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THE CRAFTSMAN, HAMILTON, 15th JUNE, 1868.

THE ANCIENT PAGAN MYSTERIES AND THEIR CONNECTION WITH FREEMASONRY.

BY R. W. BRO S. D. FOWLER, P. O. S. W.

ADONIS.

Passing from Egypt to Phœnicia, the mysteries of Osiris were made to suit the genius of the people. He there received the name of Adonis or Adonai, and when we come to speak of the legend it will be seen that in every country they were fundamentally the same, and partially altered only by circumstances. The worship of Adonis spread from Phœnicia into Assyria, Babylonia, Persia, Greece, and Sicily, varying of course in each country to suit the people. There are but few particulars now in existence of the details of the reception into the Adonysian rite. Lucian tells us that the initiate sacrificed a sheep, ate a portion of its flesh, and placed its head on his own; that he knelt on a fawn-skin spread in the porch of the temple, and in this attitude supplicated the god; that he drank only cold water, and slept on the bare ground. It is most probable that he represented the god during the ceremony, and figuratively passed through all the circumstances attending the catastrophe which deprived him of life,—Adonis having been slain by a wild boar.

CABIRI.

The worship and mysteries of the Cabiri, which were established in the island of Samothracia, were apparently similar to those of Adonis, and came originally from Phœnicia. Aspirants came from all parts to be initiated in Samothracia; the High Priest, or "Anoctoteles," held out the promise of making the adepts just and holy, and received the confessions of those troubled with remorse of conscience. As a proof that those stained with crime were refused admittance, it is related that Evander, a Persian general, having presented himself for initiation, the Romas represented that he would pollute the sanctuary; he was therefore summoned to appear before the tribunal for judging such homicides as presumed to penetrate the sanctuary. Evander did not insist, and was not initiated.

ELEUSINIAN MYSTERIES.

Nearly all the writers of antiquity who have touched on the subject, are agreed that Isis of the Egyptians and Ceres of the Greeks and Romans were identical. The Athenians, among whom the worship of Ceres was first brought to prominent notice, were an Egyptian colony, and at Corinth and other places in Greece, Ceres still bore the name of Isis; and we shall see by and by that the legends of the two much resembled each other. The mysteries of this goddess were established at Eleusis; near Athens, but were not confined to that place, nor to Greece, for they were well known in Sicily, and in Rome, and traces of them have been even found in England. When they flourished in Greece, people were attracted by their renown from all parts of the world, and the concourse every third year was immense. In time of war, the Athenians gave a safe conduct to such as desired to be present at the celebration, either as adepts or spectators. These mysteries were held in the most profound veneration by

both Greeks and barbarians. Xerxes, the declared enemy of the gods of Greece, and the destroyer of their temples, spared that of Eleusis. And Aristio, one of the generals of Mithridates, to induce the Athenians to declare themselves in favor of that monarch, told them that the Romans intended to abolish the mysteries of Eleusis.

These mysteries were of two classes,—the greater and the lesser. The latter were celebrated at Agra, about half a mile from Athens, on the banks of the Illysus. In this river, the preparatory purifications were performed, after which the deodogue, or 2nd minister, caused the candidate to place his left foot on the skin of the animal sacrificed; a dreadful oath of secrecy was then exacted, and after answering certain questions, he was placed on a sort of throne, and the sacred dance was held around him. The same ceremony also took place among the Samothracians. The lesser mysteries were the preparation for the greater, and the candidates were called Mystics, while those of the second class were called Eopts, and there was an interval of five years between the two.

The ceremonies preceding the greater mysteries lasted nine days. The first was called "Agrymos," or the Assembly, from the candidates all assembling together on that day. Next day they went in procession to the sea, crossing in their way two canals of salt water, the boundary between Athens and Eleusis, and wherein they bathed. The third day was devoted to fasting, and in the evening they partook of a light repast of "sesami," (a kind of grain), of biscuits shaped like pyramids, and several other articles contained in the cistus or sacred basket. On the fourth day a sacrifice took place, but the initiates were strictly forbidden to touch the generative organ of the victim. The sacred dance then took place, which was said to have an allusion to the revolution of the planets around the sun. It would thus appear that the knowledge of the sun being the centre of the planetary system was well known to the ancients. On the fifth day the torch procession was held. The initiates marched by twos and carried each a torch. A profound silence reigned during the whole of this ceremony. They entered the enclosure of the temple of Ceres at Eleusis, waving the torches from side to side, the flames from which were supposed to have a purificatory effect. The temple was placed on the summit of a low hill and surrounded with a high wall, within which the candidates were congregated before being admitted into the temple proper, which was fitted up with the utmost splendor. The sixth day was consecrated to the young Iacchus; and an image of this god, crowned with myrtles (a funeral emblem), with a torch in his hand, was carried in state from Ceramicus (a portion of Athens) to Eleusis. After the statue was borne the sacred fan and the calathus or chest, with its contents, including the phallus. The procession left Athens by the sacred gate, and took its way towards Eleusis amid loud and repeated cries of "Iacchus, Iacchus!"

The initiation into the greater mysteries followed, rituals of which were published for the use of the adepts, but of which only a few incomplete fragments have been handed down to us. The most inviolable secrecy surrounded these mysteries. Women, although entitled to be admitted to the Order of Thesmaphorians, were here rigidly excluded. It

happened, however, on one occasion, that Demetrius the Acheontic king, emboldened by the protection of Antigonus, king of Macedonia, directed that place should be reserved in the sanctuary for Aristogora, his mistress, to view the ceremony, threatening with severe penalties those who would oppose him. Athenians in their infancy were allowed to participate, and before their death were obliged to be initiated.

After the sacred herald proclaimed "If any atheist, Christian or epicurean be present, let him depart," and let only those who believe in God come forward," the candidates entered one at a time into the sacred adytum and took a second oath of secrecy. They were asked, "Have you eaten bread?" to which they answered, "No! I have drunk of the cyceon, I have taken from the chest after having labored, I have placed in the basket, then from the basket into the chest." This answer proved that they had been previously admitted at Agra into the lesser mysteries. The candidate was presented naked, and was then covered with a fawn-skin, which he girt about his loins; then taking off this garment, he was clothed with the sacred tunic, which he was obliged to wear till it fell in pieces. While waiting in the prondos or porch for the opening of the gates of the sanctuary, the candidate was in utter darkness, illumined only at intervals by flashes of lightning accompanied with the roar of thunder and the rush of the tempest, the lightning revealing ghastly phantoms, and, among others, that of Cerberus, the watch-dog of the infernal regions. It is most probable this was the period at which took place the representation of the tragical death of Iacchus or Bacchus, killed by the Titans, allegorical of the battle between the two principles of light and darkness, which caused the priests of Eleusis to be called Philopomenes, or friends of war. In the midst of the confusion, the gates of the sanctuary were thrown open, and the candidate perceived the statue of the goddess surrounded with the most brilliant light; he was then called an Epopé, and the sacred doctrine revealed to him. After these ceremonies, the candidates returned to Athens, resting during their journey under the sacred fig tree. The eighth day of the ceremony was sacred to Esculapius, who, it is said, having arrived too late to participate in the ceremonies, the Athenians caused the whole to be repeated on the following day, and since then it has been customary to have a second initiation for the benefit of those who did not arrive in time to take part in the first. The ninth day was called "plemoché" after the name of an earthen vessel of a peculiar form. The priest filled two of those vessels with wine, and then emptied them—the one towards the east, and the other towards the west, pronouncing certain mysterious words, and accompanying the action with gestures of sorrow. On the next day the gymnastic games took place, which closed the whole ceremony.

The mysteries sacred to Bacchus, and known under the various names of Dionysiad, Sebasian, and Orphic, were believed by the Greeks to have been very ancient. Herodotes says they were brought from Melampé, and were practiced in Thrace, Arabia, and even in India.

The Dionysiads, like the other mysteries, were divided into greater and lesser. The latter, to which women were admitted, took place yearly at the

autumnal equinox, and commenced with the sacrifice of a hog, which the trierophant divided among the candidates, which is said to have been eaten raw. After this sacrifice, both the initiated and the candidates entered the temple in procession, carrying branches of trees and performing the sacred dance; the mystic basket, containing among other things the phallus, made of fig tree wood, was also borne aloft. On the night after the procession, the initiatory ceremony took place, the candidate representing Bacchus, and was figuratively put to death by the Titans. The greater Dionysiads were celebrated every third year at the vernal equinox, and in the neighborhood of a marsh. On the night previous to the initiation, a he-goat was sacrificed by the wife of the Acheontic king, assisted by the "gerairai" or elders. She represented the spouse of Bacchus, and being installed on a throne, the initiates of both sexes made obeisance with cries of "Hail spouse, hail great intelligence!" Then followed the successive introduction of the aspirants into the porch of the temple, and the purification by fire and water; this latter was accomplished by the candidate leaping from a raised platform, catching as he leaped at the image of the phallus, made of flowers and suspended between two pillars. He was then admitted into the temple, crowned with flowers and covered with a fawn-skin, in the presence of the statue of the god, which was brilliantly illuminated.

MITHRAS.

It is not known who first established the mysteries of Mithras. Their origin is generally attributed to Zoroaster, a Persian legislator, but there were more than one of this name, who flourished at widely different periods. The first Zoroaster is said to have lived about 3,200 years before the Christian era, and most probably derived his doctrines from the Brahmas of India. His disciples, the Magi, practiced their rites under various difficulties until the coming of the last Zoroaster, who resided for some time in Egypt, whither he had gone to perfect himself in the science and philosophy of the priests of that country. From the ruins of the ancient laws of the Magi he formed a new system, which became eventually the religious code of the Persians, Chaldeans, Parthians, Bactrians, Medes, &c.

