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THE CRAFTSMAN

AND BRITISH AMERICAN MASONIC RECORD.

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VOL. I.

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NO. 7.

THE GENERAL REGULATIONS,

HOW THEY ORIGINATED.

"In the year 1712, a person of the name of Simeon Townsend published a pamphlet, which he entitled, 'Observations and Inquiries relating to the brotherhood of the Freemasons;' and a few others had been issued on the decline of the Order, as if triumphing in its fall. About this time, Dr. Desaguliers, a Fellow of the Royal Society and Professor of Philosophy, was gradually rising into eminence. In the course of his scientific researches, the above works fell into his hands. He did not find them very complimentary to the Fraternity, but they excited his curiosity, and he was made a Mason in the old Lodge at the Goose and Gridiron in St. Paul's Churchyard, and subsequently removed by him to the Queen's Arms Tavern in the same locality, where the Grand Lodges were afterwards very frequently held. The peculiar principles of the Craft struck him as being eminently calculated to contribute to the benefit of the community at large, if they could be re-directed into the channel from which they had been diverted by the retirement of Sir Christopher Wren. Dr. Desaguliers paid a visit to this veteran Freemason for the purpose of consulting him on the subject. The conversation of the Past Grand Master excited his enthusiasm, for he expatiated with great animation on the beauties of the Order and the unhappy prostration which had befallen it. From this moment the doctor determined to make some efforts to revive Freemasonry, and restore it to its primitive importance.

You may perhaps be inclined to inquire how I became acquainted with these facts, as I was then quietly reposing in the drawer of a cabinet along with Sir Christopher's collection of curiosities. The truth is, that the venerable old gentleman had taken a liking to Dr. Desaguliers, and presented me to him with the rest of his Masonic regalia. From henceforth I was privy of all the doctor's plans; and as he soon rose to the chair of his Lodge, I had the advantage of hearing almost every conversation he had with his Masonic friends on the subject nearest to his heart, which generally occurred in the Lodge, with your humble servant at his breast suspended from a white ribbon. Every plan was carefully arranged, and the details subjected to the most critical supervision before it was carried into execution; and by this judicious process, his schemes were generally successful. Thus, having been in active operation from a period anterior to the revival of Masonry, I have witnessed many scenes which it may be both amusing and instructive to record, as the good may prove an example worthy of imitation, and the evil, should there be any, may act as a beacon to warn the unwary Brother to avoid the

quicksands of error which will impede his progress to Masonic perfection.

Bro. Desaguliers having intimated his intention of renovating the Order, soon found himself supported by a party of active and zealous brothers, whose names merit preservation. They were Sayer, Payne, Lamball, Elliot, Gotton, Cordwell, De Noyer, Vraden, King, Morrice, Calvert, Ware, Lumley and Madden. These included the Masters and Wardens of the four existing Lodges at the Goose and Gridiron, the Crown, the Appletree, and the Rummer and Grapes; and they succeeded in forming themselves into a Grand Lodge, and resumed the quarterly Communications, which had been discontinued for many years; and having thus replanted the tree, it soon extended its stately branches to every quarter of the Globe.

There was no code of laws in existence at the period to regulate the internal economy of the Lodges except a few brief By-laws of their own, which, in fact, were little more than a dead letter, for the Brethren acted pretty much as their own judgment dictated. Any number of Masons, not less than ten, that is to say, the Master, two Wardens and seven Fellow Crafts, with the consent of the magistrate, were empowered to meet, and perform all the rites and ceremonies of Masonry, with no other authority than the privilege which was inherent in themselves, and had ever remained unquestioned. They assembled at their option, and opened their Lodges on the highest of hills or in the lowest of valleys, in commemoration of the same custom adopted by the early Christians, who held their private assemblies in similar places during the ten great persecutions which threatened to exterminate them from the face of the earth.

But as this privilege led to many irregularities, and was likely to afford a pretext for unconstitutional practices, it was resolved that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals on petition, with the consent and approbation of the Grand Lodge in Communication; and that without such warrant no Lodge should be hereafter deemed regular or constitutional. And a few years later Bro. Desaguliers proposed in Grand Lodge that a code of laws should be drawn up for the better government of the Craft.

Accordingly, at the annual assembly on St. John's day, 1721, he produced thirty-eight regulations, which passed without a dissentient voice in the most numerous Grand Lodge which had yet been seen, conditionally, that every annual Grand Lodge shall have an inherent power and authority to make new regulations, or to alter these for the real benefit

of this ancient Fraternity; provided always that the old landmarks be carefully preserved, and that such alterations and new regulations be proposed and agreed to at the Quarterly Communication preceding the annual Grand Feast; and that they be offered also to the perusal of all the brethren before dinner, in writing, even of the youngest apprentice, the approbation and consent of the majority of all the brethren present being absolutely necessary to make the same binding and obligatory. These constitutions were signed by Philip, Duke of Wharton, G. M.; Theophilus Desaguliers, M. D., and F. R. S., the Deputy Grand Master, with the rest of the Grand Officers and the Masters and Wardens, as well as many other Brethren then present, to the number of more than a hundred.—*Rev. of a Squ're.*

REASONS FOR HAVING BECOME A FREEMASON, CONTAINED IN A LETTER TO A LADY.

By BARON BIELFIELD, *Secretary of Legation, to one of the late Kings of Prussia, Preceptor to Prince Ferdinand, Chancellor of the Universities of Prussia, &c.*

"So you are quite alarmed, Madam, very seriously angry! My reason tells me you are wrong, but my passion tells me you can never do wrong; for it makes me perceive that I love you more, if it be possible, since I have been a Freemason, and since you have been angry with me for so being, than I ever did before. Permit me, therefore, by this opportunity, to employ my rhetoric to dissipate your discontent; that you may approve the motives which have induced me to take this step, that you may restore me to your favour, and that I may be enabled to reconcile my reason with my passion.

You know I am naturally curious, and that I have made great efforts to discover the secrets of Freemasonry, but without the least effect. I have found men that have been the most indiscreet in other respects, the most impenetrable in this matter. There was, therefore, no other way for me to take but to get admission into their society; and I do solemnly assure you, Madam, that I do not in the least repent it.

"That a man may be very honest and very happy without being a Freemason, I readily allow; but this argument is equally applicable to every object that excites our curiosity, and even to many of the most pleasing parts of learning. If we banish curiosity (the desire of increasing our knowledge) from the world, there is at once an end of all improvement in science; the most ingenious, the most pleasing inventions and discoveries would be lost in darkness. And who can say how far the knowledge of those objects, of whose essence, whose principles, we are absolutely ignorant, may lead us? That which at first appears frivolous, frequently becomes, in the hands of a skilful man, highly useful. I do not pride myself in being of the number of these, but I am fully satisfied that I shall have a better claim to it by being a Freemason.

"You will not require, I am persuaded, that I should explain to you our mysteries; you are much too prudent. You would entertain a passion for a man of honor, and not for a traitor, a monster. It is my interest to convince you of my discretion, and

to make you sensible that a man who can keep a secret from the woman he adores, ought to be esteemed by her as worthy to have other secrets to keep. You must, therefore, commend my discretion, and nourish my virtue. I shall not, at the same time, keep from you any information concerning our society that it is in my power to give; but for its mysteries, they are sacred.

"One reflection that dissipated my scruples, and hastened my reception, was that I knew this Order to be composed of a great number of very worthy men; men who I was sure would never have twice entered a lodge if anything had passed there that was in the least incompatible with a character of the strictest virtue. It is true that in this sanctuary of virtue there sometimes steal unworthy brethren, men whose morals and conduct are not such as could be wished; but such is the condition of things in this world, that the good and the bad are inevitably mixed with each other; for even the small number of twelve Apostles was not exempt from one unworthy member. I did not expect, by becoming a Freemason, to be introduced to a society of angels, but of worthy men; and I have not been disappointed.

"I readily confess that what is called Freemasonry may be made a disgrace as well as an ornament to society. If a company of young fellows, destitute of sense and merit, assemble in the form of a lodge, and after performing certain ridiculous mummeries, proceed to scenes of disorder, certainly nothing can be more detestable than such an assembly. But if you consider our society as the most solemn and perfect fraternity that ever existed upon the earth, in which there is no distinction of men by the language they speak, by the dress they wear, by the rank to which they were born, or the dignities they possess, who regard the whole world but as one commonwealth, of which each nation forms a family, and each individual a member! who endeavour by these means to revive the primitive maxims of mankind in the greatest perfection; to unite under their banner, men of knowledge, virtue and urbanity; whose members mutually defend each other by their authority, and enlighten each other by their knowledge; who sacrifice all personal resentment; who banish from their lodges all that can disturb the tranquillity of mind or the purity of manners; and who, in the intervals of their delightful labors, enjoy the innocent pleasures of life; if, I say, you regard Masonry in this light, you must agree that the interest of this society must be that of the whole race of mankind, and that it must operate on the human heart in a manner that religion itself cannot effect without great difficulty.

"It is not, therefore, wonderful that this Order has been sometimes persecuted by the ruling powers in a State; they who commend and they who blame, may have their reasons; but nothing can be more unjust or ridiculous than to imagine that the secret assemblies of the Freemasons can tend to disturb the security or tranquillity of a State; for although our doors are shut against the profane vulgar, they are at all times open to sovereigns and magistrates; and how many illustrious princes and statesmen do we count among our brethren? If aught passed in our lodges that was dangerous or criminal, must they not have been long since abolished? But the experience of many ages, during which this order has never been known to perform

any actions but those of morality and munificence, is a stronger argument than any I can produce. I shall, therefore, say no more on this matter; and I should not have said so much if I did not know that you are capable of feeling the force of these arguments; for you have too much discernment to suffer yourself to be directed by that prejudice and caprice which has so much dominion over the common rank of women. If, with a pleasing figure and a graceful manner, you possessed only a common way of thinking, I should love you only as women are commonly loved; that is to say, for the gratification of desire and for self interest. But my affection is founded on a sense of your real merit, on the dignity of your mind, and the simplicity of your heart. If this affection is of any value with you, preserve it, Madam, by returning to your reason, and by dissipating those transient clouds which have eclipsed, for a moment, that favorable opinion you have hitherto entertained of me; and permit me to assure you, by the faith of a Mason, that my love shall endure as long as my life."

NON-AFFILIATION.

Among the questions now being discussed in Grand Masters' addresses and the reports of Correspondence Committees, that of non-affiliation appears to occupy a prominent place, and it is, on all hands admitted to be one of the sources of danger in the future.

Notwithstanding the importance of this subject, and in spite of all that has been written and printed during the past ten years, there does not appear to have been any general comprehension of the causes leading to the increasing evil of non-affiliation, and with one exception no common sense application of an adequate remedy. Writers generally seem to think that they must surround their propositions with a certain quantity of smoke to excite the admiration of the multitude, and this process seems to obfuscate their own ideas to such an extent that they fail to give us any adequate comprehension of what they would do if they had the power.

