties, that we look forward to the time of age, in the hope of enjoying the happy reflections consequent upon a well-spent life, and wait our appointed time, when we shall be like ripe sheaves in the harvest time, gathered into the great garner of eternity.

Let it be understood that a Mason is but another name for an upright, honest, virtuous individual. No increase of members can be a blessing to our Institution, unless this rule is adhered to. Our emblems, ceremonies and instructions, all say as much; why then should we be false to ourselves?

CORRESPONDENCE

WITH THE GRAND LODGE OF ILLINOIS, ANENT THE "QUEBEC DIFFICULTY."

In our last issue we commented on the proceedings of the Grand Lodge of Illinois at their last annual communication, and published the letter of resignation by M. W. Bro. W. M. Wilson, of his position as Representative of that grand body in this jurisdiction. Further correspondence ensued and we are now enabled to place it before our readers, including a re-publication of Grand Master Wilson's resignation as representative, and we are satisfied that it will be read with much interest. In order to a more perfect understanding of the position, we present the following extract from the address of M. W. Grand Master Dewitt C. Cregier at the opening of the Grand Lodge of Illinois in Chicago, on the 1st day of October last. After accusing the Grand Lodge of Canada of having trampled upon the rights of a sister Grand Lodge by an illegal and unwarrantable invasion of its jurisdiction, "he recommends that in case the Grand Lodge of Canada refuses to recede from her present position towards the Grand Lodge of Quebec, the Grand Master be requested to revoke the commission of the Representative of this Grand Lodge near the Grand Lodge of Canada, and that he be authorized to proclaim that all masonic intercourse and fellowship between the said Grand Lodges cease, and be discontinued until the Grand Lodge of Canada shall renounce all masonic authority over the recognized territory of the Grand Lodge of Quebec. He would further recommend that no masons who are members of Lodges in the Province of Quebec, who are working under authority of the Grand Lodge of Canada be recognized in this jurisdiction."

The Committee to whom was referred the address of the Grand Master, reported a resolution in accordance with the above recommendation, which was adopted by Grand Lodge.

By a singular coincidence it appears that Grand Master Cregier is the Representative of the so-called Grand Lodge of Quebec and that our own Grand Master was at that time the Representative of the Grand Lodge of Illinois at the Grand Lodge of Canada.

We make no comment upon the foregoing correspondence, feeling it to be unnecessary, and believing also, that the position assumed by our Grand Master in the matter will meet the hearty approval of Grand Lodge.

We add for the information of several grand bodies and others concerned, that the next annual communication of the Grand Lodge of Canada will be held on the 9th July next, in the City of Montreal, in the Province of Quebec, at which a cordial welcome will doubtless be extended to all distinguished visitors. We also add for their information that there are still, in the Province of Quebec, twenty flourishing and prosperous lodges holding warrants, and loyally attached to, the Grand Lodge of Canada, and that in the said province there are some five or six lodges holding warrants from and working under the Grand Lodges of England and Scotland.

SIMCOE, 10th March, 1873.

To R. W. Bro. ORLIN H. MINER, *Grand Secretary, Springfield, Ill.*

R. W. SIR AND BROTHER,—I this morning received a copy of the printed proceedings of the business transacted at the Grand Lodge of Illinois during their annual convocation in October last, on perusing which I observe that a resolution was adopted by your Grand Lodge expressing sentiments of a most unjustifiable and unfriendly character towards the Grand Lodge of Canada. In order to relieve your Grand Master from the discharge of a part of the duty imposed upon him by the resolution referred to, I lose no time in resigning the appointment which I have so long held as the Representative of your Grand Lodge to a Grand Body with which I am proud to be connected.

With reference to the threat of proclaiming non-intercourse with the adherents and members of the Grand Lodge of Canada, I have no hesitation in saying that neither threats nor edicts will ever induce the masons of this jurisdiction to recede from a position which they know to be masonically correct, and in saying so, I feel that I express the sentiments of every mason owing allegiance to the Grand Lodge of Canada.

You will please submit this letter at your earliest convenience to the Most Worshipful the Grand Master of Illinois for his information.

I am, &c., &c.,

WM. M. WILSON,
Late Representative of Illinois to G. L. C.

CHICAGO, April 1st, 1873.

To HON. WM. M. WILSON, *Grand Master, F. & A. M. of Canada :*

DEAR SIR AND M. W. BROTHER,—I have been permitted to peruse your letter of the 10th ult., addressed to R. W. Bro. O. H. Miner, Grand Secretary, in which you refer to the action of the Grand Lodge of Illinois upon the differences existing between the M. W. Grand Lodge of Canada and that of Quebec as of "a most dictatorial and unfriendly character."

I trust a word from me upon this subject will not be regarded by you as an impertinent intrusion, indeed I should not presume to trespass upon your time, were it not for the opportunity afforded to briefly explain my official position in connection with the matter and the grounds upon which our Grand Lodge based its action. For myself let me assure you, that as an individual Mason I have never ceased to deprecate the estrangement of the M. W. Grand Lodge of Canada, and that of Quebec, nevertheless when called upon to act, my personal feelings have been outweighed by what I conceived to be official duty in the premises, being governed in my course by the action of my predecessor, and that of our Grand Lodge at the session of 1870. From the report of the proceedings of that year (page 26) we learn that "notwithstanding the most strenuous exertions of M. W. Bro. W. M. Wilson, and the "co-operation of other eminent masons, the Grand Lodge of Canada "has refused all compromise, &c.," in view of this, and upon the recommendation of the then Grand Master, the Grand Lodge of Illinois, at the same session, (page 72) proceeded in a formal manner to recognize the regularity of the Grand Lodge of Quebec, giving that body assurances of the fraternal co-operation of the masons of Illinois in maintaining her rights so far as might be consistent with propriety.

