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THE CRAFTSMAN;

AND

CANADIAN MASONIC RECORD.

Bro. J. J. MASON, 18°,
Publisher

'The Queen and the Craft.'

\$1.50 Per Annum,
in advance.

VOL. V.

HAMILTON, ONT., MAY, 1871.

No. 8.

THE GARDEN OF IREM.

BY A. T. FREED.

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

CHAPTER IV.

Al Ammin, bowing his head to the stroke of the king, closed his eyes expecting never to open them more. But the expected stroke did not fall, and, looking up, he found himself surrounded by almost complete darkness, but in front of him he dimly discerned through the gloom a shadowy and awful form, in the image of pictured death. Then his arm was suddenly clutched in a vice like grip, and he felt himself descending through gloom and a damp chill air. He could not readily shape any thought in his mind, but indistinctly he wondered if the unfelt blow had not fallen, and if he were not descending to hades and the dark domain of the infernal gods. He believed in a splendid but dimly-defined Theism. He had been taught that there was one sole Governor and Ruler of the Universe supreme over all things in life. Of course he believed in inferior deities, but regarded them as the ministers or servants of the Supreme, doing his will and waiting his command. But of the dark sovereign of the pale realms of death he had very inadequate notions. He had assisted in the imposing ceremonies of the solemn Bacchic mysteries, had been a helper in the grand drama of the passage of the Sea of Edom by Moses, his death, burial and resurrection; he had learned from Egyptian and Phenician pilgrims to the shrine at Mesa that these ceremonies differed but little from the celebrations of their countries, the name of the hero only being changed; and he had a dim perception that though the ceremony was mainly intended to perpetuate historic facts and the memory of a real personage, there yet was involved in it a sublimer teaching, a monition to the reflecting mind that Moses was but the representative of Man, and that the mystery—substantially the same in all countries of which he had knowledge—was but a parody of the wondrous mystery played to its tragic close in the death, and, as he believed, in the apotheosis of every man who, by initiation into the arcana of divine knowledge, had prepaid himself for a higher life. But, while his views

of Deity and of a future state were tolerably distinct, his ideas of death and the powers of darkness were of the crudest sort. That there was a hostile power, dark and malignant, he fully believed, but he had no clearly-defined opinion of the future state of those who died in ignorance or crime. The fabric built by the Egyptians and Greeks upon the early notion of annihilation to the wicked had not been constructed, and probably if Al Ammin had leisurely given his views upon the subject he would have concluded that the spirits of wicked men wandered restlessly to and fro after death, seeking rest and finding none.

But at present he could not frame an opinion leisurely, and he only thought in a confused way that he was dead and in the hand of the Spirit of Evil, descending to the covered state—the place of darkness, punishment or whatever it might be that awaited the wicked. For he had not a doubt of his own unworthiness. He had been instructed in the way of knowledge, had had imparted to him the grand secrets of life, and had had revealed to his wondering gaze in letters of fire the awful and unpronounceable name, whose representative even he might utter only at extremest need. But then he had not kept his post; and he could not distinguish between unfaithfulness to his king and unfaithfulness to his God. His life had been spared, but he had never from that day dared to present himself among the assembly of the sons of light, or to claim by word or gesture part or lot in the great brotherhood. As his involuntary fault had cut him off from the favor of the king so he thought it cut him off from intercourse with the fraternity and from the favor of Deity.

It was, therefore, with a feeling of entire acquiescence in the doom he expected that he marched along the dark and stony pathway he found himself treading, the iron grip of the skeleton figure still upon his arm, and the chill of death striking to his very marrow. The way was long. At times a 'aint trickling of water was heard, but, save that and the noise of their sandals upon the stony floor, no sound fell upon his ear. At length his conductor stopped him and hoodwinked him carefully. Then he led him on again, now up a steep incline. After a toilsome ascent, they came to level ground once more, and Al Ammin felt the air purer and it seemed less confined. Here his guide in a whisper commanded him to kneel, and as he did so left him. For a few minutes he knelt engaged in prayer, and then a hand took his hand, and a loud voice cried

“Al Ammin, faithful unto death, arise!”

At that instant a flood of light filled a place, a flood of exultant harmony rolled and reverberated along the arched roof, and as soon as his dazzled eyes could take in his surroundings, Al Ammin discovered that he was in the cave on the mountain side surrounded by members of the ancient order. Explanation was necessary to make him understand that he had been watched during his interview with the king by his brethren, who knew all the arts and contrivances of the new hall wherein they had been wont to meet since the completion of the garden, that they had opportunely turned the lights down and had conducted him by a trap door through a secret passage in the rock to the old cave in the mountain. He learned, further that the new king, persecuting the order of which King Shedad was Grand Master, had made of its members active enemies, and that the elders among the brethren were even then met to devise ways to restore the rightful king to his throne.

The next day an uneasy feeling pervaded Heseec. Everybody was conscious of it, yet nobody could say with precision what caused it. A few of the King's chief men were moving silently around the city, as though they had important business on hand. The guards at some of the more important posts were changed. A single officer of high station was seen to enter the great magazine. Little knots of grave-faced men were seen standing on the streets conversing earnestly in a low tone, but when a royal officer approached any of these groups they would break of, or their manner would suddenly change as though they changed the topic of conversation. A feeling of gloom and apprehension hung over the city. Men grew restless and uneasy; the artisan left his bench, the merchant his warehouse. Toward night groups of idlers congregated at the gates, and all sorts of rumors began to be circulated. One said that the King's officers had discovered a conspiracy in the city; another that King Shedad had obtained assistance and was marching at the head of an army to recover his lost throne; a third that the Ishmaelites were plundering the country toward Mesa and were threatening Heseec. This last rumor, it was said, was put in circulation by the friends of the reigning king.

The same evening, at sunset, Malec and a companion were walking on the parapet of the great reservoir.

"A great fear," said the latter, "weighs me down. My own soul and the portents of nature all point toward impending calamity. See yonder sun, gloomy and sullen. Mark the aspect of nature all about us. Everything forebodes disaster."

Malec laughed a low mocking laugh. "I thought, Walid," he said, "that your soul was free from these degrading fears which arise from the miserable superstitions of the priests and those who believe there is a God."

"Do not you believe there is a God—a supreme Being who made all things, and who rules and governs all things?" Walid inquired in amazement.

"Nay," said Malec contemptuously, "it is the fable of the priests."

"But what power, then, responds to the invocations of the wise, of the magicians; and what power works with those men who possess the secrets of nature, who practice mysteries, and who know the word, the unspoken name engraved in undecipherable characters on the signet ring of Solomon the wise King of Israel? Even last night did not these powers shake the island palace in the Garden of Irem, and rescue one of the members of that band from the land of the king?"

"That" Malec returned, passing by the first part of the question—"that was a mystery I fain would solve. That Al Ammin was suddenly snatched away and conveyed out of the Garden is a fact: that any supernatural power aided him is not proved and is beyond my belief. Not the less am I anxious to discover how he escaped from the palace, and where he is hidden. Till I find him the face of the King is turned from me. And it is for that purpose I have sent for you, Walid. You have spoken of the disciples of Solomon. Do you know where they meet?"

"No" said Walid; "they keep all their transactions secret."

"Al Ammin admitted last night; Malec returned," that he had met with them in a cave, and it is said that the island palace was built by King Shedad for their temple. I suspected there were secret chambers in it, in which Al Ammin might be hidden; but I have searched and

can find none. Now Walid, you, and your men must watch in the city and out of it, for I must not see the King's face more till that rebel be found. And now I must to other business, for it is said ere many days we shall be shut up in Heseec. King Shedad comes at the head of a mighty army, to regain his kingdom."

"Heseec can never be taken," Walid said, confidently.

"Nay, that is not so certain," Malec responded. "Heseec is strong, and it has food to keep it for years. But a great army can cut off its supply of water. The reservoir in the city will not contain enough for many weeks. Besides, the people of Heseec, do not love the new King. Already their hearts have gone from him, and they sigh for the return of the old one. I besought King Modar to choose out his faithful ones and retire to the Garden of Irem. There he might defy the armies of the Queen of Sheba even."

"The armies of the Queen of Sheba he will have to meet," said a third voice.

"Who spoke?" cried Malec.

There was no answer, but in the gathering gloom the two friends saw a figure glide stealthily away and disappear among the rocks.

"It was the voice of Al Ammin," said Malec; "but pursuit is useless; we could not find him in the dark among the gloomy rocks, and he, doubtless is not alone."

Silence followed. The night had now fallen and a feeling of awe and dread began to creep over even the resolute Malec. As continual dropping wears away stones, so continual threatening of danger and repeated omens of evil began to shake his resolute atheism. As a giant vampyre bat wheeled silently by him he started and cursed it in the name of the infernal gods, then with a little laugh he remarked that the forms of superstition clung to those who disbelieved the fables. "Nevertheless," he continued, "my soul sits serene and calm. I know no good in life but to seek my own happiness. I know no future but to lie down and be at rest. To me the stars read no prophecy, the wind of night bring no bodings, the divining arrows tell no secret thing. All the vicissitudes of life cannot move me; and were the firm world itself to crumble and fall I would but bow my head and die."

Even as he spoke a dreadful tremor shook the solid ground—a sickly heaving and tossing of the earth followed by a shivering motion which lasted for a minute or more. A rock loosened from the mountain side dashed thundering past the pair, and Walid crouched trembling to the ground. When he looked up Malec stood erect, his face pale but composed, his hand in his bosom, his form erect, like one who expects the stroke of death, and is not afraid to meet it.

NEW HALL.

The Brethren of Alexandra Lodge, No. 158, Oil Springs, have just completed their New Hall. The size of which is 65x32 feet. The upper part being devoted to Masonic purposes. The Lower part is intended for a public Hall, we are informed that the building is clear from debt, reflecting much credit upon the enterprise of our brethren in this thriving part of the Dominion.

A DEFENCE OF MASONRY.

PUBLISHED A. D., 1780.

OCCASIONED BY A PAMPHLET CALLED MASONRY DISSECTED.

CHAPTER IV.

Whatever reflections may attend the few remarks that follow in this Chapter, arising either from an overflow of wit or ill-nature, I shall be unconcerned, and leave them wholly to the mercy of the serious reader; only desiring them to remember that no more ought in any case to be expected, than what the nature of it will reasonably admit. I own freely, I received a great pleasure in collecting, and was frequently surprised at the discoveries that must evidently occur to an observing eye.

The conformity between the rites and principles of Masonry, (if the Dissection be true) and the many customs and ceremonies of the antients, must give delight to a person of any taste and curiosity, to find any remains of antique usage and learning preserved by a society for many ages, without books or writing, by oral tradition only.

