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RELIEF.

By Mrs. C. W. Towle.

How cold, how dreary the day was! The wind sounded hoarsely as it moaned among the bare branches of the trees, and died away in distant murmurs. A white frost had fallen the night before, and nipped leaf and floweret. The sky looked like lead, and now and then a cloud, fleecy and white, as if laden with snows, drifted in mid air. Blue-lipped, shivering little children, with satchels and books, hurried by to school, or stopped for a few moments at the street corners.

I had taken my drawing pencils and portfolio, and seated myself before the blazing fire. When the wind rattled the casement, I drew my vizette closer about me, and thanked God for a comfortable shelter from the inclemency of the northern blast. A piece of bristol board was beneath my pencil. Scene after scene grew beneath its touches. But all was dreary. A frozen mill, an ice-bound tree, a snow storm, a man striving to hold his cloak on in the blast, these were the prominent features in my pencil sketches. I could not be cheerful, do what I might. I could not forget the drear aspect of nature without.

I threw aside the pencil, and wheeled my chair nearer the fire. The coals glowed almost fiercely in the grate, and I began tracing pictures and images among them.

The door opened, and a strong blast swept through. I looked up and saw a cloaked figure,—a tall, noble, and commanding person. He threw aside his travelling cap, unclasped the steel buckles confining his mantle in front, and Uncle Roger sat down beside me, to thaw out before the genial blaze his stiffened fingers.

As he sat there, his deep olive complexion became almost scarlet in hue. His keen black eye rested musingly upon the coals. Was he too tracing imagery among them? It might be, but it was not probable. My uncle had little imagination, and was never to my knowledge, fanciful. It was more probable that he was weighing in his mind some East India speculation, for all his latter life had been spent there. It was to its torrid clime that he owed his olive complexion, quick flashing eye, and susceptibility to cold. The fire was peculiarly agreeable to him. When he went into the frigid atmosphere without, his broad stout person shook like an aspen, and he clasped and drew his cloak closer and still closer about him. He was a bachelor, one nearly fifty years old. His hair was sprinkled with grey, but it looked handsome, nevertheless; indeed, all who looked upon my uncle called him, even at that age, a fine-looking man. I had oftentimes puzzled my brain to discover why he had all his life remained matchless; why one, with his love of social life, affectionate disposition, and domestic tastes, had lived without enjoying life's great charm—a home.

But mysteries are curious things, and this fact remained a mystery in spite of all my speculations. I could not fathom it; but now a stronger desire than ever before I had, seized me to know why he had never married. As he sat in the light of the grate, he looked so stately, genial, and handsome, that the mystery grew greater to my mind than ever, and I determined, by direct questioning, to find out the secret.

"A cold day, uncle," I said, by way of introduction; "a cold day, and I imagine you feel it sensibly; it is not much like the East India climate."

"No," said he abruptly, and relapsed back into the dreamy state he had sat in before.

"You do not like this climate, I imagine," I continued.

"Not much," was the laconic answer wrung from him.

"But you did at one time like to live in your native land," I said; "why did you go in the first place to the East Indies, uncle?"

"To trade," said he; "to buy and sell and get gain. That is what the world lives for. Gold is the lever that moves the world."

"True," I said; "but you have won gold; you are what the world calls rich; are you happy?"

His brow contracted. "Happier than I should have been without wealth, I presume," said he. "But perfect happiness is not the lot of man."

"You never had a family, uncle," I continued; "you have lived alone all your life. Why did you never marry? Did you never love?"

A deeper shadow stole to his cheek; I saw that I had touched upon a tender point. He did not reply immediately, but sat, I imagined, half moodily before the fire, as still as a statue.

At length he turned abruptly towards me. "Yes, I have loved," he said, "but it was long years ago. The romance of life is over with me now. The flame has gone out that passion kindled; there can scarcely be found one smouldering ember that has survived the wrecks of time and its accompanying sorrows."

"Tell me all about it, uncle," I said anxiously; "when was it that you found your *beau idéal*,—where did you meet with her? In America, or in the East Indies?"

"It was long years ago," he said, "long before I went to the East Indies, that I first met Adelaide Sullivan."

"Was she very beautiful, uncle?" I queried. "Had she blue eyes, a Grecian nose, and delicate features? Was she very lovely?"

"To me," he replied, "she was as beautiful as an angel, although you perhaps might not at first sight have termed her very fair. She had eyes as blue as the violets which opened in the spring woods, lips and cheeks that might have stolen color from the rosebud, and a forehead white as snow. But beautiful as she was in person, she was more attractive in mind. She had wit, sprightliness, intelligence. She was gentle and refined. To me she appeared, in those days, of all her sex the paragon."

"And still you did not marry her," I said; "why was this?"

"Mercenary parents stood in the way,—parents who said that something more than love was wanted to commence our housekeeping upon,—parents who frowned upon my schemes, until, in a fit of passion, I vowed to amass gold until their cupidity was satisfied; and with this vow upon my lips, I bade adieu to Adelaide, and sailed for the Indies. For long years I toiled unsuccessfully. My head grew gray with time and thought and care. At length the news reached me of Adelaide's marriage. From that hour I relinquished all ideas of ever possessing a home of my own,—of forming the centre of a domestic circle. I amassed gold, for acquisition had grown into a passion,—a habit with me, and it is a passion with me still. Just now I was planning the sale of some ten-acre lots on my plantation. There was not much romance about that operation, you will admit."

"No," I said, thoughtfully. "But what of Adelaide? do you know anything of her now? Have you ever found her since your return to your native land?"

"No, not I. Why should I? She is the wife of another, and has forgotten me. At any rate, she has no business remembering me; a pretty chap I should consider myself, looking up married women, and reviving old flames. No, no!" and my uncle shook his head decidedly.

Just then a rougher blast shook the casements; the day was in truth a most inclement one. The wind not only shook the casements, but forced open the door. My uncle jumped to his feet, and sprang to close it immediately; but he did not accomplish his design. A weak voice arrested his hand. The figure of a pale and half-frozen child stood upon the door-steps, as if hesitating whether a welcome waited for him inside or not.

"Come in, boy, come in!" said my uncle, hastily; "a dog should not be abroad in such weather, much less a delicate child. Come in, and thaw out your stiffened fingers, dear."

The boy mounted the threshold, and tottered towards the fire. He was very weak; it might be through hunger, it might be through cold, perhaps from both combined.

I rose and offered him a low chair by the grate. He sank into it; and as he felt the genial heat of the room stealing into his benumbed frame, a few tear-drops rolled down his wan cheeks.

My uncle was a benevolent hearted man. He regarded the lad for a few moments with an expression which showed that much contact with a rough world had not entirely dried up the fountains of sympathy in his heart.

"Why are you abroad in such rough weather?" he asked. "Your parents certainly cannot have sent you?"

The child's under lip trembled with emotion, and tears sprang into his eyes. "My father is dead," he said, "and my mother is very ill and destitute of bread."

"Poor child!" said my uncle, compassionately, "and this is the reason why you are out; you are too fine a little fellow to be sent on begging expeditions."

The boy's cheek flushed, but it was with mortified pride and anger.

"I am *not* a beggar," he said, disdainfully. "I never took a copper in my life, and never mean to, without giving something in return. My mother sent me out this morning to sell this, and not to beg." As he spoke, he drew from his pocket a small roll. I watched and admired the little fellow as he untied the string and unrolled the brown paper that enclosed his treasure.

I was surprised when I saw it at last held up for exhibition. It was a white satin apron, beautifully painted and trimmed,—one which must at some time have belonged to the most honorable of the Fraternity.

My uncle was a bright Mason. I saw his eye kindle and his cheek flush at the sight of the satin texture now offered in exchange for bread,—for the common wants of life.

"To whom did this belong, my boy?" said my uncle, in a mild voice: "was this your father's?"

"Yes," said the child; "my father used often to wear it, and a pretty sight it was, sir, to see him dressed out in his beautiful regalia. My mother hates to part with it, sir; indeed she has parted with everything else before she would part with this, but she is sick and in great distress. This morning she said I must offer this for sale, for she cannot bear to see me beg, and we have nothing else to sell. A man up town to whom I offered it told me that he was not a Mason, and had no use for such regalia, but if I would come here perhaps I could sell it. I accordingly came, and now how would you like to buy it sir?"

"Buy it!" cried my uncle; "no, I would not buy it for the world; but your mother, if she is the widow of the man who wore this, shall never again send you forth on such an errand. I pledge the word of a gentleman and Mason. Take your hat, boy, and show me the way to your residence."

My uncle had taken his cloak, and was already clasping it around him.

"You will not surely go forth, uncle, in such an hour, and with your East India constitution, to brave this inclement storm," I said, rising and standing before him. "You can send money and relief to this unfortunate lady, without exposing yourself."

"I cannot send," he replied implicitly. "If the widow and child of a Mason can brave the rigors of the storm, I certainly am not too weak, too effeminate, for the task. Give me my cane and hat.

I handed them to him, and, taking the child by the hand, he went forth into the wind and sleet, for the latter had commenced falling. I went to the window, and watched them both until they were out of sight. I felt, as I saw my uncle's stalwart frame braving the inclemency without, and yielding support to the delicate, fragile boy, that he was indeed one of God's noblemen, and I mused over the mysterious organization of men to which he belonged, and the benevolence of whose creed had led him forth to peril the safety of a constitution rendered peculiarly sensitive to cold, from a long residence in a foreign clime.

* * * * *

It was quite dark before my uncle returned. He came in, and to my surprise, exhibited no great symptoms of cold. He leisurely unclasped his cloak, and sat down to the supper table, which was already spread, without a remark.

I looked into his face as I sat down to pour the coffee into the cups, but it was unreadable as a scratched and torn page. I could not unravel his thoughts. He was serious, without being sad, and gave brief answers to all my questions.

"Did you find that poor woman in great distress?" I queried.

"Yes," said he.

"She is suffering for the want of the necessaries of life, I suppose?"

"Yes."

"Did you do anything for her?"

"To be sure I did; that was what I went for."

"True, true," I said, "but I thought you would only look into her condition, and then lay her case before the Lodge."

"Lay her case before the fiddlesticks," said he abruptly. "Adelaide Sullivan's case is already attended to. She will never seek relief from a Masonic Lodge while there is strength in this right arm to provide for her and her boy."

"Adelaide Sullivan!" I exclaimed in surprise. "It is not possible that your old flame, Adelaide Sullivan, has been reduced to widowhood, penury, and want, and that you have just found her?"

"It is true," said he. "Her husband has been dead two years, and wretchedly poor he must have left her; but, thank fortune, I have enough for both."

"And mean to share it with her, one would infer," I said, mischievously. "But I forgot, the romance of life is over with you, uncle. The fires of passion are extinguished,—not a smouldering ember exists. So it is not probable you will marry her."

"It is probable," said my uncle in his straightforward way, "probable and certain. The romance of life may be over, but I have a feeling of love for this woman, nevertheless,—a feeling that can be smothered, but never extinguished."

And so, kind reader, it proved in the end. My uncle married her, and a sweeter, kinder woman never gladdened a domestic scene.

All things to her had shown their dark side, but at last there came through Masonry "light."—*Masonic Monthly*.

WORDS WORTH CONSIDERING.

Too many knights, after they pass the intermediate grades, forget that they owe any allegiance to what they are pleased to designate the "lower orders." The Blue Lodge ranks any other Masonic organization, and in the lessons there received is the germ of the whole matter. To be sure more light is gained at each advancing step, but where would be the advanced grades, but for the first? Where would the educational system of this country be without the Common Schools? Another difficulty is in the way: all grades of the Order carry too much steam, and consequently have to meet often to blow off. The consequence is that those who really feel like attending to matters along the whole line, and keep all the posts right, find their hands more than full with a Lodge, a Chapter, and a Commandery meeting every week, and having other matters to attend to, if men of business, or occupying any social relation, or Church membership; thus the consequence is that a man must either give up his family, if he has one, or give up some of his Masonic relations, and in doing that, he gives up the ones having the least attraction for him.

There are a host of difficulties to surmount to remedy all this. Each grade is jealous of its own prerogatives, as against all others. None are willing to yield their privilege of meeting as often as they choose. We, of the advanced stages, are the ones at fault in this; for we are constantly pulling to get recruits from the primal grade; the Chapter from the Lodge, and the Commandery from the Chapter; and frequently a young man is pulled through the whole course so rapidly that he is so confused on arriving at the end of the journey, that he remains bewildered ever after. The best antidote to all these troubles is to take a hint from operative Masonry. If a man wants to build him a fine house, and have it firm and perfect when completed, he lets the timbers season before he commences to build; then he lets the foundation get well settled before he commences the superstructure, and so on through each stage of the process. If we acted on the same principle, and were not in so much haste, we could have much finer men in all our organizations; and all the members would feel their responsibility and know their place better. What littleness of spirit is evinced by any jealousy, strife or contention between any of the grades, save that noble emulation of "who can best work and best agree."

The key note in all is the same. "The Fatherhood of God and Brotherhood of man;" and it is a shame if all can not sing in harmony on that scale. Now these ideas suggest work; that there is no let up in the push of duty, no halt in the march of endeavor. The worst trouble of all is that so many conclude that the whole scheme was done up in far gone years, and all there is for them to do is to believe implicitly, and chant the service according to ancient regulations, as the ancient ideas about the occupation of the saints were that they had nothing to do but sing psalms and loaf about the throne. Masons are men and integers of that denomination, or else poor Masons. From the candidate at the outer door of the ground floor, to the occupant of the most exalted station, is demanded manliness, and a normal state of progression means a constant development of all the qualities which go to form the stature of perfect manhood. It is demanded that the head of any Masonic body shall be a man of large heart, clear head, and cultured mind. Capable of commanding attention, possessing the genius to inspire enthusiasm, the character to win respect, the disposition to conciliate, and the faculty to impart instruction and give interest to all the exercises, and especially to have ideas of his own sufficient to originate ways and means to make the meetings attractive, so that all will understand and feel that if absent, they will lose something which they cannot afford to forego. Thus managed the Order will grow with attraction for the best of men. Now, sirs, you have a glimpse of the estimate placed upon this Institution, and of the desire to see it not only hold its rank, but advance to the highest position in the estimation of all whose esteem is worth having;

and why your servant has tried to disinter it from the grave of tradition, and scrape off the ancestral mould and secure its recognition as a *live*, beneficent power. This chair recognizes no distinction in the quality of a Mason, outside of character; what any one is worth as a *man*, is just what he is worth as a *Mason*. The terms of the equation are equal, and he is the most accomplished Mason who is the most rapport with the best thought of the hour.

This is the only line on which we can "fight the good fight," that is to win crowns. The Mason of the future must be the peer of the best man in the community, or the best man in the community will give Masonry a wide berth, because in the days that are coming, institutions are to be judged by their fruits. The class who are so good that they are good for nothing have had their day. Live men are going to take the reins and drive, and things will have to conform and be attuned to the ideas of that class. Already is heard the "Slogan" of enlightened sentiment in the management of affairs. Along with the mouldy dogmas and cramped ideas of the dark ages, are also vanishing the dark, gloomy halls, and the frigid austerity of power.—*Grand Commander Carpenter, of Wisconsin.*

MASONIC DOCTRINE OF THE IMMORTALITY OF THE SOUL.

