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THE CRAFTSMAN

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NO. 6.

MASONS AMONG SAVAGES.

FROM THE "MYSTIC STAR."

Some time since, it was my fortune to become acquainted with a seafaring man, who had made his home on the ocean for many years, and had experienced all the dangers and adverse fortune of a seaman's life, although at the time when I became acquainted with him, he was moored in a snug harbor, safe from all storms and gales that blow.

Like many others of his calling, he delighted to live his active life again, in relating to his friends the scenes and incidents through which he had passed. He was one of the most devoted and zealous Masons with whom I ever had the pleasure of an intimacy, and told several occurrences that served to illustrate its value to one who, like himself, was "rocked upon the billow, and borne upon the wings of the blast" for so many successive years. One of these struck me as being singular, and as it has never, to my knowledge, been in print, I propose to write it out for your Magazine, and in doing so, I shall use as nearly as possible his own language, though I shall be obliged to omit the nautical terms, which I cannot command.

"It was in the year 18—, that I was in command of the whaler Bristol, from and of New Bedford.— She was a staunch, tight, sea-going vessel, and had as good a crew as ever handled a marlinspike. We had no adventure worth naming on our voyage out. There was the usual rough weather about the Horn, and calms when we had doubled it, and the unbroken sameness of a seaman's life was unbroken by a single startling incident, until we had taken in nearly a full cargo of oil, and were seriously thinking of the day when we could lay our course for the home that we so much longed to see.

"We had been cruising in the vicinity of the Navigator's Island Group, for the mighty denizens of the deep had not then been driven to seek safety beneath the frozen crusts of the northern seas, and it became necessary to send a boat on shore to replenish our water casks, which would not hold out for the home voyage. In order to do this, the vessel was run up to an anchorage about two miles from a small island which we supposed to be uninhabited, and which was known to afford an abundance of pure sweet water. The boat was manned with a crew of twelve men, who took with them the casks necessary to contain the water for which they were sent, and a single gun, that they might bring down any game, either quadruped or fowl, that might chance to come in their way.

"They landed safely, secured the boat, and taking their vessels, proceeded to a small ravine in a low hill that gave promise of containing the fluid for

which they were in search. When they turned the point of the bluff, they were out of sight of the vessel, and of course, would remain so while engaged in the work of filling their casks. They went ashore early in the morning, and it was not later than eight o'clock when they disappeared in the ravine. When twelve o'clock came, and they did not make their appearance, I began to feel some uneasiness, lest they had met with some misfortune, but of what nature it could be, I could scarcely satisfy myself. Two o'clock came, and passed, and still they were invisible. I had the other boat launched, and taking six men with me, determined to go in search of the first boat's crew.

"On landing, we did not go around the point of the bluff as the others had done, but struck directly across it. You can scarcely appreciate my surprise and dismay, when I arrived at the crown of the hill and was enabled to see into the ravine. There was my boat's crew nearly surrounded by savages, of whom I should say there were fifty or sixty, but bravely standing their ground and defending their water casks, which the savages appeared to covet.— Bows were bent and clubs were raised, but no blows had been given or received. All this was taken in at a glance, and the next moment with the second boat's crew I was among them. That there was a malicious design was evident, but it was for my interest to stop the fray, if possible. In fact, our only safety lay in the possibility of doing this. My men had wisely temporized, refusing to fire upon them, so they had no revenge to gratify. Intent on stopping the encounter, I rushed among them, and involuntarily and unconsciously gave that sign which is so promptly recognized by every Master Mason. To my astonishment, every bow was unbent, every club was lowered, every hand was stayed.

"By the most expressive signs which they could command, they gave us to understand that we were their friends and brothers, and from that moment they treated us as such. On examination, the tribe were found to be in possession of the "mystic grip, the word and sign," peculiar to the first three degrees of Masonry, and that they understood its moral precepts, they gave us abundant proof. They assisted in filling our casks, and in conveying them to the beach, and when we left them, impressed upon our hands the touch that enables us to know a brother whenever we may meet him. They watched us until we weighed anchor, and when the low hills of the island were receding from view, they still stood upon the beach, as if anxious to catch the last glimpse of the departing vessel.

"It is probable that some sailor, perhaps shipwrecked and despairing of ever seeing home again, taught them the mystical language of Masonry. If

so, I thank him most fervently for disregarding the prerogative of a Grand Lodge, and instituting a Lodge without a "charter, warrant or dispensation." Had he been particular to have these before he proceeded to establish his Lodge, I should not have been here now to tell you of the incident."

Is not that a proof of the influence Masonry exerts over the passions and propensities of savage men?

MASONIC REVERENCE FOR GOD.

Every candidate who knocks at the door of the Masonic sanctuary, must bow in humble reverence, and confidently trust in God. The letter G is placed where all can behold it in the Lodge, constantly reminding us of the permanent demands which the principles of this ancient Institution ever requires. And this feeling of reverence, trust and confidence in Him, has, during the lapse of ages, contributed more to direct the minds of the children of men, from time to time, to Him, as the true and living God, than all other ideas combined. And during what is called the dark ages, this organization did more than all others in that direction. The reliance in God was perpetuated as one of the immovable landmarks.

"Blessed be thy name forever,
Thou of life the guide and giver,
Thou canst guard the creatures sleeping,
Heal the heart long broke with weeping
God of stillness and of motion,
God of desert and of ocean,
Of the mountain, rock and river—
Blessed be thy name forever.

"Thou who slumberest not, nor sleepest,
Blessed are they thou kindly keepst,
God of evening's parting ray,
Of midnight's gloom and dawning day,
That rises from the azure sea,
Like breathings of eternity;
God of life! that fade shall never,
Blessed be thy name forever."

It never has been known or allowed, in a true, recognized Lodge of Masons, to ignore a firm faith in God; and not only a firm faith, but a sincere trust, the trust of a child in a kind father.

Therefore, a true Freemason must be a devout worshipper of the one true and living God. This being the foundation upon which the superstructure of Masonry was erected, it must and will permanently stand.

During the dark ages, when the craft were surrounded by so much idolatrous worship, it required a vigilant watch to save the Institution from the vortex of heathen mythology. Among all the altars erected to the heathen gods, to the worship of the sun, and different heavenly bodies, the worship of the brute and reptile, Masonry solemnly dedicated her altars to the great I Am.

The Jews—although they were scattered among the nations of the world—are entitled to much credit in perpetuating this centralized idea of duty, incumbent on the craft, of directing praise and homage to Jehovah. They entertained His name and ever worshipped Him in great solemnity and silence, and held Him in the highest estimation, for they believed that He possessed unbounded and unlimited power. They had that reverence for the Supreme Ruler, by which name they spoke of Him in low breath.

With the ancient Jew it was the unutterable name. They cherished a tradition that David was emphatically a man after God's heart, and who found the name engraved on stone. Consequently, in Jewish history, David is one highly exalted.

ON THE PRINCIPLES OF FREEMASONRY.

BY BRO. SIR ARCHIBALD ALLISON, BART.

Referring to the account, says the *Freemason's Magazine*, in our issue of the 5th inst., of the Masonic Festival at Glasgow, the following is the address delivered upon that occasion by the Prov. G. M., Bro. Sir Archibald Alison, Bart., who prefaced his address by remarking that often as it had been his privilege and great gratification to preside at meetings of this kind, he could safely say that he never rose at them with so much pleasure as he did on the present occasion—seeing before him an assembly unprecedented he might say in Scotland, in point of numbers, respectability, and influence. He was delighted to see such a large gathering of people to testify their adherence to and approbation of the principles of Freemasonry. They could easily see that some cause must have been at work to produce so great an accession to the ranks of Freemasonry as was proved by the assembly before him, and it was not difficult to tell what that cause was. Sir Archibald then adverted to the proceedings in connection with the recent appointment of a Grand Master for Renfrewshire. He rejoiced in what had taken place, because it showed how highly the offices of Freemasonry were regarded in Scotland, when two gentlemen of high character and position and great fortune competed so ardently for the post in question. The result of this had been great additions to the ranks of Freemasonry, and the present festival showed that the Freemasons of Glasgow, if they conducted the contests like men, concluded them like Freemasons. It was good that their quarrels ended, like those of lovers, in the renewal of amity.

The Prov. G. M. then proceeded as follows:—He was sure it was the desire of all present that the principles of Freemasonry should spread widely throughout society, and he could assure them, from a recollection which he was sorry to say extended over sixty years, that the world has seldom, if ever, in the course of his experience been so divided, or the principles of Freemasonry so much set at naught, as at present. Since those re-unions began, wonderful changes had taken place, and most of these changes for the worse had arisen from setting the principles of Freemasonry at naught. The expected reign of peace, justice, and equality in the Republic of America had been broken by a contest of unprecedented vehemence and devastation—a contest which in four years had cost the lives of about 400,000 men and the contraction of 600 millions of debt. If they looked to the other side they saw in Germany nothing but the indulgence of the selfish passions. They saw Denmark spoliated without a vestige of protection. They had likewise seen a great Power conclude a dreadful war in seven days. South of the Alps they saw the Pope about to be driven from his capital, which his predecessors had held for a thousand years. Again, on the other side, westward, he was sorry to say, they found that the demon of war had even infected our own shores. They were every day in expectation of an outbreak, and that very day they had received intelligence of the first serious act of hostility. Where would they find a remedy for this state of society, in which the angry and selfish passions had acquired so great a preponderance? He had no