According to this doctrine, the Supreme Being, or "Zeruané Akarené," (that is, the Eternal) created the primitive light, from which issued "Ormuzd," the king of light. By means of the sacred word, Ormuzd, in his turn, created the world; there also emanated from him an Order of Genii called "Arnschaspands," who surrounded his throne, and were the media through which the prayers of inferior spirits and of men were transmitted; from Ormuzd also emanated another inferior class of Genii, called "Izeds" who had Methras for their chief, and who with him and the Arnschaspands, watched over the well-being of mankind, and the preservation of the world, of which they were the angels or governors. From Zeruané Akarené, at a later period, emanated Ahriman. This spirit, like Ormuzd, was created pure, but soon became jealous of his elder brother Ormuzd, and for his hatred and pride was condemned by the Supreme to dwell in the Empire of Darkness. From this time a fierce war was waged, with varying success and defeat, between Ormuzd, the Arnschaspands and the Izeds, on the one side, and Ahriman and the evil Genii called Dews and Archidews, on

the other. This war was destined to last 12,000 years and to terminate in favor of the principle of light. From the celestial regions the war was transferred to our globe, which had been formed and brought to its present state by Ormuzd in the course of 3,000 years, and in six distinct periods; he also formed the other planets of our system, and all the heavenly bodies. Ormuzd also made man, and watched over him with great solicitude. Ahriman seduced the first couple, Meschia and Meschiani, by means of milk and fruits, first gaining over the woman; but notwithstanding the fall of man, there is to be no ultimate danger, for he is assisted by the good spirits, and will be gradually purified, for the final triumph of good is resolved in the councils of the Supreme.

The Ized Mithras presides in the sun, and is sometimes confounded with that luminary; an exclusive worship was rendered to him, eclipsing that of Ormuzd himself. He is represented in monumental remains as a young man, having a Phrygian bonnet on his head, and clothed with a tunic and mantle, with one knee on a prostrate bull, holding him by the muzzle with one hand while he plunges a dagger into his neck with the other. Alluding to the force or strength of the sun in the sign of Taurus, the Bull, the principal festival of this sun-god was that of his birth, viz., at the winter solstice; in Persia the celebration of his mysteries took place at that period, but in Rome at the vernal equinox.

The initiation was divided into several degrees, accompanied by rigorous trials of endurance. The candidate was required to cross a considerable body of water by swimming, to throw himself into the fire, to submit to long fasting and scourging, and, in fact, to undergo tortures of every kind, each being more intense than the preceding, and so much so as to place his life in great danger. After these trials were ended he was brought into a cave representing the world; on its sides was traced a plan of the celestial regions, and shewing the revolutions of the heavenly bodies. He was then purified by baptism, and a mark placed on his forehead; he offered as a sacrifice, bread and a vase of water, pronouncing mysterious words; he was presented with a crown on the point of a sword, which, when they endeavored to place on his head, he rejected, saying: "Mithras is my crown." He was now called a "soldier," and those who assisted at the ceremony were his companions in arms.

The second grade was—for men, that of "Lion," and for women, "Hyena." The candidates were enveloped in a mantle covered with figures of animals, alluding to the constellations of the Zodiac, and his hands and tongue anointed with the honey of purification. He next passed through a sort of dramatic pantomime, which gave Archelaus occasion to say, "Barbarous Persian! you impose on the people, and celebrate the mysteries of your god like an expert comedian." The candidate was next placed behind a curtain, which, being suddenly withdrawn, he is seen surrounded by figures of griffins and other animals.

After the grade of Lion comes that of Priest or Raven; next that of Persian, where the candidate was clothed in the dress of that nation; then followed the grade of Bromius, an epithet of Bacchus; next that of Helion or the sun; and lastly, that of Father. The initiates of this last degree were called "Hawks,"

birds consecrated to the sun by the Egyptians. They had at their head the Father of Fathers, or the Hierophant. These grades, seven in number, bore reference to the number of planets as then known. There are but a few fragmentary details of the ceremony of reception. As in the mysteries of the Sabasien Bacchus, a golden serpent is placed in the bosom of the candidate. This reptile, which changes its skin and renews its strength yearly, was among the ancients a type of the sun, whose heat is renewed every spring. In another grade, the candidate was figuratively sacrificed, and brought to life again with cries of joy. From the custom of exposing to view during the ceremony, human skulls and bones, the disciples of Mithras have been falsely accused of offering human sacrifices.

To shew the knowledge these ancient sages had of astronomy, we may mention, that in one of their ceremonies they represent the double movement of the planets and fixed stars.

Their ceremonies had also an allusion to the gradual purification of disembodied spirits in their passage through the various constellations; and to symbolize this purification, the candidate ascended a sort of ladder or stair, and in doing so had to pass through seven different doors in succession, besides an eighth at the top of the ladder. The first door, of lead, sacred to Saturn; 2nd, of copper, to Venus; the 3rd, of brass, to Jupiter; the 4th, of iron, to Mercury; the 5th, of mixed metal, to Mars; the 6th, of silver, to the Moon; and the 7th, of gold, to the Sun; while the 8th door was the figurative entrance to the place of everlasting happiness, the abode of uncreated light, and the final resting-place of immortal souls.

The mysteries of Mithras, as we have said, had their birth in Persia, from whence they passed to Armenia, Cappadocia, and Cilicia, and were introduced into Rome in the days of Pompey.

DRUIDS.

About 600 years before our era, the Cimbri, a warlike and prolific people from the Crimea, made an irruption into Northern and Western Europe, and successively established themselves in the countries comprised between Scandinavia and the chains of the Alps and the Pyrenees. They brought with them the Druidical mysteries, whose chiefs were among the Scandinavians called "Drottes," and among the Gauls "Druids." They were divided into three classes,—the "Vates," or depositories of the established sacred doctrines, who filled the offices of priests and judges; the "Bards," who sung the sacred hymns at the mystical ceremonies, and celebrated the actions of their great men and heroes; and the "Embages," who presided over the civil government and agriculture. In Gaul, the Druids had their principal seats of initiation in the forest of Dreux, and in Britain, in the island of Mono, now the isle of Man. The establishment of the Romans in Gaul and Britain caused the overthrow of the Druidical system in those countries; but persecuted there, they fled to, or rather they acquired new strength in Germany and Scandinavia, where they appear to have incorporated into their religious system new rites brought from the East. The "Edda," a sacred Scandinavian book recovered during the past century, furnishes many references to the initiation of this people. The candidate is

called "Gylfe," that is, "wolf," or initiate. He wishes to understand the sciences taught by the priests, and for that purpose sets out for "Asgard," or the City of the Gods. On his arrival he sees a palace whose lofty roof, as far as the eye can reach, is covered with golden stars or bucklers, and finds its gates guarded by a man who is amusing himself tossing seven small swords in the air, and catching them one after another as they fall. This man demands his name; Gylfe informs him that he is a pilgrim, and learns that the palace belongs to the king to whom he seeks admission. The guard leads him into the hall, and the iron doors close behind him with a crash. He traverses many stately rooms filled with people, and at length stands in a suppliant posture before three thrones, raised one above the other. He is told that he who sits on the lowest throne is called the High or Lofty One; the second is named Equal to the High; and he who sits on the highest throne is called the Highest or Third.

The three proceed to instruct pilgrim in the science of the universe, and in their mythology. Among their gods, Balder the Good is particularly mentioned, who was slain by "Locke," or the evil principle, but this we shall notice when we come to speak of the legend.

Having now noticed, with such detail as our space would allow, the initiatory ceremonies of the most prominent of the Pagan nations of antiquity, we turn to the legends or mythological histories of the personages celebrated in these mysteries; and if we examine these histories closely, we may discover, perhaps in almost every instance, that they rest on a sub-stratum of fact. A ruler, a lawgiver, or a philosopher, as the case may be, raised himself above the level of his countrymen, and in advance of his age, by the power of his intellect; he was revered during his life, and deified after his death, and gradually, traditions of events that occurred long before his time, and of which, perhaps, the true origin had been lost to them, got mixed up with his memory, and he became the founder of a sect and the recipient of divine honors.

[To be continued.]

GOD'S EXISTENCE.—Galileo, the most profound philosopher of his age, when interrogated by the Inquisition as to his belief of a Supreme Being, replied, pointing to a straw on the floor of his dungeon, that from the structure of that object alone he would infer with certainty the existence of a Creator.

The Egyptians, in the earliest ages, constituted a great number of Lodges, but with assiduous care, kept their secrets of masonry from all strangers. They wrapt up their mysteries in disguised allusions, enigmas, fables, and allegories; from whence arose our various obscure questions and answers, and many other mystic obscurities which lead to the Royal Craft—the true sense of which are practiced by thousands, though understood but by few. These secrets have been but imperfectly handed down to us by oral tradition only, and ought to be kept undiscovered to the laborers, craftsmen and apprentices, till by good behaviour and study they become better acquainted in geometry and the liberal arts, and thereby qualified for Masters and Wardens.—*Mystic Temple Review.*

BRO. ROB MORRIS' LETTERS.

—
HEADING TOWARDS THE ORIENT.

—
FROM THE MASONIC REVIEW.

—
NEAR CORNIDA, February 19, 1868.

MY DEAR MOORE: I mailed you my last from Liverpool: fearing that if I wait until my arrival at Beyrout I may not be able to hit your April issue, I will make up a letter the next two weeks. I reach there, according to the "itinerary" of this steamship line, March 2. About the 5th I propose to go to Tyre, 45 miles down the coast, and take up my abode there for several weeks.

I made no other stay in Liverpool than was necessary to get my baggage—"luggage" these benighted people term it—through the Custom House. Some of your readers may like to know how that is done. I will tell you. The six carpet bags representing the worldly effects of my traveling companion and myself, for we carry *no* trunks, lying in a corner by themselves, the officer comes up and enquires:

"Have you any tobacco?"

As my friend smokes and chews, he replies:

"Only enough to last me for my journey."

Then one of the bags were opened; the officer gleaned two pounds of the detestable weed before him and said:

"I suppose then I can drink your health?"

My friend sweetly assured him that he *could*, and furnished him with a shilling for the purpose. That was *all the examination*. The other five bags were not even opened. We might have imported into Liverpool tobacco and cigars enough for the Queen and all her offspring; that shilling would have covered the multitude of sins with our custom house janitor. Pleased as we were with the matter, I could not help thinking the examination a mere humbug. May the time come when no custom officials will be needed in any country. So mote it be. Amen.

At Paris the custom house officer did not open a single bag. Glancing at one that was filled with books, he asked the nature of its contents. I told him "books;" whereupon he chalked a device on it compounded of a figure eight and an hour glass, and did not even liquor at my expense. I acknowledge myself agreeably disappointed in this, for I supplied myself with quite a collection in oriental literature, and really feared some detention at the custom house.