THE address of Grand High Priest Companion George A. Donnelly, of Arkansas, is an admirable production, abounding in rich gems of thought and clothed in beautiful and eloquent inquiry. He says:

Masonry not only looks back to the time when darkness brooded over the waters, and God said, "Let there be light, and there was light," but looks forward, beyond the grave, through the boundless realms of eternity, to a period when the Lion of the tribe of Judah, who, by one omnific fiat, caused this fair fabric of the universe to spring into existence, who spake and it was done, commanded and it stood fast, shall by his omnific power, raise the sheeted dead to a life of immortality. A thought wholesome and full of comfort. This is the general sentiment of mankind, especially of Masons. But few are found to doubt it. Notwithstanding the absence of a written revelation in many parts of the earth, and the consequent moral darkness which shrouds the nations, still that great truth, revealed by God in the Garden of Paradise nearly sixty centuries ago, that man was to inherit immortality, has not been entirely lost nor forgotten; but being vested with immortality, it has lived on in glorious remembrance; rising superior to Eden's wreck and ruin, it still burns in human hearts and kindles an undying glory in every human hope. Thought as it is by Masonry, it has wandered on through every tribe and nation, kindred and people, until its testimony is found in every land and under every sky, from the dwarfed Greenlander to the giant-grown Patagonian—from the dweller in oriental climes to him whose home is at the setting sun. Everywhere man reaches forth his arms to embrace a future; everywhere and in everything man strives to read his future and his rest. The sun-tanned children of the woods, as they wander among the wild scenery of their mountains, rehearse it in their legends of distant smiling seas and islands of green. The polished and erudite Greek proclaims it in his classic stories of Hesperion gardens and Elysian fields of purity and flowers. But above all, the Royal Arch Mason glories in it as he sees the veil of the Sacred Tabernacle drawn aside by the hand that spans eternal ages, and as he listens to the song of the celestial harpers as it rises and swells like a tiara of glory, beneath the bending arches of immortality.

The Committee to whom was referred the Grand High Priest's Address, reported as follows, and the Grand Chapter unanimously adopted the report:

Your Committee on Masonic Law and Usage, to whom was referred the following decision of the Most Excellent Grand High Priest, viz: "That it is not proper to confer the Chapter degrees upon a candidate who does not believe in the immortality of the soul," fraternally submit:

That the belief in a resurrection to a future life is an important landmark in *Masonry*; and as the soul is the only admitted indestructible element or principle in the human organization, its immortality is self-evident, and upon no other hypothesis can the family of man hope or reasonably aspire to enjoy the rewards of a well-spent life beyond the grave. The belief in the immortality of the soul is naturally subsidiary to the belief in the existence of God, and the Mason who claims or teaches a contrary doctrine is virtually in mutiny to one of the dearest, most cherished and well established principles of the Order.

Unanimously impressed that the conclusions as above set forth embrace the law, and what should be the usage, the committee cordially commend the decision of the Most Excellent Grand High Priest, and recommend its approval.

GRAND LODGE OF IRELAND,

HIS GRACE THE DUKE OF ABERCORN was, on January 6, installed Grand Master of the Freemasons of Ireland, an office held for over 50 years by the late Duke of Leinster. The ceremonial was held in the Masonic Hall, Molesworth Street, and was invested with all the pomp and pageantry which the Order could impart to it. All the Grand Officers and a numerous host of Masters and Past Masters of Lodges, including many representing the provinces, were present in full Masonic costume, with the decorations of the several ranks, and formed a brilliant assemblage. On the arrival of his Grace from the Vice-regal Lodge, he was conducted by the Deputy Grand Master (Brother Shekleton) and the Grand Officers, to the small lodge room, where he was formally installed as Master of the Grand Master's Lodge. They then proceeded to the Grand Lodge room, where the lodge was opened in due form, and the Grand Master elect was inducted to the dais, while a Masonic march was played on the organ.

After prayer by the Grand Chaplain, his Grace knelt, and the obligation of his office having been administered to him, he was invested by the Deputy Grand Master with the official insignia, and conducted to the throne, while the Duke of Connaught's Grand March was played on the organ. A selection was also sung from a Masonic ode especially composed for the occasion. The Director of the Ceremonies, Bro. St. George, then proclaimed his Grace, amid a flourish of trumpets, declaring, with impressive formality, all his titles, and, last of all, that of Grand Master of the Ancient and Honorable Order of Free and Accepted Masons of Ireland. The proclamation was followed by the enthusiastic cheers of the Assembly, and Bro. Shekleton, Deputy Grand Master, on the part of the Order, congratulated his Grace on his acceptance of the office. In the course of his address, he said:—

"It was a matter of great satisfaction to us that your Grace was enabled to accept the office for which you were selected by the numerous and enthusiastic suffrages of your Irish brethren; selected not from any political motives—for all who hear me know that when we cross the portals of this building we Masons discard considerations of party, and remember only that we are members of a brotherhood, linked together by ties of universal charity and love, knowing no distinction of class or creed,—but selected as an Irish nobleman, who has been neither ashamed nor afraid to reside among us, and who, both in private life and while discharging high and responsible functions, has obtained the respect and esteem not merely of those who entertain the same religious and political views as your Grace, but of those who are most diametrically opposed to them. To be called upon in such a way as your Grace has been to preside over a society so widely diffused and so influential as the Masonic body, is unquestionably an honor of which any one, no matter how exalted in rank, might well be proud. Your Grace has been elected in succession to one whose memory is, and will, I trust, be ever cherished among us—one who for a period exceeding the span of most men's lives, ruled over our Order with mild and courteous sway. We cannot, in the course of nature, anticipate so prolonged a tenure of office from your Grace, but we most fervently trust that the bond of union which has this day been cemented between your Grace and the Masons of Ireland may not soon be severed, and we can assure your Grace that though the office of Grand Master is an annually elected one, so long as your Grace is willing to preside over us you need not apprehend any desire for change on the part of your constituents."

His Grace was saluted according to ancient usage, amid the cheering of the whole Assembly, with great enthusiasm.

The Grand Master, in returning thanks for the honor conferred upon him, expressed his sense of the responsibility which it involved, especially when he recalled the memory of the late Grand Master, to whose loss he referred in terms of the deepest regret, warmly eulogizing his administration of the office and his distinguished character. His Grace said it would be his earnest desire to follow the example so worthily set by his predecessor, and to use every endeavor in his power to maintain the dignity of the Grand Lodge and to advance the great and important influence which Freemasonry exercised towards mankind. His connection with the Order was of no recent date. It was now 43 years since he was admitted into the Apollo University Lodge in Oxford, and the course upon which he then entered as a novice culminated in the honor now conferred upon him. His Grace then added:—

"It has not needed that long experience to teach me what you all know, and what has been so well expressed to-night—the great objects of Freemasonry. We know that its objects are not political, (hear, hear); that they are not confined to any denomination or to any sect, (hear hear); but, that as a widely-spread community for the extension of human sympathy and human brotherhood, it has been the means of embracing myriads of men of all nations and of all creeds in one common bond of amity. (Hear, hear," and applause.) Brethren, it is not necessary for me in this

place to remind you that the name of your illustrious Patron, the Prince of Wales, ("hear, hear," and applause), is a sure guarantee that loyalty to the Sovereign is our true and sterling watchword, (cheers); and we have the experience of 3,000 years to know that charity to mankind and love to the brethren are and have been the leading and guiding principles of our noble Craft, and the great and ultimate aims of our Association. ("Hear, hear," and applause). Brethren, I thank you again most truly and most gratefully for the honor you have conferred upon me, as well as for the most cordial and flattering reception which you have given me."

His Grace re-instated Bro. Shekleton as Deputy Grand Master; and the Marquis of Headfort having been installed Senior Grand Warden, and Lord Dunboyne, Junior Grand Warden, the Grand Lodge was closed with the usual form.—*London Times*.

QUALIFICATIONS AND MORALS.

THE question is often asked, "What are the necessary qualifications to be made a Mason?" We all should remember that it is the internal and not the external qualifications which render us worthy to be made Masons; and yet, by a strange inconsistency, we say and legislate far more upon the external than the internal qualifications. My answer has been substantially, "Ability to conform to the ritual, earn an honest living, and be a useful member of society." There is no doubt that in ancient times Masonry was a labor association of builders only; hence none could be admitted to membership that were incapacitated for physical labor, and rightly so. It taught the doctrine of the one God and the sciences, especially architecture, instruction being given orally, for the art of printing was unknown. The college, academy, and other institutions of learning, have, in a great degree, superseded the Masonic institution in this respect, while, as an operative or labor association, it has been entirely changed, and men of trades, professions and callings, are admitted to its ranks, and we now teach faith in God, hope in immortality, and human Brotherhood, using as symbols the implements which the Craft in former days used as laborers. We labor in the moral field only, and build the temple of the inner life; and this brings us to the question of physical qualifications. I confess, I am unable to see how a man who is compelled to wear glasses, or a truss, or has lost a finger, or toe, or even a hand or foot for that matter, is incapacitated from laboring in the moral field. Physical perfection is very rare, as we found in war times; were all required to be Apollos, our Lodges and membership would be fewer than in the dark days, I fear. Had the strict letter of the ancient law been enforced, not only myself, but several who have preceded me in this office would have been kept out forever, because our disabilities were incurred before we were old enough to be made Masons. It is safe to say, that no one desires to be disabled, (for the war is over), and all would be sound men if they could. There are in our State good men, grand men, men who fear God and regard man, and are glorious workers in all efforts to make humanity wiser and better; but we are told that they are not qualified to labor in the moral field with Masons, although they can fill any office, from town constable to president of the United States, with credit and honor. The Great Teacher held a poor opinion of those who made much of forms and ceremonies alone, and hurled his fiercest denunciations at those who kept the outside clean, while inside was filth and moral nastiness. Let us be careful that we do not fall under the same condemnation. I confess that I had rather see the emblem of virtue worn by a one-armed or one-legged man in a procession than by one, though a model of physical perfection, who spends his days and nights in places of low resort, of shame and corruption. I am not a grumbler or scold, but I confess that when I see a person displaying an ostentatious badge, and is dealing out the "maddening bowl" which de-thrones reason and destroys manhood, meanwhile pouring forth a volume of rbaldry, obscenity and profanity, I am deeply stirred. It is a sad fact that we have far too many in our Lodges who, by licentiousness, drunkenness, gambling, terrible profanity, and loose living, are every day bringing disgrace upon our good name. The evil of intemperance—the greatest of the day—has carried to the grave some whom we once considered our noblest and best, and to-day numbers amongst its victims one who has wielded the gavel as Grand Master. I would that all were, like myself, total abstainers, but do not expect it; but we have a right to expect a decent regard for common morality. No institution teaches a severer morality, and the name of Mason should be synonymous with pure and lofty manhood. Brethren, many of you are Masters of Lodges, and on you rests a great responsibility in this matter. I well know that it is an unpleasant duty, and requires moral courage; but surely, if you could storm a battery or face a blazing cannon, as I know some of you have done, you can muster courage enough to whisper good counsel into the ear of your brother, admonish and advise him, and if that is of no avail, bring it before the Lodge, and if a reformation

cannot be effected, use the utmost power of the law. It is better that a diseased or mutilated limb be removed than that the whole body should suffer. The Grand Lodge should sustain all right action for such a purpose.—*Address of Grand Master of Connecticut.*

THE PROGRESSING MASON.

J. C. D. Hoit.

WORKING onward, climbing upward,
Such the Mason's mystic art,
Proudly feeling, as advancing,
These great promptings of the heart.

How he learns with satisfaction,
As he mounts each higher round,
That "fraternal" love and just ce
Through our Order must be found.

That humanity, in all her forms,
Has nothing more to give,
If in an "ever-faithful breast"
Masonic teachings live.

That deeds of human kindness
Are the ends toward which we strive,

Hence that pride and grand devotion
Which will *all* time survive.

"New light," too, greets his vision
At each succeeding grade,
That from a true, Masonic heart,
Is destined ne'er to fade.

With hope and faith inspired,
He gains the "inner door,"
Where, "armed with good instruction,"
He'll "pass on" as before.

Until within the "sanctum,"
The crowning labor done,
He knows his work of mercy
Is now in fact begun.

MASONIC REQUIEM.

AWAKE the Harp of Mournful song,
Ye Brothers of the Mystic Band,
Ye who support the Temple strong,
Or by the sacred Altar stand!
Strike high the chords in wailing strain
Of deepest woe,
And mourn from out our holy Fane
A Brother low!
Bow down the knee—hang low the head—
A Master fallen—a Brother dead.

The Spring op'd with its fairest flowers,
And Summer wove her garland gay,
And sunshine o'er this world of ours,
Chased all of wintry gloom away.
But soon the winds of Autumn came,
And winter with its dark'ning gloom;

And now when buds, Spring wreaths pro-
claim,
We mourn our Brother in the tomb.
Bow down the knee—hang low the head—
A Master fallen, a Brother dead.

The light that lightens Masonry,
Hath lost 'mong us a living ray,
And her handmaiden Charity,
Mourns one from out the ranks away.
The candlestick out of its place
Has been removed, and now
The Brethren sit with sorrowing face,
And sadness on each brow;
The fine gold it is changed and dim—
The Master's honors sleep with him!

GOVERNMENT OF THE LODGE.

THE government of a Masonic Lodge partakes very largely of the patriarchal or paternal. The first officer is called with intelligent design, Master, indicative of his authority and right to obedience; "Worshipful," as indicative of the reverence and respect which are due to him. It is true that he is annually elected by the free choice of his Brethren, but when elected and installed into his exalted station, he has the authority of a father, and members of his Lodge are his Brethren, nay, more than that, they are his children, and entitled to his sympathy, his council, and his loving admonition. How beautifully the idea is expressed in the charge, that he shall be one to whom the burdened heart may pour out its anguish, distress may prefer its suit, whose hand is guided by justice, and whose heart is expanded by benevolence, a hearty, earnest longing for the best good and continued well-being of the whole human family, but more especially of the Brethren, a lover of harmony and concord, a soother of strife, and encourager of the virtuous, a corrector of the evil, a living, every-day example in all the varied walks of life, of the practical embodiment of the precious tenets of our Ancient Brotherhood. Of course, he must also be well versed in all the ancient laws, usages, regulations, jurisprudence and work of Masonry. This is, in brief, a faint outline of what a Worshipful Master ought to be.—*Grand Master Lockwood, of Connecticut.*

THE DEPARTED WORTHIES.

NEARLY two columns of the *Watchman and Reflector* for December, 31, are devoted to a sketch of the life and labors of the Rev. Dr. Miles Sanford, for twenty-five years identified with the Baptist ministry of Massachusetts, and for eighteen years Pastor of the large and influential church in North Adams. He was a man of wonderful power, impressing all classes alike with a sense of his moral and mental as well as physical superiority. He was Chaplain of the 27th Regiment of Massachusetts volunteers, and in the battles of Roanoke and Newbern, he stood in advance of the men, encouraging them to duty, and afterwards providing for the wounded. He took a deep interest in everything connected with the town in which he lived, its politics, its material prosperity, its educational matters, and its movements in the great temperance reform. He was especially wise in winning souls, having been permitted to baptize, as the manifold fruits of his ministry, nearly one thousand persons. The Masonic Lodge of which he was an active member, will feel that a great light has been extinguished. A pillar, in which "Wisdom, Strength, and Beauty" were happily combined, has been removed from its earthly position, to the "temple not made with hands, eternal and in the heavens."

