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THOMAS WHITE, JUN'R, ESQUIRE,

GRAND SENIOR WARDEN,

GRAND LODGE A. F. & A. MASONS
OF CANADA

THE CRAFTSMAN;

AND

CANADIAN MASONIC RECORD.

Bro. J. J. MASON, 18*,
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No. 9.

THOS. WHITE, JUNR., ESQUIRE,

GRAND SENIOR WARDEN.

R. W. Bro. Thomas White junior, whose portrait is given in this number was born in Montreal in 1830, and received a liberal education at the High School of that City. When seventeen years of age he went to learn the Hosiery business under the late T. C. Panton, and after remaining with him for two years, he was engaged (1849) by Messrs E. Roy, & Co., of Brantford with whom he remained for a short time, and then removed to Peterboro. The business in which he was engaged up to this time, was not at all suitable to his taste; the independence which a knowledge of some handicraft trade confers induced him in 1851 to accept an engagement in the Queen's Printing Office, for the purpose of learning the Printing business. On the removal of the seat of government to Quebec in the fall of 1851 he went there in charge of the Office. Some evidence of his talents as a writer having been brought to the notice of the late Stewart Derbyshire, then Editor of the *Quebec Gazette*, induced that gentleman in the spring of 1852 to offer him a position on the editorial Staff of that paper, and at length he had found his proper sphere of labor. In the following year he returned to Peterborough, and in connection with his brother-in-law Bro. Romaine, commenced the publication of the *Peterborough Review*, which he conducted until 1864, when in connection with his brother Richard, he purchased the *Hamilton Spectator*, which he edited until July 1870. His position as editor of the *Spectator*, opened for him a larger a sphere of usefulness than he had hitherto had. Into the Railway struggle between Toronto and Hamilton, in the counties of Wellington, Grey and Bruce, he entered with all the zeal and energy which are characteristic of him, and rendered most eminent service to the side which he espoused. His clear, forcible

oratory and intimate acquaintance with everything pertaining to Canada pointed him out to the Ontario government as a suitable Emigration Commissioner. Twice during his residence in Hamilton he was sent to England by the government on this mission, and on each occasion, he travelled through England, Scotland and Ireland, delivering addresses and contributing letters to the local newspapers on Emigration. There can be no doubt that the awakened interest felt on this subject in the United Kingdom is largely due to his labours. In 1866 he started this magazine which he edited until his removal to Montreal.

On his last return from England, in the latter part of June 1870, he found that preliminary negotiations had been entered into by his brother for the purchase of the *Montreal Gazette*, and in a short time they were brought to a close and he and his brother became proprietors of that paper, which they have greatly enlarged and otherwise improved.

R. W. Bro. White was initiated into Masonry in Corinthian Lodge (No. 834 English Register) in Peterborough on the 10th December 1856, passed 4th February 1857, was raised 9th April of the same year, and was duly installed W. M. of that Lodge on the 27th December 1860, it having in the meantime surrendered its English Charter and accepted one from the Grand Lodge of Canada.

On removing to Hamilton he affiliated himself with Acacia Lodge, No. 61, on the 23rd December 1864. At the meeting of the Grand Lodge in 1865 he was appointed to the office of Assistant Grand Organist, in 1868 he was placed on the Board of General Purposes, and for three years was Chairman of the Committee on Foreign Correspondence, his reports while in this position were received with great satisfaction by the Grand Lodge and were favorably commented upon by sister bodies.

Companion White obtained the Mark Master, Past and Most Excellent Master's, degrees and the Holy Royal Arch in the St. John's Chapter, No. 6 Hamilton, having been exalted on the 10th of May 1866.

Sir Knight White was inducted as a Knight Templar on the 7th of December 1866 in the Godfrey De Bouillion Encampment Hamilton, and subsequently had conferred on him the degree of Red Cross Knight, and of Rhodes, Palestine, St. John of Jerusalem and Malta, on the 10th of April 1868, he was appointed to the position of Grand Vice-Chancellor in the Grand Conclave of Canada in 1868 and of the Grand Priory 1869 and 1870.

Sir Knight White was selected for and received the order of the Red Cross of Rome and Constantine in February 1870, and became a petitioner for a warrant for the Harington conclave to be opened in Hamilton, in which he is named the second officer, Eusebius or Viceroy.

At the meeting of the Grand Lodge in 1870, R. W. Bro. White was elected Grand Senior Warden.

The R. W. Bro. possesses in a marked degree the rarely combined powers of a ready writer and a ready speaker, and in both, his style is characterized by a lucid clearness of statement, a pungent force of exposition and a never erring accuracy of logic. His mind is one of wide range and great keenness of grasp; and masters with great thoroughness and wonderful rapidity the details of whatever subject he takes in hand; for mere ornament of literary style he has no fondness, except for that crowning ornament of all others which subordinates the mere literary workmanship to the purpose of bodying forth substantial thought.

THE GARDEN OF IREM.

—
BY A. T. FREED.
—

“The old order changeth, giving place to new.”—TENNYSON.
—

CHAPTER V.

The army of the Queen took the route for Hesece on the morning following the arrival of Zohair and his companions at the oasis. The irregular cavalry, which comprised the larger part of the force, scattered over the face of the whole country, apparently in the wildest confusion, but really subject to recall at short notice. In the center of the line of march were the Queen with her immediate attendants, the chiefs of the army, the chariots, the civilians and the other hangers-on of the army. Novara was placed with the Queen's maidens. When the cavalcade halted, our young friend, Selif, would often steal to her side and whisper words in her ear which caused a glow of pleasure to overspread her cheek; but when on the march he was always at the head of his troop, and she saw nothing of him.

A week's march brought the army to Hesece. It was shut up, the fields and outlying villages were deserted, and the approaches to the city were carefully guarded. A summons to the usurper to surrender was disregarded, Modar having evidently determined to fight to extremity for his ill-gotten throne.

Preparatory to a formal siege the main body of the Queen's army encamped on the height over against the city, the valley lying between, while a considerable force, crossing the valley, had taken position on the mountain, guarding the exit to the hill country and the upper valley.

On the same night, a noise of conflict in the city was heard, shoutings and blows and the fierce tumult of battle. Fearful of treachery, and ignorant of the occasion of the strife, Belkis refused to allow her troops to move during the darkness. With the dawn of morning it was found that a large number of citizens had risen against Modar, who had beaten them in the fight; but, afraid of the results of a siege with a powerful enemy without and more than discontent within, he had suddenly collected his followers, evacuated the city and shut himself up in the Garden of Irem.

The results of this movement were favorable to the legitimate King. He was at once restored to his throne, and his entrance to the city, accompanied by the great Queen, the paramount ruler of all Southern

Arabia, was the occasion of an outburst of unaffected joy from the people, many of whom had been his steadfast friends at all times, while others opposed to him at first, had learned that Modar's rule was the rule of scorpions compared with the whips of their rightful lord. Another advantage was that the Garden, massive as were its walls, stood in the open valley, and was assailable on all sides. For the rest, it was as well provisioned as the city, and better watered.

Around the new rebel stronghold the besieging army gathered. It was useless simply to blockade the place, for none knew better than the King that it was provisioned for years. And it appeared as useless to assault it, for the bowmen might shoot their puny arrows, the spearmen shake their lances and the chariots dash up to the iron gates till the very crack of doom without dislodging a single stone from those solid walls, or destroying a single defender. Meanwhile laughter and revelry could be heard within, and the rebel soldiery on the top of the walls mocked at their besiegers.

But the besiegers were not idle. True, the army lay inactive about the Garden, content with cutting off all communication from without, but in the city artisans toiled day and night on vast machines—catapults and ballistas and battering rams with which it was hoped to breach the walls and thus gain entrance. This work had gone on for a month, and all things were in a state of forwardness for the anticipated assault, when at dawn one morning a messenger came breathless into camp, crying, "To arms! to arms! The Ishmaelite is upon us!"

Before the sleeping host could spring to arms clouds of fierce sons of the desert, issuing from the rocky defiles of the mountain, dashed upon the Queen's forces, carrying dismay and disorder wherever they went. For a few moments it seemed that they would sweep everything before them, and then the tide of fight was turned by the arrival of a band under Selif, who, dashing into the thickest of the conflict, held their ground till their comrades, hastily arming, flew to their assistance, and the line of war was formed along the valley; the besieging forces, turning their backs upon the Garden, faced the foe that came down upon them from the mountain. Gradually the fortunes of the day changed. From being surprised, dispirited and beaten, the troops of Himyar gained new accessions each moment and soon began in turn to drive the brave but undisciplined sons of the desert before them.

And now another change came: the gates of the Garden suddenly flew open, and the garrison, issuing thence, fell upon the rear of the Queen's troops. Unprepared for this new attack, the latter were gradually beaten back before the combined assaults of their foes. Gathering in compact mass they presented a solid front, but even then they were pushed gradually but surely back before the impetuous assault till they reached the causeway leading into the city. A chosen body ascended this causeway and closed the gate, while the main body, passing quite around the city, entered by the other gate, and so the battle terminated for the night. The royal troops were beaten but safe, while the Ishmaelites and the rebels fell back to the neighborhood of the Garden where they camped for the night.

Queen Belkis at once called a council of war. Though the day had terminated disastrously for her forces, there was no immediate danger of further calamity. The enemy could not possibly make any impression upon the city, and it was entirely foreign to the nature of the roving Ishmaelite to undertake the tedious and monotonous business of

a siege. Besides, it would require but a short time to bring succors sufficient to overwhelm the rebels and their allies and utterly annihilate them if they dared to await the issue. But the chief evil likely to result from this defeat would be the encouragement the nomadic desert tribes would gain from their unexpected victory over the supreme ruler of the country. They had for centuries been encroaching upon the original owners of the soil. Now they would be encouraged to renewed effort.

But another consideration of more immediate importance was presented. The supply of water in the city was small, and it was absolutely necessary to so dispose the army as to protect the communication with the great reservoir. To secure this the larger part of the army was ordered to move at once to a position covering the reservoir, the right resting upon the mountain causeway and keeping communications open with the city. Selif, thoroughly acquainted with the ground, was detailed to guide the Queen's officer whose duty it was to establish the lines. As the two, in advance of their escort, approached the reservoir they saw indistinctly a man under the shadow of the wall, and heard the blows of an iron instrument smiting the blocks of granite. Pausing a moment to learn what this might mean, even as they looked the great wall bowed outward and rent asunder, and with a leap and a roar the great volume of water rushed from its confinement and plunged down the mountain side. Tall trees snapped and went down before it like water reeds before a spring freshet. Vast boulders that had resisted the tempests of ages were swept before it like pebbles. Striking the level of the valley, the vast wave tore up the soil like a giant plowshare, and turned, with a roar like thunder, down the valley. The tents of Ishmael lay in its path. Ere their inmates had time to shriek and call on their gods, it picked them up and whirled them away gasping and helpless—their white tents like bubbles on the top of the tremendous wave. Towering above the walls of the Garden of Irem the vast flood crushed the puny majesty of man like a shell, and the next moment temple and palace, columned peristyle and gaudy kiosque were swept away, and all the vain host that lay down victors from a fight for a throne were but as notes whelmed beneath the tremendous fury of the mighty deluge.