The diagnosis of the complaint is, however, a very simple matter, and the remedy somewhat surgical in its nature, is very easily applied, once we are convinced of its necessity and propriety.

The prime cause of non-affiliation is one for which Lodges themselves are to blame, and is merely an effect which will continue until the cause is removed.—This cause is the over-crowding of Lodges with a membership among whom there is no real bond of affection, because the business being transacted by wholesale, individuals are brought together without the slightest inquiry into their personal habits and tastes, and without any regard for that union which ought to distinguish the children of the mystic tie. The leading idea seems to be that a Lodge must have work and plenty of it; this carries with it a necessity for candidates and plenty of them; and, hence a looseness of enquiry fatal to the idea of making each stone fit with such exact nicety that wooden mauls may alone suffice to adjust it. Nevertheless the true aim of Masonic association is to aggregate men specially selected for their mental and moral qualities, and to afford a bond of union stronger than a three-fold cord and free from the disintegrating influences of the outer world. This

requirement cannot be complied with while the present standard of fitness exists and governs. We now seek to ascertain that a candidate has no bad qualities, and rarely, if ever, inquire whether he has any positively good ones. Instead of scrutinizing his tastes, habits, and propensities, as if he were about to marry into our family, we accept his personal appearance and the recommendation of a friend as sufficient guarantee for the most intimate fellowship and participation in our time honored privileges. We hazard nothing in saying that such was not the intention of the Fathers, and they never supposed that Lodges would ever be suffered to grow into such unwieldy proportions that the members should be comparative strangers to each other, and when meeting abroad need the formality of an introduction as a prelude to the ordinary civilities of intercourse between gentlemen.

It is, however, difficult to see how it should be otherwise, when, as it is frequently the case, Lodges run up a membership of two, three, and four hundred members, or how it is to be expected that there should be unity or accord of feeling among the masses thus fortuitously thrown together. What follows? Why naturally lukewarmness, then neglect, and then some other attraction provides for total forgetfulness of the Lodge and its duties, and one after another drops off without his absence being noted, until the secretary, making up his accounts at the close of the term, finds that so many brethren are in arrears for dues; another year, perhaps, rolls around and their number is increased, and the Lodge, to save itself from carrying so much dead weight, strikes them off its roll, and they go to fill the ranks of the non-affiliated. To the individuals this, as a general thing, makes but little difference; they had seen as many degrees conferred as they cared for, and, the conferring of degrees being the staple of Lodge attraction, nothing is left to make them regret the privilege of membership.

More than this they find little or no difficulty in visiting, whenever they happen to feel like it, because in the too liberal spirit of the day, no one cares to offer censure, or even want of respect to a brother, merely because he has not paid his dues; and so the earnest, zealous, industrious Mason, who pays his dues, attends his Lodge, and discharges the duties of Masonry according to his ability, finds himself on a par with those who neither work nor pay. Bad examples are notably contagious, and thus many a brother is led to imitate those whom he observes to be sipping the honey without in any way aiding in its production.

We see, then, that to avoid the tendency to non-affiliation we must, to a certain extent, restrict the luxuriant growth of our Lodges, make them homesteads instead of mass meetings, and not allow their numbers to increase beyond the point where all may be well acquainted, and enjoy the meetings as reunions of friends and brothers instead of mere ceremonials, tickling the ears and feasting the eyes but leaving the heart untouched.

And then the final remedy can be applied with absolute certainty of success. Draw the line of demarcation between the workers and the drones, so that there can be no mistake about it; close your doors without fear or favor against every man who is not in affiliation with some regular Lodge. Let the Mason who voluntarily remains in a state of non-affiliation be regarded as never having been initiated—dead, in fact; and this evil now looming up

with portentous significance, will disappear, if not entirely, at least to such an extent that there will not be enough of unaffiliated Masons to keep each other in countenance.—*J. W. Simons.*

SYMBOLIC JEWELS OF MASONRY.

FROM THE MYSTIC STAR.

There is much of Masonry made up of symbols. Much of the language known as signs and tokens, is demonstrated by emblems; much to be understood figuratively, and is a life-long study. She has her material jewels, which are emblematical, and when properly understood, are significant of valuable truths.

But there are virtues in the system of Craft-Masonry, which are called jewels. There are three of them, and belong to the Freemason, and are indispensable to the great moral temple of humanity.

Silence, Secrecy, and Fidelity, when rightly and masonically understood and appreciated, are jewels, and are, in establishing a true character, superior virtues. By them we learn something of the great harmonious movements of the infinite mind of Jehovah. As the divine mind moves in *silence* through all his works, and demonstrates the true character of His attributes in creating the useful; and adorning that creation with the beautiful; and making all things pertaining to His works and existence, heavenly; so we, as His created and intelligent offspring, who are formed in His image, bearing His impress, should, as far as our finite capacities can reach, in *silence* and *beauty*, enrich the sphere of our earthly being and existence.

As we look over the pages of nature, we learn that the great Architect of the universe is constantly and untiringly filling this lower portico of creation with perfect forms of beauty and transcendent glory. God is ever placing Himself in such close proximity to man's moral and spiritual element of thought, that He sees and beholds with rapture the ever-expanding ideas pertaining to the laws of progression and perfection. And when man feels that God's superintending care is thus over him, and for his good, he will bow in humble reverence to the royal mandates of the Supreme, and will always be happy in performing his duty.

Consequently, when Jehovah is recognized as one of the immovable landmarks of Masonry, and we discover the *silence* and *secrecy* which reign throughout the wide-extended domain of His universe, we see perfection and beauty upon the face of creation, as if drawn upon the canvas by a skillful artist, and whose pencil touches no copyist can ever counterfeit. God, through the operation of the laws of nature, is constantly performing mysterious labors, and manifesting the inspiration which enabled His seers and prophets of old to record sacred and divine truths; such truths as will ever make men free, and will likewise so uplift the souls of good men, in all ages of the world, as to hold sweet and holy communion with Him, as the living I Am.

The Free and Accepted Mason before God, withdraws from the busy turmoils of life into *Silence* and *Secrecy*, and with an attentive ear listens to the perfect melody of that sweet music sung by all creation around him. With great pleasure and

satisfaction, he elaborates those sublime and grand ideas which are the result of a careful study of the pages of nature. The workings of God's spirit in the thought of a good man, cause him to will and to do of the Divine pleasure, and intelligibly clothe his ideas with words of understanding and power. Therefore, man solves, by diligent thought and study, many of the difficult problems of the world, and through the arts and sciences, aided by the unerring principles of philosophy, masters and becomes perfectly familiar with many of the agencies which govern and control the material world. He satisfactorily demonstrates the moral and spiritual phenomena of the true relationship to the great Being of immortal Power and Wisdom.

Considering the position we occupy, by our connection with Masonry, these jewels should be proudly worn by every craftsman of the Masonic brotherhood. They should be looked upon as worthy of our sacred regard and trust, and cherished with strict Fidelity, as being the life-power of our moral and spiritual existence during our journey on earth, and sustain us amid all the varied trials of earth.

The attentive ear of the Mason should ever be open, listening to all of those valuable lessons which the wisdom of God unfolds to the mind; while nature, with her unbounded laboratory, is constantly demonstrating truths of incalculable value. We are making history, and are recording events and transactions for us to study, and that which is valuable should be laid up in the archives of the human mind. All items calculated to impart truth, that are noble and great, must ever be held in high esteem by every true and upright member. And as we find in all the sacred departments of the world those lessons of wisdom proclaimed, and as the *silence, secrecy, and fidelity* of Jehovah prompt our thoughts to consider and reflect upon their grand utility, so we should become adepts in doing good in solemn earnestness.

Fidelity to every trust and honor which have been confided to us, is necessary to the permanent upbuilding of the temple of Masonry. Fidelity to our neighbor, to ourselves, and to God. This noble jewel should become so firmly attached to our being that it be inseparable, and so interwoven with our life, with our thought, moulding our mental and moral powers, that its fruit may be produced in all the walks of our existence. Supreme loyalty to truth should be the aim and object of every craftsman. Loyalty to all the virtues which humanity is morally bound to uphold and sustain. This kind of loyalty should have its deep, strong, supporting root, firmly fastened into every crevice of a true and faithful heart, binding us as members of this fraternal Brotherhood to everything good, beautiful and true.

We say this much for the symbolical jewels of *Secrecy, Silence* and *Fidelity*. From the fact, that they will crown us with the joy of heaven on earth, and enable the Fraternity to shine more brilliantly in deeds of uprightness, as we step across the threshold out of this earthly tabernacle, upon the bright realms of immortality, and are admitted into the inner chamber of that spiritual temple not made with hands, eternal and on high.

In that higher temple of immortal glory, we shall learn more accurately of the works of the grand Architect of all things, and more fully realize the true import and infinite value of those jewels. Be-

cause we shall become more familiar and profound in the true knowledge of the immortal life and its objects; and understand more definitely the final end of all things pertaining to the works of God.—The dark, thick veil which hangs over the events and transactions of human life, and beclouds our mental horizon here in this mundane sphere, will be removed. All clouds become scattered before the bright light of realities. Then shall we no longer "walk by faith, but by sight," and live in the illumination of God's immortal and holy truth.

THE MOSQUE OF OMAR.

THIS magnificent Mosque is believed to have been commenced by the Caliph OMAR, the first of that name, and father-in-law of MAHOMET, between the years A. D. 638 and 644, and very much enlarged, beautified and enriched, in fact, quite rebuilt by the Caliph ABD-EL-MELEK in A. D. 686. It was seven years in building: the Moslems believe it to stand over the rock on which JACOB was sleeping when he saw the vision of the heavenly ladder; but it is still more sacred to them, as to us, from having been the sacred rock beneath the altar of SOLOMON'S Temple, whereon the daily sacrifice was offered.

During the time of the Latin kingdom in Jerusalem this Mosque became a Christian cathedral, where the service was daily sung and an altar erected on the summit of the rock. The building was called by the Crusaders the "Temple of the Lord."

The fanciful and intricate patterns of the porcelain walls of the Mosque, the graceful letters of the inscription round it, and the tracery of the windows are still more beautiful on a closer inspection—nothing can be more perfect of their kind, or more peculiarly charming than the harmony of the colors; the windows are filled with stained glass of the very richest and most brilliant colors, that even the palmiest days of the mediæval ages could produce in Europe—the effect of the dim religious light upon the interior of the dome, which was once entirely gilt, on the adornment of the walls and columns, and on the bare, naked, rough rock below, is singularly beautiful.