The same paper gives a lengthy account of the Rev. Otis Converse, or "Father Converse," as he was familiarly called, who died at his residence in Worcester, Massachusetts, December 1, at the advanced age of seventy-eight. He, too, was a man of rare pulpit power and of great personal influence. All classes of people honored and loved him. His funeral services were held in the Pleasant Street Baptist Church, the Masonic Fraternity, including the Commandery, of which he was a member, attending in a body.

We love to feel that many of the bright and shining lights in the church, like the ones whose deaths are here chronicled, and like Bishop Griswold, Bishop Randall, Dr. Taft, Dr. Benedict, and Dr. Gano, of our own jurisdiction, were members of the "Mystic Tie," and that while they did not believe Masonry to be Christianity, they nevertheless regarded it as the handmaid and helper of Christianity, and labored effectually for its advancement and progress.—*Freemason's Repository*.

FREEMASONRY IN NEW JERSEY.

THE Annual Grand Communication of the Grand Lodge of New Jersey, held at Trenton, last week, was an interesting and important meeting. Grand Master Pembroke presided. A motion was made for the substitution of New Brunswick, as the place of meeting of the Grand Lodge, in place of Trenton; under the rules, the motion lies over until next year. Although New Brunswick has but two lodges, the brethren there have erected a fine Masonic Hall, and they naturally wish the Grand Lodge of New Jersey to occupy it. Grand Master Pembroke concluded his Annual Address as follows:

"The relation of Masonry to religion is, I am well aware, a well-worn theme, and a very delicate one to handle; but it cannot be denied by any intelligent Craftsman, that a certain amount of religious principle is an essential element of our institution. Certain great duties are inculcated in the lecture and work of every degree.

If prayer hallows every undertaking, there must be a devout recognition of the presence and power of that *Supreme Being* to whom all prayer is to be addressed. Nor is the form *in itself* sufficient; there must be the *substance* and the *reality* if we would be conscientious and intelligent members of a Craft, whose principles, teachings and ritual are derived from the Holy Bible as the great light of Masonry, and from that alone Masonry co-operates with religion in regulating the tempers, restraining the passions, sweetening the dispositions and harmonizing the discordant interests of men: breathes a spirit of universal love and benevolence; adds one thread more to the silken cord of evangelical charity which binds man to man; and seeks to entwine the cardinal virtues and the Christian graces in the web of the affections and the drapery of the conduct. It inspires its members with the most exalted ideas of God, admonishing them never to mention His name but with that reverential awe which is due from a creature to his Creator.

"Believing then, that, as good Masons, we should endeavor to live in obedience to the *two great commandments*, let us acknowledge God in all our ways, and begin, continue and end all our thoughts, words and works, to the glory of His Holy name. Then shall we fulfill the mission of Masonry by *loving each other*; for love to God is the source from which springs *real love* to man; the foundation from which constantly flow the streams of charity and benevolence, of kind words and tender sympathies that

encourage and refresh the weary traveller on his journey through life, oftentimes under the scorching rays of adversity and trial.

"With the noble object and real design of our institution before us, may it be our glory to practise the duties it prescribes. Moral architects as we are, let us build for Eternity. With no sound of the hammer of contention, or the axe of division among us; peaceably and harmoniously let us labor in the quarry of life, applying the unerring square of virtue to the ashlers of our conduct, let each stone be adjusted by the plumb-line of God's Holy law. Then will the building rise in beauty and grandeur, until amid the songs of the ransomed hosts of Heaven, it shall be crowned with the cap-stone of life everlasting."

ARREST OF A SWINDLER.

It affords us a great deal of pleasure and gratification to be able to announce that a most consummate Masonic swindler has been arrested and brought to justice in California, and at the present time he is serving a sentence of imprisonment in the county jail of Solano county, for obtaining money by false representations.

At the last session of the Grand Lodge, the Grand Master called attention to the operations of this rascal, who had been operating in the Western States, and cautioned the Craft to be on the look-out for him, as it was probable he would visit California. Shortly after the adjournment of the Grand Lodge the fellow made his appearance in San Francisco. He even had the audacity to visit the Temple and interview the President of the Board of Relief. Brother Past Master Elias Rodecker examined the swindler and found him to be an unusually bright Mason. He gave the name of Alexander Craig, said he had been a deputy lecturer, and told a story of distress which so aroused the sympathies of Brothers McCormick and Rodecker, that they gave him quite a sum of money. When Brother Alexander G. Abell, the Grand Secretary, was informed of the case, he immediately recognized the description as that of the man who had been mentioned by the Grand Master, and for whom the brethren were notified to keep watch. Efforts were made to secure the arrest of the rascal in the city, but he succeeded in eluding those who were sent to look after him, and escaped into the country. Every few days the fellow would be heard from, but like the Irishman's flea he was always gone when you went to put your finger on him. After a time he turned up in Vallejo, where he "went for" some of the brethren, and succeeded in getting sums ranging from \$10 to \$20. Immediately after obtaining the money he started for San Francisco, but had hardly taken his departure before it was discovered that he was a confidence operator. A telegram was forwarded to Grand Secretary Abell, requesting him to cause the arrest of the fugitive on the arrival of the boat in San Francisco. Unfortunately the dispatch was forwarded to Oakland instead of San Francisco, and the opportunity to make the arrest was lost. On the boat, while coming from Vallejo, the plausible rascal succeeded in obtaining money from two of the passengers and the captain.

When informed of the miscarriage of the telegram, and the consequent failure to arrest the rascal, the Sheriff of Solano county visited San Francisco and began a search for the fugitive, whom he found in one of the theatres hob-nobbing with a police officer. He whispered to the officer to keep an eye on the fellow until the boat was ready to depart for Vallejo, when the arrest was made and the prisoner conveyed to Solano county.

A grand jury was immediately empanelled and the case submitted, and a true bill found against the prisoner, to which he pleaded guilty, and was sentenced to one year's imprisonment in the county jail—the utmost penalty allowed by the law.

This precious rascal is twenty-eight or thirty years of age; about six feet high; large dark eyes, with an unusual amount of white in them, and with a restless expression—presenting a wild gaze, as though he momentarily expected to be seized by an officer of the law. His hair is a dark brown, with whiskers lighter in color. His complexion is medium blonde, and his weight is, perhaps, 140 to 150 pounds. The fellow is a good billiard player, and was in the habit of loafing about billiard saloons, playing pool, etc.

After his indictment he confessed to having been occupied for nine years in swindling Masons, during which time he says he has travelled through thirty-two States, in every one of which he obtained sums of money from Masons, who believed they were aiding a distressed worthy brother. He refuses to tell his real name or where he was made a Mason, but declares he was made in a regular lodge. He is remarkably self-possessed, which, taken with his audacity and persistency, made him a most successful rogue. Among the *aliases* he has sailed under are: Prof. A. Willey, Prof. W. Alexander, Prof. A. Livingstone, Prof. A. Mayfield, Alex. Craig, and many others. It is proposed to

pass him round from county to county where he obtained money, and keep him in prison for as long a period as possible.—*San Francisco Craftsman.*

“MINE IS THINE.”

MINE is thine and thine is mine—
Such is Love's most holy sign;
When the mother's bosom bare
Giveth milk to a baby fair;
When the ailing infant's cries
Bring tears to the mother's eyes.
Smile for smile, and eye for eye,
Tear for tear, and sigh for sigh:
Then appears the law divine—
Mine is thine, and thine is mine.

Mine is thine, and thine is mine—
Such is Love's most holy sign;
When the lover takes his bride,
Each shall share th' same fireside,
Each the blue sky overhead,
Each the board and each the bed;
Each the night and each the day,
Each the toil and each the play.

Pulse to pulse and start for start,
Beat for beat and heart to heart;
Thus they show the law divine—
Mine is thine and thine is mine.

Mine is thine, and thine is mine—
Such is Love's most holy sign;
When the members of the state,
Children are of mother great:
One in heart, and one in head,
Like two lovers ripely wed,
When they each shall share as one,
Morning red and evening dun.
Each the spade, and each the lute,
Each the work, and each the fruit;
Each the common table spread,
Each the blue sky overhead;
Then shall rule the law divine—
Mine is thine, and thine is mine.

Ben. F. Rayim, in Hebrew Leader.

BROTHER ALBERT PIKE.

A WASHINGTON correspondent of the *Graphic* gives the following pen-picture of the well-known Mason, Brother Albert Pike:

Pike lives in this city, or at Alexandria, near by.

Arthur McArthur, of Wisconsin, Judge of the Supreme Court of the District of Columbia, gave me a queer account of Pike last summer.

Said he: “I had heard of Albert Pike as being an Indian, or Texan Ranger, or something.

“He came to our Court, and stood up there like Moses, or some of the able-bodied patriarchs. His long, gray hair, in ringlets, fell down his back and shoulders. He stood between six and seven feet high, and stout in proportion, weighing, I should think, three hundred to four hundred pounds. A look of the frontiersman, the poet, and the lawyer seemed mixed in his face, with a type of something heathen and antique.

“He had a big bandanna handkerchief in his fist, clenched into a little ball. Ever and anon he drew this across his nose, and then seized it in his fist again.

“And then this queer old wonder rolled off law and learning, solemn and rapid, right on in the line of his argument, as practical as could be, but his illustrations and quotations were rare and unusual. I was astonished.”

Albert Pike is a man history has stepped over. There is no man in the world of so many sides to his character, and so plain withal. He was born at Newburyport, Massachusetts, the son of a shoemaker. A wilful, poetical spirit took him to Mexico, and he returned in a pack train as a mule driver, from Chihuahua to Fort Smith. Settling down in a printing office at Little Rock, he became an editor, lawyer, and chief of the Whig party, which he led with unflinching consistency through perpetual minority down to the civil war, and doing the government business of the Cherokees. He became rich and celebrated.

Quarelling with Jefferson Davis soon after the rebellion began, he withdrew from the contest, and at the close was poor. He removed to Washington City about the year 1867, and opened a law office with Robert Johnson, ex-Senator, the nephew of Vice-President Johnson. His home is at Alexandria, that formerly busy seaport, where a large house with garden, stable, and every comfortable appurtenance of gas, water and police may be had for about \$50 a month, whereas the tyranny of fashion makes that same style of residence cost in Washington \$200 a month. There, with an unusually vivacious and intelligent daughter, Pike spends his time in a large library, containing perhaps 5000 volumes, elegantly rebound—the collections of a lifetime. His taste for books extends to their covering, and he has a passion for elegant printing in common and colored ink, all his own volumes on Masonry and Hindoo Philosophy being produced in this way by his amateur disciples. Fine swords, duelling pistols, which he

has used on the field, a collection of elaborate pipes, which he smokes pretty much all the time, and strange things of *virtu*, are parts of his surroundings. His poems have been collected and re-issued within the past two years, and he has written a series of books on Masonry, which, queerly enough, have carried him from his apparently trivial theme back to Mediæval, Jewish, and finally Sanscrit Masonry, as he believes. He is a Sanscrit scholar, and has composed some abstruse treatise, now undergoing publication in London, which is spoken of with expectancy by his friends.

THE GRAND MASTER, AND THE ANCIENT AND ACCEPTED RITE.

THE ceremony of the installation of H. R. H. the Prince of Wales, as Patron of the Ancient and Accepted Rite of Freemasonry, took place at the Masonic Hall, in Golden Square.

The assemblage of Freemasons was necessarily small, as members of the Thirty-third degree only could be present; it need, however, be scarcely added that none of those few were absent on so important an occasion. With proverbial royal punctuality, the Prince drove up to the hall to the very minute, and was met at the entrance by Ill. Bros. the Earl of Carnarvon and C. J. Vigne, the Sovereign and Past Sovereign of the Order, who at once conducted His Royal Highness to the Council Chamber, where were assembled Ill. Bros. Capt. N. G. Philips; Major Gen. W. Clerk; I. M. P. Montague; Major Shadwell Clerke; Robert Hamilton, M. D.; Sir Michael Costa; Lieut. Col. Alexander W. Adair; and Hugh D. Sandeman, members of the Council, with Ill. Bros. Henry C. Vernon, Lieut. Col. George A. Vernon, Albert H. Royds, and Lieut. Col. John G. Sandeman, Past Members.

These brethren having been severally introduced to His Royal Highness, repaired with him, after certain preliminary forms, to the Hall, where the remaining members of the 33rd Degree were assembled, and where they conferred the degree in extenso on the illustrious brother, who was then formally proclaimed and saluted as Patron of the Order. The members of the degree, not in the Council, were then severally honored with an introduction to His Royal Highness, after which the Council was closed. The brethren then presented were Ill. Bros. Charles J. Banister, T. H. Coombes, Lieutenant-General H. E. Doherty, C. B.; Raphael Costa, Samuel Rawson, and Edward T. Leith, of the A. and A. Rite of England; also Ill. Bros. Maxwell Close, of Ireland, and E. H. Shaw, of the Southern Jurisdiction U. S. of America, each representing his own Council; and W. Hyde Pullen, Assistant Secretary.

The ceremony of installation was ably and impressively performed by Ill. Bro. the Earl of Carnarvon, assisted by Capt. Philips, and the whole proceedings are spoken of as having been attended with complete success. It has now pleased the Prince of Wales to associate himself with Freemasonry in every important branch of the Order, and we hail with infinite satisfaction the circumstance of thus having at our head a brother who, apart from his illustrious position, evinces an amount of active interest in the affairs of the brotherhood, which may serve as a praiseworthy example to every member of the Craft.—*London Freemason*.

NOBLE GRAND MASTERS.

It has not been usual in this country to select Grand Masters on account of their social, political or official position in the profane world. The reference has most generally and most properly been, rather to their skill in Masonry, or their devotion to the Order. But a different principle prevails in Great Britain, where the aristocratic form of government gives a prestige to rank which is here unknown. Hence no commoner has wielded the gavel of Grand Master in England since the election of George Payne, in 1720. So, too, in Ireland, all the Grand Masters, beginning with Lord Kingston in 1730, have been noblemen. Scotland has not been quite so exclusive, several commoners having been elected to preside over the Craft, the last being Sir James Stirling, in 1799. Since that year, however, the office has always been bestowed upon a member of the nobility. Anderson records the gratification of the Fraternity at the election, in 1721, of the Duke of Montague, when, says he, "then all expressed great joy at the happy prospect of being again patronized by noble Grand Masters as in the prosperous times of Free Masonry." We can, therefore, well appreciate the mortification of our English brethren when the Marquis of Ripon, a nobleman in the second order of the peerage, and of the highest social and political rank, fled from the free thought, free speech, and free action of Protestantism to the passive obedience of Romanism, and ingloriously surrendered the gavel which his ecclesiastical superiors no

longer permitted him to wield. The death soon after of the Duke of Leinster, the venerable and venerated Grand Master of Ireland, coupled with Lord Ripon's dimission, cast a pall of gloom over the prospects of British Freemasonry. But the darkness was soon dispelled and the outlook became brighter than ever when the vacant Grand Mastership of England was accepted by the Prince of Wales, and that of Ireland by the Duke of Abercorn, Lord Lieutenant. The thunders of the Papal church against Freemasonry, as a band of revolutionary conspirators, have been effectually silenced, and the Pope's infallibility will be sorely tried in attempting to explain how conspirators should select as their leaders those against whom they were conspiring. The heir to the throne in England and the vice-gerent of the sovereign in Ireland would scarcely be found at the head of a conspiracy against the government.—A. G. Mackey in *Voice of Masonry*.

THE MASONIC RITES AND DEGREES.