I. The number three is frequently mentioned in the Dissection; and I find that the antients, both Greeks and Latins, professed a great veneration for that number. Theocritus thus introduces a person who dealt in secret—

*Thrice, thrice I pour, and thrice repeat my charms
Verbaque ter dixit: † Thrice he repeats the words.
Necte tribus nodis ternos, amarille, colores ‡
Three colors in three knots unite.*

Whether this fancy owes its original to the number three, because containing a beginning, middle and end, it seems to signify all things in the world; or whether to the esteem the Pythagoreans and other philosophers had for it, on account of their Triad or Trinity; or lastly (to mention no more opinions) to its aptness to signify the power of all the gods, who were divided into three classes—Celestial, Terrestrial and Infernal, I shall leave to be determined by others. The gods had a particular esteem for this number, as Virgil asserts:

Numero deus impare gaudet: Unequal numbers please the gods.

We find three fatal sisters, three furies, three names and appearances of Diana—*Tria virginis ora Dianæ: Three different forms does chaste Diana bear.* *Æneid*, lib. iv.

The sons of Saturn, among whom the empire of the world was divided, were three; and for the same reason we read of Jupiter's *fulmen trifidum*, or three-forked thunderbolt, and of Neptune's trident, with several other tokens of the veneration then due to this particular number.

II. A particular ceremony belonging to the oath, as declared by the Dissector, bears a near relation to a form of swearing among the antients, mentioned by a learned author.|| The person who took the oath was to be upon his bare knees, with a naked sword pointed to his throat, invoking the sun, moon and stars to be witness to the truth of what he swore.

† Ovid's *Metam.*, lib. vii.

* Alexander ab Alexandro, lib. v. cap. 10.

‡ Virg. *Ecl.* viii.

III. A part of the Mason's catechism has given occasion to a great deal of idle mirth and ridicule, as the most trifling and despicable sort of jargon that men of common sense ever submitted to. The bone box and the tow line have given wonderful diversion. I think there are some verses in the last chapter of the book of Ecclesiastes, which in some manner resemble this form of expression. I shall transcribe them, with the opinion of the learned upon them, without making any particular application, viz: "In the day when the keepers of the house shall tremble, and the grinders cease because they are few, and the doors that look out at the windows be darkened, and the doors shall be shut in the streets; when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern."

The expositors upon these verses are almost unanimous in their opinion, § that they ought to be thus explained, viz: The keepers of the house are the shoulders, arms and hands of a human body: the grinders are the teeth; those that look out at the windows are the two eyes; the doors are the lips; the streets are the mouth; the sound of the grinding is the noise of the voice; the voice of the bird is the crowing of the cock; the daughters of music are the two ears; the silver cord is the string of the tongue; the golden bowl is the pia mater; the pitcher at the fountain is the heart, the fountain of life; the wheel is the great artery; and the cistern is the left ventricle of the heart.

IV. There could not possibly have been devised a more significant token of love, friendship, integrity and honesty, than the joining of the right hands, a ceremony made use of by all civilized nations as a token of a faithful and true heart. Fides or Fidelity was a deity among the antients, of which a learned writer* has given us this description, viz: The proper residence of faith or Fidelity was thought to be in the right hand, and therefore this deity sometimes was represented by two right hands joined together; sometimes by two little images shaking each other by the right hand; so that the right hand was by the antients esteemed the most sacred. and agreeably to this are those expressions in Virgil—*En dextra fidesque*, as if shaking by the right hand was an inseparable token of an honest heart. And Æneid. I.:

—————*cur dextra jungere dextram*
Non datur, et veras audire et reddere voces?

That is, Why should we not join right hand to right hand, and hear and speak the truth?

In all contracts and agreements, (says Archbishop Potter, in his *Antiquities of Greece*, vol. i., p. 251,) it was usual to take each other by the right hand, that being the manner of plighting faith. And this was done either out of respect to the number ten, as some say, there being ten fingers on the two hands; or because such a conjunction was a token of amity and concord; whence at all friendly meetings they join hands, as a sign of the union of their souls.

It was one of the cautions of Pythagoras to his disciples—"Take heed to whom you offer your right hand;" which is thus explained by

¶ Eccl. xii. ver. 3, 4, 6.

§ Bishop Patrick, Doctor Smith, Forster's Melancthon, in locum, &c.

* Chartarius in lib. ut supra.

Jamblichus, [in Vit Pitbagr. :] "Take no one by the right hand but the initiated, that is, in the mystical form : for the vulgar and the profane are altogether unworthy of the mystery."

V. The Dissector frequently taking notice of the number seven, I instantly recurred to the old Egyptians, who held the number seven to be sacred ; more especially they believed that while the feast of seven days lasted, the crocodiles lost their inbred cruelty ;† and Leo Afer, in his description of Africa, lib. viii., says that, even in his time, the custom of feasting seven days and nights was still used for the happy overflowing of the Nile. The Greeks and Latins professed the same regard for that number, which might be proved by many examples.

VI. The accident by which the body of Master Hiram was found after his death, seems to allude, in some circumstances, to a beautiful passage in the sixth book of Virgil's *Æneids*. Anchises had been dead for some time ; and Æneas, his son, professed so much duty to his departed father, that he consulted with the Cumæn sibyl, whether it were possible for him to descend into the shades below, in order to speak with him. The prophetess encouraged him to go, but told him he could not succeed unless he went into a certain place and plucked a golden bough or shrub, which he should carry in his hand, and by that means obtain directions where he should find his father. The words are well translated by Dryden, viz :

—In the neighboring grove
There stands a tree ; the queen of Stygian Jove
Claims it her own : thick woods and gloomy night
Conceal the happy plant from mortal sight.
One bough it bears, but wondrous to behold,
The ductile rind and leaves of radiant gold ;
This from the vulgar branches must be torn,
And to fair Proserpine the present borne,
Ere leave be given to tempt the nether skies ;
The first thus rent, a second will arise,
And the same metal the same room supplies.
The willing metal will obey thy hand,
Following with ease.

Anchises, the great pre-servor of the Trojan name, could not have been discovered but by the help of a bough, which was plucked with great ease from the tree ; nor, it seems, could Hiram, the Grand Master of Masonry, have been found out by the direction of a shrub, which (says the Dissector) came easily up. The principal cause of Æneas's descent into the Shades, was to enquire of his father the secrets of the Fates, which should sometime be fulfilled among his posterity. The occasion of the brethren searching so diligently for their Master was, it seems, to receive from him the secret word of Masonry which should be delivered down to their Fraternity in after ages. This remarkable verse follows

Præterea jacet examinum tibi corpus amici,
Heu nescis !
The body of your friend lies near you dead,
Alas ! you know not how.

This was Misenus, that was murdered and buried *monte sub arvo*, under a high hill ; as (says the Dissector) Master Hiram was.

† Pignorius in Mens.

But there is another story in Virgil that stands in a nearer relation to the case of Hiram, and the accident by which he is said to have been discovered, which is this: Priamus, king of Troy, in the beginning of the Trojan war, committed his son Polydorus to the care of Polymnestor, king of Thrace, and sent with him a great sum of money; but after Troy was taken, the Thracian, for the sake of the money, killed the young prince and privately buried him. Æneas coming into that country and accidentally plucking up a shrub that was near him on the side of a hill, discovered the murdered body of Polydorus. *Æneid. III.*, by Dryden:

Not far, a rising hillock stood in view,
Sharp myrtles on the sides and cornels grew;
There while I went to crop the sylvan scenes,
And shade our altar with the leafy greens,
I pull'd a plant; with horror I relate
A prodigy so strange and full of fate,
Scarce dare I tell the sequel. From the womb
Of wounded earth and caverns of the tomb,
A groan, as of a troubled ghost, renewed
My fright; and then these dreadful words ensued:
Why dost thou thus my buried body rend?
O spare the corpse of thy unhappy friend!

The agreement between these two relations is so exact, that there wants no further illustration.

VII. We are told that a sprig of cassia was placed by the brethren at the head of Hiram's grave; which refers to an old custom of those Eastern countries of embalming the dead, in which operation cassia was always used, especially in preparing the head and drying up the brain, as Herodotus more particularly explains. The sweet wood, perfumes and flowers, used about the graves of the dead, occur so frequently in the old poets, that it would be tedious to mention them. Ovid thus describes the death of the Phenix, (*Metam.*, lib. xv.)

Upon a shady tree she takes her rest,
And on the highest bough her funeral nest
Her beak and talons build; then strews thereon
Balm, cassia, spikenard, myrru and cinnamon:
Last on the fragrant pile herself she lays,
And in consuming odours ends her days.

—*The Masons' Home Book.*

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 W. BRO. OTTO KLOTZ.

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

THE MYSTERIES OF THE BRITISH DRUIDS.

The Druids were the priests of the ancient Britons, Gauls and other Celtic nations, and were divided into three classes; the *Bards* who were poets and musicians, formed the first class, the *Yates* who were priests and physiologists, composed the second class and the third

class consisted of the *Druids* who added moral philosophy to the study of physiology.

In their private retreats, they entered into a disquisition of the origin, laws and properties of matter, the form and magnitude of the universe, and even ventured to explore the most sublime and hidden mysteries of nature. On these subjects they formed a variety of hypotheses, which they delivered to their disciples in verse, in order that they might be more easily retained in memory and *administered an oath not to commit them to writing.*

In this manner the Druids communicated their particular tenets and concealed under a veil of mystery every branch of useful knowledge, which tended to secure to their order universal admiration and respect, while the religious instructions were every where received with reverence and submission. They were entrusted with the education of youth, and from their seminaries issued many curious and valuable productions. As judges of Law, they determined all causes, ecclesiastical and civil; as tutors they taught geometry, philosophy, astrology, geography, politics rites and ceremonies and as bards in their songs they recommended the heroic deeds of great men to the imitation of posterity.

They worshipped one supreme God, immense and infinite but would not confine their worship to temples built with human hands; professing *the universe was the temple of the Deity*, esteeming any other inconsistent with his attributes.

They had a Chief or Arch—Druid in every country who acted as high priest or pontifex maximus. The arch-druid had absolute authority over the rest and commanded, decreed, punished at pleasure. He was elected from among the most eminent Druids, by a plurality of votes.

