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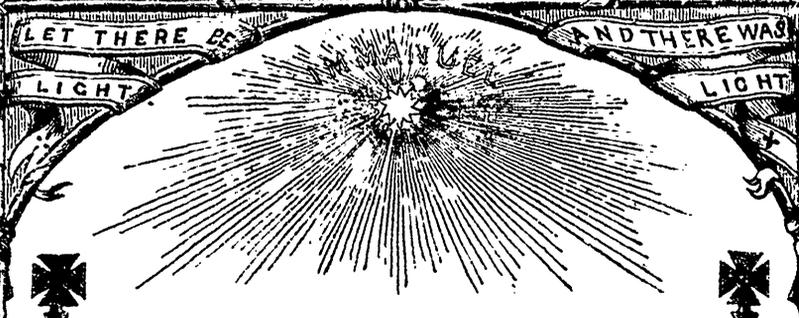
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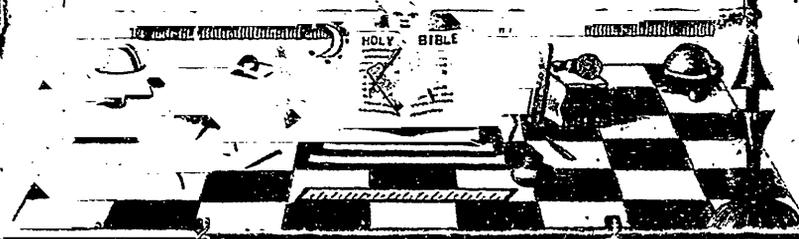
LET THERE BE LIGHT AND THERE WAS LIGHT



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AND
CANADIAN MASONIC
RECORD
March 1871

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LOVE ONE
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PRAY
WITHOUT
CEASING

PEACE
GOOD
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FOR US



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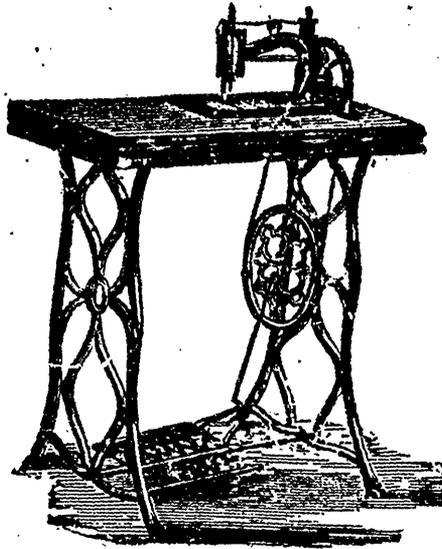
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JAMES SEYMOUR, Esquire,

DEPUTY GRAND MASTER

OF THE

GRAND LODGE OF CANADA.

THE CRAFTSMAN;

AND

CANADIAN MASONIC RECORD.

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No. 6.

JAMES SEYMOUR, ESQ.

DEPUTY GRAND MASTER.

In the present number we present our readers with the portrait of R. W. Bro. James Seymour, Deputy Grand Master of the Grand Lodge of Canada—a gentleman who for the last twenty years has been well known as an intelligent, hard-working Mason, and who during that period has filled many offices of trust and honor, with credit to himself and signal benefit to the Craft.

On looking over his record, we find that the R. W. Bro. was born in Limerick, Ireland, in November, 1825, and came to Canada with his parents in the year 1836, his father at that time holding the position of Armourer to Her Majesty's 85th Regiment of Foot. While still a mere lad, he had the misfortune to lose both his parents—shortly after the Rebellion of 1837, his mother dying in 1839, and his father in 1840, from the effects of cold and exposure contracted while attending to urgent military duties during that trying period. Capt. Domville, A. D. C. to Sir George Arthur, the then Lieut.-Governor of Upper Canada, was thereupon appointed executor of the estate, and under his guardianship our R. W. Bro. was placed at the drug business, which he only followed for about a year, not liking chemistry as then practiced. Early in the year 1841 he entered the *Star* printing office of W. J. Coates, Toronto, with the view of learning that business, which, proving more congenial to his taste, he served a regular apprenticeship of five and a half years, till he mastered the profession. At this time he designed removing to New York, which would doubtless have proved a turning point in his history; but over-ruling circumstances changing his intentions, he remained in Toronto, and worked as a compositor in the *Herald* and *Globe* offices, till, in 1847, he became foreman of the latter—a position at once onerous and responsible, but which he filled

for two years to the entire satisfaction of his employers and the large staff then engaged in the office. Finding his strength at this time unequal to the increasing labors required at his hands, he resigned the foremanship amidst general regrets, and removed to this city, when he entered the *Gazette* office, then owned by R. W. Bros. R. & H. B. Bull, in whose service he continued till 1853, when he purchased the St. Catharines *Constitutional* newspaper, the publication of which he has continued from that date till now.