Two years subsequently, the Grand Lodge of Quebec appeals to the Grand Lodge of Illinois, alleging that the sovereign rights to which we had declared her fully entitled, had been violated by a sister Grand Lodge. The then Grand Master felt that in view of the action of our Grand Lodge above referred to, the appeal of the Grand Lodge of Quebec, could not in justice be passed unnoticed, and if considered, the Grand Lodge of Illinois must either reconsider its former declarations or take such action as would demonstrate its good faith in an attempt to support a well settled principle of masonic usage. In choosing the latter course, be assured, M. W. Sir, that there was no intention on the part of the Grand Master or the Grand Lodge to dictate to the M. W. Grand Lodge of Canada, nor to utter unfriendly sentiments, but in the most fraternal manner to show the masonic world that the masons of Illinois desired to be consistent. If in so doing we have violated masonic comity, I shall be very glad upon a proper showing to lend my humble aid in making all due reparation of an error unintentionally committed, and seek to restore our friendly and fraternal relations. I deem it proper to say this much for myself, because my official action was not based upon any personal knowledge of whether the Grand Lodge of Canada is justified in refusing to recede from her position towards the Grand Lodge of Quebec, nor whether the organization and recognition of the latter body is a violation of the jurisdictional rights of the Grand Lodge of Canada. These questions appeared to me to have been previously determined by the Grand Lodge of Illinois, and by many others in the United States. My official action was based upon the record as I found it, under the impression that I was performing a simple duty in behalf of an important principle of intermasonic policy.

And right here, M. W. Sir, let me say, I desire to be relieved from any suspicion, that I have been actuated in my official course in this matter by any motive springing from the nominal relation of Representative of the Grand Lodge of Quebec near the Grand Lodge of Illinois, a position which I have the honor to hold, and a circumstance to which you refer. In conclusion permit me to say that I am sure our present Grand Master, M. W. J. A. Hawley, will regret that you have deemed it necessary to tender your resignation as our Grand Representative, in which regret I must be permitted to join. However, all of us, at times, must sacrifice personal feelings to the stern demands of official duty.

Relying upon the benign influences of Freemasonry to triumph over the passions and prejudices of the hour, and finally to bring about an amicable adjustment of the, I trust, temporary differences existing, and re-establish a full measure of fraternal affection between all concerned, and with assurances of personal esteem and fraternal respect, I have the honor to be

Very truly and fraternally your's,

DAVID C. CREGIER,
P. G. M., Illinois.

GRAND LODGE OF CANADA,
OFFICE OF THE GRAND MASTER.

SIMCOE, ONT., 5th APRIL, 1873.

M. W. SIR AND DEAR BROTHER,—Your letter of the 1st inst., reached me this morning and I hasten to reciprocate, not only the sentiment

which induced you to write me, but also the fraternal feeling displayed in your communication.

We never for a moment questioned the right of our sister Grand Lodges, in the United States or elsewhere, to recognize the so called Grand Lodge of Quebec, if they considered it in accordance with masonic law and usage, and if they considered this body entitled to that honor; but we most decidedly *do deny* their right (whether that right is directly assumed or indirectly insinuated) to dictate to us a course which we must follow, or otherwise be visited with the extreme penalty of non-intercourse. The Grand Lodge of Canada has ever believed and invariably acted upon the principle, that each Grand Lodge has supreme authority in her own jurisdiction, and while she has ever carefully avoided any encroachments upon the rights of others, she has been equally determined to maintain and preserve her own. In maintaining and defending this important principle, the Masons of Canada had anticipated and indeed relied upon the support and sympathy of all her sister Grand Lodges, but in this they have been disappointed, and they now find that a large number of the Grand Lodges of the United States have "wheeled into line" for the purpose of sustaining the assumption of a body of masons who—in our own territory—without a single grievance to complain of, and without the assent of the Grand Lodge to which they owed allegiance, have assumed the position and claimed recognition as an independent Grand Lodge.

Our American brethren appear now to adopt the theory that in future the limits of Grand Lodge must be defined by Act of Parliament.

In this country we have a House of Commons and an Upper House or Senate, which (subject to Imperial control) has supreme legislative authority over all Canada, in addition to but still subject to, the higher authority, we have also in each of the Provinces composing the Dominion a local legislature, which has certain delegated legislative powers, and we have County and Township Councils for regulating municipal matters; but all these provinces, counties and townships are but integral parts and parcels of the Dominion of Canada. At the time our Grand Lodge was formed, which was long before the Confederation of the Provinces, the Masons of Quebec had quite as much right as the Masons of Ontario to form a Grand Lodge, but for reasons which they deemed sufficient they waived that right, and united with us in 1855 in the formation of the Grand Lodge of Canada, and worked with us in perfect peace and harmony, up to the date of their secession in October 1869.

It has been argued by some that because we have since recognized Nova Scotia and New Brunswick, (which are also Provinces in the Dominion), that therefore "Quebec" is entitled to the same recognition; but the cases are not at all parallel, these Provinces were at the time they established their respective Grand Lodges, masonically unoccupied, and they had precisely the same right to erect their Grand Lodges as we had when we established the Grand lodge of Canada.

Grand Master Stevenson, in his able address of 1869, says: "If the Grand Lodge of Canada existed in and exercised authority over the Province of Quebec as well as Ontario previous to the Confederation, by what process of reasoning can it be made to appear that she only exists in and exercises authority over one of these Provinces subsequently to that event? When and to whose care has she confided the other?" This question remains unanswered. One of the Grand Lodges

of your Republic (Louisiana, I think) lays it down as a principle, that every *State or nation* having a Legislature and government of its own, is entitled to a Grand Lodge, and cites as examples Ireland, Scotland, Quebec, &c., &c., neither of the first two named have separate Legislatures, although they have each a Grand Lodge, and Quebec has not yet arrived at the dignity of being either a State or a nation, neither has she, as I have already shown, a government of her own in the sense spoken of.