When the morning broke, the wondering men of Heseek saw but a yawning abyss where their store-house of water had been, their gardens and fields were but bare rock and piles of debris, the wonderful and glorious garden, with the labors of centuries and the wealth of many kings, was utterly swept away. Here lay a marble column, yonder a granite pedestal, and further still a porphyry entablature, but the tall trees, the rich stuffs, the perfumed woods, the white Arab tents, and the fierce warriors all were swept away, till they were borne, mangled and torn, by many a mile of desert defile and dark ravine into the solemn depths of the Sea of Edom.

Then came one to Shedad and told how Al Ammin, watching by the great reservoir before the rebellion, had noticed how the cyclopean wall, disturbed by an earthquake, bent outward and threatened to fall under the vast weight of water that pressed upon it, and how the rebellion had kept him from reporting the fact. Further, he said, that when the battle closed, Al Ammin seeing the rebel and the Ishmaelite encamped in the valley, had taken an iron bar and pried at the great stones till the wall, ready to fall of its own weight, had given way, bearing death

and destruction to all that lay in its path. Al Ammin, dashed to death at the first plunge of the flood, was thrown upon the opposite bank. His body was carefully embalmed and buried with solemn ceremony and holy rite, and for centuries his tomb was pointed out under the branches of an acacia or an Egyptian thorn, and the people of the place, when they pointed out the spot, said that he whose bones lay there had been known in life as Al Ammin, faithful unto death.

Shedad resumed his throne, and, taught wisdom by experience, undertook no more to impose burdens on his people they were unable to bear. He protected and encouraged the men over whose meetings he had so often presided, but, under the teachings of men of Tyre who had learned of Hiram and of Solomon, he introduced new ceremonies into the order, widened its solemn teachings and extended its usefulness. When he died he left his throne in peace to Selif, by whose side sat Novara.

Zohar returned to his home accompanied by Ihareth. When spoken to on the subject of King Shedad he related the history of the event with simplicity, and always closed by asking piously, "Are not all things vain which come not from God, and will not all honors decay but the one which he confers?"

The recollection of the wonderful Garden of Irem was handed down from father to son for many generations, and a tradition gradually arose that it had not been destroyed but had been suddenly snatched away by supernatural power as being too near the splendor of paradise to be the dwelling place of mortals. It was even said that solitary men wandering in the desert at night sometimes came upon its massive walls, and there were those who affirmed that they had even entered within and wandered through the golden streets of the place, and seen the temples and palaces, and inhaled the fragrance of the lotus trees, and caught the sparkle of the wondrous gems. But always they said that sleep stole upon them, and when they woke the bright vision was gone, and they saw around them only the shifting sands and gray rocks of the desert and overhead the keen glitter of the host of heaven.

In the lapse of ages the Ishmaelite swept Himyar from Happy Arabia and almost from the knowledge of men, but even among the uncultured desert wanderers linger traditions of the things herein related—of the wonderful Garden and of the calamitous flood.

(CONCLUDED.)

☞ We observe it is announced by telegraph to the *Globe* that the Grand Lodge of New York, at its Annual Session commencing on the 6th inst. had extended recognition to the Grand Lodge of Quebec. Last year if we are not mistaken this same Grand Lodge declared the Grand Lodge of Quebec irregular and unconstitutional; by its present action it virtually sets up the doctrine of, and recognizes the right of secession and schism, our opinion was that the Grand Lodge of New York had had about enough of rival Grand Lodges in its jurisdiction, but its opinions must have changed and the dissatisfied with the powers that be will make the present proceedings a precedent for cutting up that admittedly unyielding Grand Body into Districts, with Grand Lodges for each District. Its inevitable fate at no distant date.

THE MYSTERIES OF FREEMASONRY.

Showing from the Origin, Nature and Object of the Rites and Ceremonies of Remote Antiquity, their Identity with the Order of Modern Free-Masonry.

COMPILED FROM AUTHENTIC SOURCES BY R. W. BRO. OTTO KLOTZ.

"If circumstances lead me, I will find
Where Truth is hid, though it were hid indeed
Within the centre. —SHAKESPEARE.

[Continued.]

THE SECRET ORDER OF PYTHAGORAS.

Pythagoras was born at Samos, about 584 B. C., and being possessed of an inquiring mind, a philosophical spirit and an unquenchable thirst for wisdom, he left his native place in pursuit of science and visited those countries which were celebrated for being inhabited by men of superior intellect and learning.

He spent considerable time in Phœnicia, where he was initiated into the Cabirian Mysteries. He visited various parts of Syria and also India, to become acquainted with the religious doctrines and usages of those countries, and particularly with those of the Essenes. In Egypt he was initiated into the Mysteries of Isis and became acquainted with all the learning of that remarkable people. From Egypt he travelled into India, to acquaint himself with the wisdom of the Gymnosophists, visiting on his way the Magi and Chaldean sages. At Crete, the priests of Cybele took him to the cavern of Ida, here he met Epimenides, by whom he was initiated into the sacred Mysteries of the Greeks. From Crete he went to Sparta and Elis, and thence to Phlius and to Samos, his native place.

Having thus acquired all the wisdom of his age and being master of the science of all countries, he established a school at Samos, where in imitation of the Egyptians he taught his doctrines in a symbolical form.

His teaching seemed divine oracles, and the sacred obscurity in which he veiled them, attracted great numbers of disciples. But as his ideas embraced politics, the structure of society and the science of government, as well as religion and philosophy, and desiring probably to apply his theories to a practical result, he left Samos and established himself at Crotona, in Magna Græcia, then a Grecian Colony in Italy, now a city in the Bay of Tarentum in Italy.

Here he established his sacred brotherhood which was organized after the ideal, and in harmony with those political principles, which he wished to see realized in all civilized institutions. It was an aristocratic republic, although all who became members united their property in one common stock for the good of the whole. The most influential citizens of Crotona were numbered among its members.

The object of this society being mutual aid, social communion, intellectual cultivation and social and personal progress. The system of education was admirable. The society at Crotona, however, was discontinued after some time, but its members dispersed and carried with them the ideas of the Pythagorean brotherhood into all lands, where societies upon those principles were numerous established and flourished through many ages.

Pythagoras' method of instruction, formed upon the Egyptian model, was *exoteric* and *esoteric*, that is *public* and *private*. Those auditors who attended his public lectures did not properly belong to his school, but

followed their usual mode of living. His selected disciples, called his *companions* and friends, was such as submitted to a peculiar plan of discipline.

Previous to the admission of any person into the fraternity, Pythagoras examined his features and external appearance, enquired carefully into his former deportment, behaviour and mode of living, he observed his manner of laughing, conversing and keeping silence; his passions and the company he associated with; how he passed his leisure hours and what incidents created in him the greatest emotion of joy or sorrow. Nor after this examination was any one admitted into the fraternity till Pythagoras found him to be a fit and proper person to become a true philosopher.

Candidates for initiation were subjected to a severe discipline and examination before they were admitted to all the mysteries. They had to undergo the severest trials of abstinence and of vigorous exercises; and in order to teach them *humility* and *industry* they were exposed for three years to a continued course of contradiction, ridicule and contempt among their fellows; while on the other hand *equality* was taught by having united their property in one common stock for the good of the whole. If any one repented his connection, he was at liberty to withdraw and might obtain from the general funds the whole of his contribution, a tomb was erected to his memory as if he were dead, and he was no more thought of.

That his disciples might acquire a habit of entire docility Pythagoras enjoined upon them, from their first admission, a long term of silence called *echemythia*. Moreover, during the years of initiation, the disciples were prohibited from seeing their master, or hearing his lectures, except from behind a curtain, or receiving instructions from some inferior preceptor.

To the illuminated, that is the members of the esoteric school (who were called *gyeisoî emiletai*, genuine disciples), belonged the peculiar privilege of receiving a full explanation of the whole doctrine of Pythagoras, which was delivered to others in brief precepts and dogmas, under the concealment of symbols. Disciples of this class were permitted to take minutes of their master's lectures in writing, as well as to propose questions, and offer remarks upon every subject of discourse. After having made a sufficient progress in geometrical science, they proceeded to the study of nature, the investigation of primary principles and the knowledge of God. Those who pursued these sublime speculations were called "Theorists" and those who devoted themselves more particularly to Theology were styled Sabastikoi religions. Others according to their abilities and inclinations, were engaged in the study of morals, economics, and polity; and were afterwards employed in managing the affairs of the fraternity, or sent into the cities of Greece to instruct them in the principles of government, or assist them in the institution of laws.

The exoteric disciples of Pythagoras were taught after the Egyptian manner by images and symbols, obscure and almost unintelligible to those who were not initiated into the mysteries of the school; and those who were admitted to this privilege were under the strictest obligation to silence with regard to the recondite doctrines of their master. The wisdom of Pythagoras, that it might not pass into the ears of the vulgar, was committed chiefly to memory; and when they found it necessary to make use of writing, they took care not to suffer their minutes to pass beyond the limits of the school.

It appears, therefore, that the secret fraternity of Pythagoras was intended as a propaganda of new ideas and social relations, as a means of fashioning society after a higher and better idea of justice and right. The members lived together, with their wives and children, in buildings, in perfect harmony, as one family. Each morning it was decided how the day should be spent, and every evening a review was made of all that had been done. They rose before the sun for religious worship; verses from Homer and other poets were then recited, or music was introduced, to arouse the mental powers and fit them for the duties of the day. Several hours were then spent in serious study. A pause for recreation followed, in which a solitary walk was usually taken, to indulge in contemplation; a conversation then took place. Before dinner, various gymnastic exercises were performed. The common meal consisted principally of bread, honey and water. The remainder of the day was devoted to public and domestic affairs, conversation and religious performances.

Such was the character of this famous confrerie, which was to achieve the social regeneration of Magna Græcia. Previous to, and at the time of, its establishment there, the inhabitants were notorious for the looseness of their manners, but the influence of the Pythagorean Brotherhood was not long in showing itself. Sobriety, temperance, justice and virtue, soon predominated over the prevailing dissoluteness. Justice and equity appeared in the administration of the laws, and society rapidly advanced to a high degree of prosperity.