(Continued.)

“THE PRIMITIVE AND ORIGINAL RITE” OF SYMBOLIC FREEMASONRY, COMMONLY CALLED THE “SWEDENBORGIAN RITE.”

It consists of Six Degrees, which are classified as follows:—

- 1.—ENTERED APPRENTICE.
- 2.—FELLOW CRAFT.
- 3.—MASTER MASON.
- 4.—ENLIGHTENED FREEMASON, OR GREEN BROTHER.
- 5.—SUBLIME FREEMASON, OR BLUE BROTHER.
- 6.—PERFECT FREEMASON, OR RED BROTHER.

The first, then, are simply the common degrees of the “York Rite.” The other three form the higher degrees of the Swedenborgian Rite, and distinctively constitute the “Primitive and Original Rite of Symbolic Masonry.” It has two grand divisions:

I.—York Rite, or Temple Masonry, of three degrees, being an embodiment of the Ancient and Original Ritual, and dating back to the period of building Solomon's Temple.

II.—Swedenborgian Rite of Symbolic Masonry, of three degrees, being the original model of all forms of Ancient Ritual, and dating back to the period *preceding* the building of Solomon's Temple.

The Swedenborgian Rite is worked in the same lodges and with the same furniture and jewels as the York Rite, with a few exceptions. The officers are similarly stationed, and rank similarly. Every candidate is required to be a Master Mason of the York Rite. There are some radical points in which this Rite differs from the common usage of the present day. Its work is the same as was in use in the aristocratic and best informed lodges in the North of Europe, and in Germany, *before* the revision of the work in England in the 1717. These lodges were very exclusive, and none were admitted but men of high rank, and Masons of eminent merit, so that the work did not undergo any radical change from forgetfulness in ignorant minds, nor from mistakes made by uneducated persons, in the pronunciation of important words and phrases. By means of the latter degrees of this Rite any and every Mason will readily detect the errors which have sprung up in our modern system, and see where subjects have been displaced and erroneously arranged: those of the 3rd degree being in the 2nd and *vice versa*. From a variety of causes the three degrees of the York Rite have their elements disarranged, and mixed up in matters which are *absolutely fundamental*. All such errors are in the Swedenborgian Rite explained and cleared up in the most satisfactory and convincing manner.

In this Rite the word Freemason is always spelled “Phremason,” the meaning of which word is “a blind man searching for the light.”

NOTES ON CHIVALRIC MASONRY AS PRACTISED IN CANADA.

The Red Cross of Constantine consists of Three Grades, the Grand Cross, and Appendant Orders of the Holy Sepulchre.

1. THE NOVITIATE CROSS.—This Grade was founded by Constantine, the Great Roman Emperor, A. D. 313, as a memorial of the Divine Miracle which effected his

conversion to the Christian faith. It can be conferred on Master Masons, and appears to have become connected with Masonry about the year 1750, being part of the system established by Baron Hunde in Germany.

2. THE PRINCELY ORDER OF EUSEBIUS OR VICEROY.—This Grade was added to the Novitiate Cross a few years since, upon the revival of the Ritual, and is properly the "Chair Degree" of the second officer of the Conclave, the Viceroy Eusebius.

3. THE PRINCELY ORDER OF CONSTANTINE, OR SOVEREIGN.—This Grade was also added at the same time as the preceding one, and is properly the "Chair Degree" of the Chief Officer of the Conclave, the Sovereign Constantine. Both degrees are, however, now given in succession to the Knight of the Novitiate Cross.

4. THE GRAND CROSS OF CONSTANTINE.—This Grade was formerly conferred by selection on the Chief Officers of the Order only, as an Honorary Degree, but is now given to all actual Sovereigns of Conclaves at their installation.

NOTE.—The above Grades are given in Conclaves of the Red Cross of Constantine." The Appendant Orders are conferred in Sanctuaries of K. H. S., and are as follows:

1. KNIGHTS OF THE HOLY SEPULCHRE.—This degree is founded upon the traditional history of the discovery of the True Cross by St. Helena, mother of Constantine the Great, in the year 296. It has been for many years practised as a Masonic Degree, having formed the second of the third degrees of the "Councils of the Trinity," now obsolete. None but Royal Arch Masons are eligible.

2. KNIGHT OF ST. JOHN THE EVANGELIST.—A continuation of the preceding Degree, in which the Legends of the M. M. and R. A. are Christianized.

3. KNIGHTS OF THE CHRISTIAN MARK, OR GUARDS OF THE CONCLAVE.—Originally formed out of Members of the Order of St. John of Jerusalem, as a special guard for the Holy See. It is the first order in the old series of Councils of the Trinity.

4. "THE HOLY AND THRICE ILLUSTRIOUS ORDER OF THE CROSS," CALLED A "COUNCIL."—This Order was founded by Count Albertus, of Pergamus. Its principal object is *self examination*, with a view to a more perfect life. It is the third in the old Councils of the Trinity.

NOTES ON THE CHIVALRIC ORDERS OF THE TEMPLE AND OF MALTA IN CANADA, UNDER THE JURISDICTION OF THE CONVENT GENERAL, AND GREAT PRIORY OF ENGLAND, WALES, AND POSSESSIONS OF THE BRITISH CROWN.

THE UNITED RELIGIOUS AND MILITARY ORDERS OF KNIGHTS TEMPLAR AND KNIGHTS OF ST. JOHN OF JERUSALEM, PALESTINE, RHODES, AND MALTA.—The Order commonly known as the "Knights Templar," represents the *old* order of Knighthood of the crusades, instituted in 1118, violently but only outwardly suppressed in 1313. The Order was *not entirely abolished*. Its formal dissolution by the Pope, and the confiscation of its property *could not and did not* destroy all the brave and noble spirits who had been so long associated together; uniting themselves with *other* existing Orders of Knighthood, they perpetuated their *own*, and thus preserving the memory of their misfortunes, continued their assemblies, without attracting attention. Although there is no *real* connection between the Templar Order and Freemasonry, as regards *aim, object, and ceremonial*, still the Order of the Temple, from its long connection with that ancient *Fraternity*, which *traditionally preserved* its dogmas and rites from oblivion, requires that all aspirants for the honor of its chivalry, should be *Freemasons*, should be Master Masons of at least *two* years standing, as also *Royal Arch Masons*.

The union between the Templars and the Knights of St. John appears to have taken place in Scotland, immediately after the *outward* suppression of the Templars in 1313. In that country the Order was *not* dissolved, but united with that of St. John, (afterwards known as the Knights of Malta), and continued until the period of the Reformation; since that time in connection with the Masonic fraternity. The two Orders have been designated as the (combined) "Orders of Knight's Templars, and of St. John of Jerusalem, Palestine, Rhodes, and Malta." The assumption of the name "*Palestine*" is accounted for, as the Templars and Knights of St. John resided there for many years. "*Rhodes*" and "*Malta*," from the *Knights of St. John* having possessions and residing in those Islands.

The Templars for many years conferred within the body of their Encampments or Preceptories the Degrees known as the "Rose Croix," now the 18° of the "Ancient and Accepted Rite," and the "Kadosh," the 30° of the same Rite. Some years since these Grades were surrendered by the greater number of the Preceptories to the *A. and*

A. Rite, on its establishment in England, but are still retained by some of the most ancient of the bodies of English Templars. An examination into the ceremonial and ritual of these two grades of 18° and 30°, will clearly show that they are properly "*Templar*" grades, instituted for specific reasons, connected with the Order of *The Temple*, and that as a part of the *A. and A. Rite* they are quite out of place, and have therein no significance whatever. It must be a subject of regret to every templar that these grades were ever so needlessly and improperly surrendered.

The Templar ceremonial is the reception of a *Novice* into the Order. The *Rose Croix* teaches the great fundamental truths of Christianity by symbolizing as it does the crucifixion, descent into "Hades," and glorious ascension of our Lord.

The "*Kadosh*" is a grade instituted to keep in perpetual remembrance the violent oppression and outward suppression of the Order, and the martyrdom and sufferings of "*Jacques de Molai*," the Grand Master, and a number of his Knights in Paris.

We will now, in a few words, explain the reason why the *Papal power* and nearly all the *Monarchs of Christendom* united to, if possible, totally extinguish this Order, as the ordinary reasons attributed to "*Philip le Bel of France*," and *Pope Clement*, with the other authors of their overthrow, will not suffice entirely to account for their catastrophe. When the Holy Land was lost and abandoned the Templars returned to their wealthy European *Preceptories*—the Order was no longer of use as a Military body, and it was felt their day was past—between them and "*King Philip*" a bitter and undying hatred had been engendered by numerous acts of arrogance and insubordination against his authority, as they claimed, an authority and jurisdiction independent of kings; and it cannot be denied they had deviated from the original purpose of their institution, rendering themselves unfit depositors of that wealth which had been bequeathed to them for purposes widely different from those to which, during the last years of their existence, they had appropriated it.

In the second place, the Templars taught within their most secret conclaves the doctrine of the "*Gnostics*," and that the *Papal power* was a false and dangerous assumption of authority over the minds and consciences of men, and that very many of the dogmas of Rome were but gross and childish superstitions. Hence, by the union of their Templar and *spiritual power*, this *Order*, that was felt by both King and Pope to be highly dangerous to the perpetuation of their despotism over the souls as well as the bodies of mankind, was ruthlessly attempted to be utterly destroyed. As late as 1776, the Jesuits having discovered that the Templar Order was in some continental countries continuing its operations under the designation of the "*Kadosh*," warned the governments of all Roman Catholic countries against the latter *Order*. and caused it to be prescribed as dangerous and antagonistic to the doctrines of the Church of Rome.

Thus in a few words we have given the real reason why the Order of the Temple was in 1313, and has been since, as at the present moment, under the ban of the Roman Pontiff.

The recent installation of *H. R. H. The Prince of Wales*, as Grand Master of the United Orders in England, Wales, Ireland, and possessions of the British Empire, and revision of the Statutes, eliminating the prefix "*Masonic*" and restoring the proper nomenclature of the different officers, &c., has materially tended to place the Orders on a correct and proper footing. It is an error to class that of the Temple amongst the *Masonic degrees*, a classification for which there is no warrant. *The Order* has been from an early period connected with Masonry, but is not one of the degrees of *pure and ancient Freemasonry*. The *Christian and Trinitarian* character is a sufficient proof of this. It merely claims to be a revival of the *Great Order of the Temple of the Crusades*, traditionally preserved and perpetuated to the present time by its connection with the time honored *Masonic Fraternity*. From every marked particular that can be ascertained, it would seem the Order of the Temple, as handed down to us, was connected with the "*Haut or Hautes Grades*," which were first brought out on the continent of Europe, at the beginning of the last century, but had long previously existed, and the Templar ritualistic ceremonies were most probably introduced into the Speculative system of this *high grade Freemasonry* by some of the continental members of the "*Chivalric Order of the Temple*," (now obsolete), which it has been asserted was regularly continued from the time of the martyrdom of "*De Molai*." Freemasonry itself was not generally known until its revival in 1717, where, getting into the hands of visionary enthusiasts, who knowing but little of its true history, in the absence of satisfactory documentary evidence, eagerly sought for and gave credence to every idle legend and tradition, as proofs of its genuine antiquity and amalgamation with the *old Orders of Knighthood*. Whilst endeavoring to give some insight into the history of the Order and place its present position in a correct light, it must not be supposed there is a desire on the part of any true Templar to ignore the obligations the Order owes to "*Freemasonry proper*," which has so long fostered it.

THE HOLY ORDER OF KNIGHTS 'TEMPLAR PRIEST, OR HOLY WISDOM.—This Order is only conferred on Knights Templar, and is said to have been instituted in 1680, and seems properly to be the *religious ceremony* constituting *chaplains* of the Order, but in practise is now given to any Knight Templar who may desire it. It is very little known, and in Canada is not practised in more than one or two Preceptorics. The ceremonies are of a highly religious character.

NOTE.—Considering the “*Rose Croix*” and “*Kadosh*” as strictly *Templar* degrees, the *proper* arrangement of the United Religious and Military Orders *would* be as follows, (but, of course, this is all out of the question now, but shows the necessity of every Templar progressing to the *Kadosh*, if possible) :

1. THE “*TEMPLAR*,” or *reception* into the Order.
2. THE “*ROSE CROIX*,” which teaches the true Templar his faith—the greatest and most important truths of *Christianity*—that *through Christ*, and by his name only, can he be saved.
3. THE “*TEMPLAR PRIEST*,” which is merely the *religious*, as the “*Templar*” is the *military* grade of the Order.
4. THE “*KADOSH*” is a perpetual remembrance of the *constancy, courage* and *sufferings* of the Templar Knights, when the Order was *outwardly* suppressed. Formerly the *idea* was *revenge* upon the *instigators* of the *crime*, but is now *modified* to a *Christian spirit*, unto perpetual *warfare* against the *idea* that *caused* the *crime*, viz., “*Priestly tyranny, Kingly oppression, and envy and avarice.*”
5. THE “*ORDER OF MALTA*” keeps in remembrance this once famous Order, and the *amalgamation* of a *portion* of the “*Templars*” with the “*Knights of St. John*.” Strictly speaking, this Order has *no connection* with the *Templars*, or *any whatever* with the *legitimate* successors of the *Knights of Malta*, still existing on the continent of Europe, and in England. The association of the title of the “*Order of Malta*” with that of the *Templars*, arose from a confusion of names in styling them “*Knights Templars of St. John of Jerusalem.*” The ritual is very modern and not derived from the old Chivalric Order.

MASONRY IN EGYPT.

It was on the banks of the Nile that those mystical associations sprung up in the olden time which it is believed gave origin to the symbolic idea that was afterwards embodied in the institution of Freemasonry. And now, after the lapse of ages, gives to the land of Egypt the modern form of the Order. Masonry is said to be, at this time, very popular in Egypt; thus there are in Alexandria alone, fifteen lodges, all working actively, and consisting of members whose social position is good. The old prejudices of caste and condition no longer exist in that country, or are confined to the lowest and most ignorant classes of the population. Hence, in the lodges will be found men of all nationalities and religions, and the foreign Frank and the native Mohammedan unite in the common faith of our Order around the Masonic altar.

Unfortunately, however, the influence of Masonry, as an organization, is much impaired in Egypt by the want of a common centre around which the lodges might harmoniously revolve. The obedience of the Egyptian Masons is too much divided. Thus, of the lodges, some derive their charters from the Grand Orient of Italy, some from that of France, and some are working under the English Constitution. There is also a Grand Orient of Egypt whose East is at the city of Alexandria. But as this body cultivates the higher degrees, and is especially partial to the exploded Rite of Memphis, with its old formula of ninety-six degrees, and is also charged with irregularity in its organization, it is by no means popular with the Italian, French and English lodges. In June last, the three Italian lodges issued a circular, in which, after declaiming their objections to the Egyptian Grand Orient, in language by no means fastidious, they invited a congress of all the non-Italian, as well as Italian lodges, to be convened for the purpose of “*deliberating on the most appropriate and efficacious means of opposing the invading actions of the so-called Grand Orient of Egypt, and of any other irregular bodies which may be brought to the notice of the Congress.*” To this circular the Grand Orient replied in what must be confessed to be a dignified tone, asserting the regularity of its organization according to universal Masonic law, and denying all the charges of the Italian lodges. This controversy has, of course, been productive of very ill effects. Masonry has lost much of its influence and its usefulness; bitter feelings have been engendered between the advocates of the two parties, and the dismissals from the Order have been so great that the correspondent of the *Chaine d' Union* supposes that the unaffiliated are ten times more numerous than the affiliated. Yet, light may come out of this great darkness, and it is believed, or at least hoped, that a reconciliation of discordant elements may eventually be effected and a Grand Lodge, or Grand Orient acceptable to all, be established.—A. G. Mackey, in *Voice of Masonry*.