hesitation in saying that it could only be found in the spread and increased influence of the principles of Freemasonry. They need not be surprised at greater results arising from less promising causes. Let them recollect that the fate of the world had been changed by a faith which began from still smaller numbers. Eighteen hundred years ago, principles were preached on the shores of Galilee, which then had the most unpromising of all appearances; for they were surrounded by hostility on every side. Where were these principles now, and where were the powers which endeavored to oppose them? The principles of Freemasonry were the principles of loving their neighbors as themselves—the principles of the Gospel. Having laid Freemasonry on that foundation, he left it there to take its chance in all future ages. There was another circumstance which he thought he should bring under their notice on this occasion, as commemorating an event of unprecedented importance and interest which had occurred within these few months. By the patriotic efforts of English merchants, aided by the skill and talent of English philosophers—among whom he was happy to say their friend and countryman, Sir William Thomson, bore a high place—they saw a cable laid betwixt Great Britain and America. They saw, as it were, two nations separated by 3,000 miles of ocean shaking hands at the bottom of the great sea. They might well be astonished at such an event, and to observe how human ingenuity and perseverance and talent acquired such a marvellous power over the most evanescent and the most ephemeral power of nature. We saw that these powers of nature gave way to the effects of human perseverance. So rapid was the progress of science in these respects, and so wonderful the changes made, that he did not despair, if he lived a few years longer, of being able at this annual festival to send a message to New York at the commencement of the proceedings and to get an answer in return before they separated. There was one peculiarity of this which was even more extraordinary. It was, that the researches made to discover the lost cable had shown that the bottom of the Atlantic was composed of a white blanket or covering of powder, which stretched over the surface 1,500 miles in length and 1,300 miles in breadth. In this soft bed the Atlantic cable was lying, and the power of the electricity was every day acquiring additional force, so that it was found the lost cable, which had lain in this white bed, had an electric power far greater than that sent in by the hands of the workmen. Here, then, was this provision of a snowy bed for the Atlantic cable by the hands of nature; and by whom was it made? Was it made by the giants who were said to have once inhabited the earth? No. Was it made by the conquerors who had brought to bear on it the powers of empires? No. It was made by little creatures, so small that they were quite invisible to the naked eye, and could be detected only by the power of a microscope, and 10,000 of which could be put into a walnut shell. Was it possible to conceive of anything so extraordinary as that a substance of this description should have been spread over such a surface from time immemorial, and done by living agents like these, and that it was by means of their agency that the great problem of uniting Great Britain and America—he trusted in perpetual bonds—had been accomplished? This was a most extra-

ordinary proof of the Divine prescience; and if any man, after seeing that, and how it had come about, did not believe in the existence and superintendence of a Supreme Power, he would not be converted though one rose from the dead. But there was more in that than this. This powder lying at the bottom of the ocean was made of limestone, a most fertilising ingredient. Now, observe what has been going on. By the operation of these little impalpable creatures, while the world had been fighting and struggling on the shore, why the creation of a new continent had been going on, not under our eyes, but almost under our feet. The Atlantic was stored with vegetable matter, and also with the remains of fishes, and there was also this white powder made by these little labourers which was of this essentially fertilizing character. Down below in the bowels of the earth there was an enormous mass of perpetual fire. It was not generally known, but it had been ascertained that at the distance of 35 miles below the earth where we stood, the heat was so intense that not only would it melt any metal, but hold the very rocks of granite themselves in solution. What was the purpose of nature in covering so large a part of the earth with the waves of the ocean? The object he apprehended was—it was a speculation of interest, but he could not avoid mentioning it—that the Atlantic ocean was the great workshop in which Nature was preparing additional land for the use of man. The time would come when the superabundant earth would expand, when the ocean would be raised up, and a new earth would rise out of the bottom of the Atlantic. Thus, should the old world become choked up with inhabitants and new space be required for the human race, this space would be found provided in this new continent created by the little laborers, and from the animal remains at the bottom of the ocean. Should that time ever come, they might feel assured of one thing—that the new earth for man would be as well adapted to his necessities and to promote his happiness as that which we now inhabit. They might be sure that the earth would be inhabited by a happy, industrious, and prosperous race, and they might be sure that the labour of man would overcome all obstacles. And when that time came the voice of praise, he trusted, would ascend from the temple, the song of birds be heard in the fields, and the principles of Freemasonry overspread the earth as the waters cover the sea. The learned and eloquent baronet concluded with these lines—

"Then shall the flocks on thymy pastures stray,
And Shepherds dance at summer's opening day.
Each wandering Genius of the lonely glen
Shall start to view the glittering haunts of men,
And silence mark on woodland heights around
The village curfew, as it tolls profound."

MASONRY has lived in every civilized country and clime. History bears honorable record of its advancement and its march. It carried its shining lights to bigoted Egypt in the darkest days of its idolatry—it shrank not from the threatened tortures of the Crusaders. They carried no terror in their brawny arm to hush the Masonic teachings of a Pythagoras, or a Thales—and the plains of Chaldea, and the mountains of Judea—the deserts of India, and the valley of the Nile, were cheered by its presence and enlivened by its song.

A FEW WORDS ON FREEMASONRY.

The following, translated from *Le Siecle* of France, shows that French Masonry is sound, and is the *bulwark* against the atheistical heresy:

Dating from the last century, the institution of Freemasonry has never ceased to be the object of the most virulent attacks on the part of the Ultramontane party, and these attacks have been lately renewed, loudly and boldly, in the polemical dispute between Mgr. the Bishop of Orleans and the *Siecle* newspaper. Subject to serious animadversions from without, the Order has for some time also become more and more a prey to internal discord on a fundamental point.

These discussions, which have attracted attention to the subject, may cause some interest to be taken in an inquiry as to the origin of Masonry, and an examination of its essential formularies, which is precisely the point on which depends the issue of the internal dispute to which reference has been made.

Some time ago, in tracing the history of this association, we had nothing to guide us to clear and definite conclusions, beyond the accounts relating to the Templars and the societies of masters and workmen, or guilds of the builders in the Middle Ages. But the study of the religions of the East has led us to the opinion that the pretensions of the Freemasons to an origin far more ancient may be readily and clearly justified. Certain it is that their essential formulary proceeds from a class of ideas far anterior to the temple of Solomon. The Freemasons consider themselves symbolically as workmen freely associated for the erection of a temple, whose author and builder is no other than the Great Architect of the Universe. They are, therefore, fellow-workmen with the Supreme Architect in the pursuits of universal life.

If we penetrate the symbolic mysteries of the most ancient forms of religion, we learn thence that God, before having commenced his work as Creator, had laid the foundation thereof, or entered on the design, as the Artisan, the Arranger, the Architect of the world, an idea less abstract, less deep, and which naturally preceded the other. This was the original idea of the Cabiric societies, the most ancient associations at once industrial and religious, of which a knowledge has been handed down to us; and the ritual and ceremonial observances of the Freemasons are, as it were, an echo of their primitive traditions. Although it is only derived from this ancient symbolism, not identical with it, Freemasonry hence obtains its essential and distinctive character.

Freemasonry is a theistical society, receiving into its fold men of every religion, on the condition that they profess the principle of religious liberty; its object is the welfare of mankind and the promotion of the spirit of progress in the world; its members are the workmen of God in this labor. The Freemason is either that or he is nothing; to efface from the Masonic scheme the Great Architect of the Universe, is to destroy Freemasonry itself; take away the Architect, and there no longer exists either temple or Masons. Doubtless a philanthropic Society may be constituted, in which there shall be no consideration as to the relation between God and man, neither under any

symbol, and should such a society be formed we desire full liberty for it as for every other, but it can have nothing in common with Freemasonry.

Here lies the mistake committed by the dissentients, who desire to destroy the peculiar nature and aim of the Freemason, while they retain possession of his title. It would not be correct to compare the position of such dissentients from true Freemasonry with that of the more advanced Protestants in their warfare against orthodoxy. The orthodox and the heterodox Protestants are alike disciples of Jesus Christ, who hold discussions with each other on his nature, but who both equally recognize him none the less as their Master and Spiritual Father. Serious as may be their difference, there yet remains between them something in common, and it is only by an arbitrary definition that the orthodox refuse to the liberals the name of Christians, since the latter do not reject Jesus Christ. The orthodox Masons are, on the contrary, quite in the right to refuse the title of Freemason to those who reject the Architect and destroy the Temple.

MASONIC SIGNAL OF DISTRESS.

BY BRO. C. F. MORRIS, N. Y.

While in company with a brother Mason he narrated the following incident, which, as it is characteristic of the link which unites them together under all circumstances, I will give it to you.

During the severe winter of 1857 there was a large number of vessels frozen fast in the ice of the Chesapeake Bay. So thick was the ice and intensely cold the weather, that not even the steam-tugs could force their way through the fields of ice to extricate themselves, or render assistance to vessels which depended on their sails to save them from this perilous situation; to add to their helplessness, some of them had their crews badly frost-bitten. Among them was Captain C—, a young man who had followed the sea from a boy, and had a year or two previously married a young woman from down East, who had been a school-mate when a child.—After marrying, he invested all he had laid up during his seafaring life, together with her small patrimony, in a fine fore-and-aft vessel which next to his wife and child, was the pride of his life.—Being in the coasting trade during the winter season, he found himself in this unpleasant predicament, and with many others was rendered nearly helpless by having his crew so badly frost-bitten, that they could not handle a rope or give him any assistance in case of necessity. To add to his trouble, a gale came on, and the ice taking a drift was hurrying his devoted schooner on a reef of rocks where she would inevitably be lost. Then came uppermost in his thoughts his young wife and child, who, if he and his vessel were lost, would be a widow and orphan, and if, perchance, he should be saved, he would return to them a beggar—everything was vested in this schooner and her cargo. A signal of distress had been hoisted all the day, but it brought him no aid, as nearly all the others were in the same state as himself, and fully occupied with their own vessels, and none had found time to come to him; he must, therefore, trust to an "All-seeing eye," and abide the result; when, as if by inspiration, the thought struck him that he was a Freemason, and possibly there might be some

brother Mason in command of a vessel in his vicinity. He immediately made the Masonic signal of distress, and to his great joy, in less than twenty minutes he saw no less than three boats put off to his vessel.—Coming along side, they sang out, "Hallo! Captain, don't you see that reef astern? why don't you get up your anchor, get on sail, and try to wind it?" He replied: "I am alone, all hands are below badly frost-bitten, and I cannot do anything." They waited for no more, but springing aboard, in a few minutes the anchor was a-peak, sail made on the vessel, and she not only cleared the reef, but was brought in a place of safety where they came to anchor, and then went below to take something to drink. The captain, after thanking them for their timely aid, asked them if they had seen his flag with the union down, and, if so, why they had not come to his assistance before. In reply, they asked why he had not come to theirs; he said he could not, as he was alone; they replied: "How were we to know that? we had our hands full to look out for our vessels, and no time to attend to others; but when you made the signal of a brother Mason in distress, we were bound to come to your assistance at all hazards."

After finishing his narration, Captain C—— remarked: "Well, captain, I think the Masonic tie in this instance has fully compensated for all I have ever done, or shall have in my power to do, for the cause of Masonry."

SOUND ADMONITION.

BY N. W. BRO. BALLOU, P. O. M., RHODE ISLAND.