Unfortunately, the social Ideal of the order did not reach far enough. In progress of time a struggle arose between the aristocratic and the democratic elements. The fault of the society was, that it did not provide for the unlimited development of social ideas, nor for their application to life. The rejection of one Cylon, an influential citizen, who had made application for initiation, was made the occasion of an attack on the institution which ended in the breaking up of the establishment at Crotona. But this turned to the advantage of the order at large for the members dispersing carried the ideas of the society into all lands and Pythagorean lodges or clubs were established in all quarters of the globe and flourished through many ages.

The objects of the association being mutual aid, social communion, intellectual cultivation, and social and personal progress. The scope of the Pythagorean Mysteries was therefore as wide as the circle of human wants and human science. By an admirable system of education, they led the neophyte, gradually step by step, through the mazes of science, up to the sublimest secrets of philosophy. In this progress of the human mind, the first step was the study of *the Mathematics*. The doctrine of numbers was considered the foundation of the mathematics, according to Pythagoras. They are, as it were, the model by which the world is formed in all its parts. The odd numbers are limited and perfect, the even unlimited and imperfect. The *monad* or unity, is the quantity which, being deprived of all number, remains fixed, whence called monad from *meneia*, and is the source of all numbers. The *duad* is imperfect and passive, and the cause of increase and division. The *triad*, composed of the monad and duad partakes of the nature of both. The *tetrad*, *tetractys*, the quaternian member, or number four, is, in the highest degree, perfect. The *decad*, which contains the sum of the four prime numbers, comprehends all musical and arithmetical proportions, and denotes the system of the world. The real meaning of thi

Pythagorean doctrine of numbers is not well understood ; many have attempted to explain the same, but there being no original explanations extant, that doctrine will no doubt forever remain an enigma.

The second preparatory step, in the pursuit of wisdom, was *Music*. As it raised the mind above the dominion of passion, it was considered as the most proper exercise to fit the mind for contemplation. Pythagoras considered music not only as an art, to be judged of by the ear, but as a science to be reduced to mathematical maxims and relations, and allied to astronomy. To the initiate of the Pythagorean Mysteries, the universe overflowed with melody and song ! The whole system of the world swam in a celestial harmony ; in the centre of which sat the Supreme Being veiled from the mortal eyes by the golden drapery of innumerable suns and stars.

Astronomy. The astronomical idea of the Pythagorean Mysteries was, that heaven denotes either the spheres of the fixed stars, or the whole space between the fixed stars and the moon, or the whole world, including both the heavenly spheres and the earth. Agreeable to the arithmetical hypothesis, there are ten heavenly spheres, of which nine are visible to us, viz. : the spheres of the fixed stars ; the seven spheres of the seven planets, including the sun and the moon ; and the sphere of the earth. The tenth earth, called by Pythagoras antiethon—anti-earth, is invisible, but necessary to the perfection and harmony of nature, since the decad is the perfection of the numerical harmony. By this anti-earth, he explains the eclipses of the moon. In the middle of the universe is the central fire, the principle of warmth and life. The earth is one of the planets moving around the sphere of fire. The atmosphere of the earth is a gross immovable mass, but the ether is pure, clear, always in motion, and the region of all Divine and immortal natures. His moon and stars are Divine intelligences or inhabited by such.

Of *Philosophy.* The Pythagorean mysteries taught that true knowledge embraced those subjects which are in their nature immutable, eternal and indistructible, and of which alone it can be properly predicted that they exist. The object of philosophy is, by contemplation to render the human mind similar to the Divine, and make it fit to enter the assembly of superior and purer intelligences.

Of *God.* Pythagoras taught that God was a universal spirit, diffused in all directions from the centre, the source of all animal life, the actual and inward cause of all motion, in substance similar to light—the first principle of the universe, incapable of suffering, invisible, indistructible and to be comprehended by the mind alone. To the Deity, there were three kinds of subordinate intelligences—gods, demons, and heroes—emanating from the supreme God, varying in dignity and perfection, in proportion as they were more or less removed from their source. The heroes, he believed, to be clothed with bodies of subtle matter.

Man, consisted of an elementary nature, of a divine and rational principle. His soul was a self-moving power, and consisted of two parts—the *rational*, which was a portion of the universal soul, an emanation of the central fire, and had its seat in the brain ; and *irrational*, which comprised the passions and lived in the heart. The sensitive soul (thumos) was supposed to perish ; but the rational mind (phrenes, nous) was believed to be immortal, because it had its origin in an immortal source. When the latter was freed from the fetters of

the body, it assumed a vehicle, and passed to the habitations of the dead, where it remained till it returned to the world, to dwell in some other body. This transmigration of the spirit was continued until it was purified of all taint of sin, when it was received to everlasting beatitude in the bosom of Him from whom it proceeded. Such was the sublime and lofty character of that ancient system known as the Pythagorean.

RUTH RAY'S CONFESSION.

CHAPTER I.

We are very quiet people, and we live in a quiet way—my father, Aunt Janet and I. Our little stone house is shut away from the outer world by swelling green hills, and a brook ripples and rushes past our door, keeping the shelving lawn and the flower-beds fresh and green in the hottest August noontides. We rarely visit any one, and few of our scattered neighbors visit us; still we are content any happy in our humble way, quiet as it is. My father likes the quiet. Aunt Janet says she has grown to like it too, and I——Well, there was a time when I wearied of it. Sometimes in my wayward moods I fancied that a change never would come, and wondered vaguely if I was still to go on sleeping and waking to the sunshine and the rain like the nodding lilies in the garden, till the autumn of my life came, and I should wither and drop away. I used often to think it would better to bear a keen, sharp pain than this weary, ever-restful calm. I longed to go out into the great world, face its dangers, bear its sorrows, drink my fill of its brimming joys.

One morning, in the early spring, as I stood at the window watching the gardener prune and tie up the old rose-bush in the centre of the lawn, my father came in the room with an open letter in his hand, and after him came Aunt Janet. I saw by their faces, something was amiss, and my heart bounded painfully. Was the longed for change coming in the form of a sorrow?

"A letter from Cousin Ruth, Letty," said my father.

I clapped my hands gladly. Ruth was my idol—my beautiful cousin, who lived out in the gay world, and was one to think of with pride as belonging to us.

"What does she say, papa? Is she coming here?"

"No, child, she is going to London to stay there during the summer, perhaps the autumn, and she wants you to go with her."

He brought the words out slowly, gave a pause between each, looking at my aunt the while.

"Yes," he continued: "she says in the letter—it is almost a sad one, quite a sad one for her, so young and fortunate, to pen—that she longs to see a familiar face about her, and if we would spare you to her for a while, she would be glad, more than glad—thankful."

"Oh father, you will!—you can—you know you can. You won't miss me much for a while, and if she wants me so——"

"You ought to go," added my father for me.

"Yes, indeed," I said; "if you will let me."

"Let us think about the matter, Letty," said my father. "We will not act rashly even for Ruth. We must do nothing we should have to be sorry for after."

"How could ... going to stay with her for a time make any of us sorry papa? I am sure it would do me a very great deal of good. You could do without me, too. You said the other morning I was getting quite a torment. Do let me go."

I had crept close to his side, the better to coax him, turning from Aunt Janet quite. I felt instinctively she was not in favor of the plan; her words proved that I was right.

She had sat down to pour out tea without a word, but when I ceased speaking she looked up gravely. "John," said she, "it will be a risk."

"I think not, Janet; I hope not; for something in this letter—a nameless something—seems to urge me to let her go. Ruth seems strangely lonely for a wife. It might do them both good."

"I think not, John" said Aunt Janet. "It is my belief the girl would never settle hereafter."

"Aunt Janet, that is unkind; it is cruel of you," I said.

She looked at me, but she did not answer my passionate interruption.

"Their life is different from our life, John—brighter, fuller, emptier, too," she added, a little bitterly, I thought. "What if it should spoil our girl?"

My father put his hand on my head, and, with one of his rare tender smiles, looked down kindly into my tear-dimmed eyes.

"Our Letty is not so easily spoiled," said he. "I could trust to her coming back my own little girl, after all. You may trust her, too, Janet."

"Indeed she may, father," I said. "I never could forget my own home, wherever I went, or whatever I saw."

"And you would greatly desire to go on this visit, Letty?"

He read my answer in my face ere I could speak it, and smiled, a little sadly at my eager longing to roam.

"Then go you shall," he said; and so it was settled. If it had not been so, then this story had never been written.

Now I must tell you a little about cousin Ruth, and how it was that I was eager to go to her, apart from my wish to see London, apart from everything except my longing, intense and deep, to see her fair face again.

Ruth was the only living child of my mother's only sister; and ever since I could remember, her name been the emblem of all that was beautiful, and good, and gentle in our quiet home. She had lived with us for a little while; then she had married and gone away to her grand new home, leaving a void in my heart which nothing had been able to fill. She married a rich man, a Mr. Rupert Ray, a tall, handsome, grave-faced man, with a deep voice, and eyes keen, gray, and piercing that seemed to look into your inmost thoughts. He was one of the merchant princes of the great Cottonopolis—a man who, though young, was looked up to in the city, and well spoken of, more trusted in by men older, wealthier, more experienced than himself.

From the day I had seen Ruth looking so shy and delicate in her pretty travelling dress, I thought of her as one of the happiest and most fortunate women I had ever known. How could I doubt it? Young, beautiful, rich, it was not possible she could be anything but happy. Of her husband I rarely thought; whenever I did, it was with wonder that Ruth should love him, and marry him. He seemed grim and harsh in my eyes—not fitted to win a woman's heart—and such a wo-

man as Ruth, above all others. When I said so to Aunt Janet, she shook her head and sighed, saying that when I was wiser and older and knew as much of the world as she did, I should think that Mr. Ray was a very good husband for her; indeed, far richer, grander, higher in every way than our Ruth, a penniless orphan might have looked for.

I was silenced, but not convinced. I did not like my new cousin, Rupert Ray. When I saw him in his stately home I liked him less still. He was ever courteous and polite, never cordial or friendly; even to his wife he was reserved and cold. It seemed the nature of the man.

I no longer wondered why Ruth had so wearied for a familiar face to look upon. She told me on the day of my arrival with tears standing thick in her beautiful eyes, that it did her good to have me with her, and I believed her. That she was in want of some one or something to cheer her, I could see at a glance. Her bright temper was gone; she was dreamy and quiet, and the laugh that used to ring out so clearly I never heard now. When she was gay, it was not an easy gaiety. Her mirth died out, suddenly as it came, into half-sorrowful quiet. If possible, she was more beautiful than ever, and seeing her, I wondered more and more how she came to marry Rupert Ray.