Two rows of columns encircle the centre, forming a double corridor, and support the clerestory and the dome; these columns have evidently belonged to some other building—their capitals are mostly of acanthus leaves.

The rock itself is enclosed in a metal screen of lattice work about six feet high, and to it we are told by the Bordeaux Pilgrim in A. D. 333, the Jews came every year, anointing the stone with oil, wailing and rending their garments, thus proving its authenticity in their minds; it had been for many years polluted by and equestrian statue of the Emperor Adrian elevated on the very rock itself.

The Bordeaux Pilgrim specially mentions that this rock adored by the Jews was *pierced*: below it is the "noble cave" spoken of in the Mishna, into which the blood, etc., from the altar drained, and descended thence by a conduit into the valley of Siloam, the gardens in which were enriched by this drainage.

Never forget that you are a Freemason, a link in the chain of the universal brotherhood.

THE MASONIC TIE INDISSOLUBLE.

No change of climate, citizenship or fortune, no elevation to wealth or power, no precipitation into poverty or obscurity, could sever the cord that binds us, destroy the ligaments of our union, or weaken the mutual responsibility which we have severally and voluntarily assumed. Like the great law of gravitation, which extends through all space, preserves the endless harmony of the spheres, and maintains the equilibrium of the universe, it is an invisible, imp. rishable principle which neither time nor space, the force of circumstances, the shock of armies, nor the revolutions of empires, neither principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, can weaken or destroy. It is invisible, intangible, without length, breadth, height or depth, and yet it extends to earth's remotest bound, spans the circle of the seas, reaches to the loftiest summit of human goodness and greatness, wealth and fame, explores the nethermost depth of human sorrow and affliction, and restores man to a common level. From which all came, and to which all are rapidly tending. It is a glorious principle, a *tri-linked* chain composed of three grand elements, Brotherly Love, Relief and Truth, which, as you see here practically illustrated, unites man in sacred bonds of life-enduring friendship, irrespective of caste, condition or local habitation. As you see us here to-day, you would see us were our numbers composed of representatives from all the different nations, empires, races and tribes of earth, a *sacred band of brothers*, among whom exists no contention, save that noble contention, or rather emulation, of "who can best work and best agree."

MYSTERIES.

The world is full of mysteries; the chamber in which the infant opens its eyes is a universe of mysteries. The father's voice, the mother's smile, reveal to it slowly the mysterious world of the affections. The child solves many of these mysteries; but as the circle of knowledge is enlarged, its vision is always bound by a veil of mystery. The sun that wakens it at morning, and again at night looks in at its window to bid it farewell, the tree that shades its home, and in whose branches the birds sing before the dews are dry, the clouds with shining edges that move across the sky, calm and stately, like the chariot of an angel—all are mysteries. Nay, to the grown up man there is not a thing which the hand touches, or on which the eye rests, which is not enveloped in mystery. The flower that springs at your feet—who has revealed the wonderful secret of its organization? Its roots shoot down, and leaf and flower rise up and expand into the infinite abyss of mystery. We are like emigrants, travelling through an unknown wilderness; they stop at night by a flowing stream; they feed their horses, set up their tents, and build a fire; and as the flames rise up, all within the circle of a few rods around is distinct and clear in its light.—But beyond and bounding this, are rocks dimly seen, and trees with vague outline stoop forward to the blaze; and beyond the branches creak, and the waters murmur over their beds, and wild, unknown animals howl in the dark realms of night and silence. Such is the light of man's knowledge, and so is it bounded by the infinite realms of mystery.

LESSONS OF THE BURIAL—THIRD DEGREE.

"Duo East and West at Even time was laid."

BY REV. BRO. MIDDLETON, OF CONNECTICUT.

Every springing hillock, covered with the soft and rounded sod,
Tells of future life, immortal as the being of our God;
Life, begun in tribulation, ended with a feeble breath!
Yet, in ending, reaching onward past the limit we call death!
But these lessons, wisdom freighted, reach the buried nevermore;
They have passed beyond all teaching,—passed beyond the closed
door,
That beneath the frowning archway 'twixt the known and the
unseen
Opens ever to the Future—veils all those who pass within!
Only we, who wait the noiseless turning of the sombre door,
Can the weighty truths discover, and be wise forevermore!

But if we could find a brother, who had thus been laid to rest,
Human cares and trials over—with the damp earth on his breast—
And when hope of life was ended, by some strong, outreaching hand
Lifted from his dismal prison, "Raised" among his kin to stand—
We should then indeed be able—though we might not know them
all,
To obtain some newer lessons from the shroud, the grave, the pall.

Now such an one I knew, he in a grave
Duo East and West at Even time was laid;
The acacia sprig was planted at his head,
And lamentation o'er his tomb was made.
I feel, said he, like one in dreams who sees
Some awful horror gathering swiftly round;
Yet with no power to stir a step in flight,
Nor with my palsied tongue to make a sound.
While others stood in silence by my side,
Or shed their heartfelt tears around my hier;
I would have shrieked for aid, but could not speak;
Or would have wept, but could not shed a tear.

One thing I so well remember! when the long, long line appeared
Of my brethren, well beloved, by a thousand acts endeared,
Then my soul surged o'er with sorrow, from these loved ones thus
to part;

Waking to no glad to-morrow—this, indeed, nigh broke my heart.
Then the solemn dirge was lifted, echoing on the tranquil air—
Hands were stretched in mute appealing—then I sank into despair.
Yet I felt they could not leave me—me, though seeming to be dead!
Leave me in my living prison. So I was half comforted.

Still the burial rites proceeded; o'er me pressed the heavy sod!
Faint and weary with my terror, I resigned myself to God;
'LET US PRAY,' I heard rejoicing, for I knew the power of prayer,
And I knew some arm would reach me, though I had been buried
there!

So my trust in God grew stronger! Judah's Lion seemed so near!
Sure his roar was sweeter music than had ever met my ear.
And his footsteps by my pillow were a harbinger of life;
So my tried heart ceased its anguish, and my mind its fearful strife.

One strong grasp—and I was lifted; "face to face" I gazed and
heard

In my ear his lips repeating, with low breath, the potent word
That set pulse anew to beating, warmed the cheek and lit the eye,
And I knew on what arm only it availed me to rely.

Death, I knew, was sure and certain; yet they lived whom we call
dead,

As the evergreen acacia told, when planted at my head.

Not forever earth nor ocean—neither death nor grave shall be
Endless victor o'er the buried—A DEVIKERN they shall see!
He who, in the distant Orient, raised the widow's only son,
'To the waiting souls in prison shall declare the victory won;
By the might of Judah's Lion, though the flesh from bone have
cleaved,

Graves shall open at his coming—earth restore what it received,
And the rolling ocean, yielding all who slumber 'neath its might;
We, with all the buried, rising—"In His light shall we see light."

So spake my brother; and when once again
Beside the newly opened grave I trod,
I looked beyond it to life's rising morn,
And feared no more, but put my trust in God.

THE NAME OF NAMES—G.

BY ROBERT MORRIS, L. L. D.

That NAME! I learned it at my mother's knee,
When, looking up, her dear, maternal face
Shining upon my eyes so tenderly,
She prayed that God her little son would bless.

'That NAME! I spoke it when I entered here,
And bowed the knee, as man in worship must;
From my heart's centre, in sincerity,
I cried aloud, "In God is all my trust!"

'That NAME! I saw it o'er the Master's chair,*
That "hieroglyphic bright," and bending low,
Paid solemn homage at the symbol there,
That spoke of God, before whom all should bow.

That NAME! in silence I invoked its power
When dangers thickened and when death seemed nigh;
In solemn awe I felt the death-clouds lower,
And whispered, "God be with me, if I die!"

That NAME! the last upon my faltering tongue
Ere dust shall seal it, it shall surely be
The pass-word to the high Celestial throng,
Whose god is God to all eternity.

That NAME, then, Brethren, ever gently speak,
Above all fathers', mothers' names revered;
What blessings from His gracious hand we take!
Oh, be His honor to our souls endeared!

* In Canadian Lodges the letter G is suspended from the centre, over the altar.—L. L. Craftsman.

ISIS.—The chief goddess in the Egyptian mysteries, the symbol of nature, and mother and nurse of all things. DIODORUS says that OSIRIS, ISIS, TYPHON, APOLLO and VENUS were the children of JUPITER and JUNO. OSIRIS, who is identical with the DIONYSUS of the Greeks, married ISIS, the moon, and they both made the improvement of society their especial care. Men were no longer butchered after ISIS had discovered the valuable qualities of wheat and barley, and OSIRIS had taught how to prepare them. ISIS and OSIRIS were undoubtedly persons superior in mind and intelligence to the age in which they lived, who organized society, and contributed largely to the improvement of mankind, on which account the gratitude of after ages elevated them to the rank of gods. The mysteries of ISIS are interesting to Masons, as being the foundation of those of the Sidonian builders, or Dionysian architects, which have contributed so many elements to the Masonic rites.

THE GREAT SECRET OF MASONRY.

An anecdote is related of a brother, who is noted for his acts of charity, and who is withal a man of good presence and a great favorite among the ladies, so much so as to cause some degree of jealousy on the part of his worthy spouse. One evening a bundle came to the house for him labelled "private."—Of course this was enough for female curiosity, and therefore she indulged in an inspection. Horror of horrors!—Blankets, baby-linen, &c., greeted her astonished vision, and dreams of two families floated through her brain. The husband soon came in, and after tea, when the wife had discovered in his eye the treachery of his conduct—as she supposed—he took the bundle and went out, but not alone, for the jealous wife was on his track. The faithless husband little imagined that she who supposed herself so foully wronged, was hovering after him. He halted before a small tenement, which he entered. Here she paused to hold a council of war. What tactics to follow she was in doubt, but, determined to storm the citadel, she knocked, and hastily brushing past the child who answered the summons, she stood in an instant before her astonished husband, the embodiment of injured innocence. Her feelings were about to find expression, when the scene before her caused her to pause. A pale and careworn man, shivering over the expiring embers of a scanty fire, a poor woman on a sick bed, a babe not old enough for christening, and two little girls snugly stowed on some straw in the corner met her ferocious gaze.—She read the story at a glance, and returned home with her husband, a better and a wiser woman, satisfied that she had discovered the great secret of Masonry.

A DELIGHTFUL LEGEND.