The *oak* was held sacred by the Druids under whose branches they assembled and held their solemn rites. The oak, hieroglyphically, represents strength, virtue, constancy and sometimes longevity. The *mistletoe* which they held in the highest veneration, has excellent medicinal qualities which formed the chief of their *materia medica.*

At the conclusion of each year they held a general festival and assembly, in which they paid their adoration and offered gifts to the God of Nature, bringing with them mistletoe and branches of oak. At their sacrifices and their religious offices, they wore *white apparel.*

The first day of May was also a grand annual festival in honor to Belinus or the sun, which great luminary was their principal object of worship. On this day prodigious fires were kindled in all their sacred places. *Midsummer-day* and the first day of November were likewise annual festivals, the one to implore the friendly influence of heaven upon their fields, and the other to return thanks for the favourable seasons and the fruits of the earth, as well as to pay their yearly contributions to the ministers of their religion.

It was an article in the Druidical creed: That it was unlawful to build temples to the gods, or to worship them *within walls and under roofs.* All their places of worship therefore were in the open air, and generally on *eminences*, from which they had a full view of the heavenly bodies, to whom much of their adoration was directed. But to shelter themselves against the winds and rains and to guard against intruders while instructing their disciples or performing religious rites, they made choice of the deepest recesses or *groves* and woods for their sacred

place. The groves were planted for that purpose, in the most proper situation and with those trees in which they most delighted, chiefly oak. The groves were surrounded by a ditch to keep off intruders.

The Druids, like the Egyptians, and the several other secret societies had too sets of religious doctrines and opinions which were different from one another. The one of these systems, the *esoteric* they communicated only to the initiated; which they were bound by solemn oaths to keep secret from all the rest of mankind, the other system, the *exoteric*, consisted of those doctrines and opinions which were communicated to the public.

The Druids undoubtedly were a highly intelligent class of men, they not only believed in one supreme God, immense and infinite, but they also believed in the immortality of the soul and that there is another life after the present; hence their name is very appropriate, since the word druid signifies a wise man.

The sun seems to have been both the most ancient and most universal object of idolatrous worship; in so much, that perhaps there never was any nation of idolators which did not pay some homage to this glorious luminary. He was worshipped by the ancient Britons with great devotion, in many places; under the various names of Bel, Belinus, Belotucardas, Apollo, Grannius &c., all which names in their language were expressive of the nature and properties of that visible fountain of light and heat. To this illustrious object of idolatrous worship, those famous circles of stones, of which there are not a few still remaining, seem to have been chiefly dedicated, where the Druids kept the *sacred fire*, the *symbol of this divinity*, and from whence, as being situated on eminences, they had a full view of the heavenly bodies.

Like the ancient Jews and Persians, the Druids had a sacred, inextinguishable fire, which was preserved with the greatest care. At Kildare (Ireland) it was guarded from the most remote antiquity, by an order of Druidesses, who were succeeded in latter times by an order of christian Nuns.

As the moon appeared next in lustre and utility to the sun, there can be no doubt that this radiant queen of heaven obtained a very early and very large share in the idolatrous veneration of mankind. The Gauls and Britons seem to have paid the same kind of worship to the moon as to the sun, and it hath been observed, that the circular temples dedicated to those two luminaries were of the same construction, and commonly contiguous. But a great number of the Gods of Gaul and Britain, as well as of Greece and Rome, had been men, victorious princes, wise legislators, inventors of useful arts. They worshipped also several female divinities or goddesses as Andrasta, who is supposed to have been the same with Venus or Diana; Minerva, Ceres, Proserpine &c.

The secret doctrines of the British Druids were much the same with those of Gymnosophists and Brachmans of India, the Magi of Persia, the Chaldeans of Assyria, the Priests of Egypt and all the other priests of antiquity. The truth is, there is hardly anything more surprising in the history of mankind, than the similitude or rather identity, of the opinions, instructions, and manners of these orders of ancient priests, though they lived under such different climates, and at so great a distance from one another, without intercourse or communication. This amounts to a demonstration, that all these opinions and instructions

flowed originally from one fountain. The secret doctrines of the Druids, and of all these different orders of priests, were more agreeable to primitive tradition and right reason, than their public doctrines; as they were not under any temptations, in their private schools, to conceal or disguise the truth.

But however agreeable to truth and reason the *secret* doctrines of the Druids might be, they were no benefit to the bulk of mankind from whom they were carefully concealed. For these artful priests, for their mercenary ends, had embraced a maxim, which hath unhappily survived them, that ignorance was the mother of devotion, and that the common people were incapable of comprehending rational principles. or of being influenced by rational motives; and that they were, therefore, to be fed with the coarser food of superstitious fables. This is the reason assigned by Strabo for the fabulous theology of the ancients.

"It is not possible to bring women, and the common herd of mankind to religion, piety and virtue, by the pure and simple dictates of reason. It is necessary to call in the aids of superstition, which must be nourished by fables and portends of various kinds. With this view, therefore, were all the fables of ancient theology invented, to awaken superstitious errors in the minds of the ignorant multitude." As the Druids had the same end in view with the other priests of antiquity, it is highly probable that their public theology was of the same complexion with theirs; consisting of a thousand mythological fables, concerning the genealogies, attributes, offices, and actions of their gods; the various superstitious methods of appeasing their anger, gaining their favor, and discovering their will. This farrago of fables was couched in verse full of figures and metaphors, and was delivered by the Druids, from little eminences (of which there are many still remaining) to the surrounding multitudes. With this fabulous divinity, these poetical declaimers intermixed moral precepts for the regulation of the lives and manners of their hearers; and were particularly warm in exhorting them to abstain from doing any hurt or injury to one another; and to fight valiantly in defence of their country. These pathetic declamations are said to have made great impressions on the minds of the people, inspiring them with a supreme veneration of their gods, and ardent love of their country, an undaunted courage and sovereign contempt of death.

The secret and public theology of the Druids, together with their system of morals and philosophy, had swelled to such an enormous size, that their disciples employed no less than twenty years in making themselves masters of all their different branches, and in getting by heart that infinite multitude of verses in which they were contained.

The British Druids were in the zenith of their power and glory at the time when the Romans first invaded Britain, under Julius Caesar (53 B.C.) enjoying an almost absolute authority over the minds and persons of their own countrymen, and being greatly admired and resorted to by strangers. But as the Romans gained ground in the island, the power of the Druids gradually declined, until it was quite destroyed; for that victorious people contrary to their usual policy, discovered everywhere a very great animosity against the persons and religion of the Druids. They deprived the druids of all authority in civil matters, and showed them no mercy when they found them transgressing the laws, or concerned in any revolt.

Such of the Druids as did not think fit to submit to the Roman

Government, and comply with the Roman rites, fled to Caledonia, Ireland and the lesser British isles, where they supported their authority for some time longer. Many of them retired into the isle of Anglesey, which was a kind of little world of their own; and where the Arch Druid of Britain is thought to have had his stated residence. But they did not long remain undisturbed in this retirement. For Suetonius Paulinus, who was governor of Britain under Nero A. D. 61. observing that the isle of Anglesey was the grand seat of disaffection to the Roman government, and the asylum of all who were forming plots against it, determined to subdue it. Having conducted his army to the island, he defeated the Britons, demolished their temples, cut down their sacred groves, overturned their altars and burned many of them in the fires, which they had kindled for sacrificing the Roman prisoners, if the Britons had gained the victory. So many of the Druids perished on this occasion, and in the unfortunate revolt under Boadicea, Queen of Iceni, which happened soon after, that they were never able to make any considerable figure after this period.

But though the dominion of the Druids in South Britain was destroyed at this time, many of their superstitious practices continued much longer. Nay, so deeply rooted were these principles in the minds of the people, both of Gaul and Briton, that they not only baffled all the power of the Romans, but they even resisted the superior power of the divine light of the gospel for a long time after they had embraced the christian religion.

This is the reason that we meet with so many edicts of emperors, and canons of councils, in the sixth, seventh and eighth centuries against the worship of the sun, moon, mountains, rivers, lakes, and trees. This superstition continued even longer in Britain than in some other countries, having been received first by the Saxons, and afterwards by the Danes. It is a sufficient proof of this that so late as the eleventh century, in the reign of Canute, it was found necessary to make the following law against the heathenish superstitions: "We strictly discharge and forbid all our subjects to worship the gods of the gentiles; that is to say, the sun, moon, fires, rivers, fountains, hill or trees, and wood of any kind."

MASONIC DEMONSTRATION.

FOUNDATION STONE OF THE BRIDGE ACROSS THE GRAND RIVER AT CAYUGA, LAID WITH MASONIC CEREMONIES.

A special Communication of the Grand Lodge of Ancient Free and Accepted Masons of Canada was held at the Town Hall, Cayuga, on Thursday the 11th day of May, A.D., 1871. The following Brethren as officers, viz:

R. W. Bro.	James Seymour, D. G. M.,	as Grand Master.
" "	John Parry, P. D. D. G. M.,	as Deputy Grand Master.
" "	J. Hosha, W. M.,	as Grand Senior Warden.
" "	J. B. Holden, P. M.,	as " Junior "
" "	Rev'd W. Savage,	as " Chaplain.
" "	J. H. Aikman,	as " Treasurer.
" "	J. Hurssell,	as " Registrar.
R. "	Thos B. Harris,	" Secretary.
" "	L. J. Weatherby,	as " Senior Deacon.
" "	T. Tipton,	as " Junior "

V. "	"	W. F. Biggar, as	"	Supt of Works.
"	"	J. F. Spillett, as	"	Dir of Ceremonies.
"	"	T. Messenger, as	"	Ass't Dir of Ceremonies.
"	"	A. Galbraith, as	"	Sword Bearer.
"	"	G. A. Gibson, as	"	Organist.
"	"	D. E. Broderick, as	"	Pursuivant.
"	"	A. W. Wright, as	"	Tyler.
"	"	A. W. Thompson, M. C. Upper, F. Clark, D. Cameron, Wm. Young, and Wm. Mussen, Grand Stewards.		

The following Lodges being represented by about 100 Brethren, viz: Union Lodge, No. 7; Amity Lodge, No. 32; St. John's Lodge, No. 35; St. John's Lodge, No. 40; St. Andrew's Lodge, No. 62; Maple Leaf Lodge, No. 103; Enniskillen Lodge, No. 185; and Dominion Lodge, No. 213.

The Grand Lodge, having been opened in due form at 1:30 o'clock p.m., R. W. Bro. J. Seymour stated that he had been empowered by the M. W. Grand Master to perform the ceremonies of laying the foundation stone of the bridge of the Canada Air Line Railway, intended to cross the Grand River, at the town of Cayuga.

The Acting Grand Director of Ceremonies having formed the Brethren in procession, they proceeded across the river to the site of the bridge, preceded by the band of the York volunteers.