In Marseilles, where I called with my passport on the American Consul to have it *vised*, that official told me it was entirely unnecessary. He offered to do it for a dollar but assured me that the money would be simply thrown away. These facts I write down to show your readers how greatly the restrictions upon travelling have of late years been relaxed.

My visit to Westminster Abbey, (February 15th,) hasty as it was, has left impressions upon my mind that are ineffaceable. When a boy I was more struck with Addison's beautiful reflections upon his own visit to this place than with any other passage that ever met me in his writings. And now Addison has been a tenant of that place more than a century, and I too have visited Westminster Abbey. It seems

like a dream to recall it in the light of Wadsworth's opposite lines :

"Through the isles of Westminster to roam,
Where bubbles burst and folly's dancing foam,
Melts if it cross the threshold."

To quote the language of Henry Cole: Six centuries have past since Henry the Third piously raised the many clustered shafts and pointed arches of the present Abbey of Westminster. Rude has been the treatment of them during the last half of this period, yet they still point high to heaven in undiminished grace and lightness, grandeur and strength." The same author has drawn a sharp contrast between the motives of the present visitor—curiosity, sight seeing, historical research—and those which brought together the thousands of pious worshippers in the far distant ages. "Men assembled beneath the fretted roof to behold and hear all with reverential awe; gave the best of their worldly goods to the church; laid down their lives for it. Here censers smoked with fragrant perfumes. Pictures and tapestries left not an inch of wall naked. Statues of martyrs, kings and sainted eremite abounded on every hand. Perpetual lights illumined the altars. The voices of the choir chanted the *Kyrie eleston* to the Gregorian harmony."

* * * "Every stone was kissed
By sound, or ghost of sound, in mazy strife;
Heart-thrilling strains, that cast before the eye
Of the devout a veil of ecstasy:
They dreamt not of the perishable home
Who thus could build."

It is not expected in this article that I should give a history of Westminster Abbey, or even my own reflections, further than they bear upon Masonic themes. It has been the burying place of many Freemasons since its foundations were laid by Edward the Confessor, about the year A. D., 1050, and, as such, claims a place in Masonic memory. It is of vast antiquity and a fine specimen of middle age architecture, two additional reasons for Masonic interest. Therefore I make up a few pages of description.

The *inside* surpasses the *outside* of Westminster Abbey for beauty, yet the latter deserves close study. I was fortunate in securing a guide, a dirty snuffling old fellow, so ragged as *not to be allowed inside*, yet thoroughly posted as to the *exterior*. He works as if *con amore*. Not a thing is allowed to escape your eye. He wipes off with his ragged handkerchief the accumulations of dust from all inscriptions; he guides your hand in the dark to each rusty staple, bolt and bolt-hole; he plucks for you a sprig of ivy from the oldest of walls; he tells you all the legends of the "Halbey" in the purest of cockney; and in short far better earns his "whatever you please sir," than the pompous verger who takes you through the interior and drones out his weary tale and pockets your sixpence without a *thankee*. The general shape of the whole Abbey is cruciform—formerly the Grecian form, (plain lines at right angles and of equal length;) now the Latin cross, one line more extended than another. This is the only general idea that can be communicated to the reader without an engraving.

The feeling that inspired me when I had shaken off my snuffly old friend and entered the building, are best described by the poet Coleridge. He is speaking of entering a cathedral: "I am lost to the actualities that surround me, and my whole being expands into the infinite,—earth and air, nature and

art, all swell up into eternity; and the only sensible impression left is that *I am nothing*." I confess that I never felt my own littleness so perfectly as here, in the resting place of the greatest of Englishmen, the kings, poets, warriors, statesmen and divines of six hundred years, and I come away as Washington Irving confessed, to have done, finding the objects I had been contemplating fallen into indistinctiveness and confusion. Names, inscriptions, and trophies, had all become confounded in recollection before I had reset my foot on Westminster bridge.

Amongst the objects there that a Freemason would be most interested in, when taking a tour through Westminster Abbey, I list once the following: *the Mosaic Pavement* in Henry Third's Division. The tesserae of this beautiful piece of workmanship are porphyry, jasper, alabaster, lapis lazuli, and a vast variety of marbles arranged in stars, squares, circles, wedges, lozenges, etc., etc., varying in size from half an inch to eight times as large, and displayed in circles, triangles, oblong squares, hexagons, &c., &c. In one angle of that Mosaic pavement there are not less than 130 intersecting circles. Formerly an ancient Latin inscription was here, but only a few letters remain. It was made about A. D. 1368.

The prostrate forms of Knights in various divisions. Of these I can give no account equal to Irving's; he says there is something extremely solemn and awful in these effigies on Gothic tombs, extended as if in the sleep of death, or in the supplication of the dying hour. They have an effect infinitely more impressive upon my feelings than the fanciful concerts, and allegorical groups which abound on modern monuments. Amongst the works of earlier days: the altar-tomb, with its recumbent images,—images occasionally surmounted by a gorgeous and appropriate canopy, conveys to the mind of the spectator a feeling of awe and solemnity. The supplicating attitude of those who sleep below, awaiting their awful summons, associates well with the hope to be remembered with the saints in glory everlasting; and as the eye glances on them, feelings are awakened which ought not to be too hastily dismissed.

The Knight's bones are dust,
And his good sword rust;
His soul is with the saints, we trust.

The tomb of WARREN HASTINGS is in the north transept: he was a Freemason. Genl WOLFE'S tomb is in St. Benedict's Chapel. He also was a Freemason. Doubtless many others. But I must close.

I give for the information of your readers, the measurements of the main part of this famed edifice, taken from the illustrated Hand-book of Westminster Abbey:

NAVE—Length	166 feet 0 inches.
Breadth	38 " 7 "
Height	101 " 8 "
CHOIR—Length	155 " 9 "
Breadth	38 " 4 "
Height	101 " 2 "
TRANSEPT—Length of both with choir	203 " 2 "
Length of each	82 " 5 "
Breadth, with aisles	84 " 8 "
Height of N. transept	105 " 5 "

As a peroration I quote the beautiful thoughts of Goldsmith:

"I am just returned from Westminster Abbey, the place of sepulture for the philosophers, kings, and heroes of England. What a gloom do monumental inscriptions and all the venerable remains of

deceased merit inspire: imagine a temple marked with the hand of antiquity, solemn as religious awe, adorned with all the magnificence of barbarous profusion, dim windows, fretted pillars, long colonades and dark ceilings. I stood in the midst of the temple and threw my eyes around the walls filled with statues, the inscriptions and the monuments of the dead.

"Alas, I said to myself, how does pride attend the puny child of dust even to the grave! Even humble as I am, I possess more consequence in the present scene than the greatest hero of them all; they have toiled for an hour to gain a transient immortality, and are at length retired to this grave where they have no attendant but the worm, none to flatter but the epitaph." And this from Addison:

"When I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon tombstones, my heart melts with compassion; when I see the tombs of the parents themselves, I consider the vanity of grieving for those whom we must shortly follow." And so farewell to Westminster Abbey. The poorest grave in a remote woods burying ground, into which the dust has been sprinkled and the evergreen thrown, is as near heaven as the most honored resting-place here.

There was one object in Marseilles which, more than anything else that came under my observation during so short a stay, interested me; I allude to "The Sailors' Club and Reading Rooms," opened, and now in its second year, at No. 8 Rue Imperiale. Its objects are the welfare and moral and religious improvement of the English speaking sailors in this port, of whom some 9,000 come every year to Marseilles. According to the port regulations, no fire or lights are permitted on board vessels. Sailors, therefore, have absolutely no recreation or enjoyments, save in forbidden paths. There is no place to write a letter, to meet a friend, to spend a sober hour, to read an innocent book. "The Sailors' Club and Reading Room" is designed to supply these wants, and thus far is doing it in a noble spirit of charity. Rooms are rented, furnished, and opened every day at 6 P. M., *absolutely free to all English speaking sailors*. Here is a well-assorted library; here are the latest and best English newspapers; here is stationery, with desks to write upon; here are godly and experienced men who understand the needs of the poor mariner: and *all absolutely free*. Here, every Sunday, the best Protestant ministers perform religious services: and connected with this Club is the "Mission Boat" in port, at which there are week-day services, Scripture readers, and all the appliances of evangelization. Every sailor, on his departure from port, may borrow a certain number of books, (no deposit required,) upon his honorable pledge to return them: and odd numbers of papers and magazines are presented to him. Surely the hand of God is in this work!

The expenses are made up by contributions of generous men, whose names are published in the annual announcements of the Club; among them I am glad to see some Americans, viz: Dr. Godwin, of Middletown, Connecticut; officers of the U. S. S. "Swatara;" six loan libraries were sent from New York city. The American Consul here is one of the references and patrons. Other evidences of American liberality might be offered.

Perhaps I am taking up too much space; but my heart clings to the subject. It was the only place where I could find an English newspaper, or a Gospel minister who preached in English. My soul was opened and expanded with admiration and thanksgiving in the rooms of this Club, and I shall be glad if some of your readers will feel able to contribute something, however little, to perpetuate this charity. The following objects are wanted, viz: stationery, books, flags of different nations, wall pictures and maps, a melodeon, warm clothes and linen. The best thing, however, is that general representation of values, *cash*. Direct, for full particulars, to "American Consul," 100 Rue Sywabelle, Marseilles, France.

Passing along the southern shore of the Island of Corsica, its mountain ranges, banked in dazzling snow, I was constrained to muse upon the fate of him whose name will always render the name of Corsica immortal; I allude, of course, to Napoleon Bonaparte. Born at Ajaccio, the town that lies just beyond that range, to the northwest of the bay, Napoleon was probably engaged, just one hundred years ago, with other youths of his age, hunting and seeking out the most romantic sites. Here, on this highest peak, that rises a thousand feet above the others, around the top of which those heavy clouds have gathered, as if to crown its granite poll, the young man probably stood, and looked across the blue waters of this sea. What a view for such an eye as his? He who afterwards gazed upon the Pyramids and the Lebanons,—whose firm eye witnessed, unflinchingly, the strife of an hundred great battles, ending, alas! with Waterloo, gained his first lesson in nature's sublimity from that lofty peak, the same, it may be, that Byron had in mind when he wrote concerning this very man:

"He who would climb the mountain top, w. I find
The loftest peak still buried in with snow;
He who would conquer, or subdue mankind,
Must look down on the hate of all below!" etc., etc.