Another masonic luminary, who figures on the Committee of Jurisprudence of one of your Grand Lodges, most simply suggests as a grand panacea for the Quebec difficulties, "that it would be far better to fall into line with the great majority of the American Grand Lodges and take facts as they are not as we think they ought to be!" "The Grand Lodge of Quebec," he says, "exists *de facto*, whether it is a Grand Lodge *de jure* is a question which, if we should attempt to decide, would accomplish no result." And we are expected to be governed by the rulings of such jurists.

Want of time prevents me from enlarging further at present, I will therefore only add if you have carefully read the history of this movement, and are familiar with the various steps which have been taken by us with a view to terminate the unhappy differences at present existing between us and the seceders, (as appears in our printed proceedings), I think that you must be prepared to admit that their continuance cannot fairly be attributed to us. We have *in effect* consented to waive the important legal question involved, leaving that point to be settled by some other jurisdiction, having less objections to a state of warfare than we have; and have agreed that if the masons of Quebec can agree upon a basis of union among themselves, that we will endorse their action and cede to the new Grand Lodge that portion of our undoubted territory.

Under this proposition an attempt at a settlement did take place, a joint Committee from both bodies met, and after much deliberation agreed upon terms of union, terms which I believe every unprejudiced mason must admit were most liberal on our part, yet the so-called Grand Lodge of Quebec rejected them almost unanimously (see our proceedings 1872, page 55). I have no hesitation in expressing my belief that this unfortunate result is mainly attributable to the injudicious interference and advice from Grand Officers from other jurisdictions who thus unnecessarily took part in this domestic quarrel.

In your letter you allude to my efforts towards a friendly solution of these difficulties, and I think I may venture to say without egotism that I have earnestly and persistently, and to the best of my ability labored in that direction, you are therefore correct in your supposition thus far, but you have been most egregiously mis-led when you were informed that our Grand Lodge had refused all compromise: examine our printed proceedings and you will find no evidence to support this assertion.

A change which took place in my official position led me to the conclusion that I should retire from all active participation in Masonic affairs and in 1868, notwithstanding the warm solicitations from many kind friends I declined a re-election, from that date up to last July I occupied no official position in Grand Lodge but continued to take a lively interest in Masonic progress. My opinions on the Quebec affair were openly expressed and well understood, and when I was again elected last July with great unanimity, I accepted the appointment

believing that my views upon this question were in unison with those of my brethren generally, who from the testimony of my past conduct and services had reason to believe that while I would lose no opportunity of restoring peace and harmony to the jurisdiction, that I would at the same time carefully avoid impairing the usefulness or lowering the dignity of our Grand Lodge.

In 1870 I moved a resolution in Grand Lodge seconded by M. W. Bro. Harington, which, while it affirmed the principle adopted at the special communication in '69, viz: (That Quebec had been masonically occupied by us since 1855) tendered a recognition but reserved full control and authority over such of our Lodges in Quebec as declined uniting with the new body, this resolution was voted down by a large majority (see proceedings for 1870. page 440), in moving this resolution I was actuated solely by a sincere desire for peace, and was prepared to waive our legal rights in order to secure it.

In conclusion I will only say further that when I read that part of your last address as Grand Master, where you recommend that in the event of our refusing to recede from our position towards Quebec, that the commission of your representative was to be revoked and non-intercourse proclaimed, and when I noticed that your recommendation had been adopted I considered it a duty I owed our Grand Lodge at once to resign that position; I thought then and still think that by taking that action the G. L. of Illinois assumed a power beyond her authority, and had committed a most unfriendly act towards a sister Grand Lodge.

I still believe that many years will not pass away before the correctness of our position will be admitted by the Masonic world, and that those Grand Lodges which have thus gone astray will honorably admit their error and rescind their insufficiently considered resolutions on the question.

By the way I might inquire how it was that in the advice you tendered your Grand Lodge you did not include England? she has still lodges in Quebec under the treaty we made with her when she ceded to us all the rights she had in that Province!

As from your letter I perceive you have not yet carefully considered this important question in all its bearings, it will give me much pleasure to hear further from you on the subject, and I shall be happy to forward to you any information or documents within my power which you would like to see.

The ultimate decision of this question is one which affects every Grand Lodge, in the world and should have received more consideration than it apparently has done from some of our sister bodies.

For yourself Most Worshipful Sir, I entertain the highest esteem, your name in connection with the "great fire" is a household word among Canadian Masons and I am proud to subscribe myself as

Very truly and fraternally yours,

WM, M. WILSON,
GRAND MASTER, G. L. C.

M. W. Bro. D. C. Cregier, Esq., P. G. M. Illinois.

GRAND LODGE OF A. F. AND A. M. OF THE STATE OF ILLINOIS.
OFFICE OF THE GRAND SECRETARY.

SPRINGFIELD, April 7th, 1873.