The ceremonies were commenced by the band playing an ode appropriate to the occasion. The Acting Grand Master delivered a suitable address to the large assemblage of persons present to witness the ceremony, on the principles and tenets of the Order, concluding as follows:

In assembling here to-day, in compliance with your request, to assist in laying the foundation stone of this bridge according to the ancient rites and ceremonies of our fraternity, we do so in accordance with a time honored usage that has ever linked Freemasonry with social progress, and advancement of the material interests of the human family. May the construction of this bridge progress to a successful completion, and fully answer all the purposes for which it has been so happily designed. May it also prove a valuable accessory towards developing the agricultural and commercial resources of this section of our Dominion, and may the great work of which it is intended to form so important a connecting link, result in the largest measure of success to its owners to whose enterprise and public spirit the county is indebted for its inception. Finally may the G. A. O. T. U. prosper the undertaking.

The Rev'd Bro. W. Savage, Acting Grand Chaplain, invoked the blessing of the G. A. O. T. U. on the undertaking.

R. W. Bro. Harris, Grand Secretary, read the following inscription:
By the favor of

The Great Architect of the Universe,

on the 11th day of May, A D., 1871, and of the era of Freemasonry, A.L., 5871, and in the 34th year of the reign of our Gracious Majesty

QUEEN VICTORIA,

His Excellency Baron Lisgar, P. C., G. C. B., G. C. M. G., being Governor-General of the Dominion of Canada;

The Honorable Wm. Pearce Howland, C. B., Lieut-Governor of the Province of Ontario;

Hon. Sir John A. Macdonald, K. C. B., Minister of Justice and Attorney-General of the Dominion of Canada;

Hon. John Sandfield Macdonald, Attorney-General for the Province of Ontario;

Alexander Allan Stevenson, Esq., M. W., Grand Master Mason of Canada.

This Foundation Stone of the Bridge across the Grand River, at the Village of Cayuga, in the County of Haldimand, on the line of the Great Western Railway,

[Canada Air Line] was laid with Masonic ceremonies, by R. W. James Seymour, D. G. M., and the officers of the Grand Lodge of A. F. and A. Masons of Canada, the Lodges and Brethren of St. John's Lodge, No. 35, Cayuga; Amity Lodge, No. 32, Dunnville; St. Andrew's Lodge, No. 62; Caledonia and Enniskillen Lodge, No. 185, York; participating therein.

Directors of the Great Western Railway:

The Right Hon. the Lord Mayor of London, Thomas Dakin, President.

Gilson Homan, Esq., Vice-President.

Hon. John Carling, M. P. P., and Minister of Agriculture, Ontario, John Fields, Edward H. Green, Morris K. Jessup, L. Donald McInnes, Hon. Wm. McMaster, Senate of Canada, Paul Margetsm, George Smith, Wm. Weir.

The officers being as follows:

Brackstone Baker, Secretary, England.

Jos. Price Treasurer, Hamilton.

W. K. Muir, General Manager.

Geo. Lowe Reid, Chief Engineer.

W. K. Robinson, Mechanical Sup't.

F. Shanly C. E., Chief Contractor.

John Esson, Sub-contractor.

And may God prosper their handiwork.

The glass vase was then put in the stone, containing the following documents and coins: Parchment inscription; copies of *Globe*, *Leader*, *Spectator*, *Cayuga Sentinel* and extra, *Haldimand Advocate* and extra; 50c, 25c, 20c, 10c, and 5c coin of Canada, and 25c, Dominion Scrip.—

The Acting Grand Master, after receiving the trowel, spread the cement, and the upper stone was lowered by three regular stops. The proper implements having been applied to the stone, it was found the Craftsmen had done their duty.

Acting Grand Master: R. W. and W. Brethren, having full confidence in your skill in our Royal Art, it remains for me, as Grand Master, to finish the work. (Three knocks were then given upon the Stone with the Gavel.) *Well made, truly laid, well proved, true and trusty.*

Corn, wine and oil were strewed upon the stone, and a closing benediction was invoked.

Some money was then placed upon the stone by the Acting Grand Treasurer for the use of the workmen. The procession was re-formed and returned to the Town Hall.

The Grand Lodge was closed in due form.

The Brethren of Cayuga had provided a sumptuous dinner at the Exchange Hotel, to which all Brethren from a distance received a "cordial invitation."

The usual Loyal and Masonic toasts were proposed and heartily responded to. Many Brethren present having to travel long distances in order to regain their homes, the party broke up at an early hour—happy to meet, sorry to part, happy to meet again.

THE CROWN PRINCE OF PRUSSIA AS A MASON.

A rare opportunity recently offered itself to the Crown Prince of Prussia to give expression to the ideas of liberal progression which he is said to entertain. The occasion was the celebration of the centenary of the Masonic Grand Lodge of Germany, at Berlin, in June 1870, and if his acts in political life are to be governed by the sentiments which he then and there enunciated, the people whose destinies will, in all human probability, be guided by him at no distant day, may rest satisfied. It is safe to assume that the address was not gotten up merely to gain

popularity, inasmuch as the proceedings of Masonic lodges, particularly in Germany, are never given to the public. The ideas advanced by the Crown Prince in his address are the more remarkable, as the Grand Lodge of Germany is proverbially the most conservative of the three Grand Lodges of Prussia. This Grand Lodge takes particular pride in occupying, to-day, the same position in every respect, which it occupied a century ago. Other Grand Lodges have long ago discarded the idea that all and everything pertaining to the history, principles, laws and regulations of Masonry must be carefully concealed from the eye of the public. And there is now almost nothing, if we except the ritual, but what is accessible to him who desires to investigate it. The result of these investigations is readily perceived in this country, particularly in the immense increase of lodges and members, and the fear is not unfrequently expressed by Masons that the great danger that now threatens the fraternity is a too great popularity.

The Grand Lodge of Germany, at Berlin, is not, as might be inferred from its title, the Grand Lodge of the whole of Germany, but simply one of the three co-ordinate bodies which the Prussian government permits it is dominions. The ritual practiced by this Grand Lodge is the so-called "Swedish System," and differs in many essentials from that practiced by other Masonic bodies. It was brought from Sweden to Berlin by Von Zinnerdorf in 1776. According to this system there is an independent Inner Council or Directory, which guides and controls the affairs of the Grand Lodge. It was but the day previous to the delivery of the Crown Prince's address that the Grand Master addressed the Grand Lodge in the most orthodox strain, closely adhering to the traditions which, he said, had been brought to them a century previous from Sweden. And when the Crown Prince, who is Grand Master of Order in Prussia, made known his progressive ideas, it is said that some of the more conservative gentlemen were so much overcome by the heresies of his Royal Highness, that they have not recovered from the effect to the present day. Without, however, inquiring into the truthfulness of this report, it is nevertheless certain that the address has created quite an excitement in the Masonic circles of Germany. It was of great length, and is as remarkable for the bold positions it assumes as for its favor and liberality; the latter evidently the result of conviction. There is no doubt that the Masonic fraternity will find it as interesting as that of Germany found it startling, and we regret that we are compelled to limit ourselves to a short synopsis of it.

After an appropriate introduction, the Crown Prince remarked that the three Grand Lodges of Prussia were alike near to him, and that according to his convictions there exists but one Masonry, represented in all systems through different forms only. Explaining why Masonry conveys ideas by symbols, he said that it was possible that they may be variously interpreted, as the traditions of the Order have been handed down through various channels. The past century was not wanting in violent struggles between the different systems, but the present time witnesses a different state of affairs, of which the representatives of the various systems present were the living witnesses. He entreated the brethren present to hold firmly to the unity of Masonry, and admonished them that each should divest himself of the belief that he alone was in possession of the whole truth and the only correct form for the same; that whilst they prided themselves in possessing the most correct interpretations, they should not fail to solve the true problem of the royal art, and be influence

ed by the teachings of the order to practice its precepts in life. There is no value, he said, in the name of "brother," if the struggle for superiority leads to the discarding of brotherly sentiments. He warned the brethren against the danger of considering the trivial and unessential the main object of Freemasonry. He said that the Grand Lodge of Germany has been misjudged and assailed because its rites, history and regulations were not understood, and asked if something could not be done to enable larger circles to form a correct judgement. He advised the publication of the history, origin and development of the Grand Lodge, and urged that body to break through the wall of historical secrecy. He ordered a document to be read, heretofore kept secret, to wit: the charter of the Grand Lodge obtained by Von Zinnendorf. The necessity of a revision of the ritual was alluded to, and it was acknowledged that the historical criticism of the day had become a power, from which even the most sacred traditions can no longer escape. That power, he declared, was making demands upon the Order which could no longer be refused. Satisfactory proof of historical traditions is demanded, and he acknowledged that the requirements of the present time would have to be complied with. Investigation has been commenced and would be followed to a satisfactory conclusion. If the traditions were confirmed, doubts would disappear; and if anything should prove to be untenable, love of truth would give them courage to sacrifice it.

He also demanded a simplification of Lodge life, but did not desire reforms at the expense of those old customs which still possess and can diffuse vitality. "Shall the decayed and superfluous," he asked, "be permitted to smother that which is good and possesses vitality? If we permit this, it will be our fault that many brethren will never penetrate to the substance; that some will turn away reluctantly or in derision, while others will use the Order as a means of gratifying selfishness and vanity; so that it will become morally corrupted, instead of morally elevated." "Let us beware," he said, "that by a too obstinate adherence to old customs, of which we have grown fond, we do not become blind to the necessities of the present, whilst the age progresses with tremendous strides."

He cautioned the brethren, however, not to proceed indiscreetly, but to see that the Order, by its rites and regulations, morally ennobled its members; for if it did not effect that, their labors, in spite of the richness of the symbolism and explanations, would become a useless waste of time and strength, and degenerate into empty phrases and a barren plaything. He directed particular attention to the necessity of imparting sufficient information to the brethren of the lowest degree to enable them to understand what was offered to them. He did not wish to be understood, however, that the rites and symbolic acts should be thrown together promiscuously, or that Entered Apprentices should be promoted to Mastership before the proper time; but that a proper understanding should be obtained from the beginning of what is new and strange to them. The acts and symbols of the Order should warm their hearts, incite their thoughts, and strengthen the conception of the present time, the indispensable condition for which is a *proper understanding*. "Let us discard the fear," he said, "that we are doing wrong when we transfer from the teachings of the higher degrees into the lower all that fructifies the latter. It is the best use we can make of these higher degrees; for, in our time, the St. John's Lodge is the chief object in Freemasonry, and therefore of the highest importance."