R. W. Bro. Seymour has always retained in a high degree the esteem and respect of his fellow-townsmen, and a few months ago he received the honorable appointment of Collector of Inland Revenue for the St. Catharines Division—a position which he now holds with advantage to the country, and we hope with pleasure and profit to himself.

In Masonry, R. W. Bro. Seymour was first brought to light in Barton Lodge, No. 6, of this city, in the year 1849. He was also one of the Charter Members of St. John's Lodge, No. 231, soon afterwards instituted under the Registry of the Grand Lodge of Ireland.

On his removal to St. Catharines, he affiliated with St. George's Lodge, No. 15, of that place, of which he is still an honorary member. On the formation of Maple Leaf Lodge, No. 103, in 1858, R. W. Bro. Seymour was one of its charter members and its first J. W., from which chair he was, in the following year, unanimously elected to that of its second Worshipful Master. Our R. W. Bro. has not only been an active and zealous worker in the various Subordinate Lodges with which he has been connected; but also in our Grand Governing Bodies. He was appointed G. J. D. of Grand Lodge, at Ottawa in 1860, and elected G. J. W. at St. Catharines in 1862; while at Montreal in 1866, he was unanimously elected District Deputy Grand Master of the Hamilton District, the duties of which office he discharged with great credit for the space of two years, notwithstanding that his health at that period was such as to render the visitation of the twenty-two Lodges under his charge a task that one less zealous or enthusiastic would readily have shrunk from performing. In recognition of his ability and worth as a member of the Board of General Purposes, he was in 1867 elected Vice-President; and he was still further elected to the distinguished position of Deputy Grand Master and President of the Board, at the Annual Communication of Grand Lodge held at London in 1868, to which high office he was successively re-elected in 1869 and 1870.

In Capitular Masonry, R. F. Comp. Seymour was exalted to the R. A. Degree in St. John's Chapter, No. 6, of this city, in 1860: and so active a part did he take in the establishment of Mount Moriah Chapter, No. 19, at St. Catharines, in the following year, that he was unanimously chosen and installed as its First Principal Z. In Grand Chapter, R. E. Comp. Seymour has held various positions, from Grand Steward in 1861, Grand Organist in 1862, Grand District Superintendent of the

Hamilton District in 1863-64-65, Third Grand Principal in 1867, and Second Grand Principal for the years 1868 and 1869. He was also Chairman of the Committee on Foreign Correspondence during the years 1864-65-66-67, and we are pleased to say that his voluminous and able reports in those years won for him a character in his own and sister Chapters, of which he may well feel proud.

In 1862, † Emt. Sir Kt. Seymour received the Chivalric Orders of K. T. and K. M. in Godfrey de Bouillon Encampment of this city; and on the establishment of Plantagenet Encampment at St. Catharines, was its first Eminent Commander. His labors in behalf of this Encampment have been indefatigable and untiring,—in fact, it can truly be said to owe its existence to the zeal and faithfulness with which he has furthered its interests. In the Grand Priory of Canada he has been honored with various appointments, including G. Herald, G. Hospitaller, G. Registrar, G. First Captain, and G. Sub-Prior, in all of which it is needless to say that he acquitted himself with general satisfaction.

R. W. Bro. Seymour's Masonic career, from the date of his initiation down to the present time, shows him to be a bright and intelligent Mason, and an ornament to the Craft. While for several years laboring under a state of health which would have made most men confine their attention to their private business, he has ever been zealous in the discharge of his many masonic duties. By his press and pen he has ever supported the best interests of Masonry, and has at no time spared his labor or means to advance the cause. He has repeatedly received the thanks of Grand Lodge and the encomiums of Grand Masters for the zeal and trouble taken by him in the performance of Masonic duty; and as a special mark of the esteem in which he is held by the Brethren among whom he more immediately resides, he was in 1867 presented by the Lodges of St. Catharines and Niagara with a very handsome service of plate, which it is the earnest wish of all who have the privilege of his acquaintance that he may long live to enjoy.