WILLIAM M. WILSON, ESQ., *Grand Master, Grand Lodge of Canada.*

DEAR SIR AND M. W. BRO.—Your favor of 10th ult. announcing your resignation as Representative of the Grand Lodge of Illinois to the Grand Lodge of Canada has been before the Grand Master, and I am directed by him to say, that he receives it with regret, and trusts that the M. W. Grand Lodge to which you were accredited, will not share the erroneous impression as to the motives under-lying the action of the Grand Lodge, which has made it seem to you necessary to resign the position which you have honored us by accepting. Not only does he not regard the resolution referred to by you as unfriendly, but he feels certain that the fraternal expressions towards the Grand Lodge of Canada made by his predecessor at the time of its adoption, but reflected the sentiments of the entire Grand Lodge. He feels, moreover, that it would be doing injustice as well to his own feelings, as to those of the Craft in Illinois, did he not in their behalf disclaim any intention of assuming a dictatorial tone towards an independent and equal Grand Lodge, nor does he regard the resolution of the Grand Lodge as justify obnoxious to such a charge, but simply as a solemn declaration of the principles by which she is to be governed in her relations with sister Grand Lodges—a principle to be maintained not for considerations of partiality towards one Grand Lodge or another, but because she conceives it to be right—as right to-day as when by it she tested the claims of the Grand Lodge of Canada and accorded to her the recognition to which under it she was entitled. He does not desire nor does he consider it necessary at this time to discuss the correctness or incorrectness of the action of the Grand Lodge of Canada in withholding recognition from the Grand Lodge of Quebec, but he does most sincerely desire that the Grand Lodge of Canada should understand that in condemning and resisting the erection by another Grand Lodge of new Lodges, within the jurisdiction of a Grand Lodge whose sovereignty she has recognized, the Grand Lodge of Illinois is prompted by views of the nature of the act itself, and not by unfriendly feelings towards the Grand Lodge whose act it is, neither he, the Grand Lodge over which he presides, nor that of which you are so distinguished a member can, he feels assured, contemplate the possibility of an interruption of the cordial and fraternal relations so long subsisting between the two Grand Lodges, without the most profound regret, he trusts therefore, not because Illinois asks it, but that in deference to the wishes of so large a majority of American Grand Lodges, the Grand Lodge of Canada may in its wisdom see its way clear to accord to the Grand Lodge of Quebec complete recognition, and that harmony may once more reign among all Masons who speak the English tongue. He directs me to say to you that no diversity of opinion can change the fraternal feelings with which you are personally regarded by himself in common with the Masons of this jurisdiction.

Fraternally yours,

ORLIN H. MINER,

GRAND SECRETARY.

GRAND LODGE OF CANADA.

OFFICE OF THE GRAND MASTER,

SIMCOE, Ont., 10th April, 1873.

R. W. SIR AND DEAR BRO.,—I am in receipt of your official letter of the 7th inst., and hasten to request that you will convey to the Most Worshipful the Grand Master of your Grand Lodge, the assurance that I share with him in the feeling of profound regret at the interruption of friendly relations which has taken place between our Grand Lodges, and that I have received with much pleasure the kind expressions of personal regard conveyed in your letter. Among my masonic dignities and honors, I regarded none more highly than my position as your Representative, I felt proud of my connection with masons, who by their energy and honorable conduct in a recent very trying occasion, had added fresh laurels to masonic history, and it was therefore with no ordinary regret that I felt myself bound in justice to myself, and in fealty to my Grand Lodge, to resign the high position which had been accorded to me by the masons of Illinois.

I am pleased to notice that both your present and past Grand Master, disclaim any intention of assuming a dictatorial tone towards this Grand Lodge, and I will be glad to learn that these sentiments have been endorsed by the Grand Lodge of Illinois, and the phraseology of the resolution made to correspond with them.

In acknowledging the receipt of a very kind and fraternal letter received by me a few days since from M. W. Bro. Cregier, I endeavored to explain the important point at present in issue between us and our seceding brethren, and as it appears to me desirable that the sentiments expressed, and the explanations contained in your letter, and in the communication of your Past Grand Master, should be placed before the members of this Grand Lodge with as little delay as possible, I shall, if these distinguished brethren do not object, forward the correspondence to our Masonic journal, *THE CRAFTSMAN*, for publication.

With assurances of the highest consideration to your Grand Master and yourself I continue, R. W. Sir and dear Bro.,

Yours truly and fraternally,

WM. M. WILSON,

G. M., G. L. C.

R. W. Bro. ORLIN H. MINER,

Grand Secretary G. L. Ill.

GRAND LODGE OF THE STATE OF ILLINOIS, A. F. AND A. M.

OFFICE OF THE GRAND MASTER, DIXON, ILLINOIS.

HON. WM. M. WILSON, *Grand Master, Canada* :

DEAR SIR AND M. W. BROTHER,—Your favor of the 10th ult., addressed to R. W. Bro. O. H. Miner, Grand Secretary, has been by him forwarded to me, and but for sickness and the recent terrible calamity which has filled every heart with sorrow, and shrouded our whole town in gloom, I should ere this have acknowledged the receipt of your kind and courteous communication, and I trust that this delay will not in any wise interfere with, or embarrass your proposed action. If it will be likely to remove any ground for misapprehending the position and motives of the Grand Lodge of Illinois (in adopting resolutions referred to in your former communication) in the minds of the Brethren of Canada, you may feel quite at liberty to publish the correspondence as suggested

by you, and I think I may safely add that the sentiments already expressed find a response in the heart of every Illinois mason. Thanking you for the gracious compliment paid our M. W. Past Grand Master, which is truly appreciated, I am with high esteem,

Very truly and fraternally yours,

JAMES A. HAWLEY,
GRAND MASTER.

A HANDSOME TESTIMONIAL.

An esteemed correspondent kindly furnished us with a full report of the *Conversazione* held in the Masonic Hall, Toronto, we had already published a report obtained through another source, but we have great pleasure in publishing an extract from our correspondent's letter having reference to the presentation made to M. W. Bro. James Seymour, by Grand Master Wilson, on behalf of Grand Lodge. The eminent services rendered to the Craft in Canada for many years by M. W. Bro. Seymour, induced Grand Lodge at its last Annual Communication, to unanimously pass the following resolution:

RESOLVED,—That the members of this Grand Lodge cannot permit M. W. Bro. Jas. Seymour to retire from the position of Grand Master, which he has filled during the past year, without an earnest assurance of the great respect entertained for him by every member of Grand Lodge, and the high esteem in which he is held by every Free Mason within this jurisdiction; and they fervently pray that the G. A. O. T. U. will see fit to restore him to such health as to enable him, at no distant day, to afford the the Grand Lodge a continuance of the active and zealous interest which has always characterized him in connection with the discharge of the high and responsible offices which that eminent brother has so worthily filled, and that it be an instruction to the Committee appointed to procure a testimonial to M. W. Bro. Stevenson, also to select and present a suitable testimonial to our M. W. Bro. Seymour.