He thought it would be unnecessary to defend himself against the suspicion that he wished to use Masonry for the purposes foreign to it upon principle; he harbored the hope—and that hope kept his interest in the order alive—that by its quiet labor it would stimulate a healthful moral life in the people, which it would do most successfully if the germ of its spirit was extended to the largest circles. *All knowledge in Masonry* he said, *was contained in the first degree*, and if this truth became a reality, it would remove the suspicion that the higher degrees taught anything but St. John's Masonry. He requested the brethren to examine his views without prejudice, to move fearlessly and perseveringly with discretion and forbearance, and he assured them that he would faithfully support them in the important undertaking. "The closing century," he said has left us imperfections the coming century, will at its close point out the imperfections of our own labors. But let us hope that it will acknowledge that we have honestly tried to act in the sense of those ancestors who deserve the name of "the wise," and in accordance with the spirit of our time have given the Order that form which is suitable to its noble aims, and which can be valued by the present generation, and will result in its prosperity."—*Buffalo Courier*.

AN IMPARTIAL VIEW OF THE QUEBEC SCHISM.

In the *Freemason's Magazine*, the oldest, and certainly very much the ablest, masonic publication in Great Britain, of the 8th April, we find the following in relation to the action of certain brethren in the Province of Quebec in setting up an independent Grand Lodge within the territory of the Grand Lodge of Canada:

"This deplorable schism, by which a large number of Masons, hitherto in good standing, are now placed in the position of expelled Masons, seems likely to come to no amicable settlement, which must be a source of regret to every true Mason.

"We can see no possible end to the affair, unless the Quebec faction honorably renounce their assumption of the privileges of the Grand Lodge to which undoubtedly they owe allegiance. The few recognitions which they have received from some of the Grand Lodges in the United States, only help to widen the breach, while they can have no useful effect in obtaining recognition from the more influential Grand Lodges of the World, by the members of whom the movement is held in decided disfavour.

"If there was (as is argued by the Seceders), a new territorial arrangement of the Country, and it was desirable that the Masonic Jurisdiction should be co-existent, the initiative should have been taken by the Grand Lodge of Canada. This course was declined by a large majority, doubtless for reasons known to those who held the reins of Masonic Government.

"To put a parallel case, it may be asked whether, if the lodges in Wales should imagine that they are sufficiently numerous to constitute a Grand Lodge, or that the vanity of some few of them led the members to desire the Grand Lodge honours which would be the result of such a division, it is likely that the Grand Lodge of England would quietly surrender its jurisdiction upon the first demand, and without weighty reasons being shown as to the desirability of such a proceeding? And is it likely that in the face of opposition of the Grand Lodge of England, Continental Masonic bodies would accord their recognitions?"

The whole case is there put in a nutshell. The analogy drawn from the Principality of Wales is especially apposite. Wales bears to the Crown of Great Britain the same relation that Scotland and Ireland do, having like them been absorbed after years of resistance by the English monarchy. To this day the habits, and in some respects even the

Laws, are as distinct as are those of either of the other Countries, which with England and Wales make up Great Britain and Ireland. Nay in some particulars they are even more distinct. As establishing this fact of territorial distinction we may mention that one of the members from Wales during the last session of the Imperial Parliament, moved for the abolition of the connection between Church and State in the Principality, as had already been done for the Irish people.

Bearing this fact in mind, the appropriateness of the above illustration will be at once seen. The chief ground upon which our Quebec brethren justify their action in forming a so-called Grand Lodge of Quebec, is that New Brunswick and Nova Scotia have both independent Grand Lodges, and, therefore, Quebec has an equal right to have one. But if that be a good argument Wales has an equal right, seeing that Scotland and Ireland, each having the same relation to the Central Legislature, have their Independent Grand Lodges. We submit this view to the judgment of those of our brethren who are disposed to recognize some shadow of right in the action of the Quebec Schismatics, based upon the existence of Grand Lodges in Nova Scotia and New Brunswick.

We have another impartial testimony to offer, all the more valuable because it appears in a paper that has been disposed to look with some favour upon the Quebec movement, viz: *The Freemason*, of London. In the number of the 25th March, we have a continuation of the history of Freemasonry in Ireland, which Bro. William James Hughan is contributing to that paper, and which is being printed in leaded editorial type with, therefore, the full authority and sanction of the editor. Referring to the unfortunate schism which occurred in the Grand Lodge of Ireland in the early part of this century Bro. Hughan says:—

"Any one at all conversant with the state of freemasonry in Ireland in the early part of this century will be aware that the Grand Lodge was mismanaged to a very great extent. Of course it is not our province to keep this fact in the dark at the present time, for, in attempting to write the history of any period of Freemasonry, defects must be chronicled as well as virtues, seeing that the progress of the Craft is greatly dependent upon the laws and the character of the officers of the Grand Lodge being in harmony with the spirit and scope of the Institution. According to evidences we have had submitted to us, and judging from results, certainly Ireland was nothing like so well govern'd, Masonically, about 1810 as it is now, and even now a little more freedom would be appreciated by many. Although we would never countenance rebellion against a regularly constituted, authority by members who have signified their adhesion to its jurisdiction and laws, and though we consider an obligation taken voluntarily by a brother is binding, and demands obedience to, or withdrawal from, the Society, yet we can quite imagine circumstances that would justify opposition to a Grand Lodge, so long as the brethren objecting refrained from stirring a rival institution. In this respect seceders from the Grand Lodge of Ireland did wrong, as also did the "Ancients" of England. Granting that there were reasons to complain of the "shameful mismanagement" existing in the Grand Lodge of Ireland early in this century, all the evils said to be connected with the government of the Craft would not form a sufficient plea to throw off allegiance and constitute a new Grand Lodge. The obligation of fealty having been taken, it was simply for the discontented to seek a redress of their grievance by constitutional means, and failing in such an attempt, we would rather have withdrawn from the Body than have done wrong ourselves because others had done wrong also!"

Now that view meets exactly the case of the Quebec seceders, and

meets it in the most emphatic terms. Such testimony is exceedingly valuable; and it is the more valuable at this time, as we regret to learn that there is some disposition on the part of a few members of Grand Lodge about to meet to force, even unasked, recognition upon the so-called Grand Lodge of Quebec. The doctrines laid down in the extracts we have quoted are absolutely unanswerable, have in fact never been answered; and the true interest of Freemasonry in Canada will be best subserved by adhering strictly to what is right. On the general question, however, we may have something to say next month.

MASONIC BEGGARS.

There are a class of people who bring nothing but annoyance to Freemasons, and nothing but discredit upon Freemasonry. A class of men who, having obtained admission to the inner Temple of the order, avail themselves of the instruction they there receive to prowl like wolves on unsuspecting brethren. Their sojourn with the Lodge has taught them enough of the principles which govern the craft to make them feel that in the very sanctity of its obligations and the very benevolence of its objects, exists the opportunity to do their mischievous work. They know that the first precept of Freemasonry is brotherly love, and that that finds its most appropriate expression in relief. They know that the posture of the daily supplications of the Freemason should remind him of his brother's wants. That to aid a brother should be, and if he is faithful to his vow, must be, a task to be undertaken cheerfully and at all risk. And knowing these things, and knowing moreover how solemn is the obligation which enforces upon the true brother the fulfilment of these duties, he sallies forth on his miserable errand of deception and plunder.

Such men are invariably profuse in their expressions of love for Freemasonry, and are always very demonstrative in their exposure of the knowledge which they possess of its symbolic mysteries. If they enter a railway car, the chances are that they at once throw out signals to catch the unthinking brother. If answered they are ecstatic in their expressions of delight at having met a Freemason. Their grip is unmistakable, their tokens unconcealed. Their manner is so insinuating that they make one feel how high a privilege it is to help a worthy brother in distress, when at last they announce that to be their unfortunate and painful position. And then when the assistance has been rendered, and further enquiry incidentally made, it but too often turns out that the gushing brother was simply a common swindler, who was prostituting his knowledge of Freemasonry to the basest uses.

We do not write thus to discourage that masonic benevolence which is the distinguishing trait of our ancient fraternity. God forbid that word of ours should make a brother halt in his duty to help a worthy

brother in distress. There are in the very nature of things many Freemasons whom fortune has not favored, and who are worthy objects for that relief, which as Freemasons it should be our highest happiness worthily to bestow. But we do desire to urge caution, not simply in our own interest, but in the interest of others, our brethren, who are equally entitled to our protection from the impositions of professional masonic beggars, in determining upon the worthiness of any applicant for aid. That is not wise charity, which distributes with a reckless and unenquiring hand. The duty of exposing those who disgrace the name of Freemason is quite as imperative as that of assisting the worthy. And our object is simply to urge that when application is made, unless the brother applying is known personally to us, or presents such credentials as makes his case an unquestionable one, the most thorough enquiry should be made; and if that enquiry should result in proving him unworthy, steps should be taken to make that unworthiness known to others.

We have been led into this train of thought by a curious case which recently occurred in Glasgow, Scotland. A mason, seeking relief, presented his credentials, among which was his lodge certificate, to the Board of Masonic Relief in the city, and asked for a sum of money,—telling a plausible story, which induced many members to believe him a worthy subject for masonic relief. The matter, however, was left for enquiry in the hands of the Secretary, and he, having his suspicions, made the enquiry somewhat searching, and discovered that the applicant had been suspended from his Lodge (in Liverpool, if we mistake not) for unmasonic conduct, and that he was totally unworthy. Upon this information, the Secretary did not content himself with simply rejecting the application. He endorsed upon the certificate of the applicant the facts as he had learned them, thus of course rendering it of no value as an evidence of masonic position again. The applicant, indignant at the liberty thus taken, had the Secretary brought before the Sheriff's Court, making against him formal complaint of injury to property. The Sheriff, however, on a full statement of the case, not only dismissed the complainant, but commended the Secretary for his wise precaution in preventing others from being taken in by the presentation of this masonic certificate. The judgment was a most righteous one; and we leave our readers to draw from it, and from the circumstances which led to it, the appropriate lesson which it teaches.

NEW BRUNSWICK.

The following we take from *The Daily Telegraph* St. John, N. B.,
 "MASONIC BOARD OF RELIEF"

The several Lodges of Freemasons in the City have established a general Masonic Board of Relief, and at a meeting of the represen-

tatives of all the lodges, held at the Grand Secretary's Office on Tuesday evening, the following brethren were elected officers;

D. R. Munro, P. M., of the Union Lodge of Portland, President;

M. N. Powers, P. M., of Hibernia Lodge, Vice President;

James McNichol, jr., P. M., of New Brunswick Lodge, Secretary Treasurer;

Geo. D. Fairweather, S. W., of Albion Lodge, John D. Short, P. M., Saint John Lodge, Henry J. Thorne, W. M., Leinster Lodge, Committee.