"You have sprung up into quite a shy little country girl," she said, holding my face between her jewelled hands, and smiling into it. "I must give you a peep into life, now that I have you here. Do you know little Letty, that you are quite pretty! I shall see you spring into a belle before I send you home to Aunt Janet I have no doubt."

"No," I said, "that you never will. No one could think me pretty near you."

She smiled at my earnest compliment, and sat down to examine the pile of cards and letters that, as I afterwards came to know daily littered her table.

My cousin was sought after in society; people, who would never have noticed her husband, cared to know the sweet-faced little wife; so she came to be quiet a fashionable woman, praised, petted and sought after. I don't think she much cared for it at all; but when her husband was away, as he often was, looking after his business in Cottonopolis, she felt lonely and so went into company for a change.

Through the Spring and Summer the quickly following gaities took up her time and thoughts. From one scene of amusement to another she whirled me, until I began to think that the quiet days in my own lowly had not been so very miserable, after all, and to wonder, if their peace and calm were not preferable to this glare and glitter, that had no shade, no end. Sometimes I begged to be left to myself, if only for one quiet evening; but Ruth would not hear of it.

"These people," she said, "are as much strangers to me as to you, Letty, though their names are on my visiting list, and they call themselves my friends. I need you to help me to endure them."

Then I began to see with clearer eyes, and to know that my fortune-favored cousin was not happy. In the centre of a troop of friends, she stood alone; the envied leader of her set, she herself had no strong arm to rest upon. Her life was barren in the midst of its luxury. The gloss and the shine were only surface deep; underneath it was empty, in spite of its seeming fulness, even as Aunt Janet hinted it might be.

Rupert Ray came less frequently than ever to stay at his grand

London home. "Business," he said "must be attended to," and, to judge by the time he devoted to it, it was.

Ruth never asked him to stay. They were quite a fashionable couple; as polite as strangers to each other—nothing more. They certainly wore the shackles of the married life in the style of the best society.

Sometimes I fancied that this grave man made her fear him somewhat by his very gravity. If this be a good husband, I thought to myself, then I hope I may get a bad one.

Late in August a new whim came into Ruth's head. She would go back home to Manchester.

"I am tired of London," she said—"tired of all the people I know here. You are coming with me, Letty. Your father writes you may stay as long as you will. Aunt Janet puts in a line to say that she hopes to see you safe at home before this month is out: but we'll never mind Aunt Janet. You'll come with me," she said; and I was quite content.

Day by day I loved Ruth better. The knowledge that her life was not all bright, as I had pictured it, made me cherish her the more; and day by day I saw how much, how sorely she needed some one to love her and in whom she might wholly trust.

"She seems strangely lonely for a wife," my father had said, reading her letter. What would he have said, I often thought, could he have read her life as I was reading it?

We left London at once, as she wished, and when we reached our journey's end we found the master of the house about to leave it. He was going into Germany. "He might be home at the end of a month," he said: "but it would possibly be three months before he returned. He hoped we should be comfortable and enjoy ourselves during his absence."

Ruth's face was very pale. The long journey had tired her; but as she listened to the grave, measured, icy words that met her on the very threshold of her home, a tiny crimson spot leaped out on each cheek, and grew and grew till her face flamed scarlet. She made him some answer which I did not hear, and passed up to her own room quickly, her head erect, her step firm, all trace of weariness gone from her. Was she glad or sorry, angry or only indifferent, as she seemed? I could not answer that question any more than I could many others that rose in my heart at that time.

Rupert Ray went to Germany, and his wife and I had the grand, gloomy house all to ourselves. No visitors were admitted to the presence of its wayward young mistress. She had ordered it so. The restlessness that had possessed her in London had all gone now. I scarcely knew her in this new mood. She was gentle, passive, sad almost at times. She seemed tired of everything, her own thoughts above all. Truly she was lonely! It made my heart ache to see her.

So the sultry days dragged on, then the long August days, till they melted into September, and then October, and still the master of the house was away. Occasionally a short letter came; often she heard through the partner in the firm, where he was and what he was doing; but with all, there was no mention of his coming home. The three months he had said he "might be away" passed slowly and still he did not come. Then the weariness of living seemed more than Ruth could bear. She grew thin and wan; she could not laugh now, if she would, and the

restless pain in her beautiful eyes haunted me. I began to be more than sorry for her,—I was afraid.

When I asked Ruth if she felt ill, she said "No," and laughed at my troubled face. And once, when I hinted it would be well for her to write and tell her husband she was not feeling so strong, she turned upon me almost fiercely, saying, "I will do no such a thing:—why should I? When his work is done he will come home."

I said no more, but I longed daily to see him come, as I once thought I never could have longed to see his grave, stern face.

November had set in, drearer and chill, when one day we were started out of our quiet by the arrival of my Aunt Janet. She came in one morning early, looking as calm and still as though she had just stepped across the street to see us both.

"I am come to fetch this rebellious child back again," she said. "You cannot need her any longer now you are at home."

Ruth had started up and flung her arms about my aunt's neck, in her glad surprise, and thus the two women stood and looked at each other, for an instant in silence; then, with a little sharp cry, Ruth broke in to a sudden passion of tears. I was too frightened to say one word, too frightened to stir, almost. I had never seen her like this before. My aunt's face that had slowly clouded, and was grave and troubled now, frightened me still more.

"Get ready and go to Mrs. Hill, Letty," she said. "Tell her I will stay here, and she can send my things over some time to-day. Go at once, or she will be getting her rooms ready."

Mrs. Hill was an old friend of my aunt's with whom she had always stayed during her former brief visits to Manchester. I wondered much that she was not going to stay there now, but I said nothing.

I went at once, as directed, for I saw I was not wanted where I was, and my eyes filled with tears to think that Ruth had some trouble in which I might not comfort her. When I came back I found her calm again almost cheerful and my Aunt settled as comfortably as though she had lived in that stately, gloomy house all her life.

That day week Mr. Ray came home. Whether his wife was glad or sorry to see him none could say. The time was past now when gay words, smiles, or laughter were expected from her. Should we ever look for them again? Sometimes a terrible fear would smite me that we never need.

MORTON EDWARDS' LODGE, No. 24, ROYAL ARK MARINES, Maitland, Ontario, Canada.—Constituted by Warrant from M. W. Bro. Morton Edwards, Supreme Grand Commander and Royal Ark of the Most Antient and Honorable Fraternity of Royal Ark Mariners for England and Wales, the Colonies and Dependencies of the British Crown, dated 18th April, A. D., 1871, and of Royal Ark Masonry 4220.

Illustrious Bro. W. J. B. McLeod Moore, 33° Grand Prior, K. T., Grand Representative of the whole of Canada. The degree can only be conferred upon Mark Master Masons. Regular meeting third Tuesday of each month.

Officers—W. Bro. George C. Longley, Commander; Bro. John Dumbrielle, J.; Bro. David Maxwell, S.; Bro. Charles Eldridge, Treas.; Bro. Daniel Collins, Scribe; Bro. Francis McManus, Tyler.

The Rusty Mason.

THE RUSTY MASON.

Once on a time I sought to know
 The mysteries of Masonry, and seeking
 Knocked, and knocking, found the door wide open for me.

And when I looked within
 I saw a band of men all clothed in white,
 Around an altar, and on the altar
 Lay the word of God with square and compass.

Of that band of men,
 I saw one more kingly than the rest,
 For on a throne he sat, and gave to each,
 And all, lessons of wisdom.

He came and gave to me
 A lamb-skin, pure and white, and
 Told its meaning.

He told me, too, that kings and princes
 Long had worn it, and how free it was
 From stain, or spot, or blemish.

He gave me tools to work with,
 A gauge, a gavel, level, plumb and square,
 And last of all, a trowel that had no spot
 Of rust upon it, for earth's noblest sons
 Had used it ages long upon the Mystic Temple.
 He told me, too, I stood an upright Mason—
 He spoke to me of Temperance, Fortitude,
 Of Prudence, and of Justice.

I listened still with wondering ears
 To learn a Mason's tenets,
 And when they sang of Faith, of Hope,
 And Charity, the true steps that lead
 From the level of time to the Grand Lodge on high,
 I pledged myself then, that the tools to me given,
 Should never find rest, till the cap-stone was laid;
 And my lamb-skin, if spotted, should know but the stain
 Of Masonic cement, while on life's rugged road,
 This pledge was freely given,
 For I meant to act as Masons act;

And if my memory serves me right,
 I started for the work, but found the world
 All cold and selfish, and then I feared
 To make the effort.

I never used my tools one hour,
 And all are lost, save this, his rusty trowel,
 It seemed to me it might have kept its brightness,
 If never used, but as I laid it by
 The rust began to gather, and now
 It has no affinity for any save
 Untempered mortar.

I hope some Craftsman true has found
 My gauge, my gavel, level, plumb and square,
 And laid them by for better workmen.

Inactive as I was
 My lamb-skin gathered dust,
 And with gathering dust,
 It lost its whiteness, and now that too is gone.

If I remember rightly, they gave me
 Passes, signs and grips, whereby
 To know my brethren.

Though they were truly given,
 They were not safely lodged,
 And now to tell the summing
 Of this matter, this much I know,
I once was made a Mason.

MEETING OF GRAND LODGE.

The Annual Communication of Grand Lodge to be held at Ottawa during the next month will not probably challenge any special discussion. It is fortunate that during the last Annual Communication, almost all the arrears of business were wiped of, so much so that at the meeting of the Board of General Purposes in February, there was little to be done beyond the annual auditing of the accounts. Since that time, no cases of special importance calling for the interference of Grand Lodge have arisen; so that there will in all likelihood be an almost total absence of those cases of appeal which occasionally take up so much time, and sometimes unfortunately excite much warmth of debate. The fact is satisfactory as showing the prosperous condition of Freemasonry throughout the jurisdiction, and as establishing beyond doubt the absence of offences bringing discredit upon the order. We look forward, therefore, in this respect, to an exceedingly pleasant communication.