THE GARDEN OF IREM.

BY A. T. FREED.

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

CHAPTER II.

The city of Heseek stood upon a spur from a range of dark, barren mountains. Jutting out from the broken and savage limestone masses, this spur rapidly narrowed at one place till it was not more than a hundred paces in width. Thence it gradually widened, till at the extremity it formed a plain, made level either by nature or the hand of man, about a mile in diameter; and on this the city stood. The sides of this great promontory of rock, naturally precipitous, had been hewn away so that ascent or descent was utterly impracticable except by the broad causeway, leading toward the south. On the opposite side, another causeway led along the narrow neck we have described, passing on its way three cyclopean battlements, designed to protect the city from an advance by way of the mountain. This road on reaching the edge of the mountain, divided, the more beaten track winding down the hill side to the level of the valley and stretching away to the north; the other, little more than a footpath, leading further up the rocky as-

cent till it brought the traveler to the vast reservoir whence Heseo drew its water. This reservoir, was simply a gorge of the mountain, dammed on the side toward the city by a massive wall of cyclopean architecture. Fed by irregular mountain streams, its supplies were cut off during the dry season; but its capacity was sufficient not only to supply the city during that period, but to afford considerable quantities of water for the irrigation of the gardens in the valley below. Through this valley during the greater part of the year a considerable stream flowed; but during the hottest months, the supply failed, and then the parched fields were watered by the surplus judiciously spared from the reservoir.

On the same evening in which the events recorded in the previous chapter took place, a middle-aged man stood on the top of the wall of the reservoir. He was looking away to the west where the sun was slowly sinking into the distant Sea of Edom leaving a long pathway of red light across its tranquil waters. The heavy masses of rock above him were tinged with red, and the dying gleam yet lingered on the tops of the highest houses in Heseo; but in the valley below the darkness had fallen, and only the most prominent objects were distinguishable. As Al Ammin stood in his commanding position he gazed long and intently at the red sun dipping beneath the sea, glanced for a moment at the silent city, and then turned his eyes down the valley where, in the Garden of Irem, lights were already gleaming. At this moment he felt a touch upon his arm, and turning suddenly became aware of the presence of a man nearly his own age who had crept silently to his side.

"Ever on guard, thou faithful one," said the new-comer, with a light laugh.

"Nay, mock me not, Malec," said Al Ammin. "What I have done is done: let me suffer in peace."

"Why should'st thou suffer at all?" asked Malec.

"Thou knowest well," returned Al Ammin, "that had not the King chanced to be visiting the outpost while I slumbered, the gate would have been taken, and the Ishmaelite might have been in Heseo. The penalty for my crime was death."

"But thou wert left too long on the post," said Melec; and had Al Ammin been watching him, he would have seen a serpent smile upon his face. "A just king would have spared thee."

"Nay," said the other sadly, "a faithful servant watcheth even unto death. Yet did the king spare my life. He was merciful as well as just."

"The new king," said Malec, "is bountiful as well as merciful and just. He has sent for thee and will advance thee to honor."

"Now, I know that thou mockest me," Al Ammin returned, with more energy than he had yet displayed. "When the king pardoned my crime he placed me as guardian of the reservoir, else had I been one of the few who stood by his side in the day when Heseo turned from him, and would have fallen in the Garden of Irem for him or have fled to the desert with him. While King Modac reigns in Heseo what am I that I should lift my hand against him? But if one so humble as I should be known to the king at all, then it must be as one who mourns the overthrow of Shedad; and Modac, instead of promoting me to honor hath sent for me to put me to death."

"Must I tell thee ten times," Malec replied, "that the king wishes

only to promote thy welfare! But come; Modac himself awaits thee in the Garden of Irem."