The Board is formed on principles similar to those which govern like bodies in the United States and other jurisdictions. The necessity of such change has been impressed upon the brethren, designed as it is to more effectually secure the requirements or objects of the fraternity.

CRYPTIC MASONRY.

The Grand Council of Royal and Select Masters of New Brunswick, at the special assembly held at the Masonic Hall, on Tuesday, granted the applications of Companions in Bradford, and the town of Galt, in the Province of Ontario, for warrants of authority to open two new Councils of R. and S. Masters at the places named. One of them is named "Harington" Council, in compliment to Ill. Companion T. D. Harington, Grand Principal Z. of the Grand Royal Arch Chapter of Canada.

The petition of Companions, the Hon. Bliss Botsford, Dr. A. H. Chandler, the Rev. Mr. Boyer, and other leading R. A. Masons of Moncton, N. B., was acted upon, and warrant ordered to be signed, giving them power to open a Council of R. and S. Masters at that place, Companion John L. Harris is the Inspector for that part of the Province.

At this Special Assembly many of the most venerable in the Order were present, and following some remarks offered by Companion John V. Ellis, it was stated by Companion W. W. Emslie, that a Council of this Order was established and degrees conferred in this city as far back as A. D. 1823; that associated with him in this Council were the late Nehemiah Merritt, Thomas W. Nicholson, Robert Payne, W. Leavitt, and others who have now passed away.

Dr. J. C. Hatheway, is Grand Master, and D. B. Munro, Recorder, of the Grand Council of New Brunswick.

CRYPTIC MASONRY.

We have received a copy of the proceedings of The Grand Council of Royal and Select Masters, for the Province of New Brunswick, Dominion of Canada. The whole occupies some seventy-six pages, and is very neatly arranged. After the minutes of the annual assembly, these follows an exhaustive report on Foreign Correspondence, as well as a copy of the Constitution, General Resolutions, and other important information. As we before mentioned the Degrees now controlled by this "Grand Body" in the Dominion are the "*Select Master*" "*Royal Master*" "*Super Excellent Master*" and "Red Cross" or "Babylonish Pass" Degrees. From the following correspondence taken from the appendix of the proceedings, it will be seen that the course adopted by

the Grand Council in reference to the latter Degree has been confirmed and approved by the highest authority.

GRAND ENCAMPMENT OF THE UNITED STATES
OFFICE OF THE GRAND MASTER OF TEMPLARS,
Boston, Mass., Feb. 24, 1871. }

TO ROBERT MARSHALL,
P. G. Master Grand Council, &c.,
Saint John, N. B. }

MY DEAR FRATER,—Yours of the 20th came to hand safely, enclosing a note from your Grand Prior. I have replied to this note in substance that I recognize his authority to place the Order of R. C. under the control of the R. & S Masters &c., and that your Red Cross Knights will be duly respected here as such.

I have no objection to your publishing my reply, if you first obtain permission of the Rt. E. Grand Prior therefor.

With fraternal regards,

WM. S. GARDNER.

Granted,

W. J. B. McL. MOORE 33°, Grand Prior.
Laprairie, 5th March, 1871.

GRAND ENCAMPMENT OF THE UNITED STATES.
OFFICE OF THE GRAND MASTER OF TEMPLARS,
Boston, Mass., Feb. 24, 1871. }

Rt. E. Sir W. J. B. McL. MOORE, GRAND PRIOR.
UNITED ORDERS OF THE TEMPLE AND HOSPITAL,
Dominion of Canada. }

MY DEAR SIR AND RIGHT EMINENT FRATER:—I am in receipt of your kind favor of the second instant, giving me official notice of the fact that you have authorized one of the Grand Masonic Bodies of Canada, entitled the "Grand Council of Royal and Select Masters of New Brunswick" to confer the Order of Red Cross. I am aware of the fact that some years since my distinguished predecessor in this office, our lamented Grand Master Hubbard, entered into a treaty stipulation with you as the recognized Head of Templar Knighthood in Canada, and Representative of the Supreme Grand Master of the Order in England and Wales, &c., &c., by the terms of which you were empowered to issue the necessary authority for communicating the Order of Red Cross according to our System or Rite, by Eminent Commanders of Encampments under your jurisdiction, to enable Canadian Knights to visit the United States Commanderies. Under the treaty above referred to, I recognize your authority to place this Order of the Red Cross under the authority of one of the Governing Masonic Bodies, and to introduce it as a recognized Degree in the Canadian System.

I shall have the honor to lay your kind favor before our Grand Encampment at its next Session, to be held at Baltimore in September next. In the meantime those who receive the Order of the Red Cross in Canada in Councils of Royal and Select Masters, will be duly recognized throughout our jurisdiction as Red Cross Knights. I sincerely trust that the step you have taken will tend to cement in closer union the Knights of Canada and of the United States.

I remain, Right Eminent Sir,
With Knightly courtesy,
Yours in the bonds of our Order,

(Signed)

WILLIAM SEWALL GARDNER,
Grand Master.

OFFICE OF THE GRAND RECORDER OF THE GRAND COUNCIL
ROYAL AND SELECT MASTERS, STATE OF MISSOURI,
St. Louis, February 15, 1871. }

ILLUS. AND DEAR COMPANION:—Your favor of Feb. 8th duly at hand, covering advance

sheet of your proceedings (in part). The resolutions adopted I got through the "Masonic Mirror," and re-published in the February number of FREEMASON. I fully approve of their spirit and intent. I look upon the "Red Cross" or "Babylonish Pass" as out of place in a Commandery, as it comes from a different source, and teaches no lesson necessary as a pre-requisite to the Knight Templar, but as it is too beautiful to be lost, some organization had to take charge of it or let it be swallowed up among the lost degrees of the past. In 1869 I recommended to the Grand Council of this State in my report on Correspondence, a revision of our American system, and suggested putting the Red Cross in the Council, where it best fitted, and I am very glad that your Grand Council has taken the initiative in this country in fully meeting the question, and placing the Red Cross where it properly belongs. There can be no legal objection to it, as it violates no covenants or agreements, and invades no jurisdiction, so far as the Dominion of Canada is concerned, under the present Masonic government there. Your Cryptic system will now be more perfect than our own, and if any of our R. and S. Masters visit you, they need only step out while working on the Red Cross degree unless they are Templars, in which case they will be eligible to be present.

Wishing you great success and perfect peace in your secret vault,

I am, truly and fraternally,

GEO. FRANK GOULEY,

Gd. Recorder and Rep. of Gd. Council of N. B.

D. R. MUNRO, Esq.,

Gd. Recorder Gd. Council N. B.

PORTLAND, MAINE, March 3rd 1871.

R. E. SIR KNIGHT:--Before receiving yours, containing a copy of the letter of M. E. Sir William S. Gardner, Grand Master of Templars, I had conferred with several of our Sir Knights, and found that they agree with me in the opinion that the course adopted by you in New Brunswick, in placing the Order of Red Cross under the authority of the Grand Council is a happy solution of the difficulty. By making the Council Degrees pre-requisite to the Order of Knights Templar, you will, it seems to me, ensure the recognition in the United States of every Knight Templar created in your jurisdiction.

Congratulating you upon obtaining so promptly the approval and recognition of the Head of the Order in this country.

I remain, courteously yours,

JOSIAH H. DRUMMOND, K. T.

ROBERT MARSHALL, K. T., &c.

Saint John, N. B.

The table given below exhibits the relative positions of the respective officers in the several degrees.

SELECT MASTER.	ROYAL MASTER.	SUPER- LX. MASTER.	RED CROSS.
Thrice Ill. Master.....	Thrice Ill. Master.....	M. E. K. Zedekiah....	Sov. Master
Right Ill. Master.....	Right Ill. Master.....	Gedaliah	Chancellor.....
Ill. Master.....	Ill. Master.....	1st. Keeper of Temple.	Master of Palace.....
Chaplain.....	Chaplain	Chaplain.....	Prelate.....
Recorder.....	Recorder	Recorder	Master of Dispatches.....
Treasurer.....	Treasurer	Treasurer	Master of Finance.....
Master of Ceremonies.....	Master of Ceremonies.....	2nd. Keeper of Temple	Warder
Conductor of Council.....	Conductor of Council.....	3rd. Keeper of Temple	Master of Cavalry.....
Steward.....	Steward.....	1st. Herald.....	Master of Infantry.....
Capt. of Guards.....	Capt. of Guards.....	Marshal	Three Guards.....
Organist.....	Organist.....	Organist.....	Organist.....
Sentinel	Sentinel.....	Sentinel.....	Sentinel.....

NOTE.—In "S. E. M." add Second and Third Herald and Three Royal Guards; and in "Red Cross" there may be appointed a Sword Bearer, Standard Bearer, and Armorer.

It is believed that the Order will in all probability be introduced in England during the present year.

PRESENTATIONS.

OAKVILLE.—At the last regular meeting of White Oak Lodge No. 198, Oakville, W. Bro. John Kaitting, on behalf of the members of the lodge, presented W. Bro. Wm. Robertson, I. P. M. with an address and a handsome Past Masters Jewel, as a slight token of their appreciation of the many services rendered by him to the lodge. Bro. John Doty, is S. W.; C. W. Pearce, J. W.; R. K. Chisholm, Treasurer; and John D. Gillies, Secretary of the lodge.