It is indeed a worthy spot for such a lesson. In the south, almost within sight on the African coast, are the ruins of Carthage, with its undying associations. Behind him was Rome, before him this great expanse that had foamed under the prows of Phœnician, Grecian, Carthaginian, and Roman galleys for twenty centuries. A worthy spot, I repeat, for a first lesson in nature's own sublimity; and even I—advancing to the age which closed the great Napoleon's career, (fifty years,) while I can not forgive the matchless man for his cruelties, his immoralities, his encroachments upon human rights and human liberty, even I confess to a kindling of the eye and quickening of the pulse as I gaze upon yonder peak, and I bare my head before the majesty of Napoleon.

I must not forget to say in this connection, that Clavel has clearly established the fact of Napoleon's Masonic affiliation. He was a *brother*. His first wife was an ardent devotee of Adoptive Masonry. The most eminent of his Marshals and other Lieutenants were members of our fraternity, and never has the institution flourished in France more than during the government of the strong man, the "widow's son," the "child of destiny," who peradventure took his first lessons from that mountain sphere. Farewell bold crag! disappearing in the distance; the spell that bound me here is dissolved, and I turn to another theme.

I arrived in Smyrna, February 25. It was not my

intention to make myself known to the brethren there any more than in London and Paris. But our boat lay there two days: I never *could* resist temptation; and when I found out one of the Craft, they, in a moment, *found me out*. Bro. F. Franghia, Worshipful Master of Homer Lodge, No. 806, immediately issued the following notice, and sent it "kiting" through the city:—

"An Emergency General Meeting of Masons, Tuesday, the 25th of February, at 8½ P. M., which all members are requested punctually to attend. The business of the meeting will be to receive two American Masonic brothers."

About forty brethren responded, representing the four working lodges of Smyrna, viz: Homer Lodge, No. 806, St. George Lodge, Dekram Lodge, and Stella Ionia Lodge. The first three of these work under warrants from the Grand Lodge of England; the fourth under the Grand Lodge of Italy. My reception was exceedingly cordial. My remarks were translated into French, by Bro. C. G. Carver, L. L. D. We closed the evening by refreshment.

A Royal Arch Chapter, U. D., was established here, May 1853. They neglected the necessary formalities to secure a charter in 1865, and are now in correspondence with Companion Caldwell, of your city, to secure another Dispensation and revive their work. They ought to be favored to the utmost extent of the law. As I have written Comp. Caldwell and Judge Lewis, their work is pure; they are gentlemen of the first respectability; they prefer the American system to any other: this is the only Royal Arch Chapter in the Levant; and unless their authority is shortly renewed, the opportunity to establish American Royal Arch Masonry in the Orient will be forever lost.

My entrance into Beyrout recalls much that I had read of that beautiful place. One writer has expressed my sentiments perfectly. He says, "the scenery is beautiful and even sublime. Good old Lebanon with a diadem of stars around his snowy turban, looked for all the world like some august monarch of the universe, with his head in heaven and his feet upon the sea; and I could and did salute him with profound respect. And as morning grew into bright and glorious day, what a charming phenomena was revealed all around the city! The deep bay of St. George, sweeping around the base of the hills, the mountains of Meta and the Kesrawan on the east and northwest, rugged, steep and lofty, shaded with pine forests, and dotted with villages, churches and convents; the wild gorge of the Dog river with snowy Sunnin beyond and above, the sandy ridge of Brumanah and Deir Ei Kulah, with the deep verdure of Nahr Beyrout; the hills of El Ghure, bold and bright against the southern sky from Aleih to Abeih, with hamlets and factories, and orchards peeping over the smiling suburbs; and the city itself, with white houses seated eastward on overhanging cliffs, or grouped on showy terraces and commanding hill tops, or stowed along retiring plains, half revealed, now quite concealed by crowding mulberry and parasol china trees, and waving festoons of vines and creepers of many colors; this is Beyrout with the glorious Mediterranean all around, and ships and boats of various nations and picturesque patterns sailing or at rest." I have preferred to copy this from Thomson's "Land and Book," to giving my own impressions, for he had lived in this vicinity twenty-five years when he wrote it; was familiar with every nook and corner,

which of course I am not, and his description is in reality a showman's lecture as the panorama is removed from its cylinders.

Beyrout comes first into Masonic history in the year 1110, when it was captured by the Crusader, Baldwin, eleven years after the occupation of Jerusalem. During the two centuries that the Crusaders remained upon this coast, it was several times captured and recaptured by Christian and Saracen. Since the close of this crusading period its history is uninteresting. In the deep bay north-east of the city, in plain view from where I write this, is the spot where by universal tradition St. George slew the dragon. Shall I give you a verse or two from Spenser's *Fairie Queen*, commemorative of the contest. Be sure you print it in the ancient orthography:

A In his first encounter, gaping wyde,
F thought at once him to have swallowed quight,
and rushit upon him with ontragious pride:
Who, him recounting, fierce as haake in flight,
Perforce rebutted back; the weapon bright,
Taking advantage of his open law,
Ran through his mouth with so importune might
That deepe emperst his darksome hollow maw
And back retrayed, his lifeblood forth withall did draw.

So doune he fell, and forth his life did breathe
That vanisht into smoke and cloudless swift;
So doune he fell that th' earth him underneath
Did grone as feeble do great load to lift;
So doune, he fell as an huge rocky cliff
Whose false foundacion waves have wash away
With dreadful poyse is from the mayland rift
And rolling doune great Neptune doth dismay;
So doune he fell and like an heaped mountaine lay.

Farewell till the moon shall again show the Crescent, the Turkish national emblem, over these blue waters.

ROB MORRIS.

BEYROUT, SYRIA, March 3rd, 1868.

Better is a lodge with but few members and harmony therein, than one overflowing with a crowd and wealth; and strife and destruction in the end. There is no prosperity in numbers alone, for the greater the number the greater the difficulty in pleasing the whims and notions of all. "In strength shall thy house be established," not in size. But without harmony there can be no strength: and the greater the numbers, the greater the liability to discord. *Good and true* members should be sought for, rather than many.

MASONRY SHOULD BE TRUE TO HER ORIGINAL MISSION.—Masonry has spent years in simple speculation. It has reaped rewards without sowing exertions. It has gathered where it has not strewn. It is time all this was changed in America—and that Masonry should enter vigorously upon a career of beneficence, and thus hold Masons to their obligations. If Masonry and Masons would remember that the cause of charity and education require their best efforts for human improvement—not fitfully and spasmodically, but regularly and incessantly as the vapors rise, and the springs run, and as the sun ascends, and the stars come up into the heavens—then we may be sure that great results will be attained and a great work done. And then it will most surely be seen that Masonry is not a useless institution. It is not by speech, but by acts, that Masonry can confound its enemies.

"Earth hath no sorrows
That Heaven cannot cure."

The Craftsman,

AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT."

HAMILTON, JUNE 15, 1868

LIGHT CONSIDERED AS A MASONIC SYMBOL.

By V. W. Bro. James Bain.

One of the most ancient and most prevalent forms of religious belief was that of the Magü, or Fire-worshippers of the East. It consisted in the adoration of the element of Fire or Light, whether natural or artificial, and especially of the great luminary, the Sun. Idolatrous as this superstition was, it evidently had its origin in a great and important truth, (whether the result of tradition from the first age of man's history, or of logical deductions from the manifestations around them, we know not,) the truth, namely, of the existence of a principle of good, and an opposing element of evil. These were deified under the names of Ormuzd and Ahriman, or Light and Darkness—the former being considered the source of all good, as the latter was of all evil.

Similar ideas seem to have been engrafted on the mythology of the Egyptians; hence, amongst their other religious edifices, we have Heliopolus, the temple of the Sun, that luminary being worshipped there under the name of Osiris. Vesta, amongst the Greeks, was likewise honored as the Goddess of Fire or Light, the fire on her altars being lit by means of the solar rays.

Indeed the same grand truth runs through almost every system of religion, and is prominently brought forward in the volume of the Sacred Law, where holiness, purity, knowledge, are compared to Light, while all that is repulsive, debasing, or barbarous, is compared to the blackness of Darkness.

Light, then, as the symbol of the source of all good, is not confined to Masonry, but is found to permeate every form of religious belief. It is, however, as a Masonic symbol alone that we intend to consider it; for Masonry is peculiarly a system of morality illustrated by symbols, and amongst these none is more prominently introduced than that of Light. It is represented in various ways and by several forms, all illustrating its illuminating and cheering influence. It at first flashes upon the eye of every brother when, poor, blind, and naked, he seeks that knowledge which it alone can bestow. It cheers him through his pilgrimage as a craftsman, causing corn, wine and oil to abound; and when the clouds of Darkness and decay surround him, kindles the star of hope in his bosom. What, then, is there so peculiarly appropriate in this symbol that it should thus, as it were, form the ground-work of the whole symbolism of the science?

In answer to this question we must necessarily enter into some detail. In the first place then let us consider what light is. It is not our intention here to enter upon a regular elucidation of the science of optics, interesting as that is, and well worthy the attention of the intelligent craftsman; suffice it that we state a few of the laws which govern it, and the peculiarities which distinguish it. We are told, for instance, that it is a material substance, moving in straight lines from a given point, capable, however, of being reflected at certain angles from the line of incidence, or refracted through transparent objects with similar divergence from the point impinged upon. It has likewise been proved capable of division by the spectrum, and found to consist of three primary and several secondary (or more properly combined primary rays), having chemical action peculiar to each, but here science fails us; no further analysis can we make; no means have been discovered by which it can be measured, weighed, or otherwise changed in its form. Thus we find it occupying the strange position of being at once material and immaterial, subject to the laws of nature, and yet not composed of the elements of nature; a second creation; for in the beginning God created the heavens and the earth, (that is the whole planetary system), and afterwards, with the view to bringing Life and Beauty out of the chaotic mass, He said, "Let there be Light, and there was Light."