There is a charming tradition connected with the site on which the Temple of Solomon was erected. It is said to have been owned in common by two brothers, one of whom had a family, the other had none. On the spot was sown a field of wheat. On the evening succeeding the harvest, the wheat having been gathered in separate shocks, the elder brother said to his wife, "My younger brother is unable to bear the burden and heat of the day; I will arise, take off my shocks, and place them with his, without his knowledge." The younger brother being actuated by the same benevolent motives, said within himself, "My elder brother has a family, and I have none; I will contribute to their support; I will arise, take off my shocks, and place them with his without his knowledge." Judge of their mutual astonishment, when on the following morning, they found their respective shocks undiminished. This course of events transpired for several nights, when each resolved in own mind, to stand guard and solve the mystery. They did so, when on the following night, they met each other half way between their respective shocks with their armsful. Upon ground hallowed with such associations as these was the Temple of Solomon erected—so spacious and magnificent, the admiration and wonder of the world. Alas! in these days, how many would sooner steal their brother's whole shock than add to it a single sheaf!

KARPOURATES.

AMONG the Greek writers he was compared with APOLLO, and identified with HORUS, the Egyptian god of the sun, the youngest son of OSIRIS and ISIS. Both were represented as youths, and with the same attributes and symbols. He was believed to have been born with his finger in his mouth, as indicative of secrecy and mystery. The Greeks and Romans worshiped him as the god of quiet life, repose and secrecy. He is described by PLUTARCH as lame in the lower limbs when born, to indicate the weak and tender shootings of corn. He also symbolizes the sun when in its early or feeble condition. He is sometimes represented, in sculpture, as a child wearing the skull-cap or *pschent*, the crown of the upper and lower world, and holding in his hands the whip and crook, to expel evil influences. He is also represented mounted upon a ram, which carries a ball on its head; his left hand is armed with a club, while he presses the two forefingers of his right hand upon his lips, as the symbol of silence. Being armed with the club identifies him as the HERCULES of the Egyptians.

FREEMASONRY.—There is no human organization upon the globe that ever has or ever will harmonize in one body so many elements which are in eternal conflict as the Masonic organization. Its wise founders, if it ever had any, organized it upon a few simple but cardinal landmarks, which command the approbation and lay fast hold upon the affections of its initiates, and which furnish no grounds of controversy, admit no improvement, and tolerate no change. The laws of Masonry are as fixed, immutable, and eternal as mathematics.

The old Patriarch Enoch inscribed them upon a pillar of stone, and transmitted them through the mighty flood; Noah taught them to two of his sons upon the summit of the sacred mountain where his ark rested when the flood subsided, and the earth bloomed and blushed again with vine and fruit under the genial sun; Moses learned them from the old priests on the banks of the Nile; the men of Gebel carved them on the rock ribs of the Mediterranean Sea; Solomon and the two Hiram collected them in a brief code at Jerusalem, and the builders and re-builders of the Temple spread them over the world; and they were transmitted to us in legendary lines, as well as to the Indian chiefs who inhabited and claimed to own this great country before our forefathers discovered it.—*Judge English*.

FREEMASONRY.—Masonry, whitened with the frost of ages, comes down to us bearing on his grim countenance and furrowed brow the relics of antiquity. It lives while kings and conquerors have passed away, and thrones and scepters crumbled to dust—while cities which were once renowned for their greatness, magnificence and splendor, have had *Ichabod* written upon them by the finger of time, and empires rocked and crushed have split into fragments and disappeared—Masonry, like some mighty tree, has spread itself from the centre to the circumference of our globe. Neither the weakness nor perfidy of its professed friends, nor the malice of its enemies, have been able to retard its onward march, or for any length of time cripple her energies.

The Craftsman,
AND BRITISH AMERICAN MASONIC RECORD.
"THE QUEEN AND THE CRAFT."

HAMILTON, "APRIL 15, 1867.

LODGE MEETINGS.

Our American Masonic contemporaries are discussing the question, how may the regular meetings of Lodges be made more interesting and attractive? They assert that in many of the Lodges the work is almost entirely left to the more recently initiated, old Masons either becoming unaffiliated altogether, or attending so seldom that they add little either to the numbers or the success of the meetings. It is complained by one writer, who gives an account of his visit to his mother Lodge, after an absence of three years, that he met but few of the old familiar faces, although when he left, out of over a hundred Masons, there were not a dozen with whom he was not intimately acquainted. He found that those old members still retained their membership, that there had been no trouble or misunderstanding, that everything was progressing harmoniously, but "that the old members just didn't come, and the Lodge was run almost entirely by the younger members." He proceeds to say, referring to his general experience on the subject, "On collating the experience of a number of active members of the order, it seems to be the case almost universally that the *regular, habitual* attendants at Lodge meetings are chiefly Masons of one, two, or at most three years standing, with the addition of some few older members, whose talents, education, zeal and qualifications are such that they would always be chosen as leaders and rulers in any association."

There is too much truth in this picture, although perhaps in Canada the statement does not apply to the same extent. Still there can be little doubt that sufficient pains are not taken to make the Lodge meetings as interesting as they might be. The mere business of "making" Masons, beautiful and impressive and full of instruction as our rituals are, after a while palls upon the taste of too many of the members of our Lodges, and ceases to secure their constant interest and attendance. The great cause of this is that the work is viewed simply as a beautiful ritual, and its principles and lessons are seldom or never investigated. The number of really well instructed Masons is comparatively few, simply because the opportunities which are presented for instruction are few, and the attractiveness of the science of Freemasonry is seldom presented to them. There is not a jewel in the Lodge which has not its lesson, fraught with the deepest interest, if carefully

and perseveringly studied; there is not an incident of the rituals which has not its striking principle to the humble seeker after Masonic lore.

It is the practical knowledge of this fact, and its practical and frequent illustration in the Lodge room, which more than anything else would give a new charm to Lodge meetings. Let the Lodge, in the language of the writer from whom we have already quoted, be "not mere assemblies for the purpose of making Masons, but family gatherings around the Masonic fireside, where every brother, whether a visitor or the oldest member, or the last one on the roll, would feel that he had a personal interest; where the brightest as well as the least instructed might add to his stock of knowledge, and where the grey-haired veteran might feel that he had not "outlived his usefulness." In this way the Lodge would continue to afford instruction and interest to all entitled to enter its precincts, and the complaint of apathy would cease to have force, and the number of the unaffiliated would become "small by degrees, and beautifully less."

FRENCH MASONIC GREETING.

We mentioned some time ago, that steps were being taken for a Grand Masonic gathering in Paris during the Exhibition, when it is probable that Masons from all parts of the world will be in that city. We are glad to learn that the necessary preliminary arrangements for the purpose are now completed. The Grand Master of the Grand Orient of France has issued a circular to all Grand Lodges in correspondence with the Grand Orient, advising them of the intention to celebrate the Summer Solstice by a Festival and banquet, on the 15th June next, to which all Master Masons from every part of the world are invited. It is probable that this festival will be the grandest and most influential assembly of Freemasons that has ever taken place, and he will have reason to congratulate himself, whose other engagements will permit him to be present and take part in it. In addition to the festival, our French brethren propose to extend a hearty Masonic greeting to all Masons who may visit the Capital during the approaching season. There are seventy Lodges in the City of Paris, and these are all heartily united in the proposal. It is suggested that the work of the Lodges should be performed in German, Italian, French and English, by a Committee of learned brethren, chosen expressly for that purpose, who will interpret all that transpires at the meetings for the benefit of foreign visitors, a suggestion which cannot fail to make the meetings intensely interesting.—These Masonic re-unions will be a source of real pleasure to brethren visiting the Exhibition, and will prove not the least among the many induce-

means which the French Capital holds out this year to tourists.

The following is the circular of the Grand Master, referred to above:—

To the Glory of the Great Architect of the Universe.

GRAND ORIENT OF FRANCE,

Supreme Council for France and the French Possessions.

ORIENT OF PARIS, March 1, 1867.

(E. V.)

To the Masonic strangers,

To the Lodges under their direction.

To the Lodges in correspondence with the G. O. of France,
S. S. S.

Very Dear Brethren:

The Grand Orient of France will celebrate this year the summer solstice by a festival and a banquet, on the 15th of June next.

On this occasion, the Presidents or the delegates of all the Lodges in correspondence with the Grand Orient, will be assembled at Paris to a general assembly, and the international exhibition will draw, without doubt, a great number of Freemasons from all parts of the world.

The Grand Orient of France sees in this unusual circumstance a happy opportunity to strengthen the bonds which unite the scattered members of the Masonic family, and it thinks that, side by side with the great festival of industry, Freemasonry should celebrate that of fraternity.

It invites, therefore, the Freemasons of all the Orients, and of all the obediences, to co-operate with it in giving the festival a universal character.

A spectacle will thus be afforded worthy of fixing the attention, that of a reunion of men from all parts of the world, speaking various languages, of different manners and customs, but animated by the same feeling, that of brotherhood.

I doubt not, dear brethren, that the idea of the Grand Orient of France will be understood, and that Freemasons will cordially and readily respond to its appeal.

The greater the concourse of brethren, the more numerous will be the links of the chain of union, and the more brilliant will be the festival.

All our efforts shall be devoted to render it worthy of our great institution.

Be pleased, I beg of you, my dear brethren, to give to this communication the greatest publicity possible.

Receive, dear brethren, the assurance of my brotherly esteem and affection.

The Grand Master of the Masonic Order in France,

By the Grand Master,

The Grand Master adjoint,

LENGLE.

MELINET.

The following is appended to the letter:

General Arrangements.—The exercises of the festival will commence at 2 o'clock, and the banquet will take place at 6½. Persons under the grade of master cannot be admitted.

Subscriptions received at the office of the Secretary of the Grand Orient of France, Rue Cadet, No. 16, Paris.

The price of the subscription is fixed at twenty francs.

Subscriptions will be received till May 25th, for foreign Freemasons. This measure is necessary, in order that the commissioners may know in advance the number of subscribers, that they may organize the festival.

To meet attired in black.

N. B. One of the halls of the Grand Orient will be placed at the disposal of foreign Masons during the time of the Exposition, and all possible measures will be taken to furnish to these brethren any information they may require.

A RABBINICAL MAXIM.—A wise man was once asked, "What is the most advantageous to mankind in this world?" He replied as follows: "First, the possession of a good education; secondly, worldly means as begetting respect; thirdly, a good wife screening the faults of her husband; fourthly, a silent tongue concealing his failures."

MASONIC RIGHTS.

We notice with pleasure the strong protest of a learned American Freemason, Brother Albert Pike, against the present popular desire for Masonic innovations in our time-honored institution. There is no innovation of late years which is more to be regretted, more utterly inconsistent with the ancient landmarks of the fraternity, than that which practically excludes entered apprentice and fellow-craft Freemasons in the United States, from the privileges of the craft; and that Masons are found with sufficient temerity to protest against this popular dogma, is a matter for sincere congratulation. Bro. Gouley of St. Louis, having asserted that "there is no such thing as a lodge outside of the Master's Lodge. In other words there is no such thing as an E. A. or F. C. Lodge," Brother Albert Pike thus spiritedly protests against this view:—

"The above is not given as the individual opinion of our Bro. Gouley, but is really what has been decided of late years by those nuisances in Masonry, Grand Lodges, whose principal business, as they are managed, is to consume what ought to be expended in charity, confuse Masonic law, and enable Grand Masters and Chairmen who compose committees of Masonic jurisprudence to splurge.