ST. CATHARINES.—On the 4th inst., the officers and members of St. George's Lodge A. F. & A. M. No. 15, made their regular meeting memorable, by using the occasion to present their W. Master, W. Bro. Albert Chatfield, with a handsome tea service of plate, accompanied with an appropriate address, in token of their appreciation of his urbanity and devotion to the interests of Masonry during the two years he has been their presiding officer. The leading Masonic dignitaries of the District were well represented by the presence of R. W. Deputy Grand Master J. Seymour, and R. W. District Deputy Grand Master I. P. Willson, of Welland, who were assisted in the performance of their pleasing duty by V. W. Bro. Dolson, McGhie' Carlisle, and W. Chatfield, also by W. Bro. R. Struthers, W. M. of Maple Leaf Lodge, with Past Masters Read, Fowler, Oille, and Groves. A very full attendance of the Masons of the District was also present. After the usual work of the Lodge was disposed of V. W. Bro. Dolson, came forward and said he had a very pleasant duty to preform, and then read an address from the officers and members of the lodge to the W. M., expressive of the high esteem in which he is held by them as a man and a Mason, but referring more particularly to the services he had rendered the craft during the two years he held the position of W. M. of St. George's Lodge. W. Bro. Chatfield replied in very feeling terms, but was evidently taken by surprise, (no intimation of the honor intended having been previously made to him). The R. W. Deputy Grand Master and R. W. Bro. Willson, paid a high compliment to St. George's Lodge, and warmly congratulated its W. M. on the excellence and proficiency of his work. Several members of other lodges also congratulated the W. M. on his handsome present. The Brethren then adjourned to the Pickwick House, to partake of a repast prepared by Bro. Cole, which it is needless to say was equal to the occasion, for the host had his tables literally groaning with the weight of the food provided, to which ample justice was done. The remainder of the evening was spent in giving the usual loyal, patriotic, and Masonic toasts, with the accompanying speeches; when the J. W's toasts was given, auld lang syne sung—and the brethren betook themselves to their respective homes, well pleased with the entertainment. Bro. Albert Chatfield is the younger brother of V. W. Bro. Walter Chatfield, and a partner in the enterprising firm of Messrs Burrows & Chatfield. By close attention to duty, and a graceful and urbane manner he has earned the affectionate esteem of his brethren of the craft, which we hope he will long continue to enjoy.—*St. Catharines Constitutional.*

PORT HOPE.—At an Emergency meeting of Ontario Lodge, No. 26, Port Hope, W. Bro. Nicholls was made the recipient of a very handsome testimonial at the hands of the members of Ontario Lodge and a number of the members of Hope Lodge, No. 114.

The W. M. of Ontario Lodge read the following

ADDRESS :

To W. Bro. ROBERT NICHOLLS, *P. M. Ontario Lodge, No. 26, A. F. and A. M., Port Hope.*

DEAR SIR AND WORSHIPFUL BROTHER,—The members of this your Mother Lodge, have learned, with deep regret, that it is your intention to remove from this town; and cannot permit you to depart without expressing the high estimation in which they hold you.

The present prosperity of Ontario Lodge is, in a very great measure, due to your valuable services,—the more valuable as being prompted solely by your love for our ancient and honorable institution; and though a more extensive knowledge of your profession, and a more lucrative position, may be gained by your removal, yet, we trust, that you will be able to look back with pleasure to your intercourse with the companions of your former toil.

However, W. Sir, go where you may, be assured a hearty “God speed” you well, will follow you from every member of this Lodge; and, whenever you have an opportunity of being present at our communications, we will welcome you as only Masons can welcome a Worthy Brother.

May the Great Architect of the Universe have you and your family in His keeping,—may He prosper you in all your undertakings,—and may He long spare you to promote the grand fundamental principles of our Order.

As a slight token of the esteem in which you are held by the members of this Lodge, (and on behalf of a number of the members of Hope Lodge,) we ask you to accept this watch; and again express our regret at parting with you.

Signed on behalf of Ontario Lodge.

J. B. TRAYES, W. M.

W. Bro. Nicholls replied to the address in suitable terms.

We were much pleased to observe a very large attendance of the members of both Lodges, all of whom expressed themselves exceedingly sorry to part with one who has done so much for the cause of Masonry in this town. In his departure, Ontario Lodge loses one of the best and brightest Masons she has ever had on her roll. W. Bro. Nicholls has been elected several times to the Master's chair in Ontario Lodge, the duties of which he discharged to the utmost satisfaction of the brethren.

As a citizen, W. Bro. Nicholls has ever been exemplary in his conduct, and from his long residence in the town, and his amiable and gentlemanly manner, made a host of friends, who will be sorry to learn of his contemplated departure. He surrenders the position of Superintendent of the Foundry of J. Helm, jr., Esq., (in whose employ he has been for the past twenty years) to assume the management of the extensive machine works of C. F. Gildersleeve, Esq., at Kingston.

The testimonial is a very handsome Gold Hunting Case Keyless Watch, and was purchased from Bro. A. W. Pringle, of this town. It bears the following inscription:—

Presented to
W. Bro. ROBERT NICHOLLS,
by the
Masonic Fraternity of Port Hope,
April, 1871.

We wish W. Bro. Nicholls all prosperity in his new and enlarged field of labor.—*Port Hope Times.*

MONTREAL.—On the 17th ult., at an Emergent meeting of Victoria Lodge, A. F. A. M., No. 173, C. R., a very handsome presentation was made to Bro. Chas. H. Walters. The presentation consisted of a very handsome epergne and wine stand. On one side of the pedestal of the epergne was the Masonic square and compasses; on another the inscription, "The Brethren of Victoria Lodge, No. 173, A. F. and A. M., C. R., Montreal, Province of Quebec; and on the third side, "To their esteemed Past Senior Warden, Bro. Chas. H. Walters, as a slight acknowledgment of valuable services rendered to the Lodge, and a token of fraternal regard, April 17th, A. D., 1871, A. L., 5875." The presentation was made by R. W. Bro. Gutman, D. D. G. M., M. D., who read the following addresses:—

"DEAR SIR AND WORTHY BROTHER:—The officers and members of Victoria Lodge, No. 137 C. R., appreciating your valuable services in the cause of Masonry and of this Lodge during the troublous times through which we have lately passed, and believing that the satisfactory position this Lodge now occupies is in a great measure due to your untiring zeal and assiduity, beg your acceptance of a slight token of their love and esteem.

"During your term of office as Senior Warden you so faithfully discharged the duties of that important office, that the members of this Lodge elected you to the Master's chair. This honor, it is to be regretted, you saw fit to decline, and although immediately afterwards you were elected an honorary member, we feel that we have not yet done sufficient to mark our appreciation of the services you have rendered to Victoria Lodge.

"We therefore present you with this Epergne and Wine Stand, with our fraternal good wishes for the happiness and prosperity of yourself and family.

"That the G. A. O. T. U. may bless and prosper and spare you long in our midst is the fervent prayer of your Brethren.

"On behalf of the members of Victoria Lodge.

"F. W. CAMPBELL, W. M."

"R. ROWE, Secretary."

Bro. Walters replied in suitable terms, and after the Lodge was closed, the Brethren repaired to his house, and spent a most agreeable evening.

PRESENTATION.—At the Regular Meeting of Hibernia Lodge, F. & A. M., No. 3, St. John N. B., held on the 9th inst., the interesting ceremony of the presentation of an Address and Past Master's Jewel to W. Bro. W. J. Logan took place. There were a very large attendance of members of the Lodge and visitors. The address expresses the sense of the Lodge at the satisfactory manner in which Bro. Logan discharged the duties of Worshipful Master during the year past, compliments him upon his unremitting attention to the duties of his office, assures him of the Lodge for him, as a Mason, friend, and citizen, and wishes him prosperity in all his relations, business and social. It is a very warm-hearted, and fraternal expression of feeling. The address was read by the Secretary, W. Bro. D. S. Stewart, and is signed by Bro. Geo. Kilnap, W. M., Bro. Wm. E. Fverett, S. W., Bro. James Adams, J. W., Bros. James Saunders, James Adams and Thos. W Seeds. Committee on behalf of the Lodge. It was handsomely engrossed upon parchment. W. Bro. W. J.

Logan made a very earnest response, thanking the Lodge for its valuable present, and for its warm address, accepting them both in the true spirit of friendship in which they were given, but modestly declaiming having merited so handsome and valuable a present. He assured the Lodge that he would wear the Jewel with great satisfaction and gratification, and promised long to be a co-worker with his brethren in the good works of Masonry. The Jewel is a very handsome one, was procured in London, and bears the following inscription :

"Presented to W. J. LOGAN, Past Master, by the members of Hibernia Lodge, as a "mark of esteem and respect. St. John, N. B., May 9th., A. D. 1871, A. L. 5871."

After the business of the evening was over, Past Master Logan entertained about forty of the brethren at supper prepared in most *recherche* style by Mrs. Darrow.

IS MASONRY A RELIGION?

Is Masonry a religion ? This Dr. Blanchards asserts, "Some Masons are frequently heard to say, "Masonry is all the religion I want." We also see, frequently, in resolutions adopted by lodges on the death of a brother Mason, many sentiments that would lead the uninitiated to believe that Masonry is regarded by all as a religion. This, however, is not true. Religion, in its broadest sense, means a system of faith and worship. Its *primary object* is to teach the duties we owe to God. Duties to men are not *religious* unless they are performed with reference to our *relations to God*. I may, for instance, give money to relieve the wants of a poor neighbor. This, in itself, is a charity, a virtuous or moral act. If, however, my *motive* in giving money be not only to relieve my neighbor, but *primarily* and *mainly* to *please God*, then it becomes a *religious* act. Unless *love* to God be the motive of our actions, they are in *no sense* *religious*.

The prominent object of Masonry are to ameliorate the condition of suffering humanity, to silence discord and confusion among men, to banish hatred, malice, and envy from the human heart, and implant justice, mercy, and benevolence in their stead. Masonry commands us to assist the feeble, feed the hungry, clothe the naked, raise the fallen, protect the widow, and scatter blessings on all the race. It promotes every moral and social virtue; it makes men better brothers, better husbands, better fathers, and better citizens, but it does not claim to make men Christians.—*Senior Warden*.

PERSONAL APPEARANCE OF THE SAVIOUR.

We reproduce, for the benefit of those who may remember to have met with it in family newspapers many years ago, this most curious, if not unquestionably authentic, description of the appearance and manner of our Saviour while on earth :

A DESCRIPTION OF THE PERSON OF JESUS CHRIST, AS IT WAS FOUND IN ANCIENT MANUSCRIPT SENT BY PUBLIUS LENTULUS, PRESIDENT OF JUDEA TO THE SENATE OF ROME.

There lives, at this time, in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him a prophet, but his followers adore him as the immediate offspring of the immor-

tal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or touch. His person is tall and elegantly shaped,—his aspect amiable, reverend. His hair flows in those beautiful shades which no united colour can match, falling in graceful curls below his ears, agreeably crouching on his shoulders, and parted on the crown of his head like the head-dress of the sect of the Nazarites. His forehead is smooth and large, his cheeks without spot save that of a lovely red; his nose and mouth are formed with exquisit sympathy; his beard is thick, and suitable to the hair of his head, reaching a little below his chin, and parting in the middle like a fork; his eyes are bright, clear, and serene. He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language. His whole address, whether in word or deed, being elegant, grave, and strictly characteristic of so exalted a being. No man has seen him laugh; but the whole world behold him weeping frequently; and so persuasive are his tears, none can refrain from joining in sympathy with him. He is very moderate, temperate and wise. In short, whatever this phenomenon may turn out in the end, he seems at present a man, a for excellent beauty and divine perfection, every way surpassing the children of men.