Al Ammin passed into his house for a moment to get another garment, for the night was already growing chilly, and when he returned he declared himself ready to go. The pair accordingly walked along the broad walk of the reservoir till they reached the hill side, and then took a path winding among great boulders till they reached the valley. Thence a walk of half a mile brought them to the Garden. Passing through the valley, neither seemed inclined to pursue the conversation. Al Ammin raised his eyes to the sky and wondered if he would ever again see the bright constellations that now began to blaze and burn above him. He looked upon the heavy foliage of the date trees and the pendent graceful frondage of the towering palms, and wondered if he would ever again repose during the sultry hours in their grateful shade. He glanced back at the silent city, whence here and there a ray of light streamed out upon the early night, and wondered if ever again he would walk its once familiar streets—streets to which he had been a stranger since the night when King Shedad found him sleeping at his post. He looked back at the dark mountain and wondered if ever again he would wander upon the massive wall or watch the waters rise and fall in the reservoir, or open the great gates to let the water flow down to irrigate the valley through which he was now passing. As for Malec, he never took his eyes from Al Ammin—eyes that seemed to glow in the darkness like those of a wild beast sporting with its prey.

At length the pair turned from the road they were pursuing, and in front of them rose a wall some twenty feet in height. Square towers stood at intervals along this wall, and sentinels could be seen going to and fro with measured tread between the towers. They paused at a great portal, whose supporting pillars were granite monoliths, over-arched by a carved pediment, also a single stone. On the architrave was engraved a representation of the all-seeing eye, surrounded by a nimbus, and on either side interlaced triangles. Al Ammin, who had never been so near to the Garden before, gazed with eager interest at these figures, dimly discernible in the thickening gloom; but Malec, to whom they were familiar, looked only for the officers in command at the gate, to whom he whispered a word and was at once allowed to pass, followed by Al Ammin. They found themselves in an arcaded archway, where a second officer presented himself, and to him likewise Malec whispered a word and again the twain passed on. At the further end of the archway they came upon massive folding doors completely plated with bronze. Upon this Malec gave several heavy measured raps and, in answer to the signal, a wicket was opened at which a man's face appeared. A whispered conversation lasting a minute or two took place between Malec and this man, at the close of which the doors swung open and Al Ammin for the first time in his life found himself in the Garden of Irem.

The Garden of Irem was the wonder of Southern Arabia. Tradition regarded the spot on which it stood as the place of sepulture of the Prophet Hud. Upon the Patriarch's tomb had first been built a shrine, which, as pilgrims flocked thither, gradually grew into a temple. The devotion of the people of Heseec decorated the grounds with towering palms, stately sycamores and other beautiful trees and shrubs, and the piety of the devotees adorned the shrine with jewels and sculptures.

and gold. Then the kings of the place erected temples, laid out walks, constructed fountains, and turned the garden into a paradise. When Shedad came to the throne he found it in a transition state. Thousands of workmen were employed on the works. A wall had been built around it and a palace within was nearly finished. Stairways and arcades and pavilions were built at intervals through the grounds, and shaft and plinth and carved entablature lay waiting to be put in place, while massive blocks of hewn and smooth and polished stones—syenite from the quarries of Thebes, alabaster and lapis lazuli from the Grecian Isles, sard and porphyry and noble serpentine—were ready for their designated places in temple or palace, graceful kiosque or gaudy pavilion. Shedad finished the work. At vast expense he employed more workmen, conveyed, with unimagined labor, vaster and more costly materials from distant countries, and at last sat down in a spot which for loveliness and extravagant expense had never been equaled.

When Al Ammin stood at length within the Garden he thought he must surely have entered Paradise. Thousands of lamps lent the whole place just light enough to appear more beautiful than even the wondrous reality. The voice of the nightingale was heard from many a bushy dell. Odors of spices and aromatic plants perfumed the air. The light danced and trembled on the fluttering leaves of date and palm and stately cedar trees, and the rich hues of the costly stones gleamed in the favorable light till Al Ammin really believed every edifice was built of pure gems. He had not much time given him for wonder, however, for Malec led him through an avenue bordered with acacia, mimosa and myrrh, to a marble stairway, descending which they entered a barge, lined with purple stuff embroidered with gold, and were rowed across the artificial lake to another stairway. Ascending this they found themselves in front of a small peristyle of exquisite proportions. In front was an area paved with white marble and porphyry in squares and in the center was a fountain throwing jets of rose water. Ascending the steps of the building, they entered an ante room, and from that a hall of considerable size. The floor of this hall was tessellated, the roof arched and painted with constellations and the signs of the zodiac. At the entrance stood two small pillars. At the farther end was a throne on a raised dais, overhung by a canopy, and on the throne sat King Modac.