Possibly some members of Grand Lodge will seek to re-open the question connected with the unfortunate movement of some of our Quebec brethren, and that discussion upon the subject will be inevitable. It may be as well to say here that we yield to no one in our anxiety for the settlement of this dispute. Upon that point there is really no difference of opinion among the Freemasons of Canada. The practical difficulty which exists is how this settlement is to be effected. We fancy that no member of Grand Lodge would consent for one moment to place our brethren of the Province of Quebec in the false position of compelling them either to unite with a movement of the wisdom of which they entertain grave doubts, or to withdraw from the order altogether; and in this is found the practical difficulty in the way of a settlement of the dispute. The resolution moved at the last Annual Communication by M. W. Bro. Wilson reserved the jurisdiction of the Grand Lodge of Canada within the Province of Quebec, so far as Canadian Lodges were concerned, recognizing in all other respects the so-called Grand Lodge of Quebec. That resolution, had it passed, would have only added another embarrassment to those already existing, for the Quebec brethren could not have accepted it and be consistent with the doctrine they have themselves laid down in relation to Grand Lodge jurisdiction. One of the grounds upon which they based their movement, and upon which they now claim for it the support of Grand Lodges throughout the United States, was that by it the anomaly of concurrent Grand Lodge jurisdictions within the same territory would be done away with. If that was an object of sufficient importance to justify a violent disseverance of the Grand Lodge of Canada, when there existed but a few English and Scotch Lodges in the jurisdiction, much more would it compel a refusal of recognition upon the terms offered in M. W. Bro. Wilson's resolution. Indeed upon this point we

are not left to surmise; Bro. Graham, who is at the head of the Quebec movement has not hesitated to declare that recognition, on the basis of a divided responsibility, would not be acceptable. There is therefore reason for congratulation that the resolution was voted down by Grand Lodge, as assuredly a rejection of terms of recognition, offered in apparent concert with the so-called Grand Lodge of Quebec, by that body, would have rendered more complicated, and more difficult of settlement, a question which already presents too many points of embarrassment.

It is important, therefore, that our brethren who favour the recognition of the so-called Grand Lodge of Quebec, should fairly consider this point. There can be no recognition, reserving a *quasi* jurisdiction within the territory given up. What is more, it is not desirable that there should be any perpetuation of divided jurisdiction. There are but two solutions of the question: either an abandonment of their own hasty movement by the Quebec brethren and the reunion of all the Lodges under the Grand Lodge of Canada, or the complete recognition of the so-called Grand Lodge of Quebec, and the absolute withdrawal of jurisdiction over any lodge within the territory. That is the position of the question, and it will be a great misfortune, if the subject is brought up at all, should those bringing it up, and Grand Lodge itself, fail to appreciate this fact.

QUEEN'S BIRTHDAY.

A GREAT DEMONSTRATION AT BRANTFORD.—THE CORNER STONE OF THE ASYLUM FOR THE BLIND LAID WITH MASONIC CEREMONIES, &C., &C.

The preparations made for the celebration of Her Majesty's Birthday on the 24th of May last, were of a character calculated long to be remembered by the townspeople of Brantford, for in addition to the ordinary amusements adopted for giving expressions of loyalty and attachment to our gracious Queen whom all Canadians love and revere, arrangements had been made on an extensive scale for the performance of the ceremony of the laying the corner stone of the Asylum for the Blind now being erected by the Ontario Government in that town. The site of the building is well chosen on an elevation commanding an extensive view of the town and surrounding country, and the building when completed will be an ornament to the locality.

A little before high twelve the trains from Paris brought many of the invited guests who were expected to take part in the day's proceedings and it is to be regretted that any disappointment should have been felt through the want of foresight in the party having charge of preparing the programme by calling out the national and other societies at 10 a. m. instead of 12 noon as previously agreed upon, and therefore no blame or want of courtesy should attach to the masonic fraternity for this oversight.

The Grand Lodge of Ancient Free and Accepted Masons of Canada was opened at 12.30 with the following Grand Officers:—

M. W. Bro. A. A. Stevenson, Grand Master; R. W. Bro. P. J. Brown, as Deputy Grand Master; R. W. Bro. Brackstone Baker, Secretary of

the English Board of the Great Western Railway, as Grand Senior Warden; W. Bro. H. McK. Wilson, as Grand Junior Warden; R. W. Bro. Otto Klotz, as Grand Chaplain; W. Bro. C. Heyd, as Grand Treasurer; R. W. Bro. T. B. Harris, Grand Secretary; V. W. Bro. W. W. Pringle, as Grand Senior Deacon; W. Bro. W. Masterson, as Grand Junior Deacon; W. Bro. Wm. Thompson, as G. Superintendent of Works; W. Bro. Wesley Howell, as Grand Director of Ceremonies; W. Bro. Hugh Murray, as Assistant Grand Secretary; V. W. Bro. Allan McLean, as Assistant Grand Director of Ceremonies; W. Bro. Dr. Kitchen, as G. Sword Bearer; V. W. Bro. Fred. Mudge, Grand Organist; Bro. E. Kester, as Grand Pursuivant; Bro. Wm. Woodyatt, as Grand Tyler; V. W. Bros. N. Greening, W. S. Martin, Wm. Roberts, H. Willson, as Grand Stewards; with about 250 brethren hailing from the following lodges, viz: Barton, No. 6, Hamilton; St. George's, No. 19, Montreal; Strict Observance, No. 27, Hamilton; King Hiram, No. 37, Ingersoll; St. John's, No. 40, Hamilton; Brant, No. 45, Brantford; Acacia, No. 61, Hamilton; Alma, No. 72, Guelph; St. John's, No. 82, Paris; Valley, No. 100, Dundas; Burford, No. 106, Burford; Doric, No. 121, Brantford; Scotland, No. 193, Scotland; St. George, U. D., St. George.

The procession having been formed, it marched to the site of the intended building in the following order:—

The Grand Trunk Brigade, headed by their band, the Members of the Sons of Temperance, the Irish Protestant Benevolent Society, St. Andrew's Benevolent Society, St. George's Benevolent Society, the Masonic Fraternity and Grand Officers bringing up the rear. The marshals of the day being Messrs. Bowell and Tisdale and W. Bro. Wesley Howell.

On arriving at the platform the M. W. Grand Master was received by the town and county officials, and there were also present Hon. John Sandfield Macdonald, Hon. E. B. Wood, Geo. Smith, Esq., Wm. Weir, Esq., English Directors of the Great Western Railway of Canada, W. K. Muir, and Joseph Price, Esqrs., Hon. Wm. McMaster, Wm. Mathews Esq., Mayor, A. Watts, Reeve, W. Patterson, Deputy Reeve, and all the Town Councillors, Hon. N. F. Blake, American Consul at Hamilton, H. Yates, R. Larmour, and E. Broughton, Esqrs., G. T. R., John H. Greer, Esq., &c.

The Band of the Grand Trunk Brigade commenced the proceedings by playing an ode suitable to the occasion.

The M. W. Grand Master then addressed the assemblage as follows:—

Men, women and children assembled here to behold this ceremony: Know all of you that we are lawful masons, true to the laws of our country, and professing to fear God, who is the Great Architect of the Universe; to honor the Queen, to confer benefits on our brethren, and to practice universal benevolence towards all mankind.

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

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

The century in which we live is distinguished above any which has preceded it for benevolent and philanthropic enterprises as is manifested

everywhere by the almost numberless hospitals, asylums and kindred institutions founded for the alleviation of "numerous ills to which flesh is heir," and it must surely be a source of sincere gratification to all good citizens to observe that the Government and Legislature of this, the most important Province in the Dominion, are entirely in accord with the spirit of the age in this respect, and that, while adopting measures for the opening up of communications and otherwise developing the material resources of the country, they are nevertheless not unmindful of the moral responsibility devolving upon every enlightened community, in relation to a large number of our fellow beings whom God has seen meet to visit with affliction. It certainly reflects the highest honor upon those in authority that within a year or two there have been erected within this Province a spacious asylum for the deaf and dumb, and that now another splendid building has been commenced on this beautiful hill, for the purpose of ameliorating the condition of the blind, that most unfortunate of all classes.

Although deprived of sight (that inestimable of all blessings) the inmates of this institution about to be erected, will, through the training they will receive, be enabled to lead more active and useful lives, and thereby to experience much greater happiness than under other circumstances, they could ever have hoped to enjoy. In both instances the services of our fraternity have been called into requisition, and what good or true Freemason could refuse to assist to the utmost of his power these humane and praiseworthy efforts? The day chosen for this celebration—the anniversary of the birth of our good Queen—is likewise a most appropriate time to begin this good work. It suggests to us how grateful we ought to be for the blessings of civil and religious liberty which we enjoy under her benignant sway, and I think it may with safety be affirmed, that in no portion of her vast empire are these blessings more highly appreciated, and nowhere is Her Majesty held in higher regard than in this Dominion of Canada. Let us hope that the wisdom of her councillors may be blessed of God in securing to the British Empire peace and prosperity, and that the privileges we enjoy as an integral portion thereof may tend to deepen, strengthen and perpetuate those sentiments of loyalty and patriotism which actuate us all, and that on every recurring anniversary we may with increasing fervency, give fitting expression to our feelings in those spirit stirring strains of our noble National Anthem:—

"God save our gracious Queen,
 Long live our noble Queen,
 God save the Queen;
 Send her victorious,
 Happy and glorious,
 Long, long to reign over us,
 God save our Queen."

The acting Grand Chaplain implored a blessing from G. A. O. T. U.

The Grand Secretary, R. W. Bro. T. B. Harris, read the inscription, which was beautifully engrossed on vellum, by Mr. Wm. Bruce, of Hamilton, to be deposited in the cavity of the stone—as follows:

By the Grace of Almighty God,
 On the Twenty-fourth day of May, Anno Domini,
 MDCCCLXXI; of the era of
 Masonry 5871, and in the Thirty-
 fifth year of the reign of our

gracious and much beloved Sovereign
—Victoria—

- Queen of Great Britain, Ireland, India and the dependencies in Europe, Asia, Africa, the Dominion of Canada, America, and Australasia ;
His Excellency the Right Honorable Baron Lisgar, of Lisgar and Baillieborough, P. C., G. C. B., G. C. M. G., being Governor-General of the Dominion of Canada ;
The Honorable William Pearce Howland, C. B., being Lieutenant-Governor of the Province of Canada ;
The Honorable Sir John A. Macdonald, K. C. B., being Minister of Justice and Attorney-General of the Dominion ;
The Honorables J. Sandfield Macdona'd, Matthew Crooks Cameron, John Carling, E. B. Wood, and Stephen Richards, Ministers for the Province of Ontario ;
William Mathews, Esquire, Mayor of the Town of Brantford ;
Robert Fair, J. W. Bowlby, A. McMeans, James Tutt, B. Hunn, E. Brophy, W. Watt, W. J. Scarfe, G. H. Wilkes, J. Comerford, J. Ormrod, W. Whittaker, R. Gray, J. Quinlan, and D. Plewes, Esquires, being Councillors ;
James Woodyatt, Esq., Town Clerk, A. S. Hardy, Esq., Solicitor ;
Alfred Watts, Esq., Reeve of the County ;
W. J. Imlach and W. Patterson, Esquires, Deputy Reeves ;

The Corner Stone,
of this Asylum for the Blind, erected by
the Government of the Province of
Ontario, on a piece of land pur-
chased from Reginald Henwood, Esq., M. D.,
was laid by
Alexander Allan Stevenson, Esq.,
Grand Master Mason of the Grand Lodge of
Ancient Free and Accepted Masons of
Canada, attended by the Grand
Officers, and a large number of
the Fraternity according to the ancient
usages of Masonry.