Our correspondent writes:—

“The pleasure of those present was greatly enhanced when it became known during the evening that the Committee appointed at the last communication of Grand Lodge “to select and present a suitable testimonial to our M. W. Bro. James Seymour, Past Grand Master,” intended taking advantage of the presence of Past Grand Master Seymour, to carry out the wishes of Grand Lodge by presenting him with a splendid Gold Watch and Chain.

The watch is a very fine Nickel silver movement, with stem winding attachment, full jewelled, chronometer balance, manufactured for Messrs. Lash & Co. and bearing their name and trade mark, hunting cases very heavy and handsomely engraved, the new Mansard pattern (flat sides, flat glass). The chain is a heavy 18 carat curb pattern with pendant and a seal with the Grand Master's Jewel neatly wrought thereon.

The whole was specially got up by V. W. Bro. J. F. Lash for the testimonial and it is needless to say was of the very finest quality and gave the Committee entire satisfaction.

The watch bore the following inscription on a dome inside:

New Lodges.

PRESENTED TO
 M. W. BRO. JAMES SEYMOUR
 BY
 THE GRAND LODGE OF A. F. AND A. M. OF CANADA, WITH THE
 ASSURANCE OF THE GREAT RESPECT ENTERTAINED
 FOR HIM BY EVERY MEMBER OF GRAND
 LODGE, AS A SLIGHT ACKNOWLEDGEMENT OF THE
 ACTIVE AND
 ZEALOUS
 INTEREST TAKEN,
 AND THE INVALUABLE
 SERVICES RENDERED BY HIM, IN THE
 DISCHARGE OF THE HIGH AND RESPONSIBLE
 OFFICE SO WORTHILY FILLED BY HIM.
 A. L. 5873.

The presentation was made by the Grand Master, who, addressing M. W. Bro. Seymour, said:

The Grand Lodge of Canada of which you have been a member for many years, and over which you presided with marked ability during the past year, desirous of marking in some more tangible manner than mere words can show their appreciation of your great services as well as the respect and esteem entertained for you by those with whom you have been so intimately associated in Masonic matters, since you first entered Grand Lodge, have instructed me to present you with this watch and chain with the earnest wish that you may long be spared to wear them, and to favor our Annual Meetings with your presence and wise counsel. You have not, M. W. Sir, been an idler in Masonry; from your first presence in Grand Lodge to the present moment you have been an earnest worker, ever doing your utmost to advance Freemasonry and to elevate and refine those who came within its portals. Your labors as a member, and as President of the Board of General Purposes, very deservedly earned for you the Grand Master's chair. In your election the brethren were desirous of rewarding merit, and the wisdom you displayed while in that position, under very trying circumstances, has fully shown that they were not mistaken in the just estimate formed of your abilities. Leaving the Grand Master's chair in consequence of ill health you received the unanimous thanks of Grand Lodge duly expressed by resolution, an honor seldom bestowed, and it must indeed be a source of great pride to you to know that in that large assembly every one joined in saying "well done good and faithful servant."

M. W. Bro. Seymour acknowledged the presentation by making some well chosen and appropriate remarks.

 NEW LODGES.

The M. W. Grand Master has issued Dispensations for the opening of the following New Lodges:

"Doric" at the village of Lobo, Ontario.

Bro. J. D. McLeary, M. D., Worshipful Master; Bro. Thos. B. Powell, S. W.; and Bro. Joshua Irwine, J. W.; meets on the second Thursday of every month.

"Leamington" at the village of Leamington, Ontario. Bro. Egerton R. Shiply, Worshipful Master; Bro. Michael G. Heatherington, S. W.; and Bro. Hugh M. Fox, J. W.; meets on the Tuesday on or before Full Moon of every month.

"Dufferin" at the village of West Flamboro', Ontario. W. Bro. Thos. Miller, M. D. Worshipful Master; Bro. Alfred Jones, S. W.; and Bro. Wm. F. Miller, J. W.; meets on the Thursday on or before Full Moon of every month.

"Robertson" at the village of Nobleton, Ontario. W. Bro. Joseph Smelser, Worshipful Master; Bro. Wm. J. Cameron, S. W.; and Bro. Wm. Munsie, J. W.; meets on the Wednesday on or before Full Moon of every month.

"The Royal Solomon Mothe." Lodge (warrant) No. 293, at Jerusalem, Palestine. M. W. Bro. Rob. Morris, LL. D. Worshipful Master; M. W. Bro. John Sheville, S. W.; Rolla Floyd, J. W.; Richard Beardley, Charles Netter, Peter Berghelm, Charles W. Nash, James M. Howry, Robert Macoy, Geo. D. Morris, A. J. Metcalf, Alexander A. Stevenson, Chauncey M. Hatch, Martin H. Rice, John W. Rison, A. J. Wheeler, John Scott, Albert G. Mackey, John H. Brown, Dewitt C. Cregier, being the petitioners; meets at Jerusalem on the first Wednesday of every month.

"Moore" at the village of Mooretown, Ontario. W. Bro. Jas. A. Somerville, Worshipful Master; Bro. Wm. Abernethy, S. W.; and Bro. Geo. Stewart, J. W.; meets on the Thursday on or before Full Moon of every month.

"Conestogo" at the village of Drayton, Ontario. R. W. Bro. Charles Hendry, Worshipful Master; Bro. Samuel Robertson, S. W.; and Bro. Donald Macdonald, J. W.; meets the first Tuesday of every month.

"Temple" at the Town of St. Catharines, Ontario. W. Bro. Lucius S. Oille, M. D. Worshipful Master; V. W. Bro. W. F. Biggar, S. W.; and Bro. Calvin Brown, J. W.; meets on the first Wednesday of every month.

NOVA SCOTIA.

MASONIC PRESENTATION.

At the regular meeting of Nova Scotia Encampment, a surprise gift of a very handsome Marble Timepiece, was made to P. E. C. Sir Kt. S. R. Sircom, 18^o.