"How shall we fitly express our solicitude for your future Masonic prosperity, usefulness and happiness? We entreat you to remember how much those desirable results depend on your intelligence, fidelity, and devotion, as members of this venerable institution, which has come down from the earliest ages of the world, through innumerable vicissitudes, to this day, and to the trust of the present generation. "Let there be light!" was the fiat of the Infinite Grand Master in the morning of the Creation, when the primeval darkness fled from the face of the abyss, and Order superseded the reign of Chaos. That mighty command has been impressed indelibly on our Masonic memories, and we are professedly 'children of the light.' May we not adopt and second the injunction: "Let your light shine before men?" Yes, let it shine in your words and works around the altars of Masonry. Consider that this hallowed institution has rites, forms, and a governmental polity which must be scrupulously preserved in complete integrity. Let there be no removal of the ancient landmarks; no undermining of the grand pillars; no swerving from our horizontal and perpendicular lines; no derogation from our sublime observations. Shall we pause here? No. There is something of much greater importance. Rites, forms, and governmental discipline are sacred only for the sake of those Divine principles which constitute the life of embodied Masonry; which they cover, preserve, and adorn, as garments do the human body. Consider and venerate your fundamental principles; mark them as distinctly set forth in the lectures of your several degrees; contemplate them through the medium of all your symbols and emblems. What

teaches the clothing with which we are invested—the badge that distinguishes us—the lamb-skin? Innocence and moral purity in our affections, motives, and conduct. What are the three principal rounds of our Celestial Ladder? 'Faith in God, Hope in immortality, and Charity toward all mankind.' What are our tenets? "Brotherly Love, Relief, and Truth." Here we have the Brotherhood of Man, the Fatherhood of God, and the common bond of that love which worketh no ill. Here mutual sympathy and aid among all the children of adversity is acknowledged as an imperative duty; and truth is seen to be a 'Divine attribute and the foundation of every virtue.' Then we have our four cardinal virtues: Temperance in all things, Fortitude under all things, Prudence in all our conduct, and Justice to all beings. If we look at our Gauge, we are taught to measure and improve our time aright. If at our gavel, we are admonished to break off evil habits and reform our lives. If at the Holy Writings, always open on our altars, it marks out for us 'the pathway of the just, that shineth more and more unto the perfect day.' Our Square teaches us that strict virtue is indispensable; our Compass, the firm control of all our appetites and passions; our Plumb-line, true uprightness; our Level, human equality; our Pot of Incense, to worship the Highest out of an ever reverent and grateful heart; our Sword, pointing to the naked heart, the certainty of perfect Divine retribution according to our intentions and works; our All-Seeing Eye, that God ever beholdeth all our deeds and motives; our Hour-Glass, the ceaseless course of time, and the shortness of mortal life; and our Scythe, that all flesh is cut down as the grass of the fields."

THE MYSTERY OF FREEMASONRY.

Freemasonry is mysterious, because it is an admitted anomaly in the history of the earth. Without territorial possessions—without any other coercing power than that of morality and virtue, it has survived the wreck of mighty empires, and resisted the destroying hand of time. Contrast the history of Freemasonry with the history of the Heathen and Jewish nations, and what is the result? The Jews, God's favored people, into whose custody Masonry was first committed, where are they now? A race of wanderers scattered over the face of the globe! Babylon, in her day, the queen of nations, fallen, never to rise again! Egypt, with her kings and philosophers, classic Greece and Imperial Rome, we now find but occupying their page in the history of the world. But Masonry is an institution *sui generis*. It exists solely of itself, and eclipses all other institutions or orders in the world, which ever have been, are, or ever shall be, Christianity alone excepted. The numerous attempts which have been made at different periods to expose it to public derision, and destroy its usefulness, have all signally failed. Every such attack has produced an effect contrary to the wishes and anticipations of its projectors. Like Gray's virtuous peasant—

It keeps the noiseless tenor of its way;
and rejoices in the unsullied happiness of doing good. Masonry may, in a word, be ennobled, enlarged, exalted, and purified; but, being stamped with the seal of immortality, she can never be annihilated.

LIFE'S SUNSET.

Where are you going so fast, old man,
 Where are you going so fast?
 There's a valley to cross and a river to ford,
 There's a clasp of the hand and a parting word,
 And a tremulous sigh for the past, old man.
 The beautiful vanished pas..

'The road has been rugged and rough, old man,
 To your feet it's rugged and rough,
 But you see a dear being with gentle eyes,
 Has shared in your labor and sacrifice;
 Ah! that has been sunshine enough, old man,
 For you and me, sunshine enough.

How long since you passed o'er the hill, old man.
 Of life, o'er the top of the hill?
 Were there beautiful valleys on t'other side?
 Were there flowers and trees with their branches wide.
 To shut out the heat of the sun, old man,
 The heat of the fevered sun?

And how did you cross the waves, old man,
 Of sorrow the fearful waves?
 Did you lay your treasures by, one by one,
 With an aching heart and "God's will be done,"
 Under the wayside dust, old man,
 In the graves 'neath the wayside dust?

There is labor and sorrow for all, old man,
 Alas! there is sorrow for all,
 And you, peradventure, have had your share,
 For eighty long winters have whitened your hair,
 And they've whitened your heart as well, old man,
 Thank God, your heart as well.

You're now at the foot of the hill, old man,
 At last at the foot of the hill;
 The sun has gone down in a golden glow,
 And the heavenly city lies just below;
 Go in through the pearly gate, old man,
 The beautiful pearly gate.

AN EXQUISITE LESSON OF CHRISTIAN CHARITY.

Judge not; the workings of his brain
 And of his heart thou canst not see;
 What looks to thy dim eyes a stain,
 In God's pure light may only be
 A scar, brought from some well worn field,
 Where thou wouldst only faint and yield.

The look, the air that frets thy sight,
 May be a token that below
 The soul has closed in deadly fight
 With some internal fiery foe,
 Whose glance would scorch thy smiling grace,
 And cast thee shuddering on thy face!

The fall thou darrest to despise—
 May be the slackened angel's hand
 Has suffered it, that he may rise
 And take a firmer, surer stand;
 Or, trusting less to earthly things,
 May henceforth learn to use its wings.

And judge none lost, but wait, and see
 With hopeful pity, not disdain;
 The depth of the abyss may be
 The measure of the height of pain,
 And love and glory that may raise
 This soul to God in after days.

ADONIRAM.

FOR THE CRAFTSMAN.

The dew was gone,
 And morn was bright, and skies were fair,
 The flowers waved in the sunbeam's ray,
 Tall cedars bent in beauty there,
 As Adoniram took his way
 Toward Lebanon.

Praise his heart filled;
 More than four hundred years had fled,
 Since from stern Egypt marched their bands,
 Who now with Solomon their glorious head,
 Linked with the faithful Syrian's hands,
 Prepare to build.

He watched them there;
 Round fallen trees and chiselled stone
 Masonic implements were laid,
 But around one was many thrown,
 And yet it seemed as others made,
 True, smooth and fair.

He wond'ring spake,—
 "Are not all from one mountain brought,
 As jewels for a diadem?
 Why have they at this one stone wrought?
 Will not all see Jerusalem—
 One house to make?"

Then answered one,
 "All must behold Jerusalem's face,
 All be prepared, but not all here
 Will hold the same conspicuous place,
 This in that Temple will be near
 The Corner Stone."

The listener bent
 His eyes upon the unfinished stone,
 And found himself a wiser man,
 From the rough child of mountains lone,
 A ray from the Grand Master's plan,
 To him was sent.

From Masonry,
 The just man learnt that woes are strewn
 Around God's children, griefs are given
 To bring them near the Corner Stone,
 When God shall call them up to Heaven.
 Bright Blazonry.

HARRIETT ANNIE.

HAMILTON March, 1867.

QUARRELING.—As a Mason, you are to cultivate brotherly love, the foundation and keystone, the cement and glory of this ancient Fraternity, avoiding all wrangling and quarreling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character and doing him all good offices, as far as is consistent with your honor and safety, but no further.

ALL Masonic writing and speaking that is not just, that is not impartial, that is not fearless—looking beyond the interests of a local lodge or jurisdiction, the claims of party, the advancement of individual interests, or the solicitations of pride—is worse than useless to the fraternity and to mankind.

IMPORTANCE OF THE BALLOT.

It occurs to me that special pains should be taken to caution *new* Lodges, to be extremely careful in the selection of their material. And for the reason that they have not generally had the *experience* that has taught older Lodges care. Why is it that in new Lodges there are generally so few black-balls cast? Why is it that parties who have made application to older Lodges and have been rejected, perhaps more than once, can almost invariably get into a new Lodge? I apprehend this to be the answer: The cost of starting a new lodge is considerable, and in the start the expenses fall upon a few. As a rule they only lend the requisite funds to the prospective Lodge, and the Lodge starts in debt. This is often unavoidable, and not really objectionable, if not improperly used. But the result generally is, the brethren feel that they cannot *afford* to reject any material that will add funds to their treasury.

And the same thing sometimes happens in *old* Lodges, which have not had much "work," and whose incidental expenses are considerable. This is all wrong. The question of the *cash value* of a petitioner to the Lodge, is utterly unworthy of consideration by any true mason. The question of worthiness and qualification, on the part of an applicant for the degrees of Masonry, is in no way connected, in his examination, with the question whether he has twenty or thirty dollars to pay into the treasury of the Lodge. While, on the one hand, "good men and true," are often rejected, through some personal pique, or private misunderstanding of a brother with the applicant; on the other, unworthy and disqualified men are too often admitted upon the consideration alone of dollars and cents. These are both *evils*, serious evils, that ought to be remedied, but which it is extremely difficult to reach, because this unworthy material, once admitted into the temple, perpetuates them. Every lover of Masonry, every one who regards its instructive and elevating *principles* and holy teachings, every one with whom Masonry is more than a series of signs, grips and words, should exert his influence, so far as he lawfully can, to avert and correct this evil. I mean the twofold evil, of black-balling worthy applicants from unworthy motives, and admitting unworthy candidates from improper motives.

A Lodge decides these questions not only for itself but the *whole Fraternity*. When a worthy applicant is rejected, the Craft at large are deprived of the services of one who might have become a polished stone in the temple; and when an untrue block is admitted, it mars the symmetry and beauty of the whole fabric. If we would have only right angles and square corners, we must apply the square, level and plumb, to every block before we receive it for the building. And if we are true lovers of Masonry, this question of *fitness*—of worthiness and qualification—is the *only one* that will influence us in making our decision.