The King motioned to Malec to withdraw, and sat silent till he had left the hall, Al Ammin, meanwhile standing in an expectant attitude waiting for the King to speak.

"Al Ammin," said the latter at length, "I have sent for thee to take counsel of thee concerning the affairs of the people."

"The King," said Al Ammin, "hath sent for his servant to be merry with him."

"Nay," said the King, "but to take counsel with thee. I have heard of thee that thou art a wise and a prudent man. It has also been told me that King Shedad, whom God hath punished for his oppression of the people, left thee on post for two days, and then punished thee because sleep overtook thee."

"O King," Al Ammin replied, "I am not wise and prudent in mine own affairs; how then should I be skilled in the wisdom of those who govern men? For mine own matter, I was left two days at my post, but I think not King Shedad, but one of his servants was in fault."

"But he should have spared thee," said Modac. "A just king would have restored thee."

"Alas," said Al Ammin sadly, "the King still thinks me guilty. He spared my life, but does not even yet know that I was left over long at the gate."

"That matters little," the King responded. "I know it, and have restored thee not only to life but to favor. I wish to consult thee to-night. I have heard that this wicked king, whom his people would not have to reign over them, had familiar spirits and demons who obeyed him, that they brought him the gems and gold with which this garden is adorned, and even that they builded many of the palaces and temples, and carved out many of the great pillars which stand in it."

"I have heard the women tell such stories to the children," Al Ammin replied.

The King's brow darkened and an angry flush overspread his face, but he repressed his anger and continued: "I have heard that there was a secret band which met even in this hall wherein we now sit, that spirits and demons sat with them, and that thou, Al Ammin, wert one of the band."

"Before to-night, O King," said the other, "I never stood in the Garden of Irem."

"I have also heard," the King went on, as if he had expected that denial, "that these meetings were also held in a great cave in the mountain, and that the demons and spirits were there."

"There were meetings," said Al Ammin, "and I was there, but there were neither demons nor spirits."

"I have heard, too," continued the King, "that there was a word which the demons obeyed, and that this word was given to those who belonged to the band."

"It is said," Al Ammin replied, "that the King knew a word handed down by Prophet Hud, and handed down to him even from the Prophet Seth, which the powers of the air obeyed."

"Hadst thou not the word?" Modac asked

"Nay, not that word," replied Al Ammin.

"What word hadst thou?" the King asked eagerly.

"O King, I dare not tell," was the only response Al Ammin returned.

Again the angry blood flushed the King's face; again the dark veins in his forehead swelled almost to bursting; again his eyes gleamed with a wild and dangerous light; but he suppressed his passion and suddenly changed the subject, asking abruptly of Al Ammin if he knew the meaning of the various symbols with which the room was decorated. Al Ammin explained the celestial phenomena briefly, the uses of the square, the level, the plumb, the compasses and other working tools at greater length, the King seeming to pay little attention during that recital. When, however, Al Ammin began to explain the mysteries of a future state of existence, with its rewards to virtue and punishment of crime, the King grew uneasy, he glanced fitfully around the room, his fingers twitched nervously, and at last, with a bound, he sprang upon Al Ammin, crying, "The word, slave! Give me the word, or I slay thee."

"My life," said the other, "is in the King's hand, but I cannot tell the word."

"Then thou shalt die," said Modac in a rage, and stepping back a pace he drew a weapon as if to execute his threat; but in that moment every light in the hall was extinguished except one which glared an angry red through a great eye over the dais, and struggled with the

heavy gloom which filled the hall. The King stepped back on the steps of the throne and peered eagerly into the gloom. "Malec!" he cried, "where art thou? Come hither. Nevertheless thou shalt die," and here he turned again to Al Ammin, but saw instead a tall form robed all in black that had silently taken a place by Al Ammin's side. Again the King stepped back, and a third time he drew his weapon.

"Frighten children with thy sable," he cried. "I am a king, I have learned not to fear shadows, thou, too, shalt die," and he moved toward the figure with his sword raised. Ere he reached it, the long arms of the figure opened outward, throwing back the black robe, and the King saw within a bare and grinning skeleton. With a shriek he fell to the floor.