The first Captain Sir Kt. Arthur Fletcher, 32^o, was charged with the presentation, and made the following address:—

P. E. SIR KNIGHT SIRCOM:—I am this evening charged with a duty I feel unable to perform to my satisfaction, that of conveying to you the warm feelings of friendship and esteem entertained towards you by the Fraters of this Encampment.

It is a relief to me to know you have long felt satisfied in your associations with them of the kindly feelings accorded you, and I am further supported in the satisfaction I feel at having also to present you with a substantial and striking memorial in the shape of "the Timepiece we now uncover for your view."

The sacred Delta below the face will ever remind you of the sublime teaching of one of our High Degrees—through it is seen the regular and well balanced action of the pendulum teaching us to in a like manner to regulate and balance our affections, passions, actions and ambition, as to make our lives happy, our end peaceful, and cause us to be beloved by our brethren and friends, admired and esteemed by the world at large—to be also seen through the sacred Delta, engraved on pure metal that never *corrodes*, is a brief expression of our esteem.

It is unfortunate that the duty of making this presentation should not have fallen upon one more able to perform the pleasing task, but it is a consolation to the speaker that however inadequately he may have given expression to the emotions of the Fraters of this encampment, the Timepiece now presented will when his feeble tongue shall lay cold and silent in the grave, ever remind your family and descendants of your many estimable qualities and stimulate them to copy your example in endeavoring to merit the esteem of all.

E. P. C. Sir Kt. Nash, made a few forcible and pleasing remarks and expressed his approbation at the Committee having departed from the usual course of presenting jewels, and hoped the example would be copied of giving household heirlooms which would be more appreciated by families of recipients.

E. C. Sir Kt. Smithers, 18^o, P. E. C. Sir Kt. Short and Sir Kt. Curren, also added their congratulations.

V. E. Sir Kt. Sircom replied as follows:—

EMINENT COMMANDER, OFFICERS & FRATERS,—Although I was not entirely unaware that you intended to confer upon me some mark of your favour and esteem, I was wholly unprepared for so substantial and striking a token of your partiality as the very handsome Marble Timepiece, you have just uncovered to my view.

I feel quite unable to express to you in suitable words my feelings of grateful thanks for the very kind and complimentary terms in which you bestow this costly gift, nevertheless I can assure you sincerely it affords me unqualified pleasure in accepting this valuable and useful token of your esteem, and I can confidently promise you that it will be preserved with the greatest care by me and mine as a family heirloom.

I have long been sensible of your warm feelings of fraternal regard, and this further proof I look upon as another link to more closely unite us in the bonds of our beloved Order. It will afford me at all times infinite pleasure to render any assistance so far as lies in my power towards advancing the interest of this Encampment, and furthering the prosperity of this most Illustrious Order.

In conclusion believe me, I thoroughly appreciate your very feeling expressions of esteem and regard, and I look forward with hope that as the Timepiece marks the fleeting hours, my future course may be such as to more fully entitle me to your high opinion, my family I am confident will equally appreciate this solid token of your esteem.

STEPHEN R. SIRCOM, 18^o

Past Eminent Commander,

Deputy Pro. Grand Commander.

PRESENTATIONS.

OSHAWA.—At the regular Convocation of Pentalpha Chapter, R. A. M., No. 28, held on the 11th inst., a magnificent First Principal's apron was presented to E. Comp. Wm. T. Brown, and on the 15th inst., at the regular meeting of Lebanon Lodge, No. 139, the same brother was the happy recipient of a very flattering address, accompanied with a Past Master's collar, jewel and apron. We regret that we have not space for the address and Bro. Brown's reply.

GRIMSBY.—At recent meeting of Union Lodge, No. 7, W. Bro. Forbes, who has devoted a great deal of time in furthering the interests of the Lodge, was presented with a Past Master's and Principal's jewel in consideration of his valuable services.

GODERICH.—At a recent Convocation of Huron Chapter, No. 30, R. A. M., held at the Masonic Hall, Goderich, E. Companion James Somerville, on behalf of the Companions of the Chapter, presented R. E. Companion Isaac F. Toms, with a Past First Principal's gold Jewel, on the occasion of his retiring from the chair, which he had occupied since the institution of the Chapter in 1867.

THE HOLY LAND EXPEDITION.

TO THE EDITOR OF THE "CRAFTSMAN."

No 626 Broadway, New York, April 5th, 1873.

The first portion of our masonic Expedition has set out from this City to the City of Jerusalem. That singularly learned and experienced Mason, *Rev. John Sheville, A. M., 33^o, Past Grand High Priest, etc.*, took passage to-day, via Liverpool, to undertake the preliminaries of organizing the Lodge in the Royal City, under the following Charter or Warrant:

William M. Wilson, Grand Master—To all and every our Right Worshipful, Worshipful, and loving Brethren:

"We, William Mercer Wilson, Esq., &c., &c., &c., of Simcoe, in the Province of Ontario, Dominion of Canada, GRAND MASTER of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of Canada, SEND GREETING:

KNOW YE: That we, by the authority and under the sanction of the GRAND LODGE OF CANADA, vested in us for that purpose, and at the humble petition of our Right Trusty and well-beloved Brethren, Robert Morris, John Sheville, Rolla Floyd, Richard Beardley, Charles Netter, Peter Bergheim, Robert Macoy, James M. Howry, C. W. Nash, George D. Norris, A. T. Metcalf, Alex. A. Stevenson, Chauncey M. Hatch, Martin H. Rice, John W. Rison, A. J. Wheeler, John Scott, Albert G. Mackey, John H. Brown and DeWitt C. Cregier, do hereby constitute the said Brethren in a Lodge of Free and Accepted Masons, under the title or denomination of THE ROYAL SOLOMON MOTHER LODGE, No. 293; the said Lodge to meet at the City of Jerusalem, or adjacent places in Palestine, on the first Wednesday of every month: empowering them, in the said Lodge, when duly congregated, to make, pass and raise Free Masons according to the ancient custom of the Craft in all ages and nations, throughout the known world. And further, at their said petition, and of the great trust and confidence reposed in every of the above-named Brethren, we do hereby appoint the said ROBERT MORRIS to be the first Worshipful Master, the said JOHN SHEVILLE to be the first Senior Warden, and the said ROLLA FLOYD to be the first Junior Warden, for opening and holding the said Lodge, and until such time as another Master shall be regularly elected and installed; strictly charging that every member who shall be elected to preside over the said Lodge, and who must previously have duly served as WARDEN in a Warranted Lodge, shall be installed in ancient form and according to the LAWS of the Grand Lodge, that he may thereby be fully invested with the dignities and powers of his Office. And we do require you, the said ROBERT MORRIS, to take special care that all and every the said Brethren are, or have been regularly made Masons, and that you and they, and all other the members of the said Lodge, do observe, perform and keep the LAWS, RULES and ORDERS contained in the BOOK OF CONSTITUTIONS, and all others which may from time to time be made by our Grand Lodge, or transmitted by us or our successors, GRAND MASTERS, or by our DEPUTY GRAND MASTER for the time being. And we do enjoin you to make such By-Laws for the government of your Lodge as shall to the majority of the members appear proper and necessary, the same not being contrary to, or inconsistent with, the General Laws and Regulations of the Craft, a copy whereof you are to transmit to us. And we do require you to cause all such By-Laws and Regulations, and also an account of the proceedings in your Lodge, to be entered in a Book to be kept for that purpose. And you are in no wise to omit to send to us, or our successors, GRAND MASTERS, or to our DEPUTY GRAND MASTER for the time being, in form and manner directed by the BOOK OF CONSTITUTIONS, at least once in every year, a List of the Members of your Lodge, and the names and descriptions of all Masons initiated therein and Brethren who shall have joined the same, with the fees and moneys payable thereon. It being our will and intention that this our WARRANT OF CONSTITUTION shall continue in force so long only as you shall conform to the LAWS and Regulations of our Grand Lodge. And you, the said ROBERT MORRIS, are further required, as soon as conveniently may be, to send us an account in writing of what shall be done by virtue of these presents.

Given under our Hands and the Seal of the Grand Lodge at Hamilton, this 17th February, A. L. 5873, A. D. 1873.

By Command of the M. W. Grand Master.

THOMAS WHITE, JR., D. G. M.

THOMAS B. HARRIS, Grand Secretary.

This opens a new and more glorious era to the Masonic Fraternity the world over, and especially to us of the OCCIDENT, to whom Masonic light has come in its ceaseless march of thirty centuries. We now unite in sending back the Masonic rays, in no wise lessened or weakened or corrupted, to the lands of the ORIENT, and the Golden City itself. Within six weeks we shall proceed to set up our ALTARS; trim, replenish and light our LAMPS; tyle our PORTALS; expose the Divine Name upon our EAST, and the Inspired Word in our CENTER; bow in ardent SUPPLICATION; sound our GAVELS, and declare THE ROYAL SOLOMON MOTHER LODGE "duly at labor," in the City of Jerusalem!

Every Master Mason, who is a member of the AMERICAN HOLY LAND EXPLORATION, is *ex-officio* an Honorary Life Member, without further fees or Dues, of this Oriental Lodge, and shall be so enrolled. Announcement shall be duly made to you upon the establishment of the Lodge.

With affectionate regards,

ROB. MORRIS.

A curious old craft is the Freemason's, with its quaint legends, its noble instances of rescue from difficulties and from death, and its grand charities which absorb the great revenues of the time-honored fraternity. What speculations have been wasted upon the weighty secret of the Mason since the time of the Roman occupation, to say nothing of the period of his older, but perhaps apocryphal, tradition; all the same speculations ending in the firm belief that he has no secret at all! What books too have been written, published, and bought, showing to all comers the full, true, and particular words, signs, and tokens by which to know a Mason!

If the early traditions of the craft be apocryphal, there can be little doubt that its existence as a guild is of very respectable antiquity. In 1827 a fragmentary sculpture (now preserved at Goodwood Park) was found at Chichester, which, on being pieced, was found to bear a votive inscription in which the College of Masons dedicate a temple to Neptune and Minerva and the safety of the family of Claudius Cæsar. Another has been discovered which bears the Masonic emblems, and which probably ornamented the lintel of a lodge-room. The first Master-Mason whose works are extant in England and his name authenticated is William of Sens, who was assisted and succeeded by William the Englishman in the completion of the choir of Canterbury Cathedral in the year 1179. Not far from this date we learn, from a Cottonian MS., that the Master-Mason William Anglus completed important restorations at Canterbury Cathedral. In the 13th century Adam de Glapham and Patric de Carlile, "magister cœmentariorum et carpentariorum cum septem cociis," were employed to build Caernarvon castle. In 1292 Henricus de Ellerton is called "magister operum," and in the same century Michael de Cantuarua "cœmentarius," is employed upon St. Stephen's Chapel. In 1306 Richard de Itowe was the Master-Mason of Lincoln Cathedral, and Nicholas Walton was "magister carpentarius." From 1300 to 1310 Henry Latomus is found employed on Evesham Abbey. Henry de Yeveley, who was burried in the church of St Mangus, near London bridge, is designated as "Freemason to Henry III., Richard II., and Henry IV." In the reign of Richard II. "Master Yevelee" was chief Mason of the new work then in progress at the church of Westminster, and received for his fee 100s. a year, with 15s

for his dress and furs. An indenture dated 1st April, 1395, is still extant which contains Yeveley's contract for erecting the "tomb of fine marble" still remaining in Westminster Abbey, which was then undertaken to commemorate the reigning Sovereign and his Queen, Anne daughter of the Emperor of Germany, then recently deceased. The indenture is made between the King on the one part and Henri Yeveley, and Stephen Lote, citizens and Masons, on the other. Yeveley's will is dated 25th May, 1 Henry IV., and Stephen Lote was an executor. Yeveley died in 1400. William of Wykeham was "magister operum" at Windsor Castel in the reign of Edward III. In the compotus of payments, in 1429, of the Cathedral of Canterbury, the names of the Masters, wardens, and Masons are all recited. In 1444 John Wastell and Henry Semerk were Master-Masons of Kings College. In 1480 and in 1499 Edward Seamer or Semerk was Master-Mason of St. George's Chapel, Windsor; wages one shilling a day. From 1500 to 1506 John Cole is Master-Mason at the tower and spire of Louth, Lincolnshire. These instances, collected from authentic records, could be multiplied to a considerable extent if space could be allowed for the detail.