Masons point with pride to the fact that *distinguished* men "in all ages have been encouragers and promoters of the art;" and yet no applicant should be received because his wealth or official position in society give him an extensive influence with the outer world, on the supposition that he will give *caste* and *influence* to the Lodge. When he knocks at the door of the Lodge for admission, the brethren should be actuated by the same motives

under the influence of which they would decide the case of a poor laborer. Masonry should reduce men of all classes to a common level, here, as well as when admitted to the floor of the Lodge. It is the *private character*, the internal and not the external qualifications of a man, that should be considered. —*The Mystic Star*.

MARK WELL.

The following extract from a sermon delivered at Sackett's Harbour, N. Y., in 1818, conveys instruction worthy to be painted in letters of Gold over the Master's station in every Lodge:

"In the Temple of Solomon, were guards placed at the different gates to see that none passed unless they were duly prepared. In like manner, those who are placed as guards in our Masonic Temple are to pay particular attention to the character of those who present themselves as candidates for the mysteries of our Order.

"1. Do we see a man possessed of a covetous disposition with a manifest desire to monopolize all to himself—*mark well the entering-in to the house!* admit him not! he will neither have any affection for the general good, nor unite in any probable means to obtain it.

"2. Do we see a man often in difficulty with his neighbors—first in his own cause and right in his own eyes—*mark well!* If he is admitted he will have no regard for good order and subordination.

"3. Do we see a man spending his time idly, intemperate in his habits, neglectful to his family—*mark well the entering-in to the house!* He is not a good husband, he is not a good citizen, he will not make a good Mason.

"4. Do we see a man cruel and oppressive, overreaching his neighbor—*mark well the entering-in to the house!* If admitted he will have no affection for the object. The widow and the orphan will never have the tear of sorrow wiped away with such a hand. The poor and penniless will never find a home under such a roof.

"5. Do we hear a man speaking reproachfully of his neighbors, and trumpeting abroad the faults of others—*mark well!* A brother's character is not safe on his tongue.

"6. Do we hear a man speak lightly of religion, and deny the inspiration of Scripture—*mark well the entering-in to the house!* Let every gate be duly guarded.

THE LOST YACHTSMEN.—Two of the men lost overboard from the Fleetwing, while on the great yacht race, were Freemasons, and both members of the Huegenot Lodge, No. 381, Staten Island. They were both very estimable men and true Masons.

ALL Masonic writing and speaking that is not just, that is not fearless—looking beyond the interests of a local lodge or jurisdiction, the claims of party, the advancement of individual interests, or the solicitations of pride—is worse than useless to the fraternity and to mankind.

THE qualifications of candidates for Freemasonry are of three kinds only,—mental, moral and physical.

The Craftsman,

AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT."

HAMILTON,.....MARCH 15, 1867.

THE MASONIC ASYLUM.

It will be seen by the report of the proceedings at the last meeting of the Board of General Purposes, held at Port Hope on the 12th ult., that the question of the Masonic Asylum and the most desirable steps to be taken to bring the importance of this subject before the Craft, formed one of the subjects of discussion. The Secretary of the Board was, it will be seen, instructed to address a Circular to each of the Lodges, 'setting forth the proceedings thus far taken in the matter, the state of the Fund, and asking their opinion as to the best course to be pursued.' That Circular will probably be in the hands of the different Masters before this number of THE CRAFTSMAN reaches them, and our purpose is simply to urge upon them, and upon Canadian Freemasons generally, the importance of giving to the subject a prompt and generous consideration, so that, if action is to be taken at all, it may be taken without further delay.

The suggestion of a Masonic Asylum was first made at the annual Communication of Grand Lodge at Kingston in 1859, when a Committee was appointed to consider the subject, which Committee was re-appointed at the Ottawa session in 1860, the resolution re-appointing them authorizing the appointment of a chairman, "with instructions to take steps to bring the matter prominently before the Craft, with a view to immediate action being taken" on the subject. R. W. Bro. Samuel B. Harman of Toronto was appointed Chairman, and his report, setting forth the importance and value of the work and the manner of its accomplishment, was one of the most interesting and valuable reports that has ever issued from Grand Lodge. The most important part, that relating to the provision of funds, we give in full. First as to the cost:—

"On this head your Committee conceive that an Institution commensurate with the position Masonry is now assuming in Canada, and calculated to take its place among the charitable foundations of the Province, will require a large and liberal outlay, and they would urge that its commencement should not be undertaken until a sum of at least £5000, or \$20,000 is ready and available for the purpose.

"Your Committee on this, the most important consideration, suggest the following scheme as the best that occurs to them. By the last Report of the Grand Treasurer, a balance of between \$5,000 and \$6,000 was shewn at the credit of Grand Lodge, and as the income of Grand Lodge must now considerably exceed £1,000 a year, or \$4,000, a large available balance will necessarily be ere long at the credit of Grand Lodge.

"Bearing this in mind, your Committee would propose that every individual Lodge should be at once invited to make contribution to this great and glorious work by assessment on the members, or by whatever other means or way they may wish to enlist themselves

in the cause, never forgetting, however, that Masonry is free, and that while the cause is urged, however strongly, all must act "of their own free will and accord." The number of Lodges on the Roll of Grand Lodge, will, as reported at the present session, be, (as your Committee believe,) not less than 150, while on the Roll of the Grand Royal Arch Chapter of Canada, and of the Grand Encampment of Masonic Knights Templar, there are between 30 or 40 Chapters and Encampments; these different associations of Masons represent, your Committee apprehend, at the most moderate calculation, a body of at least 10,000 Masons, while there are numbers of *unaffiliated* Masons who from various causes have retired from active co-operation with the Craft, but who, your Committee feel assured, would be glad to participate in so great an undertaking. With this "test of numbers" your Committee feel the matter only requires to be brought forcibly before the Fraternity, and at a trifling assessment a sum of \$10,000 or one half of the required minimum amount above recommended by your Committee, would be speedily raised by the Craft at large, while, as an inducement calculated to have a powerful effect on its collection, your Committee would urge an announcement by Grand Lodge that so soon as the Craft have thus raised one moiety, a similar sum will be voted from Grand Lodge funds.

"The carrying out a plan such as your Committee have thus ventured to recommend, and involving as it does, a complete canvass of the fraternity, will necessarily occupy some time, but your Committee feel its effect cannot be overestimated, as by such canvass every individual Mason in the Land will have the opportunity, if he wishes it, of being enrolled as taking part in this great Masonic work; and they do not feel that they are influenced by an over sanguine view in believing that if the heads of Lodges, on whom will immediately devolve the responsibility of bringing the matter before the Craft, faithfully and earnestly do their part, such a response will ensue that the announcement may be made at the next meeting of Grand Lodge, if not sooner, that the funds are in hand, and all things ready for the immediate prosecution of the work."

The numbers of the Craft were in this report considerably overestimated, a fact which it is due to them to state here. By the last returns the number of Lodges on the Roll of Grand Lodge was 180, while the membership was 6,263. The probability therefore is that at the time the report was issued, the numbers were nearer 5,000 than 10,000, as stated. The maintenance of the institution after its erection was to be provided for from the following surces:—

- By annual vote from Grand Lodge.
- By annual vote from the Grand Royal Arch Chapter.
- By annual vote from the Provincial Grand Conclave of Knights Templar.
- By donations and subscriptions from private Lodges, Chapters and individuals.
- By a fee fund to be called the Grand Officers' Fund, to be raised by a fee of honor to be paid by all Grand Officers for this special purpose.
- By donations that will constitute the donors life officers.
- And by bequests from wealthy Masons and others, and collections after appeals from Grand Chaplains and other Reverend Brethren from time to time.

A great number of these reports were distributed to the different Lodges, accompanied by a Circular from the Chairman of the committee urging strongly the duty which devolved upon Masons to contribute to this great work of Masonic benevolence, the returns being requested by the festival of St. John the Evangelist.

Important as is this work, and strongly as it must commend itself to the good feeling and sympathy of every true-hearted Freemason, we cannot say that the response thus far received offers much encouragement for its immediate realization. The entire contributions from Lodges up to the present time is only \$1650 00, and the Trust fund, including

\$2000 granted by Grand Lodge, and interest on investments, amounts only to \$3800, invested in seven per cent Provincial securities, and about \$175 on hand besides. It is undoubtedly true that many circumstances contributed to mar the success of the appeal made in 1861. The Country was not in a very prosperous state, and the succession of bad harvests down to the year 1865, made it a matter of great difficulty to secure assistance to any large scheme of benevolence, for the sufficient reason that the great majority of people felt too poor to contribute anything. Happily the Country has recovered its prosperity, and the appeal which is now renewed ought to receive at the hands of Freemasons that earnest consideration to which such an object is entitled.

There are some things to be considered on this question, which it is due to the Craft that they should honestly look in the face. For ourselves, we are convinced that to give success to this movement, a much larger contribution than was thought of in the report is absolutely necessary. Twenty thousand dollars might possibly put up the walls of a building which would reflect credit upon Canadian Freemasonry; but we very greatly doubt it. And after the building was erected, it is perfectly clear that the sources of revenue which are indicated in the report, would be altogether insufficient as a dependence for its permanent support. In England the great Masonic charities flourish upon the contributions of wealthy Masons—a class which unfortunately does not exist in Canada. The great body of our fraternity is composed of men who, when they have paid their dues to the Lodge, and reserved a little for a poor and distressed brother whom they may meet, have done all their means will allow them to do. As an illustration of how these institutions are maintained in England, we refer to the report of the Annual Festival for the benefit of the Royal Benevolent Institution for Aged Freemasons and their widows, at which the Right Hon. Lord de Tapley, Prov. G. M., for Cheshire, and the representative of the Grand Lodge of Canada at the Grand Lodge of England, presided, which took place in London on the 30th January. The Chairman thus explained the character of this charity:—

“The Royal Benevolent Institution for Aged Freemasons was established in 1842, under the auspices of the late Duke of Sussex, and the fund for Widows by the Earl of Zetland in 1850, and during that time 243 old men and 93 widows had been elected at a joint expense of £34,116. The income of these establishments was derived in this way,—£500 from the Grand Lodge, £100 from the Grand Chapter, and the interest on the funded property, nearly £700.—For the support of the Widows they received £300 from the Grand Lodge, £50 from the Grand Chapter, interest on funded property amounting to between £300 and £400, and the remainder was made up by annual subscriptions.”

Thus it will be seen that this charity has an assured income of £2000 a year sterling, equal to about \$10,000; and in addition to this there are the annual subscriptions handed in at the festival. In 1864

these amounted to £2375 3s 6d.; in 1865, after a powerful appeal by the Right Hon. Earl de Grey and Ripon, Deputy Grand Master, they reached the sum of £3548, 16s 9d.; in 1866, they fell again to £2992; and at the recent meeting they were announced as £2584, 11s 6d, “with several lists to “come in.” So that this, but one of the great Masonic charities, and that not the most liberally sustained, may be said to have a fixed income of between twenty and twenty-five thousand dollars a year.—Could we hope even to approach any such income in this Country from all the various sources indicated in Right Worshipful Brother Harman’s report? Most certainly not.