Here, then, we have a striking reason why Light, of all things, should become a symbol of Deity, as in it alone can we see anything un-reducible to mere matter, an evidence of the existence of spirit as well as matter, (not that we are to consider Light as spiritual in the same sense in which the self-existent I Am is, but as the only thing cognisable by us in our mortal state which can not be considered purely material). But it is more especially as a symbol of the more prominent attributes of Deity, that Freemasonry makes use of Light; His Wisdom or Knowledge, His Goodness, His Purity

When the candidate for its mysteries declares, that it is a desire for knowledge that prompts him to seek admission into the fraternity, and when on bended knee he affirms Light to be the chief wish of his heart, he thereby acknowledges Light to be the symbol and source of that knowledge. And not more bewildering is the first flash of that Light on the bodily vision of every brother, than is the confused knowledge of the import and signification of the various allegories and symbols of the craft, on the part of the newly entered apprentice. Gradually, however, he sees more clearly, and in the pursuit of knowledge seeks more light, as the source thereof.

Not only, however, does light symbolize knowledge, or wisdom, it likewise symbolizes the good-

ness of God. Had not he sent forth his fiat, "Let there be Light," earth had still remained a chaos of confusion. Every blessing we enjoy on earth is the result of this gracious mandate; the Sun, therefore, as the apparent source of Light, very appropriately occupies a prominent place in our Lodges, to symbolize the goodness of God. Light is also the source of Purity; for as, by the chemical action of the Sun's rays, putrid and corrupt matter is changed into healthful and beneficial, so walking in the light of God's countenance can alone purify our natures and make them fit for the Grand Lodge above.

Light, then, being thus symbolical of God in his Wisdom, Goodness, and Purity, let us notice by what emblems Freemasonry keeps it in view. First, then, we have Light itself. Then follows what we consider the three Great Lights in Masonry,—the Volume of the Sacred Law, the Square and Compasses.

The Volume of the Sacred Law clearly teaching us our duty to God, and therefore an appropriate symbol by the light it gives to guide us in that first of all duties, of infinite wisdom and knowledge.

The Square symbolical of that principle of justice which should ever guide us in our intercourse with one another, and therefore, from its geometrical form, a light symbolical of Him, all whose ways are just and true; to guide us in our actions towards our brethren.

While the Compasses are to us a symbolical light, inasmuch as from their peculiar form and action they remind us that our truest happiness will always be found to consist in living temperately, and whilst describing the circle of this life, ever to have our souls anchored on the true centre of our peace—the glorious Sun of our system, whose mercy and goodness are manifest in our moral, mental, and physical constitution.

The three Lesser Lights, situated in the East, the South, and the West, are likewise sources of knowledge, and symbolically so placed to teach us that, as surely as our life has a commencement and a meridian, so it will assuredly have an end; and that as wisdom rules over all, goodness will be displayed towards us through life, and peaceful rest await us when this Lodge is closed forever. Thus the W. M. in the East, the S. W. in the West, and the J. W. in the South, form three Lights by which the brethren may be guided, governed and instructed, though as deriving their light from the three Great Lights, they are necessarily secondary to them.

The three principal orders in architecture are still further introduced in Masonry as symbolic lights, and are intended to represent permanently in the Lodge the three Lesser Lights, viz: the W. M., S. W. and J. W., and are meant still further to remind us of the wisdom, power and majesty of God, inasmuch as from the simplicity of the Doric column to the

rich ornamentation of the Corinthian, we can trace the suitability of adaptation to the end in view, so in all the works of God, his wisdom, power and goodness are manifested in the meanest as well as the greatest of his creatures. Wisdom to contrive, strength to execute and uphold, and beauty to adorn, are thus exemplified in these Lights which operative Masonry supplies and speculative Masonry adopts. Thus we find in Freemasonry various symbols used to represent Light, and all intended to draw our attention to the great source of Light—life and happiness.

Let us not, then, like the nations of the East, lose sight of the true end and signification of these symbols in a merely ceremonial use of them, but rather let us use them as a means of keeping ever before us our obligations to the Great Architect of the Universe, to our brethren, and to ourselves, so that following that undeviating line of conduct marked out for our guidance in the volume of the Sacred Law, we may, by square steps, level conduct, and upright intentions, at length find admittance into the Grand Lodge above, and shine as the stars, for ever and ever.

TWO PICTURES OFFERED TO HIS BRETHREN BY THEIR GRAND CHAPLAIN.

"Look here, upon this picture, and on this."—HAMLET.

PICTURE I.

One of the days regarded with especial honor by our fraternity is the birthday of John the Baptist, the 24th of June. Let me speak now, however, of another birthday, the birthday of a very different person, but of one whose name is intimately connected with the name of our great patron, the birthday of Herod Antipas. Picture to yourselves that day: the Tetrarch is celebrating the anniversary with Oriental splendor and magnificence: his proudest nobles, the officers of highest rank in his Galilean army, and other distinguished guests, are assembled within his palace-walls, walls hung with the gorgeous decorations of the East: the festive board is laden with every delicacy that may gratify the palate and excite the brain: around are placed luxurious couches on which recline the entertained: while floating through the scented air steal strains of sweetest music. Suddenly the drapery is flung aside; a form of female loveliness approaches, and, in compliance with a custom of the country, a custom still obtaining, engages with surpassing grace in the mazes of the dance. It is Salome, the beautiful daughter of the profligate Herodias. The prince, enraptured either by her condescension—for though the custom of dancing on such occasions was prevalent, yet as it unusual in persons of Salome's exalted rank,—or by her fascinations, promises, and madly and fatally

confirms that promise "with an oath, to give her whatsoever she would ask" of him, even though it reached in costliness the value of "half" his "kingdom."

Where is the Tetrarch *now*?

He was not left without a measure of punishment even in this world, for in consequence of his repudiation of his first wife, the daughter of Aretas, king of Arabia, in order to accomplish his unhallowed union with Herodias, he became, shortly after the murder of John, involved in a war with his father-in-law, who signally defeated him and totally destroyed his army. And he was subsequently driven from his "kingdom" by the Roman emperor, Caligula, and banished to Lyons, in Gaul. Still, as I asked before,

Where is the Tetrarch *now*?

PICTURE II.

But let me carry you, in imagination, into another place, and into the presence of another individual. Within a dungeon's dark, damp walls, clad with the scantiest, meanest robe, and bound with chains, lies John the Baptist, incarcerated there for having, with heroic courage, protested against the fearful sin of the tyrant who, at that very time, was celebrating with so much pomp and luxury the anniversary of his birth. An executioner in hot haste enters that solitary cell, and, without a moment's warning, the captive's gory head rolls on the blood-stained floor. That noble head is placed upon a "charger," and is carried to the same Salome who, but a few minutes previously, was whirling in the mazy dance, and is by her delivered to her mother, who is said to have torn out the bold, true tongue that had so righteously accused her, and pierced it with a needle.

Where is *the Baptist* now?

In Heaven, inheriting God's promises: one of the bright-robed company who, having been "beheaded for the witness of Jesus, and for the word of God," stand before the "great white throne," singing, "Alleluia," "Salvation to our God which sitteth upon the throne, and unto the Lamb."

Brothers, as your chaplain, my prayers for you shall be, that when the time of *your* departure hence arrives, *you* may meet that final hour as met the Nazarite his death. You have adopted him for your patron.—take him as your pattern, too; copy his example in a frequent retirement for devotion, in a becoming abstemiousness, and in all boldness in speaking a word-in-season for God and for God's book, so that when all Masonic Lodges, together with every other earthly institution, shall be dissolved: when we exchange the material building—perishable, supported though it be by the pillars Boaz and Jachin, strength and stability—for that more glorious fabric, the "house not made with

hands, eternal in the heavens," you may not be ashamed to face your Grand Patron, nor fear *His* advent, the Master of the Baptist as well as our Master, but may be owned by him as his brethren and his disciples in that great day of final reckoning—the day when he "makes up his jewels."

VINCENT CLEMENTI, B. A.,
P. M. and G. C.

NEWFOUNDLAND.

We learn from the Newfoundland papers that M. MacKay, Esq., has been appointed Provincial Grand Master Mason under the Scottish jurisdiction for that Island. It is now nearly a century since Masonry was first established in the Colony, and this is the first time that such an appointment has been made. The Hon. James S. Clift holds the position of Deputy Provincial Grand Master under English jurisdiction. Bro. MacKay, we believe, was selected and recommended to this high office by the unanimous votes of the Newfoundland Lodges under the Scottish jurisdiction. A wiser, or better selection, we are assured, could not have been made. During Bro. MacKay's residence in St. John he has won the respect and esteem of all classes of society, and a stronger proof of that respect could not be found than the high position in which his brethren of the mystic tie have placed him.

NEW BRUNSWICK.

We publish in this number a letter from New Brunswick, giving some account of recent proceedings in that Province on the part of the Royal Arch Chapters. It will be remembered that the Grand Z. in his annual address last year, assumed on the part of the Grand Chapter of Canada, jurisdiction over the entire Dominion. Our Companions in New Brunswick appear disposed to assert for themselves a local authority, and have had frequent meetings looking to that object, none of which, however, have resulted in any practical step being taken. We understand that the Grand Scribe E., R. E. Companion T. B. Harris, has addressed a circular to the Chapters in New Brunswick and Nova Scotia, informing them of the meeting of Grand Chapter in Montreal in August next, and inviting them to send representatives to it, so that the whole question of Capitular Masonry in the Dominion may be considered in a frank and friendly spirit, and some conclusion arrived at which will promote its advancement, and establish harmony among the Companions. We sincerely hope that our friends in the Maritime Provinces will accept the invitation and be present in as large numbers as possible. Good is certain to arise from such a friendly interchange of greetings and opinions as is proposed.

A correspondent enquires whether the work will be exemplified at the approaching meeting of Grand Lodge. It will. Arrangements have been made, which, we believe, will prevent any further disappointment.

MASONIC BANQUET.

The officers and members of Quebec Garrison Lodge, No. 150, Grand Registry of Canada, gave their brethren of the 30th Regiment, about to leave for Halifax, a complimentary Farewell Banquet on Monday evening 1st June, at the Union Hotel, St. Peter street. The supper as regarded the edible matter, was very handsomely got up by Bro. Carrier, and reflects the highest credit on him as a caterer, while, considered as a masonic meeting, it was one of the best that has taken place in Quebec for some time past, from the fact that the Garrison Lodge invited the brethren of H. M.S. "Constance" to participate in their hospitality. The invitation so cordially given was as cordially accepted, and a number of officers, warrant officers, and men of the ship, graced the "festive board," and made it most essentially a thoroughly Naval and Military Masonic Reunion.