"Therefore our Bro. Gouley must not deem us rude in stating these three or four 'pints.'

"1st. Before 1700 there was only one degree in modern Masonry, and that the degree of Apprentice.

"2nd. As late as the time when the constitutions of Desaguliers and Anderson were printed, (say 1721,) Apprentices and Fellows were Masons, sat in the General Assemblies, and voted for the Grand Master.

"An Apprentice is a Mason. His obligation makes him such. He was made 'in a just and regularly constituted Lodge.' He is entitled to Masonic burial. He is entitled to vote on applications for initiation; and any doctrine to the contrary of that is *Webbery*,—that is, modern, manufactured doctrine, like the notion that a Lodge under dispensation is not a Lodge, but so many Masons "working after the manner of a Lodge;" and the removal by the Grand Lodge of England, without any authority, of the original landmark, by which no one could act as Master, who had not been qualified as Master. The Senior or Junior Warden, the Master being absent, had to convene the Lodge. No stranger or member not an officer could do that. But when the B. B. of the Lodge were convened, the Warden was powerless to preside. He had not been duly qualified, and was not well and truly prepared. He was utterly and absolutely incompetent to preside. Therefore the right to preside the office, reverted to the last Past Master, as of right; and no Warden or brother, not before duly qualified as actual Master of some Lodge, ever can preside. We would not sit now in a Lodge where a Warden who had never been Master of a Lodge, presided. For that office, he is not one whit better than a profane.

"A Lodge under dispensation is a Lodge, or else a fraud and a humbug. An Apprentice is a Mason, or he has been cheated and lied to. The Master Mason, however, we know, is now promised that which he does not get, but only a substitute that means—what?

"To return, we only say that there never was any power in Masonry to denude Apprentices of the character of Masons. There never was any power to deprive Grand Masters of their prerogatives. There never was any power to make Grand Lodges permanent bodies, with jurisdiction to remove the old landmarks. If there should be, at any time, on any Island in the Pacific, two Lodges regularly warranted, these two have the right, if they wish, to meet by their Masters and Wardens in a Grand Lodge. Mackey says that three Lodges must concur to create a Grand Lodge, which is only another instance of the way in which Masonic law is manufactured. If there were five Lodges in Chili, for example, and four of them formed a Grand Lodge, there is no law that required the fifth to submit to it, or be represented in it. Remember that, in the nonsense that is talked about Grand Lodges. There is a Grand Lodge of Canada, but there is a Lodge in Ottawa under the Grand Lodge of England, and one lower down the river under the Grand Lodge of Ireland.

"We propose that the manufacturing of new Masonic law, especially by editors, is declared out of order."

Bro. Symons, in his editorial criticism in the *National Freemason*, considers that there is some truth in the position assumed, but interposes the dictum of what he calls "competent authority," against the doctrine of Bro. Pike. He seeks to draw the distinction between "E. A. and F. C. Lodges," which he says do exist, and the right of such Lodges to transact any of the ordinary business of Freemasonry, and proceeds, "An Apprentice is a Mason, beyond all question, but his status in the Craft has been lawfully changed since 1717. When the Craft established the Grand Lodge of England, from which all others have descended, they surrendered into its hands the power of making regulations for the better government of the Fraternity, and one of the results of this concession of power has been the adoption of the rule which makes it imperative that a Mason shall have advanced to the Master's degree before he shall have a right to participate in the business of a Lodge." Now we think we have reason to complain of a want of Masonic candor in this statement. The inference from it is that the regulations disfranchising E. A. and F. C. Freemasons was the act of the Grand Lodge of England and that Grand Lodges in the United States have simply copied the example of the parent body. Now nothing could be more disingenuous. The regulation in question is of purely, we are inclined to think exclusively, American origin; neither in England, Ireland, nor Scotland does it obtain, nor, so far as we know, have the Grand Lodges of Europe attempted to enforce it. The surrender into the hands of the Grand Lodge of the power of making regulations for the better government of the Craft, certainly never included the right to deprive any class of Freemasons of their inherent rights.

The Grand Lodges of Great Britain and Canada hold the ancient doctrine that all the ordinary business of the Lodge must be performed in the first degree, and for this obvious reason that such proceedings can only take place in a perfect Lodge of Masons, and that it is not such from which the E. A. and F. C. are excluded. All persons are agreed that previous to 1717, no law could become binding on the whole craft until submitted to the youngest entered apprentice; and it could never have been contemplated that in the surrender to Grand Lodges of the right to make regulations for the government of the craft, this ancient right was given up. It is for this reason that we hold that the regulation of American Grand Lodges disfranchising E. A. and F. C. Freemasons is absolutely void, being clearly *ultra vires*. The wrongs inflicted and difficulties illegally put in the way of E. A. and F. C. by the United States system may be

briefly stated. An E. A. not being considered a mason, fully fledged, cannot become a member of any lodge, and consequently he cannot dimit. Should he have to remove one thousand miles away, he has to get his lodge's permission to get his degrees in some other lodge which, if not granted, he has either to return twice to his mother lodge, travelling two thousand miles each time, or be debarred the privileges of the order for which he has paid the regular fees. We have now under notice several cases of much hardship. An E. A., who took his degree in England, withdrew from his lodge, procured a Grand Lodge certificate, and came to the United States. He applied for membership, which the laws of the United States say he cannot have. He then applied for the second and third degrees to be conferred, but the lodge declined to act without a recommendation from the British mother lodge. This was eventually obtained, and still the lodge refused, and actually compelled the brother to travel all the way from Albany to Canada to get his degrees.

MASONIC ASYLUM.

A correspondent writes us to the following effect in relation to the proposed Masonic Asylum: "With regard to the Masonic Asylum, I hardly think the brethren are able to furnish the necessary amount to build and keep an asylum such as I would like to see. I should put the amount nearer \$100,000 than \$20,000 as requisite, and at least \$10,000 for working expenses subsequently. When it was built I think the officers in the asylum should be elected by Grand Lodge, so that every lodge should have a vote, and leave less room for favoritism. I would like to see one built." We are inclined to think that the views of our correspondent will be found to be those of the craft in Canada generally. With an earnest desire to see established in Canada some such permanent monument of masonic benevolence as this asylum would prove, it is quite clear that to carry out the work successfully requires a very much larger sum than was contemplated in the original scheme. The most feasible plan we fancy would be to secure a lot of land, say from fifty to a hundred acres, on the line of some of our leading railways, on which the asylum could be constructed. The product from a small farm would do much towards meeting the expenditures of the institution, and would besides afford amusement and employment to such of the inmates as might desire so to occupy themselves, thus preventing the time from hanging heavily upon their hands, as it would certainly do in any institution erected within a city. We make the suggestion simply for the purpose of eliciting the views of our masonic friends, and would be glad to hear from them their opinions upon it. A fair and candid discussion of the question could not but result in good.

ROYAL MASONIC INSTITUTION FOR BOYS.

The sixty-ninth festival of the Royal Masonic Institution for Boys was celebrated on Wednesday evening, the 13th March ult., at Freemasons' Hall, London, and was very fully attended by members of the craft, not only from metropolitan lodges, but from different parts of the kingdom. From the report of the committee, we learn that in April last the number of boys educated, clothed and maintained was increased to ninety, and in October last to one hundred. By an accident, however, the actual number is 101, of whom three are educated out of the institution and clothed, while three boys have been admitted by purchase, making the whole number on the books 104. Very largely increased accommodation had to be provided during the year, involving an outlay of £10,000 sterling, for the liquidation of which a fund is to be raised, to be called "The Masonic Boy's School Mortgage Redemption Fund." The receipts of this institution during the past year amounted to the large sum of £7,344 16s. 8d. sterling. The Right Hon. the Earl of Dalhousie, K. T. & C. B., and R. W. P. D. G. Master, occupied the chair, and on the dais were a number of distinguished Freemasons. After the regular standard toasts had been given, a procession was formed of the boys of the institution, the whole proceeding entirely round the hall, and then ranging themselves behind the cross table. Their appearance was most healthy, and nothing could be more interesting than to see the young Lewises presenting the appearance of the sons of gentlemen without the badge of charity upon them. The chairman then gave the toast, "Prosperity to the Royal Masonic Institution for Boys." A couple of prizes were then given, and the subscriptions handed in, which amounted to the handsome sum of £4,133. English Freemasons have unquestionably good right to be proud of their public institutions.

"WATER-FALL" OR "WATER-FORD."

There is a dispute now going on among our brethren in the State of New York, which promises to afford scope for very learned discussion during the next meeting of their Grand Lodge. The work as agreed upon by the Grand Lodge requires the use of the words "water ford" in the lecture to the Second Degree, instead of "fall of water," and the ritual having been thus formally and authoritatively declared, every lodge is required to conform to it, on pain of losing its warrant if it disobeys. The old form "fall of water," however, has its partisans, and the controversy waxes somewhat warm. An effort is to be made at the next meeting of Grand Lodge to reverse its decision, but we hardly think the effort will succeed. It is difficult to see upon what principle the term "fall of water" can be used; "water ford" is in every respect more correct.

MICHAEL FURNELL, ESQ.

One of the most eminent Freemasons in Ireland, and for twenty years Prov. Grand Master of North Munster, died on the 15th of February last, at the advanced age of 73 years. Bro. Furnell was Dep. Lieutenant of the city and county of Limerick, and one of its oldest magistrates. An Irish paper says: "In the different relations of life, both public and private, his intrinsic worth and kindness of disposition won the universal esteem of all who knew him. As a landlord, generous and indulgent; as a friend, honorable and sincere. In the social circle his suavity of manner and princely hospitalities will be long remembered by sorrowing relations and friends."

Bro. Furnell has been the representative of the Grand Lodge of Canada at the Grand Lodge of Ireland, since its formation. He took a lively interest in the effort made for Canadian Masonic independence in the establishment of our Grand Lodge, and his death will be sincerely regretted by many Freemasons in this country.

DEATH OF DR. OLIVER.

Our readers, we are sure, will join with us in the sentiment of profound regret at the death of our late eminent and learned brother, the Rev. George Oliver, D.D., the Historian of Masonry, which sad event took place at Lincoln, on the evening of the 3rd March last. He was born on the 5th November, 1782, and was descended from an ancient Scottish family which is still resident at Oliver Castle. In 1803 he started in life as the second master of the grammar school at Grimsby, was ordained a deacon in 1813 and priest the following year, and in 1815 was collated to the living of Clee by Bishop Tomline. In 1831 he obtained from Bishop Kaye the living of Scopwick, which he held till his death. In 1836 he graduated as a Doctor of Divinity. He was a most voluminous writer, and a long life devoted to literature and antiquarian research, especially fitted him for the high position he obtained in the craft, his writings having become the text book of Freemasonry the world over.