EDITORIAL DEPARTMENT.

ENGLISH RECOGNITION OF AMERICAN FREEMASONRY.

WHILST we are pleased to observe that our English brethren are not unmindful of the progress being made by Freemasonry in the United States, we are at the same time surprised that its march in Canada is wholly ignored. For instance, the *London Freemason* expresses wonder and admiration at the growth of Freemasonry in the United States, but has not a word to say about what is being done in this country, which is certainly nearer and dearer to the old land than any other on this side of the Atlantic. There can be no excuse on the score of want of information, for the leading Masons and Masonic journals of England must know as much of Masonry here as on the other side of the dividing line. The principle of universal brotherhood among Masons could not surely be affected by a simple recognition of such a place as Canada, which it was easy for the *Freemason* to have included in its expression of wonder "for the growth of Freemasonry in that far-off land." It is from the proceedings of "some American Grand Lodges" that our good brother of the *Freemason* gathers the intelligence of the progress the Craft is making in the United States; and even from those very proceedings he might have learned something too of the progress Canada is making. If that were not sufficient he had our own Annual Proceedings, and the columns of the *CRAFTSMAN* to refer to. But, unhappily, Canada is regarded in England as a sort of *terra incognita*, consequently little attention is given to what is going on in it. The "far-off land," otherwise the United States, has greater attractions for both English speakers and writers, hence Canada scarcely costs them a thought, notwithstanding it is part and parcel of the great British Empire.

This seeming neglect, we may as well tell the *Freemason*, has a discouraging effect, inasmuch as we look to the great lights of Masonry in England for that encouragement we have a right to expect. It is not that we are helpless without it, for no country has exhibited greater Masonic energy and spirit, nor has the march of progress been excelled anywhere. When we reflect that in less than twenty years Canada has become a power, so to speak, in the Masonic world, we cannot but think it is entitled to at least a bare mention when Masonry in America becomes the theme of discussion. Even California, with its 198 lodges, finds mention in preference to this Dominion, with its more than three hundred lodges. We are not disposed to find fault with the highly eulogistic tone in which our contemporary speaks of Freemasonry in the United States, for it is doubtless well deserved; we only question the propriety of omitting the important fact, in speaking of Freemasonry in "that far-off land," that there is such a place as Canada in America. Would it not be well for the *Freemason* to make a note of it for future reference?

THE NEW GRAND MASTERS.

It is a proud boast of our brethren in England and Ireland, that Masonry in both countries now rests under the near shadow of the throne, since in the former the Grand Master is the Prince of Wales, and in the other the Duke of Abercorn, Lord Lieutenant of that country. With the defection of the Marquis of Ripon, a gloom was thrown over Eng-

land at least, for the sudden conversion of that nobleman made it appear to the eyes of the profane as if there was something wrong in Masonry, when a nobleman of such commanding talents and influence had not only left its ranks but resigned the position of Grand Master. It was then that its enemies rejoiced, and it seemed as if a heavy misfortune had befallen the Order. All has gone well, nevertheless, and Freemasonry in Great Britain has now greater cause for rejoicing than ever. If one Grand Master saw fit to go over to the arch enemy, Freemasonry has gained a grand achievement in obtaining another in the person of the Heir apparent to the crown. Thus, instead of an injury being done, a real good has been accomplished through the extraordinary course taken by the Marquis of Ripon.

In the Prince of Wales and the Duke of Abercorn Freemasonry will find able defenders. There is no fear of their falling away from the ranks, for the one is too loyal "to the faith of his fathers," and the other too old a Mason and so thoroughly at variance with the tenets of the enemies of our Order, that they will adhere to the principles they have sworn to maintain. The Duke of Abercorn holds a high position in the ranks of the nobility, and so greatly is he esteemed that he was unanimously chosen to succeed that good old man and Mason the late Duke of Leinster. The Irish Masons have made a wise choice, particularly at the present juncture, and the selection of the Lord Lieutenant, together with that of His Royal Highness the Prince of Wales, places Freemasonry in Great Britain in the proudest position it ever occupied.

OUR EXCHANGES.

THE NEW ENGLAND FREEMASON closed its first volume with the December number. It is one of the best Masonic publications in the United States, well written and handsomely printed. It is published in Boston, by Bro. Frank Wood, and edited by Bros. S. D. Nickerson, A. M., and Rev. C. H. Titus, A. M.

THE VOICE OF MASONRY, published in Chicago, by Bro. John W. Brown, has been enlarged, and greatly improved in appearance, the last number being graced with several illustrations. It is now under the joint editorship of Bros. Brown and Dr. Mackey, the latter being among the ablest Masonic writers in America. Dr. Mackey's reputation may be said to be almost world wide. As an authority he has probably no equal. It is satisfactory to find that notwithstanding the loss of the *National Freemason*, Dr. Mackey's services as a writer will not be lost to the Order.

THE LONDON FREEMASON celebrated the advent of the new year by appearing in a handsome new dress of type, which gives the paper a decidedly neat appearance. The *Freemason* is the leading Masonic journal in Great Britain, and we heartily wish it a continuance of the success that has so far attended it.

FREEMASONS' REPOSITORY.—This Magazine is published semi-monthly, at Providence, Rhode Island, and we always welcome it with pleasure. It is issued at the extremely low rate of one dollar a year, and contains a vast amount of interesting matter.

THE MICHIGAN FREEMASON is an excellent monthly magazine, edited by Bro. Dr. Pratt, Grand Secretary of the Michigan Grand Lodge. It is justly regarded as high authority on Jurisprudence. Kalamazoo is the place of publication.

THE CRAFTSMAN we have already noticed as a new Masonic magazine, published at San Francisco, California. The third number has reached us, and is fully up to the two preceding ones.

MASONIC TOKEN.—This little journal, devoted to the diffusion of Masonic intelligence, is published at Portland, Maine, quarterly. It must be of much value locally, judging from the space it devotes to information concerning the Craft in its own State.

THE KEYSTONE.—The Pennsylvania brethren have an admirable exponent of the principles of the Order in this handsome weekly, published in Philadelphia. Bro. McCalla is among the best informed Masons in America, and gives his attention to subjects of the highest interest to his readers.

THE MASONIC TIDINGS.—Bro. Ransom issues an excellent paper in this lively weekly, which has for sometime been published at Suspension Bridge. We always find it brimful of good things.

MASONIC ADVOCATE.—Indianapolis, Indiana, is the place from whence this valuable monthly journal hails. As it is well up in Masonic literature we draw freely upon its columns. The editor is Bro. Martin H. Rice, a Past Grand Master.

MASONIC JEWEL.—Grand Master Wheeler, of Tennessee, is the editor and publisher of this neat monthly. It is published at Memphis, in the middle of each month. No Masonic publication stands higher in public esteem, and it is excellent in every respect.

THE ST. LOUIS FREEMASON is a large, well printed magazine, and under the control of Grand Secretary Gouley, one of the brightest of Masons, if we may judge from his writings. The Missouri Masons could not have a better medium than the *Freemason*.

GRAND BODIES AND THEIR PROCEEDINGS.

THE eighth annual communication of the Grand Royal Arch Chapter of Nebraska was held at Omaha, January 5th. The principal officers are M. E. Charles F. Goodman, Grand High Priest; M. E. Alfred G. Hastings, Deputy Grand High Priest; R. E. William R. Bowen, Grand Secretary. The third annual conclave of Knights Templars was held at the same time. R. E. Sir Rolland H. Oakley, Grand Commander; E. Sir William R. Bowen, G. R.

A GRAND LODGE for Wyoming Territory was organized on the sixteenth day of December last, at Laramie, and Grand Officers elected as follows: Edgar P. Snow, Grand Master; G. E. Gates, Deputy Grand Master; F. E. Addoms, Senior Grand Warden; S. L. Mills, Junior Grand Warden; M. C. Brown, Grand Treasurer; J. K. Jeffrey, Grand Secretary. It has four lodges under its jurisdiction.

THE following is a complete list of the Grand Officers of the Grand Lodge of New Jersey, just elected: Bros. William A. Pembroke, Grand Master; Marshall B. Smith, D. G. M.; Joseph L. De La Cour, S. G. W.; Julius C. Fitzgerald, J. G. W.; Charles Bechtel, G. Treas.; Joseph H. Hough, G. Sec., Trenton; D. Rutan, G. Sec., Newark.

THE annual grand communication of the Grand Lodge of Minnesota was held on January 12th, 13th and 14th. The following Grand Officers were elected: Bros. Charles Griswold, Grand Master, re-elected; J. C. Braden, D. G. M.; Isaac B. Cummings, G. S. W.; Henry R. Wells, G. J. W.; George A. Camp, G. Treas.; and E. D. B. Porter, Grand Secretary.

THE Grand Lodge of Kansas met at Leavenworth on the 21st Oct. The following are the officers elect: Owen A. Bassett, Grand Master; Isaac B. Sharp, Deputy Grand Master; John W. Peck, Grand Senior Warden; John Guthrie, Grand Junior Warden; Christian Beck, Grand Treasurer; John H. Brown, Grand Secretary,

THE Grand Lodge of Kentucky held its annual communication at Louisville, on the 20th October. Grand Master Pickett delivered an interesting address.

At the annual communication of the Grand Lodge of Colorado, held Sept. 29th and 30th, Bro. Webster D. Anthony, of Denver, was elected Grand Master, and Bro. Ed. C. Parmelee was re-elected G. Secretary.

NEW ORDER IN LIVERPOOL.—It has been proposed and resolved to attach to the Liverpool Conclaves of the Red Cross of Constantine a Sanctuary of the Knights of the Holy Sepulchre and Commandery of the Knights of St. John.

GOVANDALE LODGE, No. 437, Scotland, celebrated its tenth anniversary by a soiree, September 25th, 1874. This lodge has initiated 300 members. During the entertainment a gold watch and chain, valued at £41 ros., was presented to Bro. Bailie Campbell, P. M., as a testimonial to his efficiency while occupying the Oriental Chair.

THE Grand Lodge of Scotland met in Quarterly Grand Communication on November 2, 1874, in Freemason's Hall, Edinburgh. Brother Sir Michael R. Shaw-Stewart, Baronet, was unanimously re-elected Grand Master Mason of Scotland, for the ensuing Masonic year, and the Earl of Rosslyn, P. G. M., as Substitute Grand Master. Among the officers of the Grand Lodge of Scotland are a Grand Architect, Grand Bible Bearer, Grand Bard, Grand Director of Music, and Grand Organist.

WE have before us, in a handsomely printed volume of 160 pages, the proceedings of the third annual communication of the Grand Lodge of Utah, held at Salt Lake city, November 10th, 11th and 12th, last. The officers for the current year are Bros. C. W. Bennett, M. W. Grand Master; E. P. Johnson, R. W. Deputy Grand Master; John S. Scott, R. W. Senior Grand Warden; M: V. Ashbrook, Junior Grand Warden; Samuel Kahn, Grand Treasurer; Christopher Diehl, Grand Secretary.

THE last annual communication of the Grand Lodge of Vermont was held in June last, and the proceedings now appear in a bulky volume, which contains nothing, however, of special interest to any outside the jurisdiction.

THE report of the Committee on Foreign Correspondence of the Grand Lodge of Alabama, makes over two hundred pages, and is highly interesting, Canada occupying an important place in the correspondence.

THE proceedings of the Grand Lodge of Montana, U. S., have reached us, printed in handsome form, and graced with a steel portrait of Past Grand Master Star. The tenth annual communication was held at Bozeman, on the 5th October. The principal officers this year are Bros. E. S. Stackpole, M. W. Grand Master; H. R. Comly, R. W. Deputy Grand Master; Cornelius Hedges, R. W. Grand Secy.

The French writer "Clavel," in his *Pictorial History of Freemasonry*, (Paris, 1843), reproduces a portion of this print, remarking that it had been copied from what was believed to be the only remaining exemplar—the property of Brother Morison of Greenfield.

BOARD OF GENERAL PURPOSES.

THE annual meeting of the Board of General Purposes of Grand Lodge was held at Springbank Hotel, St. Catharines, on the 9th and 10th February last, the following members being in attendance :

R. W. Bros. J. K. Kerr, D. G. M., President ; Hy. Macpherson, Owen Sound, Vice-President ; M. W. Bro. James Seymour, P. G. M., St. Catharines ; R. W. Bros. W.

R. White, Pembroke ; Hugh Murray, Hamilton ; T. C. Macnabb, Chatham ; W. D. McGloghlon, London ; Chauncy Bennett, Port Rowan ; J. H. Benson, Seaforth ; R. P. Stephens, Toronto ; J. B. Traves, Port Hope ; A. S. Kirkpatrick, Kingston ; J. W. Pickup, Pakenham ; W. H. Weller Cobourg ; James Bain, Toronto ; Otto Klotz, Preston ; Daniel Spry, Toronto ; Allan McLean, Ingersoll ; J. W. Murton, Hamilton ; F. Westlake, London ; J. E. Harding, St. Mary's ; L. H. Henderson, Belleville ; Hy. Robertson, Collingwood ; Rev. Vincent Clementi, Peterborough ; David McLellan, Hamilton ; E. C. Barber, Ottawa ; C. D. Macdonnell, Peterborough ; and R. W. Bro. J. J. Mason, Grand Secretary.

The accounts of the Grand Treasurer and Grand Secretary, for the year ending 31st December, were presented, and having been carefully examined, were declared to be correct. A few matters relating to Grievances and Appeals came up for discussion, and were in the majority of instances referred to the D. D. G. M's., to hear and determine.

About 70 applications for Benevolence were laid before the Board, and upwards of \$2,300 were distributed amongst the applicants.

Only two matters came up relating to jurisprudence, the Board ruling that the jurisdiction of a lodge extends half-way to the nearest lodge, in a direct or air line ; and that a member of a lodge who has been a Master of another lodge, and properly returned, is entitled to his rank according to seniority, both in Grand Lodge and in the lodge with which he is affiliated.

On the evening of the 10th the Board were most hospitably entertained by the brethren of St. Catharines, at the Springbank Hotel, M. W. Bro. Seymour, Past Grand Master, ably presiding. After discussing the good things bountifully supplied by "mine host," V. W. Bro. Mack, the usual loyal and patriotic toasts were proposed and responded to by various brethren, and an exceedingly pleasant evening was spent.

The meeting of the Board was a most agreeable and harmonious one, and the business brought before it was expeditiously and satisfactorily disposed of.

PROGRESS OF THE CRAFT.

WE continue to receive the most gratifying accounts of Masonic progress from all parts. The list of new lodges given in our January number shows that the Province of Ontario is no exception.

At the regular meeting of Doric Lodge, No. 316, A. F. and A. M., Toronto, held on the 17th Dec. last, the interesting ceremonies of constituting, dedicating, &c., of this lodge, were performed by R. W. Bro. J. K. Kerr, D. G. M., acting for the M. W. the Grand Master, who also installed the following officers for the ensuing Masonic year : R. W. Bro. R. P. Stephens, W. M. ; Bros. James Summers, S. W. ; H. A. Collins, J. W. ; J. H. Cornish, Treasurer ; C. Callighen, Secretary ; G. J. Fitzimmons, S. D. ; W. J. Cameron, J. D. ; W. F. Wright, S. S. ; John Lainstail, J. S. ; John Ritchie, jr., D. of C. ; G. J. Scott, I. G. ; John Dickson, Tyler.