So too, with our brethren in New York State.—Fired with a pure Masonic zeal, they determined to erect an Asylum which would be worthy of the Craft in the Empire State. They held a Fair with the intention of raising the funds to commence with, and realized a quarter of a million of dollars; and even with that large sum they do not consider that they have a sufficient sum to erect their building and create an endowment upon which they can always depend for a certain source of income. How paltry does our twenty thousand dollar proposal appear beside those large expenditures for Masonic charities; and could we possibly hope, even if we raised the \$10,000 required by the original proposition, and after that had been sunk in bricks and mortar, without a far more liberal spirit than has heretofore been evinced, or than it is in the power of many of the Craft to evince, to sustain the institution in a manner that would be a credit to the fraternity?

These are the questions which Canadian Masons are required to look fairly in the face, in considering the propositions submitted to them in the letter of the Grand Secretary. They cannot, let it be remembered, depend upon the full amount of the Benevolent fund of the Grand Lodge for support to this proposed institution. There are now claims upon that fund, and there must always be such claims, from persons who could not possibly take advantage of the Asylum. Those claims must be met; and they will go far towards exhausting the funds at the command of Grand Lodge. If the brethren think that an earnest effort would produce a sum sufficiently large to not only erect a building, but provide for its endowment, say the sum of \$150,000, they will confer a lustre upon the character of the order by making that effort. We know of nothing that is more worthy a bold struggle, nothing more calculated to promote the great interests of Freemasonry among us, than would be the establishment of a Masonic Charity similar to those which are the crowning glory of the Craft in the motherland. As the Deputy Grand Master, Earl de Grey and Ripon said, in advocating the claims of one of the English charities, “In the battle of life, where the

strong are so free and the competition is so active, men who are rapidly traveling towards the goal of success in the struggle of life, little heed those they pass by, and they are often knocked down and trampled upon in their march. At such a time as this it is fitting that some one should step aside from this fierce contest, and aid those who are forced out of the crowd, weary and wounded, having failed on the journey to obtain the moderate comforts of life; and in their old age build up for them, in some quiet corner, a small refuge wherein they may end in tranquility and peace the few days that are yet left to them on earth." Ours be the duty, if at all within our means, to erect such a refuge; and if, after a fair consideration of the whole question, it appears beyond our means, let us abandon the idea, and devote ourselves to a more generous distribution of such less ostentatious benevolence as may be within our ability to bestow.

The *National Freemason*, alluding to the recent dispute between the Grand Lodge of Nova Scotia and the Provincial Grand Lodge under Scottish jurisdiction, speaking of the address issued by the former, says:—"The tone of the report is conciliatory and dignified, and affects us favorably. We suggest, from our standpoint, for the Grand Lodge of Nova Scotia to continue its kind and charitable course, and to pay no attention to any utterances of any opposing body. Do not make any protest against any of the existing Lodges under authority of England and Scotland. Let charity and patience have their perfect work, and the best results, a little delayed, will be soon secured. The Masonic world in America has already settled the *de facto* position of Nova Scotia. She is a Grand Lodge, accredited and received by her sister Grand Lodges of the American Continent. We think she has become so in a manner as courteous as possible, and rightfully, too." This is good advice upon which we are sure our brethren in Nova Scotia will gladly act. Their difficulties will be short-lived, and we are quite sure that before many months the Parent Grand Lodges of the mother Country will see the propriety of extending to the Grand Lodge the same friendly recognition that has been extended by so many other Grand Lodges both in Europe and America.

LEOPOLD OF BELGIUM, the famous Royal Freemason, and the astute ruler, twenty years ago averted rebellion by becoming a father to his people. The *National Freemason* of New York, adds "why cannot the English Government make some paternal exhibition towards ill-fated Ireland." We further add, why cannot the UNITED STATES exhibit some similar feeling towards the ill-fated Southern States?—Brother, first remove the beam out of thine own eye, and thou mayest then see to take the mote from thy brother's.

SECRET ASSOCIATIONS—THEIR MISSION.

FOR THE CRAFTSMAN.

BY V. W. BRO. OTTO KLOTZ, PRESTON, C. W.

(CONCLUDED FROM OUR LAST.)

In close proximity to the edifice they contemplated to erect, they built a temporary hut, in which they prepared building materials and also held their secret meetings. At these meetings the younger members were instructed by the more experienced builder, and thus, in process of time, science, art and literature became diffused among the people; their minds became enlightened with liberal ideas, and the foundation was laid for a self-thinking, independent race.

As civilization extended, as the masses became more cultivated and enlightened, and population increased; so the social wants increased. That which had satisfied former generations did not supply the demands of those who lived in subsequent ages, and those who followed made greater claims for privileges and comfort than their forefathers had made. The world and everything in it is of a progressive nature, a stand-still is an absolute impossibility. What one generation has upheld as an absolute truth, a later race has exposed as folly. The ancients did, and the heathens of the present day, do worship idols, while the enlightened expose that mode of worship as absurd, and pity the ignorant. Our great-grandfathers believed that the earth was a great platter on the back of a tortoise, our grandfathers threw overboard that blessed specimen of hereditary wisdom, and declared the earth to be a ball round which the sun and planets revolved; our fathers made a second change, their theory drove the earth from its state of quietude, and sent it spinning through infinite space, while the sun, which had hitherto capered with amazing velocity from one end of the heaven to the other, was destined for the future to repose quietly in the centre of the system. Each of these alterations has been styled Atheism, and the authors threatened with crucifixion by the clergy, or with St. Stephen's fate by an ignorant mob. No improvement of importance has ever been proposed which was not at first denounced either as blasphemous, treasonable or absurd.

With the increase of social wants, the number of secret associations and of their members was augmented. The oppressions and imperfections of government and of established society filled the hearts of the best, the wisest, the most honest and loving men of the age with sorrow and with disgust; they formed themselves into associations for the purpose of supplying those wants to the utmost of their power and ability; administering relief, advice and consolation to the oppressed, and promoting the education of the unenlightened. These associations being founded on the broad principles of philanthropy for the amelioration of the people, were in opposition to all tyrannical, despotic and unjust institutions, and had of necessity to be of a secret nature. Their members met with sympathizing hearts, with honest and upright minds, and with a warm hand for friendship, for which they sought in vain in the outer world; they in a measure found a realization of their Ideal of Fraternity, Liberty and Equality, of Justice, Truth and Virtue, and all those kindred

emotions of a noble mind; and as their numbers increased, did not fail in exercising a most powerful influence upon society in general. Many, if not all the great reforms that have been instituted for the benefit of the people were at first onset promulgated by secret associations; they were and are providential institutions, divine instrumentalities.—Society always did, and particularly the present age of selfishness and materialism, does require an ideal of a higher and better state to which it may aspire. Those secret associations reveal that ideal and give it vitality. They exhibit to the initiated a new, a higher order of life which he does not find in the outer world. They present to the world a new social arrangement which is superior to any other in existence. They create faith in virtue which the world in general contemns. They insure mutual confidence which in vain is sought elsewhere. They strengthen public morality of which there is so great a need. They promote good will and peace between man and man, and thereby lessen strife and revenge. In short, they strive by example and precept to make men good and happy. Providence has employed them in various ages for the education and advancement of the human race. They are the benefactors of suffering humanity; and their greatest enemies are always found among those who are in authority both in church and state.

A learned prelate of the Church of England has declared that "authority is the greatest and most irreconcilable enemy to truth and rational argument that this world ever furnished out since it was in being; against it there is no defence; it is authority alone that keeps up the grossest and most abominable errors in the countries around us; it was authority that would have prevented all reform where it is; and which has put a barrier against it, wherever it is not."

This great truth is amply demonstrated in the pages of history. It was authority that had doomed Moses to an early death from which only Providence saved him. It was authority that forbid Pythagoras to promulgate in his philosophical school at Crotona, philosophy, science and art, and a belief in a Supreme Being. It was authority that passed sentence of death on the wise Socrates and caused him to drink the bitter cup of poison. By the authority of Pope Clement V., and King Philip of France, the Grand Master of the Templars, Molay and his Knights were, without any evidence of guilt, sentenced to the stake and burnt alive. In like manner the great reformer John Huss died the death of a martyr. Luther was condemned by authority for having spoken the truth; and Galileo was forced to swear that infamous oath. By the mere whim and caprice of authority, hundreds of thousands of lives have been sacrificed on the battle field and millions of property has been destroyed. Authority enacts the most oppressive, the most uncharitable and unchristian laws, and crushes down the people for the aggrandizement of the few. It was authority that has often suppressed institutions that are founded on the purest principles of piety, virtue and morality and it was also authority that crucified our Saviour.

Thus it will appear that the first object of secret associations was to abolish idolatry and polytheism, and to establish a belief in a Supreme Being. This being accomplished, they directed their attention to the promulgation of philosophy, science, art and literature; and when those keys to knowledge

became accessible to mankind in general, and their treasures had been unveiled to the eyes of the people, they then strove to improve society, to raise the laboring classes from their degraded position, and place them on a footing of mental equality with the opulent; to encourage virtue, honor and morality, and to make this terrestrial globe an habitation of peace and happiness, a paradise, instead of a valley of strife and misery, a hell. Such is the mission of the secret associations of the present day, and may God continue to bless them as he has done in all ages.

NOTE.—Brother Klotz writes to say that some errors crept into the former part of this communication. The words "and the offsprings of the Cabiri and the society of the Essenes in India," should have read, "the offsprings of the Cabiri, the society of the Essenes in Judæa," and the "Collegia patrum," should have been printed, the "Collegia fabrorum."

MASONIC LITERATURE.

ADDRESS OF J. C. FRANCE, P. D. D. G. M.; P. G. Z.; P. G. Sub Prior of Masonic Knights Templar, P. E. C.; W. M. Lodge of Antiquity, &c., &c., to the Officers and Brethren of the Lodge of Antiquity, held in the City of Montreal, delivered December 21st, A. D., 1866.