Bro. Oliver was initiated into Freemasonry in St. Peter's Lodge, Peterborough, in the year 1801. He was appointed P. G. Steward in 1814, P. G. Chaplain in 1816, and D. P. G. M. of Lincolnshire in 1833. During the time the Right Hon. C. T. D., Eyncourt was P. G. M., some unfortunate circumstances arose which caused dissension in the craft, and led to Dr. Oliver's resignation. His zeal, however, was in no way cooled, and Masonic literature continued to be enriched by his labors until May last, when he took a farewell of the Grand Lodge of Lincolnshire by delivering a lecture on the advantages of Freemasonry over other secret societies, and a warmly

uttered address, which was listened to with evident emotion by those present, as the words fell from the faltering lips of the kind old man who had then outlived the limit of human existence. He was of a kindly and genial disposition, charitable in the highest sense of the word, "thinking no evil," courteous, affable, self-denying and beneficent, humble, unassuming and unaffected, ever ready to oblige, easy of approach, amiable, yet firm in the right.

Correspondence.

MASONRY IN BRIGHTON.

A correspondent in Brighton writes: "I am happy to be able to state that both Lodges in this neighborhood are in good working order, and that United Lodge No. 29 has lately had considerable work, having taken in some good material. The brethren of Golden Rule Lodge, No. 126, celebrated the festival of St. John the Evangelist by a Masonic Ball. The Town Hall was given by the Council, and tastefully decorated by the Brethren with evergreens. The Cobourg Brass Band was out, and contributed greatly to the enjoyment of the evening. In every respect the Ball was a complete success." Our correspondent sends the following list of officers:—

UNITED LODGE, No. 29, AT BRIGHTON.—Bros. E. W. Edwards, W. M.; J. O. Proctor, P. M.; S. Buckley, S. W.; J. Purkis, J. W.; J. M. Wellington, Treasurer; W. A. Mayhew, Secretary; C. S. Becker, S. D.; Jos. Davey, J. D.; C. E. Bullock, I. G.; I. Carey, Tyler; Rev. R. C. Boyer, Chaplain; J. B. Young, S. P. Gross, Stewards; A. E. Fife, M. of C. The Lodge meets on each Thursday preceding full moon.

GOLDEN RULE LODGE, No. 126, G. R. C., AT CAMPBELLFORD.—Bros. E. W. Edwards, W. M.; H. O'Neil, P. M.; Jas. Dinwoodie, Jr., S. W.; S. Wallace, J. W.; D. Kennedy, Treasurer; Jas. Dinwoodie, Senr., Secretary; Geo. Abbott, S. D.; R. Linton, J. D.; Jas. Smith, Tyler; A. Rendie, I. G.; H. Skinner, Dr. Bogart, Stewards; G. Rannie, M. of C. The night of meeting is the Tuesday after full moon.

PRESENTATION AT OSHAWA.

The members of the Craft in Oshawa, on the occasion of the removal of W. Bro. Francis Keller and Bro. Coleman, members of Lebanon Lodge, as a token of their esteem, at an Emergency Meeting of the Lodge, held on Thursday evening, March 28th, presented the former with a beautiful Past Master's Jewel, and the latter with a Master Mason's Apron.

Bro. Coleman returned thanks in suitable terms, and stated that the badge with which he had just been invested would always remind him of the Brethren of Lebanon Lodge, and of the many pleasant and instructive evenings spent with them.

The W. M., V. W. Bro. William McCabe, in making the presentation to W. Bro. Keller, stated that the Craft, through him, expressed their high personal esteem for him, their regret on his removal, their sincere and hearty wishes for his prosperity, and their appreciation of his valuable services to the Lodge, by placing upon his breast the highest masonic token in their power to bestow.

The W. Bro., in replying, expressed the great satisfaction and pleasure he had always had at the

meetings of Lebanon Lodge, returned his grateful thanks for their kind mark of approval, congratulated the Brethren on the excellence of their work, and the true Masonic spirit and harmony which characterize them, and concluded by hoping that the same good fellowship and prosperity, as hitherto, might attend them individually and as a Lodge.

The W. Bro. leaves Oshawa, where he has resided during the last five years, to take charge of the Post Office in Whitby, the County Town of the County of Ontario, and bears with him the esteem and best wishes of the entire community.

On the conclusion of Masonic labor, the Brethren sat down to a splendid entertainment got up in Bro. Pringle's best style.

After the usual standing toasts, and the health of the guests of the evening, came the Junior Warden's toast, "Happy to meet, sorry to part, and happy to meet again," the brethren having spent an evening which will not soon be forgotten.—COMMUNICATED.

PENTALPHA CHAPTER, R. A. MASONS, OSHAWA.

This Chapter was established by dispensation from the Grand Chapter bearing date Oct. 18th, 1866. At a recent meeting held in the Chapter Room at which were present R. E. Comp. Jas. Adams, G. Sup. of Works, Toronto District; R. W. Bro. Alfio DeGrassi, D. D. G. M., Toronto District, and P. Z. of St. John's R. A. Chapter, Toronto; R. W. Bro. R. Bull, D. D. G. M., Montreal District; E. Comp. Aug. T. Houel, Prin. Z., King Solomon's Chapter, Toronto, and G. P. S.; E. Comp. James Curgenvin, Prin. J., King Solomon's Chapter, Toronto; E. Comp. Fred. Menet, Prin. H., St. John's Chapter, Toronto; E. Comp. S. Campbell, King Solomon's Chapter; the following Companions were duly installed as Officers, by the R. E. the G. Sup. of Works, assisted by the other distinguished Companions present, viz:—

E. Comps. William McCabe, Z.; George Henry Dartnell, H.; Dr. Bradford Patterson, J.; Richard Francis, Treasurer; William F. Bellings, Scribe E.; Henry S. Northrop, Scribe N.; Silas B. Fairbanks, Master of the Veils; Francis Keller, Prin. Sojourner; J. Hamer Greenwood, M. Gilbranson, Asst. Sojourners; R. Brodie, Janitor.

The name Pentalpha, signifying the union of five in one, was chosen by the Companions who applied for the dispensation, and hailed from several different Lodges in the vicinity, more especially to commemorate the fact, that there were five Lodges concerned in the establishment of this Chapter.

"In the R. A. Degree, the name of God is depicted in the centre of old floor-cloths, by a double interlacing triangle, inscribed within a dark circle, representing unlimited space beyond the reach of light, and the top representing the 'light shining in darkness, and the darkness comprehending it not.' This had been used as a Christian symbol to denote the two natures of Jehovah, the God-man, for centuries before the R. A. Degree was ever thought of. In the form above described, or in that of two triangles so intersecting as to form *five points*, it was called the pentangle, or seal of Solomon, and the shield of David, and was employed all over Asia, as a preventative against witchcraft, in which superstition the Jews are said to have participated; for they used written charms enclosed in the above described hexagonal or pentangular figure, and disposed cabalistically, which were worn about their necks.

"This constituted the Pythagorean pentalpha, and was the symbol of health."

Since its establishment there have been twenty-nine worthy applications for initiation into R. A. Masonry within its portals. The Chapter meets on the first Friday of each month, when all worthy Companions favoring the Chapter with a visit, will receive a hearty and fraternal welcome. M.

ANSWERS TO CORRESPONDENTS.

A Brighton correspondent asks the following questions:—

"1.—On application by a brother for membership, is it necessary for a W. M. to appoint a Committee when a brother produces a certificate from his last Lodge of good standing?"

"2.—If a committee is appointed by the W. M., either on admission to the order or for membership, is it allowable for the Committee to report the same night of appointment, or must they wait till the next regular meeting?"

1.—In answer to the first question it is necessary for the W. M. to appoint a Committee in all cases.

2.—As a general rule, Committees cannot report until next regular meeting after their appointment, and in no case can they report the same night of appointment: See clause 2, "of proposing members," page 55, small edition Book of Constitutions. There is only one exception to this rule, and it is specified in clause 4 under the same head, by which, in case of emergency, the following alteration as to the mode of proposing a candidate is allowed; "Any two members of a Lodge may transmit in writing to the Master the usual declaration of any candidate whom they wish to propose, and the circumstances which cause the emergency; and the master, if the emergency be proper, shall issue a notice to every member; appoint a Committee as before provided; and at the same time summon the Lodge to meet at a period of not less than seven clear days from the issuing of the summons, for the purpose of balloting for the Candidate. If the Candidate be then approved, he may be initiated into the first degree of Masonry." Our correspondent will perceive that even in this exceptional case, the Committee reports at a meeting held subsequent to its appointment—the appointment taking place by authority of the W. M., and not in Lodge.

Our correspondent also asks some questions in reference to ritual which cannot be answered here. We may remind him, however, that the ritual is undergoing examination by a Committee, and will be exemplified at next grand Lodge. Our W. Bro. would do well to attend.

Another correspondent asks: "1.—Are Master Masons allowed to wear a silver star for breast, with letters on it, H. H.; F. F.; K. K.; B. B.; H. B.; and F. in the centre? If so, it does not agree with Book of Constitutions, page 66 and 67."

"2.—Is Past Grand Steward to retain the title of 'V. W.', and to wear apron as at foot of page 67, Book of Constitutions, and also to wear crimson collar?"

1.—There is no objection to Master-Masons wearing the ornament referred to by our correspondent. The clause in the Book of Constitutions to which he refers, has reference only to the color and ornaments of the apron.

2.—Past Grand Stewards, if Masters or Past Masters of Lodges while they hold office, are entitled to their rank forever. Previous to 1864, even Wardens elected as Grand Stewards, were entitled to retain their rank, but since that time, the Grand Steward must be either a W. M. or P. M. to entitle him to do so.

The increase of membership in the Order all over the West still continues. Almost every Lodge, in city, town and village, has felt the strengthening influence of these accessions: the Lodges are crowded with "work," and the petitions come in without diminution. New Lodges are also springing up, and the increase for 1867 will be large. Quite a number have been organized in Ohio since the year commenced, and there are yet others in embryo. There is no danger from too large an increase of members, if they are thoroughly educated in the true principles of Masonry. They must read—study—think, and then act—"Wisely and well."

PRESENTATION TO V. W. BRO. I. P. WILLSON.

At the regular meeting of Welland Lodge, No. 36, on the evening of March 14th, held at Fonthill, a handsome gold Past Masters jewel was presented to V. W. Bro. Isaac P. Willson.