HIS ROYAL HIGHNESS THE PRINCE OF WALES, Grand Master of England, issued his first warrant of constitution for "The Bertie," a new lodge in the city of Oxford, which was duly consecrated on the 6th November last. The mayor of the city was installed as Worshipful Master.

A PROVINCIAL Grand Mark Lodge was consecrated at Newland, Lincolnshire, England, on the 29th October last. Brother John Sutcliffe, of Great Grimsby, was elected Grand Master.

A NEW Masonic Hall was dedicated at Aberavon, South Wales, on the 12th November. A grand banquet followed.

THE Supreme Council, 33°, Sussex, England, consecrated Albion Chapter, Rose Croix, 18°, at Eastbourne, on the 16th November. Dr. Trollope, 30°, was installed as M. W. S.

COMMERCIAL LODGE, 360, Glasgow, Scotland, was consecrated on the 6th November. The attendance was large. Bro. F. A. Barrow, D. P. G. M., presiding.

THE memorial stone of a new Masonic Hall was laid at Dalmuir, Scotland, on the

7th November, by the Provincial Grand Master of Dumbartonshire, 550 members of the fraternity being present.

THE Provincial Grand Master of Middlesex, England, Brother Col. Francis Burdett, consecrated the Francis Burdett Lodge, No. 1503, at Hamptonville, on the 6th November. Several of the officers of the Grand Lodge of England were present.

ROYAL ARCH CHAPTER COMMERCIAL, 79, Glasgow, was resuscitated on the 23rd of October, with the usual ceremonies.

A NEW Masonic Hall was dedicated at Thirsk, Yorkshire, England, on the 11th of November. The building cost \$4,500, and was erected at the expense of Brother Bell, Lord of the Manor.

MADOC LODGE, 1509, Portmadoc, Carnarvonshire, North Wales, was consecrated on the 29th October, Bro. Sir W. W. Wynn, M. W. P. G. M., presiding.

A ROYAL ARCH CHAPTER was consecrated at St. Austell, Cornwall, England, by Brother Sir F. M. Williams, M. P. and D. P. G. M., on the 12th November.

CLOUD LODGE, No. 101, Gloucester city, New Jersey, U. S., had its new Hall dedicated on the 1st December, by Grand Master Pembroke. The Deputy Grand Master, seventy-six years old, was present on the occasion.

ELM CITY COUNCIL, P. of G., (Scottish Rite), and New Haven Chapter, Rose Croix, were duly organized at New Haven, Connecticut, on the 1st December.

THE number of Freemasons in the State of Pennsylvania, on December 27th, 1873, was 37,546—the number at the present time is, of course, considerably in excess of this, but cannot be exactly determined, since the official reports are not yet in.

WE learn that the Ancient and Accepted Scottish Rite has been extended to the Sandwich Islands. In July and September last, Brother Pitkin C. Wright, the Deputy and Legate of the Supreme Council for the Southern jurisdiction of the United States, established a Lodge of Perfection and a Chapter of Rose Croix at Honolulu. Of the latter body, the presiding officer or Master is his Majesty David Kalakaua, King of Hawaii. The King is a Knight Templar, and has also received 32° of the Scottish Rite.

• AUSTRALIA 's doing its share towards the progress of Freemasonry. A new Hall was dedicated at Hobart Town, on the 26th September last. It was formally opened in presence of His Excellency the Governor, Brother Charles Du Cane, Esq. The building was commenced in 1873; and on March 20th, 1873, his Excellency laid the foundation-stone, the architect being Henry Hunter, Esq., and the builder Mr. J. Gregory. To these gentlemen great credit is due for the perfect manner in which the edifice is completed. The lodge room is a fine apartment; its dimensions are 43 ft. long, 24 ft. wide, and 20 ft. high. At the east end of the room is a dais 6 ft. wide, extending the width of the room, and some 3 ft. above the level of the floor. In the centre of the dais is a niche formed by two Ionic pillars supporting an entablature, under which is placed the Worshipful Master's chair. At the West end of the room is the niche formed by Doric pillars, under which is placed the Senior Warden's chair, and another niche in the south of the room, bearing the Corinthian column, under which is placed the Junior Warden's chair.

BROTHERLY LOVE.

WE hear a good deal in Freemasonry of brotherly love; it is alike the key-note of our teaching, and the foundation-stone of our whole great Masonic building. But brotherly love, like most other virtues—charity especially—has a duplex existence, if we may so speak, in the conscience and acts of man; has two sides, so to say, in its theoretical teaching and its practical development. For instance, we may have the technical performance of charity without its constraining spirit; we may have the letter of brotherly love without having embraced fully its gentle and healing and tolerant sympathies. We may give liberally; our names may be inscribed on many charitable tablets, and found on many subscription lists; but yet we may remain all the while, even to our dying day, narrow-minded and intolerant, fanatical and uncharitable to our fellow men. We have given of our substance, as we think, fairly and freely for works of piety or utility, or benevolence; but we have not entered into that diviner spirit, which is ever best shown forth here, by the loving heart and the enlarged mind. And so it is with brotherly love. We talk a deal about it, we profess it very often; it is the glory and distinguishing merit of Masonic teaching, in our eyes, and we boast of our practising what we profess—of our actions following our precepts. In one sense, no doubt, we carry out its genuine teaching in our great channels of active benevolence; and our Masonic charities may fairly be adduced in defence of this Masonic vitality of ours. But though it is true, as we feel bound to say, that we give with no niggard hand, whether to the Benevolent Institution or the Orphan Academies, we ye

often fail, as it appears to us, in another feature of true brotherly love, kindness and fairness to others. How often, for instance, do we see in Masonic literature, the most remarkable evidence of a thoroughly non-Masonic spirit in the unbrotherly letter and the hostile incrimination. How frequently do we note that the profession of brotherhood is only a cloak for much of personal animosity, for feelings of active antagonism and relentless opposition. Rivalries and jostlings for place or influence will ever arise and abound in all earthly institutions; and Freemasonry does not profess, as it cannot expect to be exempt from the frailties of humanity. But yet we might have anticipated, from our own first principles, that if such all but inevitable tendencies were developed in our fraternity, they would be somewhat checked and mitigated by the benign teaching and holy morality of our benevolent Order. Yet, alas! not so! There are always some little men who will be jealous of their neighbors; there are ever some inferior minds who will begrudge to talent its rightful sway, and to high character its well-earned reputation. And if, in addition to this, we call to mind that men will not always "run straight" here: that there are those who are neither very creditable members of society, nor very scrupulous citizens of the world, who are flippant in speech, vulgar in sentiment, and lax in morals, we must concede, we fear, that, whether as men or as Freemasons, brotherly love cannot be fully appreciated, and, above all, perfectly realized by very many of us all in our transactions through life, in our conversation in the world. Were we to attempt to defend Freemasonry as perfect, and only made up of those who fully acted up to what they professed, we should be doing more harm than good. We write to improve as well as to inform, to amend as well as elucidate. We will therefore attempt to sketch out one or two defects in our higher spiritual practice of brotherly love, and to point out, if most imperfectly, what we believe to be the true teaching of our own incomparable formularies, and of the great and ennobling principle of fraternal goodwill in its highest of all representations and characteristics. We may some of us remember how an inspired writer has told us that though we may give all our goods to feed the poor, yet if we "have not charity" we are, after all, really as "sounding brass or a tinkling cymbal." If then we wish to cultivate the highest and truest spirit of brotherly love, ours must be a surrender of all that is mean, and low, and base, and treacherous, and unworthy in our intercourse with our fellow creatures, above all with our brother Masons. We must not think that in order to carry a point, or gain an end, we may strain the moral law, on this side or that. If we fancy that we can rise on the fall of others, if we believe that some of our brethren are in our way, if prompted by ambition or tempted by interest, we are given to think that all is fair, if only we succeed, we shall soon over-step the narrow boundary line which divides truth from falsehood, honor from dishonor, treachery from fair dealing, and right from wrong. So too, again, brotherly love bids us always to be most chary of believing any reports to their disfavor or discredit. There are those who have an innate love for gossip, of scandal, of detraction which nothing can weaken or remove. To them the idle tale of a brother's folly, for we are all mortal, to them the sadder story of a brother's disgrace, are literally a source of actual enjoyment. They listen with greediness, they retail with alacrity. It matters to them nothing, what feelings they hurt, what wounds they inflict, what tender hearts they lacerate. "Dame rumor," for them is no "idle jade," but a lady of the highest reputation. Unlike the good old parson, whom Præd paints for us in such pleasant verse, who did not "count all scandal fair, although he had a taste for joking," they are deeply impressed with Father Bartolo's theory of the excellency and expediency, nay, of the necessity, of "La Colomnie." And thus it comes to pass, that when in Freemasonry we look for brotherly love amidst our professed declarations, the moment we dive beneath the surface—we find too often as in most of the things of this world, that lip-verbiage is one thing, that heart-truth is another. Great and good as Freemasonry is, it wants from time to time the reminder that on it, as on all other human institutions, are inscribed in indelible letters, these two sad little words, "Frailty and Decay." If we are sincere in our professions, as many of us are, if we love Freemasonry for its own inherent graces, and not for the glamour of its idle show, or high name, or stately rank, or festive hilarity, or glittering decorations, we shall rejoice to be at once again reminded of our higher duties, and warned against passing imperfections. The truest of all philosophers is he who seeks not to please but to instruct, not to gratify but to edify, and he is the soundest of Masonic teachers, in our humble opinion, who does not "daub the wall with untempered mortar," but speaks out clearly, freely, manfully, honestly, face to face, and heart to heart, for the welfare of our common Order, and the elevation of an honorable brotherhood.—*London Freemason.*

IN London alone there are 213 lodges of Freemasons, and 66 Chapters of R. A. Masons.

BROTHER HUGHAN ON THE GRAND MASTERSHIP.

At the celebration of St. John's festival at Truro, England, Bro. Hughan, the celebrated Masonic author, in response to the toast of the Prince of Wales and the other Grand Officers, said :

"It was some 33 years since they had a Royal Grand Master to preside over them, and during that time there had been great changes in Freemasonry. The election of the Prince of Wales to the Grand Mastership of English Masons, arose out of the secession of the Marquis of Ripon, the late Grand Master, to the Church of Rome. It was a rather curious fact, that just 100 years ago a very prominent Roman Catholic nominally presided over the Grand Lodge, as Grand Master, namely, Lord Petre, and at that time there were not 200,000 Masons in the world, whereas, at the time of the resignation of the Marquis of Ripon, there were over 2,000,000. Some fifty years before then, another prominent Roman Catholic was Grand Master—the Duke of Norfolk, and at that time there were not 5,000 members in the world, so that they would see how rapidly the society progressed and how impossible it was for any *one* man or *many* men to expel it from England, or, indeed, anywhere. It had always been the boast of the Grand Lodge that it was neutral as regarded religion and politics. This boast was not without foundation, as we all know. Among the names of the Grand Masters could be found several of the Royal Family. There were King William IV., George IV., and the Dukes of Sussex and Cumberland, and he was exceedingly glad to see that three sons of Her Majesty Queen Victoria (whom may God long preserve) had now become brethren of the Mystic Tie. The Prince of Wales had not only the honor of being Grand Master of the oldest Grand Lodge in the world, but also of the largest and most benevolent. These facts were sufficient to show that Freemasonry was not antagonistic to the State, for surely no one would think that the Prince of Wales sought to undermine his own throne: and as to religion and morals there were thousands of ministers of various sects belonging to the Order, thus showing that neither religion nor morality met with any injury from the true Masonic principles. Masons must congratulate themselves on having so very excellent a Pro Grand Master as the Earl of Carnarvon to preside over them, and Lord Skelmersdale, the Deputy Grand Master, who was lately installed as Provincial Grand Master of the very important province of West Lancashire, was a most zealous brother, who had helped Masonry very materially. They and others had brought it to its present dignified position. It was a society that had seen many other institutions crumble and fall away, but it was still living, fresh and vigorous.

Thus midst the ruin of revolving years,
Unhurt, unchanged, Freemasonry appears.
Its towers and monuments may fade away!
Its truth and social life shall ne'er decay."

MASONIC CURIOSITIES.

In the early part of the last century, public processions of our fraternity in London, at the annual installation of the M. W. the Grand Master, were celebrated with a parade and splendor which we can hardly realize in these sober days. They rivaled the processions of the great Lord Mayor, and in respect to the public excitement they occasioned and the occupation which they gave to gossips, probably surpassed it. These celebrations by a society whose objects were mysterious, and symbolism unusual, could not fail to give rise to frequent squibs and pasquinades from the idle and frothy wits of the town. In the year 1742, a large engraving of one of these processions appeared, so clever in execution and so outrageous in parody, that Grand Lodge from that time felt the necessity of discontinuing the annual procession in public, which was finally abolished (except in case of dispensation for special occasions) in the year 1745.

The caricature referred to was entitled, "A geometrical view of ye Grand Procession of ye Scald Miserable Masons, designed as they were drawn up over against Somerset House in ye Strand on ye 27th day of April, Anno 1742. Invented and engraved by A. Benoist, at his lodgings at Mr. Jordan's, a Grocer, ye North East corner of Compton St., Soho."

It is to be regretted that Brother Findel, in his "History," skims the surface of those times with so light a hand. Far more curious information than has come to light hitherto, will yet be found, as to the gradual disclosure of time—old symbols and historically significant notes of customs by the diligent analyst of old prints, tracts, and MSS., which remain at present an undigested mass.

By the courtesy of Brother Walter Spencer, of the Masonic Depot, opposite Freemasons' Hall, we have been favored with a view of this rare curiosity, presumably that mentioned by Clavel in 1843. We found it of much interest as a delineation of costume and manners of the period, but a more ridiculous libel than we had believed possible, of our Masonic ancestors. It is indexed thus:

"1° The Grand Tyler (on a donkey) carrying ye sword of State, a present of old Ishmael Abiff to old Hiram King of ye Saracene, to H. G. of Watin, G. M. of ye Holy Lodge of St. John of Jerusalem in Clarkenwell. 4° ye Stewards in three Gutt Carts, drawn by Asses—and so on."

Some of the brethren appear stumping it on wooden legs, others in rags and tatters, the G. M. and his attendants adorned with sheeps' and asses' heads; fools'-caps are frequent, and huge paunches—showing that propensity to good living was not unknown as a taunt against us in those days. The engraving is, however, a real work of art, and inspires us with admiration for the misdirected talent of the draughtsman.

Brother Spencer's kindness did not end here, for after noting these details, he produced with pardonable enthusiasm, a smaller and somewhat discolored ranty—which, said he, "is doubtless, also unique. It was purchased by my father at the sale of the library of Horace Walpole, at Strawberry Hill, hidden under the cover of an old edition of the *Constitutions*." This was of earlier date than the former, having been printed in 1741, and sold by Mrs. Dodd, at the *Peacock without Temple Bar*. It is a sketchy print, colored, the ornaments used have gone bad with age, and produced the blotches which disfigure it. It bears as title, "*Mock Masonry: or the Grand Procession*," represents the coach of the G. M. drawn by eight jibbing hacks, two cart loads of the Grand Stewards and other functionaries, with extemporised instruments of music, to which the jackasses they bestride give chorus.—*Freemason's Chronicle*.