Kivas Tully, Esq., Architect,
Christopher William Kempster, and Thomas
Laurence Kempster, of the City of
Hamilton, Contractors.

Which may the G. A. O. T. U. prosper.

The above together with a copy of the printed proceedings of the Grand Lodge for 1870, a copy of the proceedings of the Sons of Temperance for 1871, the *Globe*, *Telegraph* and *Expositor*, newspapers, and the time table of the Great Western Railway, coins of the value of 50c., 25c., 20c., 10c., 5c., silver, and 1c., copper, and a 25c. paper currency of Canada were enclosed in a glass bottle and hermetically covered, and deposited in the cavity of the stone, the orifice of which was covered over by a brass plate with the following inscription thereon: This corner stone of the Provincial Asylum for the Blind was laid with masonic ceremonies on the 24th day of May, A.D. 1871. Mr. Kempster then presented the Grand Master with a very handsome silver trowel, beautifully chased, bearing the following inscription:—

“Presented to A. A. Stevenson, Esq., M. W. Grand Master of A. F. and A. Masons of Canada by C. W. and T. L. Kempster, Contractors, on

the occasion of laying the corner stone of the Asylum for the Blind, at Brantford, Ont., on the 24th day of May, A. D. 1871."

The M. W. Grand Master expressed his thanks for the gift and assured the Messrs. Kempsters that he would preserve the trowel as a memento of the very interesting proceedings of the day.

After receiving the trowel, the M. W. Grand Master spread the cement and the upper stone was lowered by the three regular stops, the band playing the National Anthem.

The proper implements were applied to the stone by the Grand Junior Warden, the Grand Senior Warden and the Deputy Grand Master. It was ascertained the craftsmen had done their duty.

G. M.—R. W. and W. Brethren, having full confidence in your skill in our royal art, it remains for me as Grand Master Mason to finish the work. (Three knocks were then given with the gavel.) *Well made, truly laid, well proved, true and trusty.*

G. M.—I strew corn upon the stone as the emblem of plenty; I pour wine upon it as the emblem of cheerfulness; and I anoint it with oil as the emblem of comfort and consolation.

May corn, wine and oil and all the necessaries of life abound amongst men, and may the G. A. O. T. U. who has so kindly blessed us in the proceedings of this day, enable those engaged in the erection of this building to complete it; may He protect the workmen from accident, and long preserve the structure from decay and ruin, that it may serve for generations yet to come, the humane and benevolent purpose for which it is intended. So mote it be.

The public Grand Honors were then given.

The plans of the intended building which had been designed by R. W. Bro. Kivas Tully, were then inspected by the M. W. Grand Master and being approved were returned to the architect with the implements applied to the stone with words to the following effect:—

"Bro. Architect, the corner stone of this building being now laid. I present you with the implements applied to it, and also the plans, in full confidence that as a skillful workman you will use them in such a manner that the building may rise in order, harmony and beauty, and being perfected in strength will answer the purpose for which it is intended, to your credit and the satisfaction of all who have selected you for the work. Having now completed our work according to the ancient usages of Freemasonry, we offer you our congratulations, and transfer the building to you for completion, having no doubt that as it has happily been begun, it will be carried on by God's will to a happy ending.

Three cheers were given for the Queen, the Grand Master, and the Hon. John S. Macdonald.

The assemblage present were then addressed by the Hon. J. Sanfield Macdonald, as follows:

He came here from a sick bed, at some considerable risk, in order to witness this spectacle which had afforded him sincere gratification. If the ceremony was felt by those present to be an imposing and interesting one, how much more so must it be to himself and friends, Messrs. Wood and Carling, who had asked the Legislature to appropriate the amount necessary to erect this fine structure, which was soon to grace the town of Brantford.—His friend, the Grand Master, had told them that the Craft of which he was the Chief in this country had for its leading principles good will and benevolence towards all classes, without regard to religion, politics, or anything else except

the benefit of our fellow men. He (A. G.) could tell them that these were exactly the principles and precepts of the "Patent Combination." (Great laughter and cheering.) It had borrowed from the most ancient and respected Order of Free Masons. Their first object, on taking office, had been to address themselves to the consideration of what was necessary to relieve the sufferings of humanity, and in furtherance of this object a large Lunatic Asylum had been established at London, a Deaf and Dumb Institution at Belleville, and this school for the blind was the third on the list. While all this had been done, there still remained more benevolent work to be completed by appropriation from the public money. It was their intention to establish an Asylum for that unfortunate class—the idiots. The government had also a thought for those who were not suffering from the loss of any of their senses, and were going to establish an Agricultural College for the benefit of the farmers of the country, and he hoped one of these days to see his friend, the Grand Master, coming to Upper Canada to perform a similar ceremony to that which he had done that day. Then there was another building—the Central Prison—in which the criminals of the country would be made to work and earn their keeping within the walls of the place, and to learn some trade which would be useful to them when they returned to liberty. But then there was another interesting institution—the school for mechanics and artizans, where our tradesmen can be trained without having to leave their own country as they now have to do. (Hear hear.) In the dedication of all these buildings, he hoped to see the honest face of his friend, the Grand Master, making its appearance. He had to thank them all most cordially for the interest they had shown in those matters. It did his heart good to see that the people of the surrounding country are alive to the importance of such works of active benevolence with which politics had nothing to do. He gloried in the fact that he was to-day in a place where politics were not, and thought it would relieve him from a good deal of the affliction under which he had been suffering for the last ten weeks.—He felt very much pleased with his visit, and was very much obliged to Mr. Kempster for the honor he had done him in asking him there. It was to be hoped that the town of Brantford would be equally well pleased with the Institution. Only let the "patent combination" go on for another four years more, and it would place public buildings in every town in the Province. (Laughter) He supposed he would be accused of trying to bribe them, so he thought he might as well do it wholesale as retail. (Increased laughter.) But joking should be laid aside, as this was a very solemn proceeding. Brantford would enjoy the advantage of having one of the finest buildings in the country, and that, too, in a very prominent position, in the selection of which he himself has had something to do. He hoped the institution would prove greatly beneficial to those poor sufferers who would praise God and thank those who had done their best to alleviate the afflictions which had been so well described by the Grand Master. Fancy the position of our fellow beings who are deprived of the pleasure of beholding the green fields and the blue skies and then think of the advantages of an institution such as this where they can read the Bible and make their way to salvation, as well as keep themselves posted as to the current events of the day, just by fingering the leaves of the book before them. Ontario had reason to be proud of being the first of British American Province which had taken steps in this laudable direction. Thanking the assembly again most heartily, and wishing them God-speed, Mr. Macdonald retired amidst continued applause.

Hon. E. B. Wood, followed with a speech, explaining the object and policy of the Government in locating provincial institutions, and felicitated the Brantonions on their having secured the building of so noble a structure in their immediate vicinity.

After the speeches were concluded, a luncheon was served in Mr. John Minore's best style, in an adjoining building. His Worship the Mayor having been compelled to leave with the Directors of the Great Western Railway, Mr. Imlach, Deputy Reeve, proposed the toast of "The Queen," following that of the health of the Grand Master and Grand Lodge of Canada," replied to ably by M. W. Bro. Stevenson and R. W. Bro. Harris. M. W. Bro. Stevenson then proposed "Prosperity to the Town of Brantford," and in reply Mr. Imlach, in his usually happy and pointed strain, referred briefly to the position and advantages of the town, and depicted its future greatness with glowing terms. The guests, at the invitation of the Messrs. Kempster, the contractors, adjourned to their residence, and there partook of their hospitalities, consisting of a champagne lunch, and that being over, returned to the town. Every one expressed themselves satisfied with the appearance of the town and the order and success of the demonstration.

The procession was then reformed and returned to the Masonic Hall.

The M. W. Grand Master thanked the Brethren for their attendance, and closed the Grand Lodge.

THE LATE BRO. GEO. SPAIGHT.

MONTREAL, 30th MAY, 1871.

To the Editor of the CRAFTSMAN:—

DEAR SIR AND BROTHER,—When you did me the honour to ask that I should furnish a portrait for the next number of the CRAFTSMAN, our late Bro. Spaight requested that I would permit him to write the notice which should accompany it. We little thought then that e'er the time came for fulfilling that duty, he would have received sudden summons from the Great Architect of the Universe to attend the Grand Lodge above. It was almost our last conversation, for he had been suffering from illness for some weeks before the fatal accident, and had not been at work until Monday morning and then only for a short time.

On the evening of the Queen's Birthday, in company with Mr. Lodge, the night editor of the *Gazette*, he went out to Lachine, leaving the city by the four o'clock train, and intending to return by that leaving Lachine at seven o'clock. Arrived there they hired a boat for a pull on the river, saying that they would go up to one of the islands, and return immediately. They went out, Spaight at the oars and Lodge steering with a paddle; and were seen to change their course somewhat, pulling out into the river; and then, as if enjoying the delightful river breeze, they rested upon their oars and floated gently down the stream, until they disappeared from view. They must have drifted too far, for the next intelligence of them is from Mr. Sommerville, a farmer of the Lower Lachine road, who saw them, already in the eight mile current, approaching the rapids, and pulling for dear life against their fate. The bow of the

boat was directed up the river. Skillful oarsman as poor Bro. Spaight was, this was a new experience for him; for had he been acquainted with the currents, a slight divergence to the shore would have landed them safely. Sometimes they almost held their own, so much so that Mr. Sommerville thought they must have thrown out an anchor; and then the current gaining strength they would lose ground. The boat passed through the first rapid stern foremost, and still they struggled hard against what was now the inevitable; then with a tremendous plunge she dipped into the *Grand Sault*, or chief leap of the wild waters; one of the men was seen to spring almost into the air, as if pitched upwards by the sudden plunge, a moment of concealment of boat and boatmen, and then the boat re-appeared further down, bottom upwards, but the unfortunate men were already overwhelmed in the surge.