The pleasing ceremony took place in the presence of quite a number of brethren who assembled on the occasion to do honor to the worthy recipient. R. W. Bro. James Seymour D. D. G. M. of the District also attended, in order that the full weight of official position, as well as personal respect, should be accorded. The presentation was made by W. Bro. A. K. Scholfield, P. M., and was accompanied by the following

ADDRESS:

To V. W. Bro. I. P. Willson,

DEAR FRIEND AND BROTHER,—The Brethren of this Lodge, feeling a deep sense of their obligations to you for past Masonic services—and as they think a just appreciation of your true fidelity to those principles which elevate the human mind to that point originally designed by our Great Grand Master—have long entertained the desire to render to you some token of their fraternal feelings.

The emblem they now present to you is the insignia of high moral and intellectual worth—the material of which it is composed is the type of purity—and the qualifications it represents are those of high intellectual attainments, the value of which is only estimated by those who have had the high honor of being made acquainted with their refining influences.

We feel this to be but a poor mark of our feelings towards you, when we take into consideration the many sacrifices you have made both of time and money in building up this our beloved institution. You, Sir, with a very few others, at a time when it was considered almost a crime to be a Mason, fostered and built up our Lodge, showing, by your good examples, that the principles of Masonry were intended to elevate society morally and intellectually.

Accept, then, this jewel in the name of Welland Lodge, No. 36, of Free and Accepted Masons, and that the smiles of our Great Grand Master may continue to shine upon you and yours, is the prayer of your Brethren of the Mystic tie.

On behalf of the Brethren,

A. K. SCHOLFELD, } Committee.
C. B. BENNETT, }

Fonthill, 14th March, A. L. 5867.

Appropriate remarks were also made by the D. D. G. M., by V. W. Bro. McGhie, Dr. Frazer and others, when Bro. Willson acknowledged the compliment paid him in the following terms:—

REPLY:

Right Worshipful Sir, Worshipful Sir and Brethren.—Though aware that you had intended to confer upon me some mark of your favor, I was wholly unprepared to expect such flattering tokens of your partiality. The very complimentary terms in which you bestow this beautiful emblem, aside from its great intrinsic value, so completely overwhelm me with a sense of your high estimation that I feel unable, on the instant, to make a suitable reply. I accept the beautiful token of your esteem with feelings of the deepest emotion, and promise you that it will be preserved by me and mine, accidents excepted, as an heir loom in my family. I shall wear it with more pride, for your sake, than I can find language to properly express. I have long been sensible of the estimation in which I was apparently held by the members of this Lodge, and have endeavored to the best of my ability to reciprocate your feelings in a suitable spirit. You have this night added another golden link to the chain which binds me to the institution we all so much venerate—and if aught was wanting to perfect my fixed purpose in striving for more light, you have by your feeling expressions of sympathy and trust supplied the stimulus required. I thank you most sincerely for such more than valuable expressions of your regard; and if my life is spared to see the time when my son shall arrive at man's estate and be justly entitled to wear an emblem similar to this, it will be a happy moment of my existence. I shall strive to retain by word and deed a place in your just confidence, and that I may be able to merit a continuance of your esteem, I most devoutly wish. Brethren, accept my heartfelt thanks for your prayers, and my holiest desire for your individual peace and happiness and your collective prosperity.

At the close of the business, the brethren retired to Smith's Hotel, where a substantial spread awaited them, to which it is needless to say ample justice was done. The customary toasts were proposed and responded to in true Masonic style, enlivened by several songs from Bro. Gore, altogether the occasion was one that will not soon be forgotten.

NEW MASONIC LODGE AT SWEETSBURG.

A new Masonic Lodge, under the name of "Royal Canadian Lodge," was organized at the above place on Friday evening, 8th March, under a dispensation from the M. W. the Grand Master. A number of brethren were present from the neighboring lodges. They are to occupy Mr. Galer's Hall which has been fitted up for the purpose with the necessary furniture. From the number of members already on the list, and new applicants proposed, this lodge bids fair to be one of the most popular in this region of country. Their regular night of meeting is to be the second Wednesday of the month. The following officers are named in the dispensation:—Horace D. Pickle, 1st W. M.; E. Racicot, 1st S. W.; C. H. Boright, 1st J. W.; officers appointed *pro tem*:—Rev. H. Montgomery, Chaplain; G. A. Galer, Treasurer; H. Rose, Secretary; H. N. Pickle S. D.; M. A. Pickle, J. D.; Joseph Jones and S. W. Benham, Stewards; Jas. S. Rutter, D. of C.; M. R. Bowker, I. G.; N. Vincent, Tyler.

After the Lodge had been formally opened, a valuable copy of the Sacred Scriptures was presented to the Lodge by Bros. S. Baker, W. M., and W. C. Baker, S. W., of Prevost Lodge, Dunham, accompanied by the following address:—

To the W. M., Officers and Members of the Royal Canadian Lodge:

Brethren, as a token of our fraternal regard to you, and as a manifestation of that feeling on this occasion of the opening of your new Lodge, we have great pleasure in presenting you with this Volume of the Sacred Law, and our prayer is that the divine precepts contained therein may be your constant guide in all your walks of life, so that at last you may be admitted into that Temple not made with hands, eternal in the Heavens.

S. BAKER, W. M.,
W. C. BAKER, S. W.,
Prevost Lodge.

The Worshipful Master of Royal Canadian Lodge acknowledged the receipt of the gift in the following appropriate reply:—

Very Worshipful Bro. S. Baker, W. M., and Worthy Brother W. C. Baker, S. W., of Prevost Lodge:

It is with feelings of great pleasure that I accept this very valuable present on behalf of myself, the officers, and brethren of Royal Canadian Lodge, and we accept it as an expression of fraternal regard from you, brethren of our Mother Lodge; and believe me it will ever be treasured by our Lodge as a lasting memorial of the brotherly love and good feeling existing between the members of our Mother Lodge and ourselves.

H. D. PICKLE, W. M.,
Royal Canadian Lodge.

At St. Anstell, Fin Hill Mine, Cornwall, has been found a stone coffin, or walled grave in the form of a coffin, about 7 feet long, 20 inches deep, 15 inches wide at the end, and 2 feet 6 inches at the breast. In the coffin there are about four gallons of ashes and a few cinders, and in the ashes was found a seal of yellow metal, in good preservation, with the Masonic arms engraved on the stone.

Ridicule is a weak weapon when levelled on a strong mind. But common men are cowards and dread an empty laugh.

CANADIAN MASONIC ITEMS.

The London *Free Press* of March 14th, says, the remains of the late John Taylor were interred yesterday afternoon, in the Scotch Cemetery, with Masonic honors. About one hundred and twenty of the brethren joined in the procession. Br. B. Jarman conducted the funeral arrangements. The deceased leaves a very large number of personal friends in the city, gained through a long series of years.

The annual Installation of the officers of the Manitou Chapter of Royal Arch Masons, No. 27, took place in the Masonic Hall, Collingwood, on Friday evening, 1st March.

The ceremony was conducted by the Grand Superintendent of the Toronto District, R. E. Comp. James Adams, assisted by V. E. Comp. S. B. Campbell, P. Z., and E. Comp. Henry Robertson, P. Z. The following are the officers installed:—

E. Comps. Henry Macpherson, Z.; Henry Robertson, P. Z.; John Nettleton, H.; John Harvie, J.; Henry Robertson, Scribe E.; Comps. Alex. Mitchell, Scribe N.; James Lindsay, Treasurer; Adam Dudgeon, P. S.; Joseph W. Parker, S. S.; Charles Cameron, J. S.; M. H. Spencer, M. of C.; Thomas Gordon, M. 1st V.; E. S. Meeking, M. 2nd V.; Allan Cameron, M. 3rd V.; John Sutherland M. 4th V.; S. B. Fisk, Std. B.; Thomas Scott, Swd. B.; W. C. Sumner, Organist; T. F. Chapin, James Johnson, P. Doherty, Stewards; John McFadden, Janitor.

The following officers of King Solomon's Royal Arch Chapter, No. 8, G. R. C., were installed on the 24th January last:—

V. E. Comp. Augustus T. Houel, Z.; E. Comps. James Curgenven, H.; Arthur D. Lamb, J.; Comps. David McLellan, Scribe E.; Charles G. Fortier, Scribe N.; E. Comp. Christopher W. Bunting, Treasurer; Comps. Mark Solomon, Principal Sojourner; W. C. Morrison, Senior Sojourner; Edmund G. Leigh, Junior Sojourner; Thomas Langton, Master of Ceremonies; F. P. G. Taylor, John Harvie, William Robertson, Masters of Veils; George R. Hamilton, Standard Bearer; Benjamin Gilbert, Sword Bearer; Charles H. Hubbard, Alfred Berry, Stewards; Samuel McGowan, Janitor.

On Friday evening, the 5th inst., the Plantagenet Encampment of St. Catherines held its first regular assembly. In addition to the chartered members, several visiting Sir Knights from Hamilton were present. A number of candidates were proposed and accepted, four of whom being in attendance, were admitted and received the degree of knighthood. The labors being ended, the Sir Knights were entertained with a very excellent repast which had been provided for the occasion. We wish every success may attend this new Encampment. E. Sir Knight, James Seymour, E. Commander; Sir Knight, Dr. E. Goodman, 1st Captain; Sir Knight, Dr. Mack, 2nd Captain.

UNITED STATES MASONIC ITEMS.

The Masonic Board of Relief in San Francisco, expended twenty thousand dollars during the past year for benevolent purposes.

A destructive fire occurred recently in Komoka, State of Indiana, by which the Masonic Hall was burnt, and the Lodge suffered a severe loss.

The Masonic Academy, under J. H. Macrae and Miss Boykin, opened last October, at Richmond, numbers 33 males and 15 female pupils. The school is exclusively for the children of Master Masons, and those whose parents or guardians are unable to pay their tuition are taught free.

During the last year, in the Massachusetts and Rhode Island Encampment, there were Knighted 397, the total number of members being 2,226.

Seventeen new Lodges were organized in South Carolina last year—a larger number than in any previous year since the Grand Lodge was organized.

A man has been arrested at Richmond, Va., on suspicion of being concerned in the mysterious disappearance of Sir Knight James Welsh, of Washington.

Several Lodges have prepared a present of jewels and collars, Holy Bible, Square and Compass, to be presented to Fredericksburg Lodge, No. 4, Va. This is the lodge in which Geo. Washington was initiated.

The Mount Vernon Encampment, State of Ohio, of Knights Templar, has appointed a Committee to make arrangements for the celebration of its semi-centennial anniversary on the 15th March, 1868. The coming celebration is anticipated as an occasion of deep and lively interest to true and courteous knights, not merely of Ohio, but of the adjoining states.