MASONRY IN IRELAND.

R. W. BRO. KIVAS TULLY, Representative of the Grand Lodge of Ireland near the Grand Lodge of Canada, sends us some interesting extracts from Dublin papers, bearing chiefly on the installation of the new Grand Master, the Lord Lieutenant of Ireland. The *Evening Mail* says of the installation:

"The brilliant ceremony of yesterday, when his Grace the Duke of Abercorn was installed Grand Master, in room of the late lamented Duke of Leinster, excited universal interest among Freemasons, and will give no less satisfaction to members of the Order in other parts of the kingdom. The leading Irish brethren assembled with enthusiasm to welcome the new Grand Master, whose acceptance of the responsibility is in itself so conspicuous a proof that Masonic obligations are consistent with every social duty, proper to the most elevated in rank, and to every relation of life—ruler, subject, citizen, friend. The order has in this country fewer enemies than might be imagined from certain occasional fulminations. Even these hollow thunderings are rather reverberations of an antiquated Continental artillery than the result of native elemental wrath. The Irish people know Masonry as a pledge of good will and as a league of good works. It links together men of various opinions and sympathies in matters political and social, and discovers to those divided by prejudices, that heart need not follow head into public strife. The scene yesterday, when his Grace was proclaimed Grand Master, was one long to be remembered. The applause of the brethren is insufficiently described by the word enthusiastic. His Grace's election to the high office was confirmed by an applause as complete as if the utterance of but one voice. The proceedings in every respect were abundantly effective, and full of promise for the future of the Order under the rule of the new Grand Master. His Grace, who spoke with great judgment, eloquence, and effect, added to the gratitude which the brethren feel towards him when he nominated as Deputy Grand Master one so greatly esteemed as the Deputy Grand Master under the Duke of Leinster—one whose praise is in the mouth of every member of the Order. The Marquis of Headfort, and that veteran Mason, Lord Dunboyne, were also received with much warmth and earnestness, and the function was brought to a most pleasing termination amid the congratulations of all present. We do not conceive that any Irish journal or person can desire to disparage a ceremonial connected as this eminently was, with the generous confidences in which true charity takes root, and in which the highest social virtues are matured."

Another Dublin journal has the following:

"The Freemasons of Ireland may be congratulated as warmly as their new Grand Master upon the event which formed the subject of yesterday's ceremonial. In his Grace the Duke of Abercorn they have a president in all respects worthy to succeed the venerable peer, who, for over half a century, ruled with a wise and gentle sway, which will ever be remembered in the annals of the craft. They are not insensible of

the fact that they receive as much honor as they confer in having at their head a nobleman, not only of illustrious lineage, holding the highest rank in the country as the representative of the Queen, but universally popular, and having an earnest sympathy with the Order over which he is called on to preside. The interest which the Grand Master has ever shown in the cause of Freemasonry, with which his name has been identified for forty-three years, will not relax in his official sphere, but we may expect will be called into greater activity, and will infuse a new spirit into the Order. There is no fear, as the Deputy Grand Master observed in his address, that, although the office is only an annual one, his Grace will ever have to seek the suffrages of the body. He will continue to receive for many a year the willing homage which was paid him yesterday, and, doubtless, will fulfill his generous pledge to imitate the example of his predecessor, and use his best endeavor to maintain the dignity and extend the power of the Order.

THE LATE GRAND MASTER.

THE death of the Grand Master naturally caused a wide spread feeling throughout the community. We have already published letters and resolutions of condolence, and now add others.

The Aldworth Lodge, No. 235, Paisley, County of Bruce, adopted the following at a special meeting on the 18th January:

“ Moved by Brother Gordon, seconded by Brother Valentine,

“ That the Worshipful Master having intimated to the brethren of Aldworth Lodge, No. 235, G. R. C., the death of their Most Worshipful Grand Master, William Mercer Wilson, which took place on the morning of Saturday last, the brethren cannot permit this opportunity to pass without unitedly bearing testimony to their sense of the great loss which is sustained by Masonry, in consequence of this mysterious dispensation of the G. A. O. T. U. Highly esteemed in all the relations of life, much respected as an upright Judge, a loyal citizen, and a high minded gentleman, his death will be felt to be a public calamity of no common kind, but in consequence of his long and intimate association of himself with the Masonic fraternity, and the signal ability with which he discharged the multifarious and arduous duties devolving upon him in the Most Worshipful Grand Master's position, which he was so frequently elected to occupy. His loss to the Grand Lodge, and to the Craft in general, is a peculiarly great calamity. With regret of the most profound character do we receive this unlooked for intelligence.

“ In token of our regard for him and our deep sorrow for his sudden demise, the brethren of Aldworth Lodge agree to wear the usual mourning emblem, for the space of one month; and the Secretary is instructed to send a copy of this, our unanimous resolution to Mrs Wilson, and to the CRAFTSMAN for publication.—*Carried unanimously.*

JAMES C. GIBSON, Secretary.

LODGE OF SORROW.

IMPOSING CEREMONY AT THE MASONIC HALL, OTTAWA.

THE Masonic Hall on Friday night witnessed one of the most imposing and impressive ceremonies that have ever taken place in Ottawa, the occasion being the holding of a Lodge of Sorrow by the brethren of the “Mystic Tie,” in memory of the late Grand Master and Grand Secretary, M. W. Bro. W. M. Wilson, LL. D., and R. W. Thomas Bird Harris, 33°. The hall, which, by the way, is a very beautiful one, was elaborately prepared for the occasion, and reflected great credit on Brother Fred. H. Hunton, who superintended the arrangements. All the furniture was heavily draped with black cloth, white festoons of the same were suspended from the walls and ceilings. The Master's and Warden's chairs were further adorned with emblems appropriate to the occasion. In the centre of the room was

A CATAFALQUE

surmounted by a heavily draped arch with burning tapers. On this reposed two coffins covered with heavy black palls with deep white borders; each coffin was surmounted with the collar and jewel of the highest Order to which the brother belonged, and crossed swords, on which were deposited a pure white apron and pair of gloves, the whole surrounded by the three lesser lights. The altar was heavily draped, whereon the closed volume of the Sacred Law was deposited, the square and compass being surmounted by a wreath of *immortelles*; in front of the altar the emblems of mortality were laid. There was

A VERY LARGE ATTENDANCE

of the brethren, many having come from long distances to be present. When everything was in readiness the lodge, which had been opened in an adjoining room, was announced by three knocks, and the door being thrown open, the mournful procession marched in, the brethren assuming the attitude of sorrow, while the organ pealed out the soul stirring strains of the "De Profundis."

THE CEREMONIAL,

which is of a particularly solemn and impressive character, was then proceeded with by R. W. Bro. Barber, assisted by W. Bros. Egleson and Kerr. The choir, under the direction of W. Bro. Orme and Bro. Baxter, (who presided at the organ), was admirable, and great credit is due to these brothers for the pains they took in getting up the musical portion of the ceremonial. The occasion will be long remembered by the brethren of Ottawa.—*Ottawa Citizen.*

LODGE OF INSTRUCTION.

ON Wednesday, the 10th of February, R. W. Brother Chauncy Bennett, D. D. G. M., Wilson District, visited Oxford Lodge, No. 76, working under the newly elected W. M., Brother Joseph Rippon.

Upon Thursday morning, at ten o'clock, a. m., a Lodge of Instruction was opened and continued for two days, each day three sessions having been held, the work in the three degrees, opening and closing a lodge, reception of candidates, reception of Grand examination of visitors, &c., were exemplified in a very able manner by the R. W. the D. D. G. M., assisted by the Grand Secretary, R. W. Bro. J. J. Mason, R. W. Bro. Westlake, D. D. G. M., London District; R. W. Bro. John Turquand, M. D., P. J. G. W.; V. W. Bro. J. S. Scarff, W. Bro. C. L. Beard, W. Bro. Richard Revelle, W. Bro. Joseph Rippon, W. Bro. Robert Stark, W. Bro. Brian Varey, Erie, 149, W. Bro. A. W. Francis, W. Bro. E. F. F. Corlin, Scotland, 193; W. Bro. Schyler Brown, Drumbo; W. Bro. George Risk, Plattsville, 178; W. Bro. C. E. Foster, Oak Branch, 261; W. Bro. John Ross, Thistle, 250; W. Bro. Mansfield, Albion, 80; W. Bro. Kitchen, M. D., St. George, 243, and a large number of brethren from the Woodstock and distant lodges. Owing to the fearful storm whereby the railway tracks and roads were blocked up by snow drifts, the attendance was greatly curtailed.

At the close of the last session a very flattering vote of thanks was moved by W. Bro. R. Stark, seconded by W. Bro. A. W. Francis, and carried heartily and unanimously; thanking R. W. Bros. Bennett, Mason, and Westlake, and the W. Bros. and brethren from a distance for the trouble they had taken to make the Lodge of Instruction a success, and the excellent instruction imparted, also expressing the wish that at some not very distant date Woodstock might have another such meeting.

In the evening the brethren were invited to Bro. George Harwood's, where they enjoyed a very nicely prepared oyster supper, enlivened by speeches in reply to numerous toasts proposed by the R. W. and W. Brethren, and two or three patriotic songs sung in capital style by R. W. Bro. Bennett.

After an exceedingly pleasant evening, all separated about eleven o'clock, "Happy to have met, sorry to have to part, and happy to meet again."

ROYAL ARCH MASONRY.

THE officers of King Solomon's R. A. Chapter, No. 89, G. R. C., Toronto, were installed January 23rd, 1875, by R. Ex. Comp. W. H. Porter, of Bradford, Grand Superintendent of the Toronto District, assisted by R. Ex. Comps. James Adams, Thomas Sargant and Daniel Spry, Past Grand Superintendents R. Ex. Comps. R. P. Stephens, G. S. E., J. B. Nixon, G. S. N., and A. T. Houel, as follows:

Ex. Comp. James Norris, Z.; R. Ex. Comp. James B. Nixon, I. P. Z.; Ex Comps. Joshua G. Burns, H.; George Watson, J.; Comps. W. J. Cameron, S. E.; George M. Lynn, S. N.; E. B. Graham, Treasurer; Daniel McDonald, P. S.; J. S. Lovel, S. S.; J. B. Reid, J. S.; N. F. Hagle, Master of 4th Veil; John McKee, Master of 3rd Veil; Wm. Wright, Master 2nd Veil; Robert Smith, Master 1st Veil; James E. Day, Director of Ceremonies; Henry Clay Houel, Organist; T. J. McLelland and Dr. Stevenson, Stewards; W. H. Pomeroy, Standard Bearer; H. L. Skeele, Sword Bearer; R. Ex. Comps. Daniel Spry, Rep. to Benevolent Com.; Thomas Sargant and J. B. Nixon, Executive Committee; Comp. John L. Dixon, Janitor.

After the installation ceremony, R. Ex. Comp. Daniel Spry, at the request of the Ex. Comp. Z., presented the retiring First Principal Z., R. Ex. Comp. James B. Nixon,

with a splendid Gold Jewel, manufactured by Messrs. Lash & Co., in appreciation of his many valuable services rendered to the Chapter during his year of office, accompanied with an eloquent address. R. Ex. Comp. Nixon thanked the members in feeling terms for the testimonial presented to him.

The members of the Chapter then proceeded to the Walker House, where about 60 Companions sat down to the annual dinner. The chair was filled by Ex. Comp. James Norris, Z., supported on the right by R. Ex. Comps. W. H. Porter, James B. Nixon, Thomas Sargeant, James Adams, A. T. Houel, and Ex. Comp. George Watson, and on his left by R. Ex. Comps. R. P. Stephens, Daniel Spry, and Ex. Comps. John Patterson, A. M. Munro, C. W. Brown, J. G. Burns, J. O'Donnel, and J. F. Lash. After grace the inner man was amply satisfied from an excellent bill of fare by the host. The Chairman then rose and gave the first toast, "The Queen and the Craft."—song, God save the Queen, by Comp. J. C. Cameron; "The Grand First Principal and the Grand Chapter of Canada," was given by the Chairman, and eloquently responded to by Grand Scribes Stephens and Nixon; "The Grand Superintendent of the District of Toronto" was received with great applause, and ably responded to by R. Ex. Comp. W. H. Porter in an eloquent speech; "The Past Grand Superintendents" was the next toast, which was duly honored and responded to; "Our Visiting Companions" was given, and eloquently responded to by V. Ex. Comp. John Patterson, and Ex. Comps. R. J. Hovenden and C. W. Brown, on behalf of St. Andrew's and St. John's Chapters, Toronto, R. Ex. Comp. Dennistoun and Ex. Comp. J. O'Donnell of Corinthian Chapter, Peterboro', and Comp. McArthur, York Chapter, Eglington; "The Newly Installed Officers" was then given by the Past First Principal, and responded to by the several officers entering upon their duties. Several songs enlivened the proceedings of the evening, which were brought to a conclusion at 11.50 o'clock, p. m., all being highly pleased with the repast provided by Companion David Walker.

PROCEEDINGS OF GRAND BODIES.

THE Grand Council of Royal and Select Masters of Michigan, held their annual meeting in Detroit, on the 19th January. A large amount of business was transacted and several new charters granted. The following officers were elected for 1875: M. I. Grand Master, M. Mansfield; D. G. M., George Hill; G. P. C. of Work, J. H. Everard; G. Treasurer, E. S. Elliott; G. Recorder, G. B. Noble; G. Chaplain, B. F. Doughty; G. C. of G., C. B. Reynolds; G. Sentinel, W. V. Griffith. Cryptic Masonry is very flourishing in this jurisdiction.

GRAND COUNCIL OF HIGH PRIESTHOOD.—It is well known that this body is composed of those only who have been H. P. of subordinate Chapters. The Grand Council was organized in 1861, and has now over 250 members. Twelve candidates were introduced, installed, set apart, and solemnly consecrated to the order of H. P. The following officers were elected for the ensuing year: J. A. Shingledecker, G. President; T. S. Green, G. Vice-President; B. F. Doughty, G. Chaplain; G. E. Noble, G. Treas.; D. Burnham Tracy, G. Rec.

THE Grand Chapter held its 29th annual session on the 19th and 20th January. 95 Chapters were represented, and a large amount of business transacted. A number of charters were granted and the following officers elected for the ensuing year: J. L. Mitchell, G. H. P.; Wm. Brown, D. G. H. P.; O. L. Spalding, G. R.; C. J. Kruger, G. S.; R. W. Lundon, G. Treasurer; W. P. Innes, G. Secretary; B. F. Doughty, G. Lecturer.—*Detroit Correspondence.*

PROBLEM OF THE ORIGIN OF MASONRY.