This is the lecture delivered by R. W. Bro. Franck, to which allusion was made in a communication published in the last number of *The Craftsman*. The practice of delivering lectures by Masters of Lodges at the close of the Masonic year is one which we would gladly see generally adopted, and Bro. Franck deserves credit for adopting it. The address contains much valuable matter of interest to the Craft generally, but on some questions of Masonic law, as, for instance, on the rights of the D. G. M., we feel bound to protest against the views enunciated by him. The prevalence of such views would have no other effect than to degrade that high office. As to the position of the Lodge of Antiquity, Bro. Franck says:—"At the beginning of the year our Lodge numbered fifty-nine members; six Masons joined us, and seven were initiated, making seventy-two members. Deduct therefrom five withdrawn and seventeen suspended, leaves now fifty members of the Lodge; of these, four are honorary, and seven have thus far not paid their dues. The number of paying members may thus for the present be reduced to thirty-nine."

PROCEEDINGS OF THE GRAND LODGE OF IOWA, at its thirty-ninth annual communication, held at Davenport, Tuesday, June 5, A. L., 5866.

TRANSACTIONS OF THE GRAND CHAPTER OF THE STATE OF IOWA, at its twelfth annual convocation, held at Davenport, June 1st, 2nd and 4th, A. D. 1866.

PROCEEDINGS OF THE GRAND COUNCIL OF THE STATE OF IOWA OF ROYAL AND SELECT MASTERS for the years 1865 and 1866.

PROCEEDINGS OF THE GRAND COMMANDERY OF KNIGHTS TEMPLAR OF THE STATE OF IOWA, at its third annual convocation, held at Davenport, June 2nd and 4th, A. D. 1866, A. O. 748.

We have to thank M. W. Bro. E. A. Guilbert, P. G. M. of the State of Iowa, for the above reports. From them we are glad to notice that Freemasonry is in a flourishing condition in that State. The address of the Grand Master is a most eloquent exposition of the principles of the order, from which we may make some extracts hereafter for the benefit of our readers. The Grand Lodge had 183 Lodges under

warrant and four under dispensation. The receipts of Grand Lodge for the year being \$1,964 25; and out of a membership of 7586, only 49 are reported as suspended for non-payment of dues.

The Grand Chapter has under its jurisdiction 30 subordinate Chapters, all of which appear to be in a flourishing condition. The report on Foreign Correspondence from the pen of R. E. Comp. Guilbert, is an exceedingly interesting document, reviewing the proceedings of twenty-three Grand Chapters, our own among the number.

The Grand Council has seven subordinate Councils, one of them working under dispensation. The report of the Committee on Foreign Correspondence from the pen of Illustrious Companion Guilbert, contains some interesting facts in reference to the progress and position of the Cryptic rite.

The Grand Commandery of Knights Templar has eight encampments under its jurisdiction, numbering in all 282 members, of whom no less than 125 were knighted during 1865-66.

OFFICIAL VISITATIONS BY THE GRAND MASTER.

The Most Worshipful the Grand Master has recently made official visits to the brethren in Montreal and Peterborough. At Montreal, on Tuesday 19th February, he paid a visit to the St. George's Lodge, No. 19, C. R., in full Regalia, and also the Victoria Lodge, C. R., the next evening, expressing his satisfaction at the proceedings on each occasion, and on Saturday evening the 23rd inst., he delivered to the craft a Masonic address, on which occasion the Masonic Hall was crowded to excess. The entrance of the M. W. the Grand Master, preceded by the Holy Bible, square and compass, and escorted by R. W. Brother Richard Bull, D.D.G.M., two deacons and stewards, was an imposing spectacle. A most interesting lecture was then delivered by the M. W. the Grand Master, he being continually interrupted with applause. After the Lodge was closed the brethren proceeded to the Terrapin, to partake of a cold collation, prepared in honour of the G. M., and a more pleasant evening has not been spent by the craft for a long time. Low twelve was the signal for the Junior Wardens toast; Happily have we met; So Happily do we part, and as Happily may we ever meet again; all departed deeply impressed with the pleasant proceedings, and receiving the promise of another visit at an early day, when the M. W. the Grand Master will deliver a Lecture on Masonry in one of the public Halls for the edification of Mason's Wives and friends.

At Peterborough, on Wednesday evening, the 26th February, the Victoria Hall was crowded, on the occasion of an address by the Most Worshipful the Grand Master. Admission was by ticket, procured, however, without charge. At the appointed time the members of the two Peterboro' Lodges entered the room, clad in their usual symbols and insignia of office. They escorted the Most Worshipful Grand Master, who took his seat on the platform surrounded by W. Bro. Dennistoun, W. M. of Corinthian Lodge, Peterborough; V. W. Br. Burnham, W. M., of the Peterboro' Lodge; R. W. Bro. Rev. V. M. Clementi, Grand Chaplain, R. W. Bro. J. King, and W. Brothers H. Lawson and D. Sutherland. The remainder of the Brethren present, occupied front seats in the body

of the Hall. The lecture was listened to with marked attention, and was frequently applauded during its delivery. After the delivery of the lecture the brethren sat down to a sumptuous banquet at the Hullinan house, W. Bro. Dennistoun presiding. The usual standard Masonic toasts were given and responded to, and the party separated delighted with the proceedings and conscious of the benefit which would result from the visit of the Most Worshipful the Grand Master.

BOARD OF GENERAL PURPOSES.

The semi-annual meeting of the Board of General Purposes of the Grand Lodge of Canada was held at Port Hope on the 12th February last, the following members being present:—R. W. Brothers A. A. Stevenson, President, John Kerr, David Curtis, A. DeGrassi, S. B. Harman, James Milne, Henry Macpherson, Rev. V. Clementi, V. W. Bro. Thomas White, and the Secretary of the Board, R. W. Bro. Thos. B. Harris, G. S.

FINANCIAL.

The reports of the Grand Secretary and Grand Treasurer, were submitted to a special Committee, and by them examined and compared with the vouchers, and found to be correct. From the report of this Committee we learn that the receipts from various sources amounted to \$6,923 86. The state of Grand Lodge funds is as follows:

| | |
|--|-------------|
| General fund account..... | \$12,828 04 |
| Fund of Benevolence (Investment Ac.) | 7,230 53 |
| Do. (Current Ac.)..... | 390 64 |
| | <hr/> |
| | \$20,449 21 |
| Invested, say, Government Debentures | 16,000 00 |
| Middlesex do. | 1,600 00 |
| Cash in Gore Bank | 2,849 21 |
| | <hr/> |
| | \$20,449 21 |

In addition to this there is the Masonic Asylum Fund, particulars of which will be found below.

MASONIC ASYLUM.

The Masonic Asylum Trust presented the following report:—

- " To the Board of General Purposes.
- " The Masonic Asylum Trust beg to report that application was made in September last for Provincial Debentures as the best investment they could make for the funds under their control.
- " This object was effected, the Trust holding the certificate of the Deputy Receiver General under date 20th September, 1866, for \$3800, bearing interest at seven per cent, payable half-yearly from 10th September, 1866.
- " The balance at credit of the Trust in the Bank of Montreal here is \$14 18.
- " The Trust exceedingly regret that little or nothing has been done by Lodges towards augmenting the funds applicable to the erection of the contemplated Asylum, during the past three years.
- " On the 2nd Oct., 1863, the first deposit to the credit of the Trust was made, amounting to \$1539. To that amount Grand Lodge has since added \$2000, so that the increase during the past three years has been less than \$300.
- " From the best information before the Board it appears that of one hundred and eighty-three Lodges in G. R. C., only thirty-three have contributed to the Asylum fund. It has been reported that a number of Lodges which have not contributed have passed resolutions in favor of so doing, while others have appropriated funds which, however, have not yet reached the G. S.
- " The Trust is of opinion that the Grand Secretary should be directed to address the various non-contributing Lodges, requesting them to forward their contributions.

"With a view to bringing this important work to a satisfactory conclusion, the Trust recommend that the Grand Secretary be instructed to enclose in his communication a copy of the original report, with a request to the W. M. (in consequence of the changes in representation which have taken place since the same was originally communicated,) to cause the same to be read carefully to the Lodge, and having done so, to reply to the following queries:

"1st. Has your Lodge contributed to the Masonic Asylum fund, and if so, how much?

"2nd. If so, may a further contribution be expected if this great work be prosecuted with vigor?

"3rd. If your Lodge has not contributed, have any resolutions on the subject of the intended Asylum been passed? If so, please give the substance thereof?

"The resolution of Grand Lodge to devote from general funds the sum of TEN THOUSAND DOLLARS, conditioned that the Lodges contribute a like sum, demands the careful consideration of every well-wisher of the Craft; and it depends on the action to be taken by the non-contributing lodges whether this benevolent scheme may or may not be carried out within the year. Were the whole of the Lodges to contribute in the proportion of those which have already done so, there is no reason why the present year should not exhibit the inauguration of this grand scheme of Masonic benevolence."

(Signed) ROBERT SPENCE,
Chairman M. A. T.

"Toronto, 9th February, 1867.

This report, together with a portion of a letter from the M. W. the Grand Master, in which the Board were requested to consider the position of the Asylum fund, and the possibility of realizing the wishes of its promoters, was referred to a special Committee, in accordance with whose report the Grand Secretary has issued a circular to all the Lodges.

BENEVOLENCE.

One of the most important duties which the Board has to perform is the making of such distribution of benevolence as the calls upon the Craft demand, and the state of the funds will permit. It is matter for profound thankfulness, that with so large a membership, the calls upon the Benevolent fund of Grand Lodge are so comparatively small. At the late meeting there were but sixteen applications, all of which but one, that came so irregularly that it could not be entertained, were met. The amount voted in all amounted to \$400 00. We copy the following paragraph from the report of the Committee on Benevolence, and earnestly commend it to the attention of the Lodges. An adherence to the rule laid down will save a great deal of trouble:

"The Board would again intimate their earnest desire that in future all applications for relief should be forwarded to the Grand Secretary previous to the meetings of the Board, and that these applications should be accompanied by a statement of the circumstances of the applicant, and the aid already afforded by Lodges or individuals. The Board also intimate that preference will hereafter be given to those cases wherein these suggestions have been complied with."

HOSPITALITY OF THE PORT HOPE BRETHREN.

In the evening the brethren of Ontario Lodge, No. 26, entertained the members of the Board at a dinner prepared in excellent style by Bro. Hastings of the Hastings House. At the request of the W. M., of the Lodge, R. W. Bro. Stevenson presided, and R. W. Bro. DeGrassi occupied the vice-chair. The usual standard and Masonic toasts were given and responded to, but owing to the fact that the Board had not yet finished its labors, less than two hours was given to refreshment. This was matter for very great regret, as nothing would have afforded the members of the Board greater pleasure than to have enjoyed for the evening, unrestrained by thought of toil, the whole-souled hospitality of the Craft in Port Hope.