NEW LODGES.

The following New Masonic Lodges have been opened by virtue of Dispensations granted, by the M. W. Grand Master.

ASSINIBOINE LODGE, at Portage La Prairie, Manitoba. Brother Charles Curtis, W. Master, Bro. George Davis, S. Warden, and Brother Charles Muir, Junior Warden. This Lodge meets on the First Tuesday of every month.

INTERNATIONAL LODGE, at North Pembia, Manitoba. Bro. Frederick T. Bradley, W. Master, Bro. William Drever, Senior Warden, and Jas. Milne, Junior Warden. Regular day of meeting, the Second Tuesday of every month.

MINDEN LODGE, Kingston Ontario. Bro. Patrick Geraghty, W. Master, Bro. James Greenfield, Senior Warden, Bro. Samuel Woods, Junior Warden. Regular night of meeting, First Monday of every month.

CLIFTON LODGE, Clifton, Ontario. Bro. Samuel Smith, W. Master, Bro. Thomas McKee, Senior Warden, Bro. Robert Thompson, Junior Warden. Regular night of meeting, the Thursday on or before full moon of every month.

NOVA SCOTIA

POYNTZ LODGE.—No. 44, officers elected 6th April 1871. W. Bro. J. B. Black, W. M; Bros. James M. Toye, S. W; George S. Cutten, J. W; W. Bro. W. J. Flinn, Treasurer; Bros. W. A. Porter, Secretary; Jas. Lawrence, S. D; Wm. Bligh, J. D; D. Faulkner, D. of C; George Clark, and Peter Shey, Stewards; W. Scorey Tyler.

WELSFORD LODGE.—No. 26, officers elected 12th April 1871. W. Bro. F. W. Dakin, W. M; Bros. W. W. Riakarda, S. W; C. W. Dimock, J. W; Geo. Sterling, Treasurer; C. W. Payzant, Secretary; Rev. John

McMurray, Chaplain; R. M. Sterling, S. D.; J. H. Timlin, J. D.; A. E. Wilson, Organist; E. Elms, D. of C; David McLeave, and Louis Zappernick, Stewards; C. Stockall, Tyler.

THE LORD'S PRAYER OF THE FREEMASON.

—
TRANSLATED FROM THE GERMAN BY JULIUS FRANKEL.
—

I CALL ON THEE,

For whom a myriad suns are burning.
To whom a thousand hearts are turning,
I call on Thee!
Behold in awe all wonders of Thy hand,
I view Thy Beauty, Wisdom, Strength,
Thyself I cannot see.
I hear the melody of Thy eternal voice—
With thunder tones it does in heaven rejoice;
Thyself I cannot see.
O Thou Eternal Spirit! who has e'er divined
But yet I know that I can find Thee, Father,
In loftiest sanctuary, or by night or day;
There I will seek Thee, and Thy child will pray,
"Our Father who art in Heaven."

I praise Thee,

Where is the name pronounced the Godhead's own?
Since Thou on earth by many names art known;
And though they call Thee Isis, Allah, Bramah,
Seraphim praise Thee in Jehovah Jireh,
A name embraces not Thy glory:
And while in pious zeal, the pagan's idols burn,
And Greeks in ardour for their Demyrgos yearn,
So I great Builder of the firmament, would call on Thee.
While on my knees lie bent, and pray,
"Hallowed be Thy name."

Lord, I implore Thee!

Thou hast conferred the grace to see the right
By granting me the favour of Thy light.
Oh! list to me!
Let all the brothers feel Thy glory and Thy might,
That stronger grow the links that unite
To one great chain that death can not destroy;
And if forlorn we walk on life's lone strand,
If on the icepole or in desert sand,
They all bow down before the living God.
And all the scattered brothers will at length
Devote their lives to Beauty, Wisdom, Strength,
Oh! let me pray, "Thy kingdom come?"

I trust in Thee!

Show me the heights endowed by thy grace;

The Lord's Prayer of the Freemason.

Within Thy compass let my foot take pace.
 My guide be Thy omniscience ;
 If selfish pride the heart yet holds in chain,
 Then let me soon an humble one regain.
 Humility's the Mason's noblest duty,
 Its holy breath may lend us Strength and Beauty.
 Therefore the prayer, " Thy will be done in heaven and in earth."

What Thine is mine should be.
 I do not pray for earthly power and gold :
 They are but dust that leaves the heart so cold,
 Thou gav'st me much ; but where
 Distress and poverty their voice would rise,
 And pity pleads from wan and suffering face,
 Where I the wants of needy creatures see,
 And hear the cries of those in agony,
 Then to my arms the needful power lend,
 That with the Mason's trowel I spread cement ;
 Oh ! let me give with open brother's hand,
 Whatever in my apron gathered let me grant :
 And for the sake of charity pray,
 " Our daily bread, dear Lord, give us this day !"

Forgive, us Lord.
 The paths of sin lie thick on every hand,
 But give that in Thy strength we may withstand,
 That nevermore my heart a bitter wrath may call,
 Against a brother never let me bear ill-will ;
 Let me his faults with a white lamb's-skin cover,
 Let guardian angels even round him hover :
 Whose heart is pure, whose life without alloy,
 Thou hast with gracious love embraced us,
 Now we call on Thee in prayer,
 " Forgive us all our trespasses
 As we forgive those who against us sin ;"
 Let our hearts be purified within.

Guide us, O Lord !
 The Mason's step, if life be dark or fair,
 Must be within the compass and the square ;
 Oft in our temple, with a hand profane,
 The light we crave, now let this be in vain ;
 Lead us from sin and from temptation far,
 To fairer climes where all blessed brethren are.
 O Thou who art, who wert, who e'er will be.
 Protect, we pray, our pure Freemasonry,
 So mote it be !
 Great Master ! Thy eternal pillars stand,
 Though the great temple is not built with hand :
 The structure reaches far beyond the land,
 And million pulses beat beneath the firmament :
 Onward by Thy guide Thou tak'st us to the far-off Orient,

Where a J. shall ope the gates up to the temple's hall,
 Where worship evermore is our celestial call;
 Thine is the wisdom infinite, Thine the power, Thine the glory.
 And from now to all eternity every creature will adore Thee!
 Amen.

CURIOSITIES OF LIFE.—Lay your finger on your pulse, and know that at every stroke some immortal passes to his Maker; some fellow-being crosses the river of death; and if we think of it, we may well wonder that it should be so long before our turn comes.

Half of all who live die before seventeen.

Only one person in ten thousand lives to be one hundred years old, and but one in a hundred reaches sixty.

The married live longer than the single.

There is one soldier in every eight persons, and out of every thousand born only ninety-five weddings takes place.

If you take a thousand persons who have reached seventy years, there are of

Clergymen, orators and public speakers.....	43
Farmers.....	40
Workmen.....	33
Soldiers.....	32
Lawyers.....	29
Professors.....	27
Doctors.....	24

These statements are very instructive. Farmers and workmen do not arrive at good old age as often as the clergymen and others who perform no manual labor; but this is owing to the neglect of the laws of health, inattention to proper habits of life in eating, drinking, sleeping, dress, and the proper care of themselves after the work of the day is done. These farmers or workmen eat a heavy supper of a summer's day and sit around the doors in their shirt sleeves; and in their tired condition and weakened circulation are easily chilled, laying the foundation for diarrhœa, bilious colic, lung fever, or consumption.—*Hall's Journal of Health.*

JURISPRUDENCE.

QUESTION.—After an application for a new lodge has been rejected by the Lodge applied to, can the same application be brought before the Lodge every Regular after? R. C.

ANSWER.—There is no law or regulation which prevents the petitioners for a new Lodge, although once or oftener disallowed, from renewing the request as often as the petitioners may desire, or at such periods of time as they may think their chances improved, or the disposition of the Brethren to accede to the request.

QUESTION.—Would it be infringing on the usages of the Fraternity to give to a Brother who has only received the first or entered apprentice degree, the rites of a Masonic burial?

ANSWER.—The universal regulations, customs and usages of the Masonic order, have from the earliest period recognized the imperative necessity of declaring that the rites of masonic burial cannot be accord-

ed to any Brother beneath the degree of a master mason, and for reasons which are or should be known to every master of a Lodge.

QUESTION.—A Brother propounds the following queries:—Some Secretaries are in the habit of giving very full particulars of all the questions coming up for consideration at Regular and Emergent meetings and in doing so, makes a record of words used during a debate which were considered offensive by the members of the Lodge, and the Brother subsequently apologized for what he had said, is it proper to do so?

ANSWER.—The form of recording minutes by private Lodges as approved by the Grand Lodge is published with the book of Constitution, as an appendix. From this we gather that it is quite unnecessary to record what may be said in debate, and for the simple fact that it would be invidious only to make a record of some portions thereof. The minutes should contain the actual business portion of the proceedings of the meeting and nothing else is required. With regard to the special recording of offensive language—spoken in debate, it would be most improper to do so. If a member of a Lodge so far forgets himself in a Freemasons Lodge as to be guilty of such an indiscretion it is the masters duty to at once call such Brother to order, and insist on his recalling the words spoken, and should any secretary in the discharge of what he considered to be a portion of his duty, inadvertently make any such record, the master should himself see that it is erased before being submitted as a part of the minutes.

QUESTION.—Can a Master Mason hailing from a foreign country wear his own apron in a Master Masons Lodge under the jurisdiction of the Grand Lodge of Canada if it differs from the aprons as authorized by the Constitution of G. L. of C.

ANSWER.—A Brother hailing from any Grand Lodge recognized by the Grand Lodge of Canada may appear as a visitor, wearing the regalia as recognized by his own Grand Lodge, although the same may materially differ from that prescribed to be worn by the Constitution of our own Grand Lodge, as for instance the regulations of the Grand Lodge of Scotland permits its subordinates to select each its own distinctive color or pattern, hence there are scarcely two Lodges exactly alike in that jurisdiction, but nevertheless all are recognized and admissible.

A special Communication of the Grand Lodge. A. F. & A. M. of Canada, has been convened to meet at the Town of Brantford on Wednesday the 24th inst., (Queens Birthday) for the purpose of laying the Corner Stone of the Provincial Asylum for the Blind, now in course of erection in that place. The M. W. Grand Master, has signified his intention of being present. We hope a large number of the Brotherhood will be in attendance.

“An old gentleman in Ohio” has predicted “a war in 1873 with the Masons.” The prediction was spiritually communicated to him “on a hen’s egg” which he took from the nest while yet warm from the hen; at least so says one of our exchanges. If true, the warfare will probably be carried on by *Cackling*.—*Freemason’s Monthly Magazine*.