The chair was occupied by V. W. Bro. Wilkinson, W. M. of the Lodge, assisted by R. W. Bro. Walker, D. D. G. M.—also an invited guest—and Bro. Holmes, S. W., and Bro. Waters, J. W., of the 30th, officers of the Lodge, in their respective positions. The members were present in full force, and about forty persons in all sat down to table. The evening was very pleasantly passed with toast, sentiment, songs, &c, accompanied with excellent music, and broke up shortly after midnight, one and all expressing themselves highly delighted with the entertainment.

EXTRAORDINARY MOVEMENT.

Just at the hour of going to press we have been favored, by an esteemed correspondent, with a letter which it was desired should appear in the columns of the "Craftsman" for the present month, but from the late hour of its arrival we are not enabled to do more than epitomise its contents, proposing to return to the subject in our July number. Our correspondent informs us that a circular over the signature of P. D. D. G. M., Eastern Townships District, has been addressed to various Lodges situated in the Eastern section of the jurisdiction of the Grand Lodge of Canada, calling a convention at Montreal to meet on the 6th proximo.

The circular having been submitted for action to one of the *oldest* Lodges in the District, it was unanimously resolved, *That the letter be not received.*

The following were some of the reasons for the course pursued:—First. That an informal meeting of a portion of the Lodges seeking the dismemberment of the Parent Body is rebellious and unconstitutional.

Second.—That the apparent object of said conference is with a view to the dismemberment of the Grand Lodge, and is therefore injurious to the best interests of Lodges in this Province, for reasons too apparent to the intelligent masonic mind to be questioned.

Thirdly.—That it is to be regretted that one, or at most, two Lodges should "originate" a Convention, when eleven Lodges working in one city have made no movement in the matter.

That this movement has been inaugurated from motives of personal ambition there can be no question of doubt, as the best evidence of this is before our correspondent.

We would recommend all Lodges to consider well the subject before committing an act so rash as that contemplated by the projectors of the Montreal conference, and suggest as the wisest course to be adopted, that the Freemasons of the Province of Quebec should "give it a wide berth."

The brethren of Walsingham Lodge, No. 174, at their regular meeting held on the 7th May, presented to their secretary, Bro. Wm. Ross, a very handsome masonic jewel. The presentation was made by Bro. C. Bennett, S. W., and was accompanied by a very flattering address, to which Bro. Ross responded in suitable terms.

ST. JOHN BAPTIST.

There is high revelry to-night
In Herod's palace: floods of light
Display a gorgeous scene:
The Tetrarch keeps his natal day;
Pleasure holds undivided sway;
Nought but proud pomp is seen.

Soft music floats upon the air,
Sweet perfume gluts the senses there,
The wine-cup passes round,
When suddenly a figure bright
Flashes athwart the Prince's sight,
And enters with a bound.

Salome, daughter of the dame
Who now, incestuous, can claim
A semi-regal seat.
She dances; scarce Terpsichore
With her in form or grace could vie;
And as may be deemed most meet
At such a feast; the Tetrarch swears
That half his kingdom shall be hers,
As guerdon of her feat.

She asks not riches, asks not lands;
Taught by her mother, she demands
A prize of greater worth—
The life-blood of God's servant, John,
The prize that might be deemed, save One,
The richest prize on earth.

Meanwhile, within a dungeon's walls,
In chains, in darkness that appals,
There lies the Nazarite,
The Baptist, whose soul-stirring word—
'Thou may'st not marry her' insured
His doom that fearful night.

A jailer, by the King's command,
Approaches, ruthless, sword in hand,
And soon the head lies low
Of him who dared to speak for God,
Who never shrunk before the nod
Of tyrant's threatening brow.

And, brothers of the mystic tie,
I pray that when we come to die,
The summons we may meet
Like him, our Patron,—not in fear,
But in high hope that we shall hear
The angel-voices sweet;

Shall list the welcome that awaits
Those entering by the great pearl gates:
Those who, as did St. John,
Have nobly fought the fight of faith,
Have feared dishonor more than death,
And thus their crowns have won.

VINCENT CLEMENTI, B. A.,
P. M. and G. C.

ANSWERS TO CORRESPONDENTS.

QUESTION.—The By-Laws of the Lodge say "No brother shall speak twice on the same question, except in explanation or as the mover in reply." Does this debar a brother who has spoken on a subject before a motion is made relating to the subject under discussion, from speaking on the motion after it is made, his previous remarks being in favour of the motion as subsequently made, and he stating that he does not wish to explain or make a motion, contrary to that before the Lodge?

ANSWER.—The brother was out of order in his first remarks, as no brother ought to speak except upon a motion, or with the intention of moving one. But if the W. M. does not take notice of this irregularity, then the debate on the "question" begins after the motion is made, and each brother, whether he has spoken before it was made or not, is entitled to speak upon it.

QUESTION.—What is the origin of the ballot as connected with Masonry?

When became the ballot a landmark in Masonry?

ANSWER.—The ballot is not a landmark,—that is, not an ancient landmark of Freemasonry. It is very difficult to determine precisely at what period it became a positive constitutional regulation. According to Payne's Regulations, compiled in 1720, and approved by the Grand Lodge on St. John Baptist's Day, 1721, the mode of admitting candidates is thus described: "But no man can be entered a brother in any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master; and they are to signify their consent or dissent *in their own prudent way, whether virtually or in form, but with unanimity.*" According to this, the ballot was not necessarily used on the admission of candidates. But at that period it was used in the election of the Grand Officers. By the 33rd regulation, the last Grand Master was required to nominate his successor; but if the nomination was not unanimously approved, then (34th) "the new Grand Master shall be chosen immediately BY BALLOT, every Master and Warden writing his Man's name, and the last Grand Master writing his Man's name, too; and the Man whose name the last Grand Master shall first take out, casually or by chance, shall be Grand Master for the year ensuing." The application of the ballot, however, to the admission of candidates for Masonry, must have been adopted very shortly after this period; for in the second edition of the Book of Constitutions (1738), it is said: "and therefore the Grand Masters have allowed the Lodges to admit a member, if not above *three ballots* are against him." Since that period the ballot has been universally used—probably for some time before it; and from its universality has acquired almost the sanctity of an ancient landmark.

QUESTION.—Is it competent for a Lodge to refuse to admit as a visitor a colored person who can satisfy any examining committee of his being a mason in good standing? Has the Lodge the right to question the legality of his admission in the first place?

ANSWER.—Certainly not.

QUESTION.—At a regular meeting of a Lodge a committee appointed at the previous meeting on the petition of a candidate, reported unfavorably; a discussion arose upon the report, and on motion of a brother it was referred back to the Committee to report at the next regular meeting. Should the master have permitted the discussion, and was the motion referring the report back to the Committee in order? Should the master at once have declared the candidate rejected?

On a Committee reporting unfavourably is it necessary to pass

the ballot? Some members hold that it is the only way a person can be black-balled, and prevented from applying for admission within twelve months.

ANSWER.—The discussion and reference back to the Committee of the report, were both irregular. There can be no discussion except upon a motion; there is no motion on the report of a Committee on a petition for admission. If the report is favorable, the candidate "must be balloted for," and the Master simply orders the ballot to be passed. If unfavorable, "he shall be considered a rejected candidate," and the Master's duty is simply to declare him such. In this latter case, it is not only not necessary, it is irregular, to pass the ballot. He is declared by the fact of the report to be "a rejected candidate," and the Constitution says: "a rejected candidate cannot be balloted for in the same or any other Lodge within twelve months of the time of his rejection."

Correspondence.

NEW BRUNSWICK.

TO THE EDITOR OF THE CRAFTSMAN.

SAINT JOHN, 28th May, 1868.

SIRS,—As you are probably aware an Informal Convention of Representatives from Royal Arch Chapters in this vicinity met some eight months since for the purpose of taking into consideration the position of Capitular Masonry "near the sea," and after some discussion in a conversational way the meeting decided to adjourn for about two months when a more formal convention was had, and the whole question of the present and future government of Chapter Masonry, as well in these Maritime Provinces as throughout the Dominion, was rather fully and freely, yet harmoniously, discussed. This session resulted in the appointment of a committee of three leading workmen, who were authorized to communicate with the several Chapters of Prince Edward Island and Nova Scotia, in order to ascertain the views of the bodies in those colonies, with reference to the matter at issue and to report at an adjourned convention to be held in the Masonic Hall, in this city, on the 27th of May instant. The convention was accordingly held in the newly fitted up offices of our Very Worshipful, efficient and popular Grand Secretary, Wm. F. Bunting, Esq., (I will take the opportunity to say, just here, that the Craft in New Brunswick are much indebted to Bro. Bunting, who has at all times made his own personal interests second to the interests of the fraternity). On the convention being called to order there were found to be upwards of twenty representatives of Chapters in different parts of this Province; the committee appointed to correspond with other Chapters, handed the chairman a letter received from the Chapter in Halifax, which he read; the document went on to say that the receipt of the communication from the committee, dated 12th May, instant, a special convocation of the Chapter was called, when it was unanimously decided to take the necessary steps, at as early a day as possible, to form, in conjunction with the other Chapters in these Provinces, a Grand Chapter for the Maritime Provinces alone. Some discussion ensued which disclosed to the convention the fact that the committee appointed months ago to correspond with Chapters in Prince Edward Island and Nova Scotia, had only within the last two or three weeks given

the matter any attention, and that it was utterly impossible to learn anything further in reference to these outside Chapters that evening. The chairman here suggested that the meeting had better proceed to business, when it was moved that in the meantime the convention vote by Chapters; this resolution being adopted, it was moved and seconded, that the convention on behalf of Chapters represented by them, declare themselves to be "The Supreme Grand Royal Arch Chapter of New Brunswick." This motion as a matter of course created an animated discussion; the vast majority appeared to consider that the Grand Chapter for the Maritime Provinces could not be worked successfully, and that it was not desirable at present to form a Grand Chapter for the Dominion; neither, in their opinion, would the financial position of the Chapters warrant their voting for the resolution, creating as it did another Grand Governing Body in this Province, before the Grand Lodge was thoroughly organized. An amendment was then moved and seconded, "deferring the further consideration until the second Tuesday in July next, and authorizing the chairman to appoint a committee to again correspond with the Chapters in the Provinces of Prince Edward Island and Nova Scotia, with a view to ascertain fully their views in reference to the subject matter of the conference." On this amendment the whole question of "Grand Chapter" was again ventilated, during which discussion reference was made to the convention which the Grand Chapter of Canada purpose holding in Montreal in August or September next. Some one or more, fully acknowledged the great advantages which would no doubt accrue from a connection with the Grand Chapter of Canada, yet determinedly held that the R. A. Masons of New Brunswick would best maintain their own "true interests" by jealously guarding and retaining within this jurisdiction the government of Blue Lodge as well as Chapter Masonry, whereupon a vote was taken upon the amendment and only one Chapter voting in the affirmative it was declared lost; the vote was then taken upon the original resolution when only one Chapter voted yea, and it also was declared lost, (each Chapter voted as the majority of their respective representatives elected).