THE MARITIME PROVINCES.

NEW BRUNSWICK.

On the evening of the 14th February, a Grand Ball under the auspices of New Brunswick Lodge, No. 1084, E.R., was held in the large Hall, Ritchie's Building, St. John. The Room was magnificently decorated with flags, banners, banneretts, evergreens etc. The main entrance was tastefully arched over with the "Red Crossed Flag," and the "Star Spangled Banner," which, as they were arranged, had an appearance at once imposing and symbolical of the kinship of the two nations. Fronting this in the far end of the room, stood a life-size portrait of the Prince of Wales between two massive mirrors draped with flags. The windows on both sides of the room were neatly adorned with a variety of flags, etc. conspicuous among which, in all quarters, was our own much loved and venerated Union Jack, the acknowledged emblem of freedom wherever its folds are unfurled. Over the orchestra were Masonic devices in evergreen, the main pillars of the Hall were tastefully encircled with the same material, and in addition to the magnificent gasseliers, the room was picturesquely lighted and adorned by quite a number of Chinese lanterns. Between 90 and 100 couples occupied the floor, among whom were Col. Hardinge of the 22nd Regt., Lieut. Col. Grierson and lady, of the 15th Regt., Sir Charles Fairfax, Adjt. McMurray, and several other officers of the Army and likewise of the Navy honoured the assembly with their presence. The various grades of the Masonic Brotherhood, from the grandly accoutered Knight Templar, down to the modestly attired Master Mason, were numerous represented. When all were in motion the scene was one of a more than usually imposing nature. Supper was served about midnight in the main hall of the third flat, which was also handsomely decorated for the occasion.

The table was plentifully supplied with everything necessary, not only for the sustenance, but for the gratification of the inner man. After supper the dancing was resumed, and kept up until morning dawned, when the company separated in the happiest mood.

NOVA SCOTIA.

The *Halifax Citizen* has the following gratifying intelligence as to the progress of the Grand Lodge of Nova Scotia:—"It will be gratifying to the friends of Masonic freedom and progress to learn that last mail brought the welcome intelligence that no less than ten Foreign Grand Lodges had extended the right hand of fellowship to the Grand Lodge of Nova Scotia and recognized her as a legally constituted body. These, with those already received, make a total of thirty-four recognitions, a larger number than any Grand Lodge has ever hitherto received within so short a period. Another interesting feature is that these bodies have named their representatives at the Grand Lodge of Nova Scotia, plainly demonstrating that they at least fully endorse the formation of a sovereign body here, and wish to live on terms of amity with it. Three more subordinate Lodges have also been added to its roll, two being new and one formerly holding from the Grand Lodge of Scotland; so that it is evident the new Grand Lodge is steadily gaining its position and

fulfilling the mission on which it started twelve months since, under so many trying circumstances and amidst such determined opposition."

INTERESTING MASONIC RELIC.

A Western paper says that Capt. Thompson, Paymaster of H. M. 53rd Regiment, has brought before the Masonic fraternity of London an interesting episode, which came under his personal observation. While on the battle-field of Cawnpore, after the engagement between the Gwalior contingent and the British forces, on December 6, 1857, he observed a parchment which he picked up. It proved to be the Masonic certificate of William Hyde, member of the Edinburgh and Leith Celtic Lodge, No. 291, working under the Grand Lodge of Scotland. Capt. Thompson possessed himself of the document, and has given it to R. W. Bro. F. Westlake, D. D. G. M., for transmission to Scotland. The document was stained with blood—doubtless the blood of poor William Hyde! He had carried the parchment in his coat pocket, and on meeting his death-wound it became sprinkled with the ebbing stream. It is possible that some camp followers, engaged in robbing the dead, came across the certificate, and threw it out as of no value, and so it remained on the battle-field till Captain Thompson chanced to find it. Bro. Westlake at once communicated with the Lodge where William Hyde was raised, and the following correspondence passed between him and the Secretary of the Celtic Lodge. Of course the wish expressed will be complied with, and the document returned to those who granted it:

To the W. M., Officers and Brethren of Celtic Lodge, No. 291, G. L. S. :—

WORSHIPFUL SIR, AND BRETHREN,—This is to inform you that I have in my possession a certificate, given under the seal of the Grand Lodge of Scotland, to William Hyde, a member of your Lodge, dated December 27, 1854. Whether the owner is dead or not I cannot say; if he is, there may be some of his friends or your Lodge would like to have the certificate. It was picked up during the Indian Mutiny on the battle-field of Cawnpore, stained with blood, by Capt. Robert Thomson, Paymaster of the 53rd Regiment, on the 6th December, 1857, which fact he has endorsed on the back of the certificate. [The following is also inscribed on the back :— "Visited the Lodge of Pythagoras, No. 654, on the 12th of February, 1855, at Corfu. B. W. Heathcote."] Captain Thompson has handed the document to me, with the request to communicate the same to you, and if you or his friends wish to get it please write and inform me.

Yours truly and fraternally,

F. WESTLAKE,

District Deputy Grand Master, Lon. Lon District.

Ship Hotel,
Lodge "Edinburgh and Leith Celtic,"
EDINBURGH, Feb. 7, 1867.

DEAR SIR AND BROTHER.—The R. W. Master of the "Celtic" Lodge has received your letter of date 17th December, 1866, narrating matters of a sad nature, and has instructed me to state that on reference to our roll of members, belonging to our Lodge, we find that Bro. W. Hyde, to whom you refer, was initiated as a Fr. mason passed and raised to be a Master Mason in due and regular form. We also think he, if alive, or any of his friends, might probably find his certificate of some use. It would be right that you should transmit it to his mother Lodge. I will, therefore, take it kind if you will be so good as to do so at your convenience, and state any expense you may be put to in the matter, which will be arranged for.

I am, Dear Sir and Brother,

Yours fraternally,

A. COCKBURN,
Secretary, Celtic Lodge.

FOREIGN MASONIC ITEMS.

Our Masonic brethren of Victoria, Australia, recently gave a most magnificent ball in the old Exhibition building, at which His Excellency the Governor General, Lady Manners Sutton and family were present. The Hall was elegantly ornamented with all the emblems peculiar to the mysteries of Masonry. A handsome dais was placed beneath the Organ, and was decorated with emblems of Rose Croix, Knights Templar, Royal Arch and Craft Masons. Three large wax tapers on Corinthian pedestals, were kept burning in front of the dais.—Tracing boards of emblematic Masonic paintings were attached to the pillars supporting the building; Masonic banners were fixed to form the springing of the various arches, and Chinese lanterns were pendant by evergreens from the roof. In front of the organ, over the dais, was suspended the Royal Standard, which formed the background for a large Square and Compass, in the centre of which was the letter "G," magnificently executed in flowers and shrubs. On the arrival of the Governor General's party, the Knights Templar formed the "arch of steel," and paid the highest honors to the Vice-Regal party that Masons can bestow. There were about 500 persons present at the Ball, comprising the elite of the Colony, and altogether the affair is pronounced the grandest and most successful that has ever taken place in that part of Her Majesty's dominions.

UNITED STATES MASONIC ITEMS.

The Masons in the state of New York are about establishing Masonic Mutual Life Insurance Companies on this principle: Each member subscribes a certain sum, say \$8 or \$10 at the start, which is invested for meeting ordinary expenses. Afterwards on the death of a Brother, each member is required to pay a fixed sum, say \$1, which goes to the legal representatives of the deceased. Thus a membership of 1,000 would produce \$1,000. The principle is a very simple one.

A new Masonic Hall has just been opened at London, State of Ohio, of which the brethren are justly proud. The main hall is 58 feet in length, by 34 in width, 17 feet in height. The ceiling and walls are handsomely ornamented with the various Masonic emblems in fresco. In the south is a large picture representing Jacob's Ladder, on the opposite side of the room is the broken column, in the east nine arches, and in the west is the pot of incense. Imitations of statuary upon brackets are distributed through the room, and the carpet represents the Mosac floor. It was manufactured in Springfield, Mass., especially for this Lodge, at a cost of nearly seven hundred dollars.

The Grand Lodge of South Carolina met in the City of Charleston on Tuesday, 20th November. The Grand Master, James L. Orr, delivered a very interesting address. In it he acknowledges the great kindness exhibited to the Grand Lodge by other Grand Lodges. That of Pennsylvania donated \$1000. Some worthy brothers in Britain presented a set of Jewels to one of the Charleston lodges, and some jewels abstracted during the war had been recovered and restored. During the year dispensations have been granted for seventeen new lodges, a larger number than in any previous year in that

State. The Grand Master refers to the difficulty which is sometimes experienced by Grand Masters in determining questions of Masonic law, and suggests "that hereafter the Grand Master prepare a brief abstract of every question submitted to him for official decision, and of the judgment he pronounces, with permission to assign the reasons for such judgment, and that he forward the same to the Grand Secretary, quarterly, who shall record the decisions, and at each Annual Communication report the same to the lodge which will thus be informed, and if errors should be committed, the constitutions may be amended so as to guard against their subsequent recurrence."

CANADIAN MASONIC ITEMS.

☞ A correspondent from Lucknow, County of Bruce, sending a list of subscribers for THE CRAFTSMAN, says:—"We have just opened a Lodge of the Craft under dispensation, and as there is some good material in the neighborhood, there is every prospect that we will soon have a good and strong Lodge."

☞ We learn that on the 1st March, R. E. Comp. James Seymour, G. Supt. of the District, accompanied by four other E. Comps. from St. Catharines, visited the McCallum Chapter, Dunnville, lately authorized under dispensation from the M. E. G. Z., and installed the officers elect.

☞ DALHOUSIE LODGE, A. F. & A. M., No. 571, E. R.—Regular meetings 1st Tuesday of every month. Established at Ottawa, 8th June, 1848.—Officers: Frank D. Tins, W. M.; H. Merrill, P. M.; J. Macdonald, S. W.; J. T. Bartram, J. W.; N. S. Blasdell, Treasurer; W. Hay, Secretary; H. P. MacCarthy, S. D.; A. N. Peck, J. D.; Rev. S. G. Stone, Chaplain; W. Morrison, A. Matthewman, Stewards; E. Spencer, I. G.; I. Sweetman, Tyler.—COMMUNICATED.