Both men were valuable assistants on a daily newspaper; but I confess to missing poor Spaight the more keenly. In certain departments of newspaper literature, he was unquestionably without an equal on the Canadian press, and had few superiors on the press of England. He was a gentleman by culture and education. Of a somewhat restless disposition he had early determined to see something of the world; and by constant travel, by incessant contact with new scenes, in various parts of the globe, he had added to the foundation of ripe scholarship laid in a scholastic course at the far-famed Trinity College, Dublin. His Australian, his South American, his Mediterranean, and American experiences were as varied as they were wonderful. I met him first at Ottawa, when he edited the *United Service Gazette*, and reported for the *Ottawa Times*, and was so impressed with his striking abilities and singular modesty that I offered him shortly afterwards a position on the *Spectator*. That was four years ago, and, with the exception of a short intermission, he has been my *compagnon de plume* ever since. The readers of the *CRAFTSMAN* knew him well through his contributions. He was the "G. Raion" who wrote the racy columns "For Ladies Only," which I have reason to believe were very popular with masons' wives and masons' daughters. He contributed "The Last of the Celadores," "The Cruise of the Thetis," and other tales to the paper; all of which were of great interest, and most of which I may now say, were personal experiences of his own, he having been initiated in Ireland before setting out on his travels. During my second absence in England, to him I entrusted without hesitation the editorship of the magazine; and I am sure it suffered nothing in his hands.

Poor fellow, he has gone to his long home. Although, if my memory serves me, he was never affiliated with any lodge in Canada, he was a lover of freemasonry, having been a close student of its mysteries, and possessing a keen appreciation of its principles. Of freemasonry, as of every other subject with which he interested himself, he acquired a deep and thorough knowledge. With him the mere rituals appeared to possess small charm, the history and principles of the institution, and its wonderful power of tenacity on the heads and hearts of its votaries, were its special charms; and freemasonry in his death has lost a champion, less noisy than some who seek through it the honors and prominence which many obtain, but certainly not less earnest in his love for it, or less ready and skillful with his pen in its defence.

Yours fraternally,

THOMAS WHITE, JR.

RIGHT OF OBJECTION.

We take the following interesting extract from the Report on Foreign Correspondence of the Grand Lodge of Maine (Bro. Joseph H. Drummond, Chairman.) In response to the Grand Master of the District of Columbia, the following replies were received:

The Grand Masters of Colorado, Idaho, Illinois, Louisiana, Maine, Michigan, New York, and Pennsylvania, reply that upon objection by a member to the admission of a visitor, the Master is bound to exclude him, without enquiry respecting the reasons.

The Grand Masters of South Carolina, Mississippi, Tennessee, Arkansas, Connecticut, Nevada, and Massachusetts, and Bro. Mackey, reply, that the objector must have made known his reasons, and the Master must judge of their efficiency, subject to appeal to the Grand Lodge. The Grand Master of Massachusetts holds that a Mason in good standing has the *right* to visit: but that the W. Master may exclude, but if he does, "he must do it upon such grounds as will justify his conduct before the Grand Lodge."

The Grand Masters of Florida and Tennessee (though the latter said he was unable to consult the Proceedings of the Grand Lodge,) and Bros. Dawson, of Florida, and Bromwell of Illinois, P. G. Masters, hold that the objector shall make his reasons known to the lodge, and it must judge of their sufficiency and admit or exclude the visitor.

Of these Bro's Mackey and Dawson hold that the objector is responsible to the lodge, while the Grand Masters of South Carolina and Mississippi hold that he is not.

At the same time the Grand Secretary issued a circular to other Grand Secretaries, and others, containing the following enquiries:

"Has the W. M. of a lodge in your jurisdiction the right to admit a visiting brother to his lodge, over the objection of a brother, who is a member of the lodge, in good and regular standing? [1.] Has he the right to ask him his reasons for making the objections? [2.]

Brothers Simons, of New York, Gray, of Mississippi, and Drummond, of Maine, answer both questions in the negative.

So do the Grand Secretaries of Iowa, Tennessee, Virginia, Missouri, North Carolina, Illinois, Georgia, Louisiana (by decision of Grand Lodge), Indiana (by Grand Lodge regulations), Idaho, Montana (by Grand Lodge regulations), Colorado (by Grand Lodge decision), Ohio (by Grand Lodge Code), Washington (by Grand Lodge regulation), New Hampshire (*per* Brother Horace Chase), Mississippi, Maine (by Grand Lodge decision), Texas (by Grand Lodge resolution), New Jersey, Delaware, Kentucky, and Minnesota (by Grand Lodge decision), twenty-two Grand Lodges.

The Grand Secretary of Michigan replies that they never had such a case in that jurisdiction, but thinks the master would not be sustained in such a course.

The Grand Secretary of Maryland replies that there is no decision of the Grand Lodge upon the question, the nearest to it being a decision that it is a privilege, and not a right, to visit.

The Grand Secretary of Arkansas replies that the question never has arisen, but he thinks the right of visitation has never been denied to an affiliated mason in good standing.

It is held in Alabama and Florida, by Grand Lodge decision, that a visitor can be excluded only *for good cause shown to the lodge.*

The questions are answered in the affirmative by the Grand Secretaries of California (by constitutional provision), Rhode Island, Nebraska (that the Master has the *right*, but he thinks they have no officer who would exercise it under such circumstances), Oregon (by regulation, which he says is not generally approved, and is contrary to his own opinion), Connecticut, and Massachusetts (who says the prevailing practice has been the other way, but he does not believe it to be correct),—six Grand Lodges.

There are forty-two Grand Lodges in the United States; of those heard from *twenty-six* hold that the objection is final, while twelve may be reckoned the other way.

We have no response from Vermont, Kansas, West Virginia, or Wisconsin.

The Grand Master of Pennsylvania decided as follows: It is a fundamental regulation that the objection of any one member of the lodge shall be sufficient to prevent the initiation of a candidate even after approval, "for he is not under the tongue of good Masonic report." Upon such objection being made in open lodge, an effectual bar is interposed to the introduction into Masonry of the candidate. The fact of the objection must be entered upon the minutes, and report thereof be made forthwith to the R. W. Grand Secretary. Questions have arisen as to where and how objection should be presented, and vague and loose ideas are entertained upon the subject. As the work of the lodge is done in the lodge, so the objection should be made therein by a member of the lodge. No reason need or ought to be given by the objector, for it is presumed that he who thus opposes the initiation is moved thereto by good and sufficient cause, that he acts under a high sense of Masonic duty and obligation, that he is swayed by no "petty malice, private revenge, partisan rancor, business rivalry, sectarian prejudice, or other like unworthy influence." It is not sufficient that the objection be made privately to the Worshipful Master on the street. When objection is made elsewhere than in the lodge, the Worshipful Master is not bound to regard it, or to refrain from his work upon the applicant. In the exercise of due caution, and of that discretion he ought to possess, he should be careful lest he admit the unworthy. But if he fail to require the objection to be made in the lodge, and refuse to enter the candidate, he adopts the suggestion as his own, and therefore becomes the objector.

When an objection has been made and at a subsequent meeting removed, the Worshipful Master should give oral notice in the lodge of the fact of the removal, and at the next stated meeting he would proceed to enter the applicant unless other objection be made. This notice and delay are proper, lest trusting to the objection already made some other member has interposed none, or lest after the objection was made others who have become members of the lodge, and have thereby acquired the right to a voice as to who shall be admitted to membership in the lodge.

☞ The Sixteenth Annual Communication of the Grand Lodge of Canada will be holden at Ottawa, commencing on Wednesday, the 12th day of July, next, when a large attendance of representatives is expected.

☞ At a meeting of the brethren of the Ottawa city lodges it was resolved to entertain the members and representatives attending Grand Lodge at the Annual Communication, by an excursion on the Ottawa River, and a pic-nic.

PERSONAL APPEARANCE OF THE SAVIOUR.

To the EDITOR of the "CRAFTSMAN."

SIR AND BROTHER,—The interesting description of the "Personal appearance of the Saviour," reproduced, in your last impression, from "family newspapers" published "many years ago" was discovered amongst some manuscripts at Madras in the East Indies.

The translation varies somewhat from mine, although only in *minutiae*, for instance, the description of the hair, in the manuscript in my possession,—a translation made by an eminent scholar—runs thus: His Hair is of the colour of a Filbert full ripe, and plain almost down to His ears; but from the ears downward somewhat curled, and more Orient of colour, waving about His shoulders, in the midst of His head goeth a seam, or partition of hair after the manner of the Nazarites."

In "Clarke's Travels" there is a note on the Description in question to the following effect:

"Carlo Dolci seems to have borrowed his notion of our Saviour from the spurious letter of Publius Lentulus to the Roman Senate, which is so interesting, that while we believe it to be false, we perhaps wish that it was true." Then follows the letter.

I need scarcely add that the celebrated painting of the Florentine Artist, alluded to above, is that of "Institution of the Sacrament of the Lords' Supper."

I am, Sir and Brother,
yours fraternally

VINCENT CLEMENTI, G. C.

North Dour, June 2, 1871.

SELECTION OF MEMBERS.

Though it is a good saying and a true one, that ten good men had better be kept out of the lodge than that one bad one should be admitted, yet we can not but believe that many are rejected who would confer honor on the order, and do good to mankind under its auspices. We know that bad men, notwithstanding all the safeguards which the wisdom of the fathers has thrown around the door of the lodge, do gain admission; and we also know, that in spite of all exhortations to charity and brotherly regard, good men are debarred from entering.

No mason has a moral right to reject an applicant for the degrees of Masonry, because he does not like him. He has no business to introduce into that solemn ordeal his likes or dislikes. If he is a man of sound principles; of honest intentions and philanthropic heart, shall he not be allowed to congregate around the sacred altar, where those virtues are insisted on; and when our published words show all such persons shall be received when they knock for admission? What business have I to obtrude my prejudices between such a man and the benefits of Masonry? Are my likes and dislikes to be of more value in a lodge than his sound principles and honest intentions and kind heart?

And yet every Mason knows that such instances are constantly recurring. None of us can but recollect instances where good men and true philanthropists have been rejected. And few indeed are they who have not seen these rejections as the result of an unfounded prejudice, or a groundless caprice. A difference in some trivial business

matter between a member and a candidate, has prevented many good men from becoming Masons. Even a sharp political or religious discussion has frequently had the same effect. Instances have fallen under our observation where a prejudice against the personal appearance—the gestures, motions, awkwardness—of a candidate have been fatal to his reception.

As long as man is fallible, and human nature weak, these reprehensible acts will be performed by those who profess to be permeated by the spirit of Masonry. But they ought not to. Masonry ought to liberalise the mind, expand the soul, and warm the affections, that every one honest, every one possessing a kind disposition, could be sure of admission whenever he should knock at the door of the lodge. Unfortunately there is no institution, earthly in its origin, or divine in its source, that will so influence the human heart as to make this possible.