It was then moved "that in the opinion of this convention it is considered expedient that immediate steps be taken by the respective Chapters in this Province to secure a convention from the Chapters throughout the Dominion, to the end that a reasonable basis may be found upon which to erect a Grand Chapter for Canada. This motion was not seconded, whereupon one of the delegates from the Chapter of Frederickton moved that the convention adjourn "without day," which was carried.

The whole animus of the convention went to prove that a Grand Chapter for the Province of New Brunswick must precede a Grand Chapter for the Dominion, and many feel sanguine that before the expiration of 1869, a Grand Chapter for this Province will not only be formed but will be in successful operation.

It is no use to try and push some few of our cool calculating "master workmen" who, fortunately or unfortunately for the craft, at present hold in the palm of their hands the balance of power; some one or more of these same "workmen" are perched high up "on the fence" calmly awaiting until the quantity as well as quality of "STRAIN" on either side of the fence is definitely fixed. Yours &c., SENEX.

At Rest.

At the regular meeting of Union Lodge, No. 7, Grimsby, held on the 4th June, a resolution was passed, expressing the great sorrow felt by the Lodge in the death of Bro. Robt. Brown, late Chaplain of that Lodge, who died 7th May. He was interred with Masonic honors on Monday, the 11th May.

AN EAST INDIAN MASONIC FUNERAL.

[FROM THE SINDIAN, APRIL 4, 1868.]

PROCEEDINGS OF A FUNERAL ENCAMPMENT HELD AT KURRACHEE IN PIOUS MEMORY OF COLONEL ALEXANDER R. DUNN, V. C., OF H. M's 33RD REGIMENT.

KNIGHTS TEMPLAR "MOUNT MORIAH" ENCAMPMENT.

A meeting of the Knights Templars held in the Chapter Rooms "Faith and Charity," No. 72, Kurrachee, on Friday evening, the 20th March, 1868, for the purpose of holding a Funeral Service in memory of the late Sir Knight, Colonel A. R. Dunn, V. C., member of "Mount Moriah" Encampment, under authority received from the Very Eminent Sir Knight, G. S. Judge, Provincial Grand Commander of Bombay.

The ceremony having commenced with prayer, the "Dead March in Saul" was played on a harmonium, which was kindly placed at the disposal of the Encampment by Brother J. N. C. Beys, at which instrument Eminent Sir Knight Martinnant presided.

Hymn.—Tune, *Canterbury*.

What sounds of grief, in sadness, tell
A Frater's carthly doom;
No more in life's fair scenes to dwell,
A tenant of the tomb.

All earthly joys and sorrows o'er,
Each changing hope or fear,
He sees the light of that fair shore
Without a sigh or tear.

No more the friendly hand now pressed,
No gently whispered word;
He finds a long, unbroken rest
Where rules his Heavenly Lord.

Then bring to him, whose holy care
That better temple forms,
Our wish that all may gather there,
Beyond life's coming storms.

PRELATE.—What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave? Man walketh in a vain shadow, he heapeth up riches, and cannot tell who shall gather them. When he dieth he shall carry nothing away; his glory shall not descend after him.

Naked he came into the world, and naked he must return; the Lord gave and the Lord hath taken away, blessed be the name of the Lord.

GRAND HONORS.

After the Grand Honors were given, the beautiful piece of music taken from Handel's *Messiah*, "I know that my Redeemer liveth," was effectively sung by Eminent Sir Kt. Martinnant.

PRELATE.—Let us die the death of the righteous, and let our last end be like his.

SIR KNIGHTS.—God is our God, for ever and ever He will be our guide even unto death.

PRELATE.—The will of God is accomplished. So be it.

SIR KNIGHTS.—So mote it be.

PRAYER.

Most glorious God! Author of all good, and Giver of all mercy! pour down thy blessing upon us, and strengthen all our solemn engagements with the ties of fraternal affection. May the present instance of mortality remind us of our approaching fate, and draw our attention to thee, the only refuge in time of need, so that when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and that, after departure hence in peace and in thy favor, we may be received into thy everlasting kingdom, and there enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life.

SIR KNIGHTS.—So mote it be.

HYMN.—Tune, *Martyrs*.

By cool Siloam's shady rill,
How sweet the lily grows!
How sweet the breath beneath the hill,
Of Sharon's dewy rose!

By cool Siloam's shady rill
The lily must decay;
The rose that blooms beneath the bill
Must shortly fade away.

And soon—too soon—the wintry hour
Of man's maturer age
Will shake the soul with sorrow's power,
And stormy passions' rage.

O God, we seek thy Spirit's breath,
We ask thy grace alone,
In childhood, manhood, age and death,
To keep us still thine own. —Amen.

PRAYER.

O Lord God Almighty! before whom angels and archangels veil their faces as they cry Holy, Holy, prepare us to approach thee. As we draw near to thee, in thy mercy draw near to us; let thy blessing rest upon our gathering, and while we mourn for him who is not, comfort us with the assurance that thou remainest the same for ever. Remind us that we are strangers before thee, and sojourners as all our fathers were. Prepare our hearts unto thee; enable us to live for eternity, redeeming the time because the days are evil; and when thou hast done in us and by us all the good pleasure of thy will, may we rest in thee as our hope is our Frater doth, and at the general resurrection in the last day be found of thee in peace, being living stones upon the one Foundation which thou hast laid in Zion.

SIR KNIGHTS.—So mote it be.

HYMN.—Tune, *Sicilian Mariners*.

Frater, thou art gone before us,
And thy ashy soul is low
Where the tear is wiped away,
And the sigh of grief unknown.

From the burden of the flesh,
And from sin and fear released,
Where the wicked cease from troubling,
And the weary are at rest.

"Earth to earth, and dust to dust,"
Now the solemn Priest hath said;
So we lay the dust above thee,
And we seal thy narrow bed.

But thy spirit, Frater, soareth
Free among the faithful blest,
Where the wicked cease from troubling,
And the weary are at rest.

When the Lord shall summon us,
Here in sadness left behind,
O may we—as pure from evil—
As secure a welcome find!

Each, like thee, depart in peace,
There to be a glorious guest,
Where the wicked cease from troubling,
And the weary are at rest. —Amen.

PRELATE.—Man that is made of a woman hath but a short time to live, and is full of misery.

SIR KNIGHTS.—God is our refuge and strength, a very present help in trouble.

PRELATE.—In the midst of life we are in death.

SIR KNIGHTS.—We know that when this earthly house of our tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

PRELATE.—So teach us to number our days that we may apply our hearts unto wisdom.

SIR KNIGHTS.—The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee.

HYMN.—Tune, *St. Bridges*.

How swift the torrent rolls
That bears us to the sea,
The tide that bears our thoughtless souls
To vast eternity.

Our fathers—where are they
With all they called their own?
Their joys and griefs, and hopes and cares,
And wealth and honor gone.

But joy or grief succeeds
Beyond our mortal thought,
While the poor remnant of their dust
Lies in the grave forgot.

There, where the fathers lie,
Must all the children dwell!
Nor other heritage possess
But such a gloomy cell.

God of our fathers, hear—
Thou everlasting friend!
While we, as on life's utmost verge,
Our souls to thee commend.

Of all the pious dead
May we the footsteps trace,
Till with them, in the land of light,
We dwell before thy face. —Amen.

PRELATE.—Let me die the death of the righteous, and let my end be like his.

SIR KNIGHTS.—The path of the just is as the shining light, which shineth more and more unto the perfect day.

PRELATE.—O Lord, in wrath remember mercy.

SIR KNIGHTS.—In my wrath I smote thee, but in my favor will I have mercy upon thee.

PRELATE.—Pitifully behold the sorrows of our hearts.

SIR KNIGHTS.—Mercifully forgive the sins of thy people.

PRELATE.—Lord, lift thou up the light of thy countenance upon us.

SIR KNIGHTS.—The Lord fulfil all thy petitions, and give thee thy heart's desire.

HYMN.—Tune, *Rockingham*.

The day of wrath!—that dreadful day
When heaven and earth shall pass away!
What powers shall be the sinner's stay?
Whom shall he trust that dreadful day?

When, shrivelling like a parched scroll,
The flaming heavens together roll,—
When louder yet, and yet more dread,
Sweils the trump that wakes the dead?

Oh! on that day—that dreadful day
When man to judgment wakes from clay—
Be thou, O God, the sinner's stay,
Though heaven and earth shall pass away.

Here Sir Knight E. J. Martinnant, Eminent Commander, delivered the following

ADDRESS.

DEAR SIR KNIGHTS.—It is with the deepest and most heartfelt sorrow that we have met this evening

to perform a sad ceremony in memory of a beloved Companion, a zealous member of this Encampment; one who, but a short time since, was amongst us, and who took a sincere interest in the formation of our Encampment. I allude to our dear Frater, Col. Alexander Roberts Dunn. Doubtless all of you have read the mournful narrative of the melancholy manner in which our beloved Frater came by his untimely death. Let me simply say, then, that he accidentally shot himself on the 26th of January last, whilst on a sporting excursion in company with one of his brother officers, about seven miles distant from Senafe, in Abyssinia. He was cut down in the prime of life, for he had attained the age only of 32 years. He has gone from our midst to that bourne whence no traveller returns, but it is to be with his Saviour. We must go to him, for he never can come back to us. Our deeply lamented Frater was, in every sense of the word, a true and sincere Christian and a thoroughly good Mason, and to know him was to love him. Not only did he win the affection and esteem of every Mason; every one else who had the good fortune to form his acquaintance cherished him sincerely. He was no ordinary man; his heart was full of goodness. The high esteem in which our dear Frater was held by his brother officers, and by the men of his Regiment, was testified to at the time when his remains were consigned to the grave; not an eye that was there but shed tears over them.