The Legislature of Indiana has incorporated a company to erect a new and magnificent Masonic Hall in Indianapolis. We understand the stock is already taken, and a splendid Temple, costing two or three hundred thousand dollars, will be erected without delay. No efforts will be spared to make it such as will meet the needs of the Craft in the central and largest city of that State, and such as will not only be an ornament to the city, but an honor to Masonry, and a monument of the enterprise and public spirit of Indianapolis Craftsmen.

Comp. Fuller, of the Grand Chapter of the State of Tennessee, in his report on correspondence, says:—It is a matter of gratification, however, to know that during the continuance of the late horrible strife, Masonry sustained its character as an institution of mercy, of "peace and good-will," even in the midst of contending armies, and in spite of difficulties and dangers, pouring oil upon gaping wounds and relieving those in sore distress. Many well attested facts of the benefits bestowed upon suffering brethren, regardless whether they were friends or foeman, have come to the ears of your committee, and would form an interesting chapter in the history of our institution.

Some thirty or more of the most prominent members of the Order in Illinois have issued a Circular, under the above caption, warning the Craft against "certain parties from New York," who are "pretending to confer the degree of the Scotch Rite" in that jurisdiction. They "caution all good Masons, who desire their Masonic relations to be legitimate, and who wish to frown down unauthorized and illegitimate action, not to be drawn into a movement so calculated to separate them from their present associations, and mar the peace and harmony of Masonry in this State." The Circular is signed by the Grand Master and Grand Secretary, G. H. Priest, and many of the leading Masons of the State. The same CAUTION is also issued in a Circular to the Craft in Michigan, fully endorsing the former, and applying the same to that State. It is signed by the Grand Master, and Secretary, and a large number of the most prominent Craftsmen of Michigan.

FOREIGN MASONIC ITEMS.

The subscription of the Grand Orient of France up to December 31, in favor of the sufferers by inundation, produced 16,000 francs.

The Lodge of *La Parfaite Sincerite* celebrated, December 16, its centenary. Bro. Bremond pronounced the discourse.

The Lodge *Reunion des Arts*, of St. Pierre, Martinique, is supporting a physician who devotes his time to attending to the indigent sick.

Two new Lodges have been chartered in the Island of Sardinia. One of the old Lodges has subscribed a thousand francs to aid in founding a House of Succor for the poor.

The King of Denmark, a royal Mason, and other brethren are becoming interested in the publication of old Icelandic MSS. and of other old Northern literary remains.

Our German brethren are much exercised about the question whether King George can continue to preside as Grand Master, he ceasing, as a result of the late war, to be King of Hanover; also, whether the Deputy Grand Masters appointed by him can continue to exercise their functions.

To brethren visiting Paris it may be worth remembering that there are forty-six Lodges meeting at 16 Rue Cadet, and twenty-five bodies of the Supreme Council meeting at 35 Rue de Grenelle, St. Honore.

Bro. Dr. Zschokke, of Switzerland, the learned professor at Aaran, the old Master of Lodge Zur Bruderrue, has died lately, aged 61 years. Bro. Zschokke is well known in Switzerland and Germany, and throughout the world, for his literary and Masonic sentiments and labors.

Gen. Garibaldi, as the G. M. G. C. of the Ancient and Accepted Rite of Italy, sitting at Palermo, sends forth his decree, urging energy in its propagation. It looks forward to the time when the rite shall commence its labors at the capital.

At a meeting of Lodge *La Cesaree*, at Jersey, on the 28th June, Bro. Brice entered, who, being nearly eight feet in height, is no doubt the tallest Mason in Europe. Naturally, a little sensation was excited among the brethren as he stalked up the room and took his seat with the visitors.

The Gallican Masonic journals, *Le Monde* especially, declaim against the great facility with which the profane are admitted into Lodges in England, America, and also France. It suggests that the two indispensable conditions be insisted upon, that of morality first, and that of instruction sadly neglected. The future prosperity of Masonry depends upon the careful study of our mysteries.

Bro. Lenoir, neither a native nor naturalized Frenchman, was elected Master of the Lodge *L'Union Parfaite de la Perseverance*. Six of the brethren protested that Bro. Lenoir was a foreigner, and could not preside over a French body. The last Constituent Assembly abolished, as entirely contrary to the spirit of Freemasonry, the regulation obliging a Master to be a Frenchman, either by birth or naturalization.

A Commandery of Knight's Templars was instituted at Cedar Falls, Iowa, on April 3rd. At the head of the body is Mr. G. A. Graves, the distinguished principal of the large graded school of Cedar Falls.

MONTHLY RECORD OF CURRENT EVENTS.

—The Confederation Bill and the Intercolonial Railway guaranteed Bill, for £3,000,000 sterling, have each received the Royal assent.

—The Paris exhibition was opened on the 1st April inst., by the Emperor in person. Fears are entertained that the exhibition will prove a failure.

—It is announced semi-officially that the Hon. John A. Macdonald and Hon G. E. Cartier were created baronets with the title of K. C. B., at the Queen's Court, held on the 19 ult.

—It is announced that the Emperor Napoleon favours the confederation of the Governments of France, Holland, Belgium and Switzerland against Prussia.

—All hopes for the safety of Dr. Livingstone, the celebrated African explorer, have been abandoned. Latest advices from the Cape of Good Hope confirm beyond a doubt the report of his death.

—The United States have entered into a Treaty with Russia for the purchase of Russian-America, for the sum of seven millions of dollars in gold. The Treaty has not yet been ratified by the Senate.

—It is understood that Lord Monck will leave England for Canada about the beginning of June. He will open the first Confederate Parliament probably in August at Ottawa, and remain until the expiration of his term of office in September.

—Active operations had been commenced against the Paraguayans. The allied fleet had shelled the town of Humaita. When last heard from the Spanish squadron had come in sight of and was pursuing the combined fleet of Chili and Peru.

—The story that the Fenians attacked either police or soldiers at Drogheda proves to have been untrue. All they did was to attempt to occupy a small temporary barrack, but were beaten back by the policemen who captured three prisoners per man!

—Dispatches from Constantinople state that the Turkish government is determined to continue the war in Candia, and is preparing to send ten fresh battalions of troops to the Island, under command of Hassam Pacha.

—The English Government has published the correspondence between the English and French Cabinets in regard to the illegal extradition from Canada of the French forger, Lamirande, and the subsequent demand made by England for his surrender. The demand has been abandoned.

—It is reported that a secret treaty was made between Prussia and Bavaria, in the month of August last, and that by one of the clauses of this treaty, Prussia may assume military direction of the Bavarian army. It is also announced that a similar treaty has just been concluded with Wurtemberg.

—We have again had rumors of intended Fenian invasions and during last month troops were concentrated at Brantford and other points, and the volunteers ordered to be in readiness. Fortunately the month has passed without any attempt to carry out the threat; and the troops have returned to their ordinary quarters.

—The Nova Scotia Parliament is in session, and the Government has been sustained on its Confederation policy by a vote of 32 to 16 in the Legislative Assembly. A measure has passed greatly simplifying the local government, reducing the number of officers and their salaries, and generally looking to the strictest economy.

—Our American exchanges continue to give distressing accounts of the destitution which now prevails in the Southern States. A general famine is said to exist there such as has never been known upon this continent before. A clergyman writing from South Carolina speaks of several deaths from actual want, which have occurred in the neighborhood in which he resides.

—A large public meeting was held at Victoria, British Columbia, on the night of the 19th ult., for the purpose of discussing the propriety of applying for the admission of the colony into the British North American Confederation. The meeting was unanimously in favor of the scheme, and steps will be taken at once to confer with the Imperial Government and the Confederation authorities on the subject.

—The Great Eastern arrived at New York, on Tuesday the 9th inst. The saloon of this splendid vessel is 140 feet in length and is capable of dining 500 people. The New York Charterers have appointed Mr. F. M. Willson, of Hamilton, agent for Upper Canada.

—The *Pall Mall Gazette* says:—"We regret to say that we have reason to believe that some recent overtures of Sir Frederick Bruce, in behalf of his Government in the matter of arbitration on the Alabama claims, have not been received in a conciliatory spirit by Mr. Seward. We do not understand that the offer of the British Representative has been directly refused, but at two interviews the subject has been evaded."

—A fire broke out at Bothwell on the night of the 18th ult., about 8:30 p. m., in the rear of the Carroll House, and in ten minutes it was a mass of fire, then extending to the Martin House adjoining, the fire burning fiercely, and crossing Main street it caught Baxter's Exchange Office, the Commercial Bank, and other buildings, &c. About one hundred buildings have been consumed. The loss is estimated at \$60,000.

—The annual budget has been presented to the Imperial Parliament. The excess of receipts over expenditures for the last year, and the balance remaining in the exchequer is officially stated at two and a half million pounds. The estimated income for the present year will exceed £69,000,000, and the estimated expenditures are £68,000,000. It is proposed by the Government to retain the present tax on m^ot, and to impose a low duty on the receipts from marine assurances, and also on tenable annuities.

—Mexican news is as "mixed" as usual. General Ortega has been hung once and shot twice by order of Jaurez, but at last accounts was perfectly well and unharmed. Miramom has been taken prisoner twice and shot once, but is now said to be at the head of his army. Maximilian has 35,000 men under his command while his ene. lies are said to muster 45,000. On the 25th ult., the Imperial forces were advancing against the position held by the Jaurists. 150 French soldiers captured by the "Liberals," have all been murdered in cold blood.

—Assistant Auditor General Simpson gives the following statement of the revenue and expenditure of Canada for February and March last:

	FEBRUARY.	MARCH.
Customs	\$333,189	\$334,639
Excise	169,574	202,719
Bill Stamp Duty.....	7,252	2,406
Post Office.....	49,136	7,572
Crown Lands	51,351	198,569
Miscellaneous	130,183	92,720
Total	\$740,685	\$1,436,625
Expenditure	\$709,780	\$495,320
Excess of Revenue.....	\$30,905	\$941,305

—A cable despatch dated London, 9th inst., says it is now known that the Emperor Napoleon, deeming the possession of Luxembourg indispensable for the military security of the French frontier, not long since commenced negotiations with the King of Holland for the purchase of the Grand Duchy, and its incorporation with the French Empire, but as the fortress of Luxembourg, which is one of the strongest in Europe, is held by a Prussian garrison, and the Prussian government, backed by the whole of Germany, firmly objects to the transfer of the duchy to France, the King of Holland has withdrawn from any further negotiations on the subject. The French Emperor insists that his proposition shall be carried out and the treaty completed. The national pride of France has been lowered, and a wild, anti-Prussian feeling has seized the country. Meantime, while the dispute is pending, both Prussia and France are making military preparations. The threatening state of affairs is the cause of the financial panic which now exists in London, Paris and all the principal commercial centres of Europe.

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