But we ought to make an approximation to this condition. Private piques and quarrels ought not so to influence us as to make us blind to the great principles on which our institution rests. And much could be done to prevent the wrong thus done to honest men. If the advocates of Masonry would more frequently insist upon the application of Masonic principles in these cases.

We have heard Masons say they could not sit in a lodge if such an individual was admitted. If asked why not; what indication of moral obliquity he had discovered; what disqualification he had unearthed? the answer had been that he was repugnant to him—that he did not believe he would make a good Mason. When further pressed for the particular act or principle that ought to keep him out of the lodge, too frequently it has appeared to be a personal dislike, without foundation.

It was a good rule which an old zealous and exemplary Mason adopted, and on which he practiced during a long life devoted to the Craft, "If I cannot by a fair statement of my objections to a candidate make any other brother believe that he ought to be rejected, I will never cast a blackball against him; for I should be convinced that if I had good reason for rejecting him, I could show it so clearly that others would see it, and failing to do so, I conclude that it is my prejudices and not my judgement that sways me against him." And we have known that man vote for a candidate with whom he had a personal difficulty. "That difficulty did not involve any laxity of principle, or immoral aid, and he may have been as conscientious as myself and hence I have no right to close the door against him," he said to us at one time when he had thus voted for a person with whom he was at variance. The policy of such a course of conduct may be indicated by the fact that when the candidate becomes a Mason he also becomes a warm friend of the man who would not vote against his admission though he was his enemy.

Should all Masons follow the example of this father in the institution there would be fewer good men rejected and less nourishing of wrath in the bosom of its members. Let it be understood and insisted on everywhere that no one has a right to cast a blackball on merely personal feuds that do not involve moral obliquity, and the order as well as the world would be the better for it always.—*Mystic Star*.

☞ A dispensation has been issued authorising the opening of a new chapter at the town of Napanee, to be named "Mount Sinai" Chapter, Comp. F. I. Richardson, Z; Comp. Henry L. Geddes, II; and Comp. D. H. Preston, J. This Chapter meets on the Wednesday after full moon of every month.

\$100 IN GOLD REWARD.

—
ABOUT ALBERT PIKE.
—

In one of our exchanges we came across the following about our esteemed personal friend and Ill. Bro. Albert Pike, 33°, Sov. Gr. Commander Southern Supreme Council :

Albert Pike was met in Vicksburg, Miss, a few weeks ago by the editor of the *Jackson Pilot*, and the latter tells how he was struck thus: "His long and luxuriant hair, gray with the frosts of many winters, hung down in masses which almost covered his broad and stalwart shoulders. His eyes were clear and piercing. The element of poetry, which is so strongly recognizable in his character, shone very plainly, notwithstanding he was smoking a pipe of enormous construction, and whose strength and vileness would destroy the eyesight of ordinary men. He wore an old "slouch hat," and his clothes were seedy, but he had that lordly air about him which his seedy clothing and careless habits could not disguise; a leonine aspect—the very face and front of Jove (as we remembered Jove)."

Now, the above is pretty good for a *first* observation, and as regards the general appearance of our Ill. friend is in the main correct; for if Albert Pike wore the costume of a Choctaw, he would still look the intelligent gentleman he is. But there is a nasty fling in the above we don't like. It is about the *pipe* and the *tobacco*. *As to the former, it is one of the finest specimens of the meerschaum ever seen in America, it being the official pipe used by Frederick the Great, when he presided over the Supreme Council in Berlin, and signed the Statutes of 1786, and now, by hereditary descent, the rightful property of Bro. Pike, as his lawful successor.*" —*Pomeroy's Democrat*.

If there is anything in the world we like, it is a *joke*. We like those full blooded jokes that admit of no phlebotomy—no slow or fast bleeding—none of your leeching processes that draws the life out of a man by "degrees", the way lawyers go to heaven.

That "official pipe" is good—very good—its to good to be lost; and we now propose to make it the subject of the 34°. Such a pipe would and should be immortal; it should be a first class calumet, to be smoked by all the craft in the eternal bonds of peace—in fact, we think if such a pipe had been placed to King William's lips, there would have been no war in France, and no hundreds of thousands of people laid out in the cold. Oh, that "official pipe"!

"Illustrious" Bro Tisdall has made a discovery that should be the means of creating him the "Grand Guaiasticutos" of the "Mother Supreme Council of the World." Well, we have lived to little purpose and Freemasons have been the grandest ignoramus in the world, not to have found out before this, that there is such a thing as an "official masonic meerschaum"—egad, we think that one whif out of that would make a fellow see stars—*i e*, police stars, if he smoked strong Frederic tobacco. Then only think of it, Frederic smoked *that* pipe "when he presided over the Supreme Council at Berlin and signed the Statutes of 1786!" Just imagine how "Old Fritz" must have held that pipe—the "official pipe"—when he signed his august name to the *Statutes!* The smoke must have burnt his eyes, for the signature is very crooked, or else the old fellow had just got through a first class wine dinner.

We like that "hereditary descent"—that is richness unalloyed, and as for the "lawful successor" it is strawberries smothered in cream. If we had the imagination and gullibility of a Tisdall and the effrontry and brass of a Pike, and the power of the Almighty, we could create a dozen worlds that would beat this one all hollow. But, dear reader,

you have heard of the end of the boy that had an "if" to his name—he went where the woodbine twineth—up a spout.

But here comes in the "joke"—alas, poor Tisdall! We are willing now to pay

ONE HUNDRED DOLLARS IN GOLD,

for any man living, dead, or expected to live, or expected to die, who can by any testimony that would be received in any court of Masons or anti-Masons, who will prove that Frederic the Great of Prussia ever signed the so-called Scotch Rite Statutes of 1786 or ever saw them. In fact, we will give the largest kind of a reward to anybody who shall refute and answer the *evidence* we have already furnished, that Frederic not only did not sign these Statutes, but that his signature thereto, is the basest forgery that was perpetrated in the 19th century. Furthermore, we have proven, that Frederic was not only diametrically opposed to any such degrees, but absolutely CONDEMNED THEM.

We had formed a high opinion of Bro. Tisdall, the Masonic editor of *Pomeroy's Democrat*, as a straightforward Masonic writer who did not deal in superlative nonsense, but, we must say, that of late we have "let down" on him a little, and when he came out with the above, it was "the straw that broke the camel's back," and now we say emphatically, (and we mean no foolishness by it either), that if Bro Tisdall can produce the *reliable* evidence that the signature of Frederic the Great was not forged to the Statutes of 1786, and that the date of those Statutes is not a forgery then, he can draw on us for ONE HUNDRED DOLLARS IN GOLD, and until he can do that, we want no special pleadings and no explanations, *ex parte* and no tirades nor backbiting. We want "good work and square work" and we will not accept any work of impostors. It is an outrage on the Masonic fraternity and a falsification of history that a paper with the tremendous circulation of *Pomeroy's Democrat* should be used for the dis-eminatation of such Masonic nonsense under the head of "Masonic intelligence."

It is pretty near time that such misrepresentation was stopped. The craft have been gulled and bamboozled by all sorts of false statements, of so called "Masonic history" about long enough, by persons claiming the right of position to tell the world all sorts of stuff, and to this whole business, "THE FREEMASON" has been opposed from beginning to end and intends to be, as long as we have anything to do with it.

We believe in telling the TRUTH and "nothing but the truth," hence the opinion of this paper is taken as that which amounts to something. If our opinion is asked upon any question, we give it *according to the law*, whether we agree with the law or not, but there is not money nor official positions enough to hire us to bend the knee to any power on the planet Earth, to say what we do not know to be a fact. Sycophancy has no place on our editorial staff, and we intend to plunge the lancet to the hilt into all masonic exercises, whether nurtured by friend or foe. We know no motto but the TRUTH, and we will stick to that till the last plank of life is swallowed up in the abyss of death. As for that "official pipe" it must be mighty *strong* by this time—and in fact we will bet the cigars that Frederic never saw the meerschaum in question.—*St. Louis Freemason.*

At Rest.

Drowned in the Lachine Rapids, Bro. George Spaight, late of the *Montreal Gazette*, aged 33 years.

ES. We understand that Illus. Bro. Col. McLeod Moore, 33° Grand Prior of Canada, who as a Scottish Royal Arch Mason of upwards of forty years, and *conversant* with all the Degrees conferred and under control of the supreme Grand Chapter Royal Arch Masons of Scotland, amongst which is the Degree of "*Royal Ark Mariners*" lately revived in England has been affiliated with the Grand Royal Ark Mariners Lodge of England and by them appointed Representative and Inspector General for Canada. These side degrees to Craft Masonry proper and the Chivalric Masonry of the *Temple and Hospital* seems to create greater interest and diversify the ceremonial work of the legitimate Degrees. The *Ark degree* is simple and interesting and does not interfere with any other.

ES. On Monday evening, the 5th June, a new lodge of A. F. & A. Masons (working under a dispensation of the Grand Master of Canada,) was opened with all due formalities, in the Masonic Buildings, Kingston, by M. W. Past Grand Master Simpson. The Worshipful Master is Bro. Major Geraghty, and the new Lodge, in compliment to him and the Military Lodge in the 20th Regiment, so well remembered in Kingston, was named "The Minden Lodge." The two Wardens are Bros. J. Greenfield and S. Wood, and the Treasurer elect is R. W. Bro. J. V. Noel, all members of the other city Lodges, which does not incapacitate them from being members of the Minden Lodge if so inclined. Owing to the great number of members belonging to the two other Lodges in that city, the new one was a paramount necessity. We wish it every success.

ES. We observe from a circular issued from the office of the Grand Secretary that that officer has completed arrangements with all the principal railways for a reduction from the usual fares, and has also made a similar arrangement with the Canadian Navigation Company's steamboats, to Delegates attending Grand Lodge.

JURISPRUDENCE.

QUESTION.—A party makes application for initiation between whom and a member of the Lodge there exists a bitter enmity, are the brethren justified in giving him a clear ballot knowing this?—H. D.

ANSWER.—Masonry is an institution founded for the benefit and banding together as one common family the just, the virtuous and the good of all nations, tongues, kindreds and languages, so that all good and true persons are eligible for admission to the privileges of Freemasonry. The ancient regulations of the order clearly declare that private piques and quarrels are not admissible within the precincts of a Lodge. Under the circumstances of the present case it would be the duty of the committee on the qualifications of the candidate to acquaint themselves as to the cause and nature of the difference existing between the member and the applicant, and if possible to effect an adjustment of the difficulty. If this is impossible and it is ascertained that the applicant is in the wrong, the said committee should so report it; if, on the other hand the member is found to be in fault, he has no right to be a barrier in the way of the admission of proper and worthy candidates merely on account of personal and private enmity.