☞ On the 27th February, the annual convocation of the Tecumseh Chapter, No. 24, was held at the Masonic Hall, in Stratford, on which occasion a Council of installed first Principals, composed of R. E. Comps. T. B. Harris, Chas. Kahn, and V. E. Comp. John Clark, assembled for the purpose of installing the newly elected Principals. E. Comps. Thomas Winter, Z., John Rennie, H., and W. Buckingham, J. The Chapter met in the evening, and exalted five Companions, after which they repaired to the Albion Hotel, where a sumptuous repast had been prepared. R. E. Comp. Kahn occupied the chair, and the usual loyal and Masonic toasts were given, and heartily responded to. We are glad to learn that this Chapter is in a most prosperous and thriving condition.

☞ An emergency assembly of the Richard Cœur de Lion Encampment was held at headquarters in the east, at London, on Friday, the 1st March, on which occasion E. Frater Thompson Wilson, assisted by E. Fraters James Moffat and Thos. B. Harris, installed and proclaimed the following officers for the ensuing,—Thomas McCracken, E. C.; James Moffat, P. E. C.; Rev. Henry Bartlett, Prelate; F. Wolferston Thomas, 1st Captain; G. T. Barnwell, 2nd Captain; Thos. F. McMullen, Treasurer and Registrar; W. G. Chambers, Almoner; A. G. Smyth, Expert; Wm. Reid, Captain of Lifes; Wm. Smart, 1st Herald; D. Borland, 2nd Herald; J. B. Smyth, Jas. Stephenson, Standard Bearers; James Heron,

Equerry. The labours of the Encampment being closed, the fraters repaired to Bro. Dutton's, where an excellent supper was spread. A couple of hours were most pleasantly spent in fraternal and social intercourse.

☞ We are pleased to observe the steady growth of Freemasonry in Canada. During the last month the M. W. the Grand Master has been pleased, in answer to petitions, to grant his dispensation for four new Lodges as follows:—Plantagenet Lodge, Plantagenet, in the County of Prescott, with W. Bro. William Nesbit Barrie as first W. M.; the Royal Canadian Lodge, Sweetsburg, in the County of Missisquoi, with W. Bro. Thos. D. Pickle, as first W. M.; the Ascot Lodge, Lennoxville, County of Sherbrooke, R. W. Bro. J. H. Stearns, G. J. W., to be the first W. M.; the Filius Viduæ Lodge, to be held at Adolphustown, in the County of Addington, with ——— as first W. M. We are also pleased to learn that there is a prospect of the Simpson Lodge, at Delta, being speedily put in active operation, the brethren have nominated an energetic and skillful brother, under whom the Lodge is certain to prosper, and which nomination the M. W. the Grand Master has been pleased to approve.

EGYPTIAN MYSTERIES.

According to Herodotus, the secret institution of Isis, with its wonderful mysteries and imposing ceremonies, made its appearance simultaneously with the organization of Egyptian society and the birth of Egyptian civilization. At first the initiation into these mysteries was, probably, simply a mystic drama, representing the progress of man, from a barbarous to a civilized state, and his advancement, and struggles through gloom and toil, toward the supreme perfection, whether in time or eternity. This is seen in the hieroglyphical representation of the Judgment of Amenti. It is a picture of an ordeal or scrutiny to which the candidate was subjected preparatory to initiation. The ceremony of initiation itself was a progress through gloom and terror, and all possible mortal horrors, to scenes of indescribable beauty and glory.* At a subsequent period the mysteries were augmented by the introduction of the tragedy of Osiris. The ceremony consisted of funeral rites, expressive of the wildest grief on account of his death; a search for his body which is at last found, the return of Osiris to life, and the destruction of Typhon, his assassin. Osiris was the symbol of truth or goodness; Typhon of error or evil—the murder of Osiris signified the temporary subjugation of virtue, and his resurrection the ultimate triumph of the good. This was the parent of all those Grecian rites which represent a death and a resurrection, and whose principal features are perpetuated in the legend of the Sidonian builders. These mysteries exercised a powerful influence over the Egyptian mind. They gave unity to the Egyptian character, consistency to their religious establishments, stability to their political institutions, and vigor and directness in the pursuits of philosophy, science, and art.

* The ceremonies were performed at dead of night, generally in apartments under ground, but sometimes on the center of a vast pyramid, with every appliance that could alarm and excite the candidate. Innumerable ceremonies, mild and romantic, dreadful and appalling, had by degrees been added to the few expressive symbols of primitive observance, under which there were instances in which the terrified aspirant actually expired with fear.

At Rest.

At Point Levi, suddenly, on the night of the 28th ult., W. Bro. William Spink, of Albion Lodge, No. 17, E. R., aged 54 years.—

Brother Spink was for 20 years past, Clerk of Records to the Legislative Assembly. He had been in feeble health since last summer, yet had crossed over from his residence at Levi, to visit Quebec friends, but a few days before his death, so that the intelligence of his death will take many by surprise. He was much esteemed by those who knew him, and was an indefatigable officer of the Government and an earnest hearted Freemason.

At Newbury, C. W., on the 2nd instant, W. Bro. James Thompson P. M., of Albion Lodge, No. 80.—

The mortal remains of our departed brother were interred with full Masonic honors on the 4th instant. R. W. Bro. Westlake, D.D.G.M., of the London district, officiated, ably assisted by Rt. W. Bro. Morris, P. G. D., of the Montreal District—W. Bro. Wm. Clachton, the present W. M. of the Albion Lodge, being present on behalf of the lodge. There were also present between 60 and 70 Masons from London, Bothwell, Glencoe, Newbury, Wardsville, &c. The funeral cortege was of an imposing character, and was accompanied by nearly a thousand persons, who thus testified their respect for the memory of the departed. This was the largest masonic funeral that has taken place in the west for many years. Bro. Thompson was the proprietor of the lumber and grist mills, and was much esteemed by his friends and neighbors, and his loss will be largely felt in the neighborhood.

MONTHLY RECORD OF CURRENT EVENTS.

—The sons of General Garibaldi have gone to Candia to help the Cretans in their battles against the Turks.

—It is reported in England, that despatches have been received announcing that war has broken out in India.

—The Princess Alexandra gave birth to a daughter on the 20th February. We regret to learn by cable despatch this week that she is in a critical condition.

—John H. Surratt, accused of complicity in the murder of the late President Lincoln, was arraigned at Washington, on the 23rd February, and pleaded not guilty.

—The British government have assumed the expenses of the defence of Governor Eyre, formerly of Jamaica, in the prosecution instituted against him for the murder of Mr. Gordon.

—Advices from the Cape of Good Hope bring the sad intelligence that Dr. Livingston, the celebrated African explorer, has been killed by the Caffers.

—Despatches from the East report that the Christians in Turkey have entered into negotiations with the Turks for securing their religious independence.

—A terrible earthquake has occurred in the Island of Cephalonia, on the western coast of Greece. Every town on the Island was reduced to ruins, and the loss of human life and property was terrible.

—In consequence of differences of opinion in the English Government, some changes have taken place in the Cabinet. Earl Carnarvon has retired, and has been replaced in the Colonial Secretaryship by the Duke of Buckingham, who is succeeded in the Presidency of the Privy Council by the Duke of Marlborough. The Duke of Richmond assumes the Presidency of the Board of Trade.

—The session of the first Parliament of the North German States was formally opened on the 23rd Feb'y. The King of Russia, the members of the Royal family, and Herr von Bismark, were present. The King, in his speech from the Throne, was encircled as no German Prince has been for ages. All hopes for the future welfare of the nation now rest on the accomplished fact of a United Germany. He recommended the Parliament to form a new constitutional Union, which would be defensive in its character, and give unity, liberty, and power to the Fatherland.

—On the Assembling of the Fortieth Congress of the United States on Monday, the 4th inst., a majority of the Democratic party entered a solemn protest against the re-organization of the House, on the ground that the ten Southern States were unrepresented.

—The efforts of the American Legation at Paris to procure a remission of the baggage search during the existence of the International Exposition have failed. The French Government has officially announced that it will not relinquish the right to search the baggage of all foreigners arriving in France.

—The Fenians have again risen in Ireland, and some skirmishes are reported to have taken place between the troops and the insurgents. Large quantities of arms have been seized by the authorities, and a number of rebels, among whom are said to be twelve leaders of the movement, have been taken prisoners. The rebels at latest accounts were flying to the mountains for refuge.

—The rising of the Fenians in Ireland has given some encouragement to the movement in the United States. The Roberts wing have held a convention at Utica, and report attributes to them an intention to make an attack upon Canada within a short time. The Government are said to be well informed as to their movements, and to be prepared for any emergency that may arise.

—A good deal of dissatisfaction appears to have been caused by the decision of the Quebec Fire Relief Committee to appropriate \$200,000 of the funds received by them, towards assisting uninsured proprietors to rebuild on condition of their doing so with incombustible material. The decision was arrived at unanimously by the Committee, which comprises some of the leading men of Quebec.

—Charles F. Browne, the humorist, better known as Artemus Ward, died at Southampton on the 6th inst. He had commenced lecturing in the Egyptian Hall, but was compelled to desist from illness. His remains were buried at Kensall Green, and were followed to the grave by a large number of literary men. By his will he has left his property, after the death of his mother, for the establishment of an asylum for destitute printers.

—To the people of British America the most important event of the month has been the publication of the Imperial Act to unite the Provinces of Canada, Nova Scotia and New Brunswick. The Bill is substantially the same as the Quebec resolutions. The united Provinces are to be called "the Dominion of Canada;"—Upper Canada to be called "Ontario," and Lower Canada, "Quebec." The Upper House is to be called the Senate, and the Lower House the House of Commons; and in the proclamation giving effect to the union, the names of the first Senators, 24 from Ontario, 24 from Quebec, and 12 each from New Brunswick and Nova Scotia, are to be announced. Authority is given to the Queen, upon petition from the Government of Canada, to increase the number of Senators, by the addition of three or six members. The subsidies to the Provinces from the general funds is increased by the addition of \$80,000 to Ontario, \$70,000 to Quebec, \$60,000 to Nova Scotia, and \$50,000 to New Brunswick; and in the case of New Brunswick and Nova Scotia, the subsidy of 80 cents a head is to go on increasing until they each have 400,000 inhabitants, when it will remain fixed at that amount. The Intercolonial Railway is to be commenced within six months, and completed with all possible speed, and without interruption, and the Bill granting the Imperial guarantee for £4,000,000 sterling for this work, was introduced on Monday night. The Confederation Bill meets with no opposition in the Imperial Parliament.

F. J. RASTRICK,

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