COULD we survey the whole field of Masonic literature; could we carefully examine the writings of men like Moreau and Story, and Clavel, and De Bonneville, and Nicolai, and Dr. Anderson, and Rebold, and Lenoir, and Findel, and Krause, and Boderich, and Heldman, together with the works of our great American writers upon Masonic history, we should still be forced to acknowledge our inability to solve the problem of the date of the origin of Freemasonry; or might, perhaps, place it among the mysteries of antiquity. But going one step further, I apprehend that it is a matter of but little practical importance to the speculative or philosophic Mason of to-day, whether Freemasonry in its present form had its origin at one period of the world's history or another; whether, as some writers have foolishly asserted, that Masonry extended back to the Paradise of Eden; whether the Archangel Michael was the Grand Master of the first lodge held after the death of Abel; whether Noah was the founder of the Order; whether it originated on the plains of Shinar, at the construction of the tower

of Babel: whether it had its origin in the Dionysian, Essenian, or Pythagorean philosophical schools of antiquity; whether in the Egyptian or Hebrew mysteries; whether it passed by Moses from the Egyptian mysteries to the Jewish nation, and thence to the Greeks and Romans; whether the cradle of the Craft may be found in the building of the temple by Solomon, at about ten hundred years before the Christian Era; or whether it may be found in the College of Builders, established three hundred years later by Numa Pompilius—can make no less glorious the principles which underlie the great superstructure of speculative Masonry, or change in any degree the duties and obligations which the Mason of to-day owes to his God, his country, his neighbor, and himself.—*Grand Master Osborne, of Nebraska.*

GRAND LODGE ROOM OF NEW YORK MASONIC TEMPLE.

THE New York *Courier* of February 7th, says:

The handsome Grand Lodge Room of the Masonic Temple was inaugurated on Tuesday evening last, in the presence of a large number of persons, including the Grand Officers present in the city, and many members of the Craft. The Grand Lodge Room is fitted up so that it can be used as a lecture hall, when not occupied by the Grand Lodge, and will seat 1000 persons. The dimensions of this fine hall are 86 feet in width by 91 feet in depth, and the double row of pillars which support the ceiling are surmounted with Ionic capitals heavily festooned. On either side of the hall the large arched windows give light by day, and the spaces between are ornamented with Ionic pilasters, corresponding with the main pillars. The wainscoting is of fine inlaid and highly polished woods, and the ceiling is frescoed and decorated in a rich and handsome manner. The platform for the Grand Officers is large and occupies one-third of the eastern end of the Grand Lodge Room; and in one corner is a recess intended for the Grand Organ, which, when erected, will cost about \$12,000. It is expected this organ will be ready about September next. Bro. Napoleon Le Brun, the Architect, has succeeded in overcoming the defects in the acoustic properties which caused so much annoyance at the last meeting of the Grand Lodge.

A STRANGE LODGE.

We have an old *Freemason's Pocket Companion*, issued from Ayr, Scotland, in 1792. The imprint is "Ayr: Printed by John & Peter Wilson, MDCCXCII." In it is contained "An Exact List of Regular English Lodges, according to their Seniority and Constitution." There are in all 141 Lodges named. No. 56 reads curiously thus—"56. St. Rook's hill, near Chichester, in Sussex; once a year, viz., Tuesday in Easter Week; constituted in the reign of Julius Cæsar." What does this mean? A Lodge meeting but once a year, and that Lodge constituted by Julius Cæsar! We have not heretofore known Gen. Cæsar as a brother. Will our good English brother, Wm. James Hughan, favor us with some Masonic light upon the Lodge which was numbered 56 on the Register in 1792?

According to the same Register, Lodge No. 111 was warranted to work at "Boston, in New England," and No. 124, at "Savannah, in the Province of Georgia." There is also given the Lodge List of the Grand Lodge of Scotland. The highest numbered Lodge is 108. Mary's Chapel, whose history has been so perfectly written by Bro. D. Murray Lyon, heads this list. There is considerable history in these old lists that Freemason's on this side of the water cannot readily understand, and we should be glad to have "more Light" from the other side.—*Keystone.*

TWICE BURIED.

In the Spring of 1862, a transport laden with confederate prisoners, bound for Rock Island, stopped at Quincy, and landed the body of one of their number, John H. Horn, of Huntsville, Alabama, who had died on the passage up from Cairo. He had been wounded and captured at Island No. 10. Feeling that he was mortally hurt, to the post surgeon at Cairo he had made himself known, and asked that he might receive a Masonic burial. This request the post surgeon made known to the surgeon in charge on the transport, also a Mason, and he, on landing the body here, sought out a brother and made known the wishes of the deceased. It was election day, and the Master of the lodge having jurisdiction, Bodley Lodge, No. 1, being one of the judges of election, could not give the matter his personal supervision, nor could he leave his post to find his officers. Immediate interment being a necessity, he requested several Masons whom he saw near the polls to secure a coffin, take the body to Woodland Cemetery,

and bury it. He was accordingly buried in that portion of the ground set apart for the soldiers, and by Masons, but not with Masonic rites. No sooner had the facts become known than the Craftsmen began to murmur loudly. The Master of the lodge having jurisdiction, whose heart was in the right place, but who did not like to take the responsibility in the then excited state of popular feeling, of ordering so exceptional a proceeding as a re-interment, called a meeting of his lodge, and invited the members of all the other lodges to be present for free council. The meeting was the largest Masonic deliberative gathering ever held up to that time in the city. After full discussion, a resolution was unanimously passed declaring that the members of Bodley Lodge, No. 1, recognized the binding force of all their obligations, and would stand by them, and ordering the remains to be re-interred with Masonic ceremonies. On the following day Bodley Lodge, with a large number of visitors from the other lodges in the city, marched to the cemetery, raised the body, and buried it in the lot owned by the fraternity, and with all the honors of Masonry.

Later, when it became possible to do so, the lodge communicated to his friends in Alabama, the record of the death and burial of the deceased brother. We presume, however, that they were not informed that he had been twice buried.—*Keystone*.

A STURDY, ECCENTRIC MASON.

FATHER TAYLOR, and Bro. Taylor as well, was widely known in Boston as pastor of the Seamen's Bethel. He was made a Mason in Corner-Stone Lodge, Duxbury, Massachusetts, March 6, 1830. He loved Freemasonry to the day of his death. In the troublous days of the Anti-Masonic excitement, when many lodges were abandoned, many withdrew from the fraternity, and members sometimes sneaked into the meetings with caps pulled down over their faces, Brother Taylor used to strut into the entrance of the Masonic Hall with his hat thrust back on his head—hung on the "organ of obstinacy." His prayer in Columbian Lodge, of which he afterwards became a member, while the Anti-Masonic fever was at its height, has often been repeated, but will bear repetition again. It ran thus: "Bless this glorious Order; bless its friends, yea, bless its enemies, and make their hearts as soft as their heads." He afterwards became an Odd Fellow, and we are told that when he was qualified as a member, he added, in his sturdiest tones, "unless this obligation shall conflict with the paramount obligations of Freemasonry." On a Sunday just before his death, he dressed himself in full Masonic regalia, and seated himself at the window. His mind then wandered, but it wandered among the scenes and brethren that he loved.—*Keystone*.

THE WORK OF MASONRY,

THE work of Freemasonry is very beautiful, and should be preserved pure and unadulterated. It is not alone necessary that its essence should remain unchanged, as it has been now for ages, and for ages will remain, but the most minute of its details should be carefully preserved. Depending so largely on tradition, and existing in memory only, it would be very wonderful if looseness of phrase, inelegance of terms, violations of grammar, did not occasionally, and for a season, disfigure the work of lodges whose officers were not careful, or who were but indifferently instructed in the beginning. As a conduit pipe will pass through it the clearest and the most turbid waters equally well, so memory may hand, from year to year, and generation to generation, the purest diction as well as the most illiterate phraseology. Nor can the consequences of this be obviated in any better way than by an examination from time to time, into the manner in which the work of the lodges is done—in recalling the standard and insisting on its observance.

KING HIRAM.

THE only reliable information we have concerning Hiram is found in the Bible. He was an intimate friend of David, and assisted him in building his palace. He was still more intimate with Solomon, assisting him in his great work of the Temple, and corresponding with him through life. It may naturally, therefore, be supposed that he worshipped, with these illustrious Jewish Kings, the *Great I AM*. Tyre was a rich and powerful city in the days of Hiram, but because she "defiled her sanctuaries by the multitude of her iniquities," (Ezekiel xxviii., 18,) she was eventually destroyed from the face of the earth, in accordance with the voice of prophecy. It would seem, therefore, that the people over whom Hiram ruled, once worshipped the one true and living

God, but that in consequence of prosperity and pride, they sinned and perished.—*Freemasons' Repository*.

A VERY sudden death occurred at the meeting of St. Luke's Lodge, No. 225, held at the Coach and Horses Hotel, Ipswich, the occasion being the annual installation of W. M. and officers. Amongst those installed was a well-known Ipswich tradesman, Brother Stephen Burdett King, who was chosen as Worshipful Master. After the ceremony of installation had been concluded, Brother King proceeded to appoint and invest his officers, and, on the completion of that portion of his duties, was seized with faintness, and left the lodge in charge of his immediate Past Master. The brethren, noticing his symptoms appeared rather severe, immediately sent for his medical adviser, Dr. W. P. Mills. Mr. Jennings, an army surgeon, who was in the hotel, rendered every assistance possible, but without avail, Brother King having breathed his last in about fifteen minutes from the time of his first attack. The sad occurrence cast a great gloom over the assembled brethren, who spent the remainder of the evening in solemn silence.

MASONIC RECORD.

AT HOME.

AT the regular communication of Pythagoras Lodge, No. 137, Meaford, held on 27th December—St. John's Day—the following officers were installed: R. McIntosh, M. D., W. M.; Thomas Arris, S. W.; J. H. Yeoman, J. W.; W. C. Jewell, S. D.; S. D. McCallum, J. D.; Rev. John McCarrroll, Chaplain; R. J. Moffatt, I. G.; R. Haines, Tyler; F. F. Harris, Secretary; J. Cleland, Dir. of Cer.

WHITE OAK LODGE, WELLINGTON SQUARE.—The following officers were duly installed and invested for the ensuing Masonic year: W. Bros. G. C. Bastedo, W. M.; R. Halson, P. M.; Bros. W. Richardson, M. D., Senior Warden; E. O. Faulkner, J. W.; Rev. H. Christopher, Chaplain; W. Bro. W. Kearns, Treas.; Bros. W. S. Bastedo, Secretary; C. N. Emery, S. S.; W. Graham, J. D.; O. T. Springer, Director of Ceremonies; S. Thomas and D. C. Cline, Stewards; J. Taylor, I. G.; R. Hammond, Tyler. The brethren afterwards partook of an excellent supper, with visiting brethren from White Oak Lodge, No. 198, Oakville, breaking up at an early hour, all well pleased.

SOVEREIGN CHAPTER ROSE CROIX OF HARODIM.—At the regular assembly of this Chapter, held on the 23rd December, 1874, in their new hall, King Street west, Toronto, the ceremony of constituting the Chapter and dedication of the hall was very impressively performed by Ill. Bros. John W. Murton, 33°, and Wm. Reid, 33°, who attended specially for that purpose. We are pleased to learn that the A. and A. Rite, under the management of the brethren in Toronto, bids fair to flourish and take a leading position in Masonry in that city. After the ceremonies of constituting and dedication had taken place, the brethren entertained their illustrious visitors at a supper in the ante-room of the hall, and an extremely pleasant evening was spent.

MASONIC CHIT-CHAT.

"A MASON'S apron is his badge,
And marks his proud profession;
It bears his light through every age,
And tells his true relation.

"It marks him as a workman from
The Temple old in story;
And if he wears it as he should,
He'll wear it still in glory."

THERE are 1508 lodges under the register of the Grand Lodge of England.

THE Grand Lodge of England has 140 Lodges of Instruction.

UNDER the Grand Chapter of England the highest Chapter number is No. 1345.

ONE of the best known centenarians was a Mason, Brother David Stiles, who died some time ago in Dubuque, Iowa, at the age of 107 years. He had been a Mason 81 years.

MOTHER LODGE KILWINNING, No. 0, Scotland, November 12th, 1874, initiated the largest number of candidates ever presented at any one of its meetings.

MASONIC HALL, Providence, R. I., is adorned with a galaxy of Masonic portraits, which are the property of St. John's Lodge, No. 1, What Cheer Lodge, No. 21, and the Grand Lodge.

A RECEPTION was given by the Masonic fraternity on Wednesday night, December 30th, to King Kalakaua in Doric Hall of the Masonic Temple, New York. Dispensation was granted to New York Lodge, No. 330, to hold a special communication, and the third degree was exemplified in a manner probably never before excelled in modern times, the work being performed entirely by worshipfuls and right worshipfuls. The king was seated in the East, received with grand honors, an address of welcome was delivered by Worshipful John Griffin, Master, to which the king briefly replied, expressing his thanks and gratification.

THE Grand Lodge A. F. and A. M. of Kentucky, is doing a grand charitable work. For years past it has persevered in accumulating a surplus fund, and at its last annual session had over \$100,000 thus invested. With great unanimity it voted \$78,500 of this fund to the endowment fund of the Masons' Widows' and Orphans' Home. This action demands unqualified commendation. It is incontrovertible testimony to what may be accomplished by unity of effort and judicious management, and should stimulate other Grand Lodges to like noble deeds of charity.

SUN, SQUARE AND COMPASS CHAPTER, No. 119, Whitehaven, England, recently exalted a brother by the name of G. A. C. Bentick, who afterwards stated he had been waiting *thirty* years for the Royal Arch degree. His patience must have been well tried. In honor of the occasion he announced his intention to present the Chapter with some valuable engravings of King Solomon's Temple he had purchased on the continent.

ONE grain of the "Royal Masonic Pedigree Wheat," which fell from the hand of H. R. H., our Brother the Prince of Wales, when he laid the foundation-stone of the new Grammar School at Reading, England, in five years has produced sufficient grain to be drilled into sixteen acres of land.

GRAND MASTER BRAMLETTE, of Texas, refused a dispensation to a proposed Lodge, because it was named after himself. He acknowledged the intended honor, but resolved to freely forego it, for the sake of the principle involved.

THE Mother Lodge of Kilwinning, Scotland, offers a bursary of £20 annually, for four years, for competition among the sons of Ayrshire Freemasons entering the Art classes of Glasgow University.

AT REST.

BROTHER JOHN H. SCHOMACKER, who established the Schomacker Pianoforte Manufacturing Company, died in Philadelphia on Saturday, the 16th January, at the age of seventy-five years. He came to America in 1837. He was a prominent Mason, and assisted materially in all German charitable enterprises.

It is our painful duty to record the death of James W. Porteous of this town. The deceased, who was born at West River, Picton, was thirty-four years of age. He served an apprenticeship at the Locomotive Works at Boston, Mass. Removing from there to Halifax, he was employed in the Railway Works at Richmond until two years ago, when he was appointed Locomotive Foreman at Truro. The remains were interred in Halifax, under the auspices of "Orient" Lodge of Freemasons of Halifax, of which the deceased was a Past Master, and the body was accompanied from his late residence to the cars by the members of "Cobequid" and "Truro" Lodges of this town.—*Truro, (N. S.,) Sun.*

ON Sunday last, the remains of Brother Stewart Lindsay were interred at St. John's Cemetery with Masonic ceremonies. The brethren of Prince Rupert and Ancient Landmark Lodges, to the number of about one hundred, assembled at the Masonic Hall, where the remains were lying. The procession was then formed under the direction of the District Master and Bros. W. N. Kennedy and Henderson, which then proceeded to the place of interment, headed by the band of the P. B. I., playing funeral marches, and followed by a large number of the friends and acquaintances of the deceased. The church burial service was read by the Rev. Canon Grisdale, after which the Worshipful Master of the Ancient Landmark Lodge conducted the usual rites and ceremonies.—*Manitoba Gazette, December 2.*