Well indeed may we say he was beloved whose loss we now mourn. We may also truly say, that "a great man has fallen in Israel." Our dear departed Frater held the high office of Prelate in "Ascalon" Encampment, Poonah, of which Encampment he was a member for nearly three years. It was my earnest wish at the time he joined our Encampment that he should fill the same post here, but I regret to say he was obliged to decline complying with my desire, in consequence of his Regiment being under orders then for Abyssinia; but he assured me he would gladly have accepted that office had he been staying here. I regret, for the same reason, that my acquaintance with the late Sir Knight Dunn was of very short duration. Regarding his personal history, I know but little. I may say, however, that our dear Frater was a native of Canada, and that, at his own expense, he raised the 100th Regiment, for which Our Gracious Queen and Sovereign rewarded him with the promotion he so well merited.

It should be stated, also, that by his daring and valour in the dread Balaclava Charge, he won the proud distinction of the Victoria Cross.

When his numerous friends and relatives in Canada hear that we have assembled piously this evening to hold this funeral service in honor of his cherished memory, I am sure that they, one and all, will be gratified.

Dear Sir Knights, when I heard of the sad news of Sir Knight Dunn's death, I was overpowered with grief; yet I lost no time in writing to our Provincial Grand Commander, V. E. Sir Knight Judge, informing him that I wished to hold this solemn ceremony, and asking his authority to do so. As I felt confident it would be, my request was at once acceded to; for our dear departed Frater was entitled to this mark of our respect and affection. He was kind and considerate; his heart was ever full of love for his Creator, faithfulness to his Queen, and goodness, gentleness and unbounded charity and benevolence

towards his fellow men. Since he possessed such noble attributes, we may safely answer to the question, Where is our dear Frater now?—He is in that abode of bliss, in the great and glorious Encampment of Heaven, for which, as a Mason and a Christian, he ever strove so earnestly to qualify himself. The Saviour of mankind hath said: "He that believeth in me shall have eternal life." Our beloved Frater believed implicitly, and did his duty to the best of his ability, to both Christ and man. He feared God and Christ and loved his neighbor, and we now feel confident that he is enjoying that reward which the Great Captain of our salvation has promised to those who conquer in his name. Yes, we are certain he is in the happy and eternal presence of him who has said: "Blessed are all they that die in Jesus Christ; for he that liveth in Christ shall not die eternally, but have everlasting life."

Dear Sir Knights, let me tell you that power, riches, genius,—all disappear when the grave opens to receive the mortal remains of man. No one can escape the empire of death. Time overthrows all; its ravages are rapid; a breath can extinguish the flame of life! The course of our life is uncertain; the poor and the rich, the serf and the king—all in death become equals. Yet believing in Christ's promises, and in the sacred teachings of Masonry, we may also believe that our Frater, who so fought as to conquer, must enjoy the fruit of his works and of his faith. His faith guided him,—he now needs not faith. His hope supported him,—now he needs not hope. His charity sustained him, and gained him the summit of his wishes,—that eternal and glorious Encampment, Heaven, which was not made with hands, and is veiled from mortal eyes; where Charity, Love and Peace reign ever supreme.

Dear Sir Knights, let us all seek the Lord Jesus Christ, so that when the time comes for us to quit this world of sin, strife and misery, at the summons "to prepare to meet our God," may we be ready,—aye, ever ready—like our sincerely beloved and deeply regretted Frater, to say: "Even so: come Lord Jesus Christ. Amen!"

After the address, which was listened to with an attention that showed how deeply the Sir Knights shared in the sentiments of affection and esteem for their deceased Frater expressed by Eminent Sir Kt. Martinnant, the Prelate read the 12th Chapter of the Book of Ecclesiastes.

PRELATE.—May we set our hearts and souls to seek the Lord.

SIR KNIGHTS.—So mote it be.

PRELATE.—May we bear one the other's burdens, rule our spirits, and square our actions according to thy testimonies.

SIR KNIGHTS.—So mote it be.

PRELATE.—May we have wisdom from on high to direct us, strength equal to our task to support us, and the beauty of holiness to adorn and render all our performances acceptable in thy sight.

SIR KNIGHTS.—So mote it be.

ALL TOGETHER.—Glory be to God on high: and on earth, peace and good will towards men. We praise thee: we bless thee: we worship thee: we give thanks to thee for thy great mercy, O Lord God, Heavenly King, the Father Almighty.

PRAYER.

Almighty Frauer of our spirits, give us thy blessing: accept our praises: hear our prayers. What thou hast seen amiss, forgive; smile now and ever upon our meetings. Bless our whole holy Order. May all we do be begun, continued, and ended in thee. Make us pitiful and courteous. Build us up together into an holy temple. May our walls be salvation and our gates praise, and the whole be fitly framed together, being built upon the provided Foundation-stone erect and precious! Hear us, O King of Heaven, when we cry, and let the whole earth be filled with thy glory. Amen and Amen!

SIR KNIGHTS.—So mote it be.

Hymn.—*Chant No. 14.*

God who madest earth and heaven,
Darkness and light,
Who the day for toil hast given,
For rest, the night;

May thine angel-guards defend us,
Slumber sweet thy mercy send us,
Holy dreams and hopes attend us,
This livelong night.

Guard us walking, guard us sleeping,
And, when we die,
May we in thy mighty keeping
All peaceful lie.

When the last dread call shall wake us,
Do not thou, our God, forsake us;
But to reign in glory take us
With thee on high. —*Amen.*

PRELATE.—May we be true and faithful, and may we live and die in love.

SIR KNIGHTS.—So mote it be.

PRELATE.—May we profess what is good, and always act agreeably to our profession.

SIR KNIGHTS.—So mote it be.

GRAND HONORS.

After the funeral service, each Sir Knight was presented with a Memorial Card bearing the following inscription:—

"I have fought a good fight. I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day."

In Pious Memory of

SIR KNIGHT COLONEL ALEXANDER ROBERTS DUNN, V. C.,
MEMBER OF "MOUNT MORIAH" ENCAMPMENT, No.
137, KURRACHEE, SIND., DIED IN ABYSSINIA,
26TH JANUARY, 1868.

"IN HOPE,"

KURRACHEE, 20th March, A. D. 1868, A. L. 5868, A. O. 730.

THE MASONIC NATIONAL ANTHEM.

God save our gracious Queen,
Long may Victoria reign.
God save the Queen.

May she defend our laws,
And ever give us cause
To sing with heart and voice,
God save the Queen.

[Each verse repeated by all the Sir Knights.]

Hail! mystic, holy light,
Heaven born and ever bright,
Spread more and more.

Light of the bold and free—
Honor and Loyalty,
Light of Freemasonry,
No'er leave our shore.

Almighty Architect,
Counsel, uphold, direct
Our loved Queen.

Shield her with loving care;
Her mighty grief no share;
We pray thee long to spare
Our loved Queen.

The Encampment was then closed with solemn prayer.

MONTHLY RECORD OF CURRENT EVENTS.

—Lord Derby has again taken his place in the House of Lords.

—A serious revolt has broken out in the Province of Bosnia, in Turkey.

—A yacht named 'no German'a has sailed from Bergen, in Norway, on a voyage of exploration to the North Pole.

—The session of the Canadian Parliament closed on the 23rd of May.

—The Queen laid the foundation of St. Thomas' Hospital, on the south bank of the Thames, on the 12th of May. Her Majesty has since gone to Scotland.

—The Fenian trials, in connection with the Clerkenwell outrage, have resulted in the discharge of all the prisoners except Barrett, who was condemned to death, and was executed on the 26th May.

—There is an alarm of another Fenian invasion of Canada. The Government are well informed of their movements, and the necessary preparations are made to give them such a reception as they deserve.

—Lord Brougham died at his favorite resort of Cannes, in France. According to the directions he had himself given, his remains were not brought to England, but were buried in the Protestant burying-ground at Cannes.

—The Bishop of Grafton and Armigale, his son and a female servant were drowned last March, in the Clarence river, New South Wales. His lordship was the youngest bishop on the bench, and had only been three months in his diocese.

—The Hon. Ansen Burlingame, accompanied by a number of Chinese dignitaries, has arrived in Washington, as Envoy Extraordinary and Minister Plenipotentiary from the Chinese Government, and has been presented to the President of the United States.

—Farrell, the attempted assassin of Prince Alfred, was executed on the 23rd of April. The Prince is on his way home in command of the steam frigate Galatea. He has quite recovered from the effects of the wound.

—The Prince and Princess of Wales have returned from Ireland their visit having produced the best effect upon the minds of the people. Strangely enough the Prince heard of the attempt on his brother's life just as he was landing at Holyhead. He is said to have been much startled and affected.

—The trial of President Johnston has resulted in his acquittal. A vote of two-thirds was necessary to conviction, and seven Republican Senators having voted against conviction, the impeachment trial ended favorably for the President, who will now retain his seat till the close of his term. The vote was 35 to 19.

—The Republican Convention which met at Chicago have nominated General Grant for President, and the Hon. Schuyler Colfax, Speaker of the House of Representatives, as Vice-President. Both General Grant and Mr. Colfax have accepted the nomination.

—The Government of which Mr. Disraeli is Premier, has been defeated on questions relating to the Irish Church, and the Scotch and Irish Reform Bills. They have thus far postponed a dissolution, with a view of appealing to the country as soon as possible after the Reform Bill has come into force, and when a Reformed Parliament can be returned.

—The Abyssinian war has suddenly ended in the defeat and death of Theodore. The captives were released to the numbers of sixty, and were at once despatched to Zoualle on their way to Europe. Sir Robert Napier seems to have planned the whole campaign with consummate skill. The taking of Magdala was a brilliant exploit. Theodore committed suicide as the British troops approached him. All his army were either killed, wounded or taken prisoners. England without seeking compensation has accomplished a feat of which she may well be proud, and which will secure safety to her subjects in many future enterprises. Sir Robert Napier has been appointed a G. C. B., and has received the thanks of the House of Commons.

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