As there is but one Masonry, it is asked, why have it divided and sub-divided into so many degrees. Freemasonry is a moral science. It introduces the mind to the sublime lessons of symbols. And as it is a life long study, there must be the first lesson or design. And but few, comparatively speaking, go into a thorough investigation of the first degree.

Men are initiated, and step by step they need to have communicated to them lessons of truth. And as the degrees are illustrative of the stages of life, it requires time, experience, patience and perseverance to learn the true meaning of the sublime wisdom displayed in the designs upon the tracing-board. The successive steps, are so many degrees which bring additional rays of moral light. These degrees are given to the neophyte, and as he makes proficiency, he is allowed to go on at due periods.

There is much haste manifested by most who are introduced to the mysteries of the Fraternity. There is a great anxiety to get through. It would be much better for the Institution if more time was spent, not only to learn the esoteric lessons of Masonry, but to know what the esoteric means in the exoteric. There is not anything but has its symbolic meaning, and that is the most beneficial and needful to the student.

Officers of Moore Encampment, Peterborough, Ontario, installed April 14th, 1873.

Very Eminent Fr. Charles D. MacDonnell, Eminent Commander; Eminent Fr. Robert Kincaid, Past Eminent Commander; Fr. James Frederick Dennistoun, Prelate; Fr. Wood, First Captain; Fr. Walter Beal, Second Captain; Eminent Fr. Vincent Clementi, Registrar and Treasurer; Fr. John Watson Wallace, Almoner; Fr. John Turver, Expert; Frs. Edward Peplow, jr. Charles S. Jewett, Standard Bearers; Fr. James Dinwoodie, Captain of Lines; Frs. Robert Taylor, William H. Greene, Heralds; Fr. John Kenaedy; Equerry.

Officers of Mount Royal Lodge, No. 202, Montreal.

W. Bro. J. Eugenie D'Avignon, W. M.; V. W. Bros. Peter MacDiarmid MacTavish, I. P. M.; Charles Storer, P. M.; Bros. James Douglas, S. W.; Geo. Wm. Major, B. A., M. D., C. M., J. W.; Jno. Hy. Dickinson, Chaplain; 'Alfred' Sawtell, Treasurer; Wolfred Nelson, C. M., M. D., Secretary; Gilbert G. McPherson, S. D.; Benjamin Baker, J. D.; W. Simpson Walker, D. C.; P. Robertson MacLagan, Organist; Jno. Thos. Hagar, I. G.; C. Arthur Jaques, F. Gordon Payne, Stewards; Robt. Colquhoun, Tyler.

Till we have reflected on it, we are scarcely aware how much the sum of human happiness in the world is indebted to this one feeling—sympathy. We get cheerfulness and vigor, we scarcely know how or when, from mere association with our fellow-men, and from the looks reflected on us of gladness and enjoyment. We catch inspiration and power to go on, from human presence and from cheerful looks. The workman works with added energy from having others by. The full family circle has a strength and life peculiar to its own. The substantial good and the effectual relief which men extend to one is trifling. It is not by those but by something far less costly, that the work is done. God has insured it by much more simple machinery. He has given to the weakest and poorest the power to contribute largely to the common stock of gladness. The child's smile and laugh are mighty powers in this world. When bereavement has left you desolate, what substantial benefit is there which makes condolences acceptable? It cannot replace the loved ones you have lost. It can bestow upon you nothing permanent. But a warm hand has touched yours, and its thrill told you that there was a living response there to your emotion. One look, one human sigh, has done more for you than the costliest present could convey.

The late Mr. Alexander, architect of Rochester bridge and other fine buildings in Kent, was once under cross-examination in a special jury case at Maidstone, by Serjeant, afterwards Baron Garrow, who wished to detract from the weight of his testimony. After asking his name, the Serjeant proceeded:

"You are a builder, I perceive?"

"No, sir, I am not a builder; I am an architect."

"Ah! well, builder or architect, architect or builder; they are much the same, I suppose?"

I beg your pardon, sir, I cannot admit that. I consider them totally different."

"Oh, indeed! perhaps you will state wherein the great difference consists."

"An Architect, sir, prepares the plans, conceives the designs, draws out the specifications—in short, supplies the *mind*; the builder is merely the bricklayer or the carpenter—the builder, in fact, is the *machine*; the architect the *power* that puts the machine together and sets it going."

"Oh, very well, Mr. Alexander, that will do; and now, after your ingenious distinction without a difference, perhaps you can inform the court who was the architect of the Tower of Babel?"

The reply, for promptness and wit, is perhaps not to be rivalled in the whole history of rejoinder:

"There was no architect, sir—and hence the confusion!"—*Kentucky Freemason.*

JURISPRUDENCE.

At a regular meeting the Secretary informs the Lodge that the Semi-Annual Returns are ready to be forwarded to the Grand Secretary, and a certain sum wanted. Should a motion be made that the required sum be forwarded, or what action should be taken by the Lodge?

ANSWER.—A motion is unnecessary. It is the duty of the Master to see that the returns and the amount due Grand Lodge, are promptly forwarded to the Grand Secretary.