A moment later Malec burst in the door. The lights were all burning, the King lay senseless at the foot of the throne, and both Al Ammin and his ghastly companion had disappeared, leaving no trace behind either of themselves or of the means of their disappearance.

[TO BE CONTINUED.]

THE MYSTERIES OF FREEMASONRY.

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

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

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

(Continued.)

THE INITIATION AT ELEUSIS.

When Orpheus first introduced his institution into Greece, the rites were celebrated in the forests and on high hills. Afterwards however a temple of vast extent and magnificent appearance was erected near Eleusis, and consecrated as the depository of the sacred Mysteries. Hence the institution which was founded by Orpheus came to be known in subsequent ages by the name of: *The Eleusinia*.

The initiation into these mysteries became so important that it was regarded as an affair of supreme interest, even Kings and princes were ambitious of the honor of wearing the mystic cincture of the order. The *illuminated* was considered the favourite of Heaven, worthy of all the honors of this world and the highest awarded of the next. Although we cannot tell precisely how extensive the circle of truths might have been, to elucidate which, was the aim of the Institution, we have reason to believe that it neglected no important facts of either profane or sacred science. By its agency, ideas made immense progress, and Art, Science, Philosophy, Ethics, and Letters, were carried to a high degree of perfection. The rites of initiation were sacred or philosophical dramas, extremely fascinating to the imaginative mind, and intended to shadow forth the profoundest mysteries of the Universe, of God, the Soul, and human destiny.

Among the persons who officiated at the ceremonies, and governed the initiates, were the Hierophant, the Torch-Bearer, the Sacred Herald, the Priest and Archon. The Hierophant, at initiation, appeared

in a robe of more than regal splendor, and sat on the throne, brilliant with gold, over which arched a rainbow, in the circle of which were seen the moon and seven stars. He was regarded as the representative of the Creator, and bore, suspended from his neck, a golden globe, the symbol of absolute power and universal dominion. Before him were twenty-four attendants clothed in white, and wearing crowns of gold; while around him burned with a dazzling radiance seven high flambeaux, whose light, reflected by a thousand burnished mirrors, seemed to bathe the whole in floods of golden splendor. His office was to instruct the neophytes, after they had passed their various trials, in the secrets of divine science.—

The Torch-Bearer represented the sun. His duty was to lead the procession of torch-bearers, when the wanderings of Ceres on Mount Etna were represented, and to purify the neophytes and prepare them for initiation. The Sacred Herald imposed silence on the assembly, and commanded the profane to withdraw. The Priest officiated at the altar, and bore the symbol of the moon. The Archon, or King, preserved order, offered prayers and sacrifices, compelled the vicious and uninitiated to retire, and adjudged all, who disturbed the solemnities, to the appointed punishment.

To appreciate the utility of these mysteries, and their value as instruments or means of instruction, it is necessary to consider that the ancients, in all their instructions, whether moral or religious, employed less of words and more of the language of signs—of solemn shows and symbols, and dramatic representations—than do the moderns. All great truths were inculcated, enforced, and elucidated, through the medium of the drama. The great mystical drama of initiation at Eleusis was admirably arranged for this purpose, and well adapted to this end. It presented a series of most striking pictures to the eyes of the candidate, all of which were well calculated to arrest his attention and excite an enquiring spirit. This will appear the more clearly when we come to describe the initiatory rite.

It is worthy of remark, with what jealous vigilance the secret rites of that ancient association were guarded. Any violation of the obligation of secrecy on the part of the initiate, was punished with death; and at the time of the celebration of the mysteries, the profane were driven far from the temple, and were not permitted to approach within a certain distance, on pain of instant destruction. At each commencement of the ceremonies the herald proclaimed: Hence; hence, from these sacred places, all ye profane.*

The Neophyte, after having passed through the required probation, and by abstinence, fasting, prayer, and penitence, prepared himself for the solemn rite, he was received into the sacred enclosure.—He was blindfolded and conducted, on a long and painful pilgrimage through many dark and circuitous passages. Sometimes it seemed to him as if he were ascending steep hills—walking over uneven and fainty surfaces, which tore his feet at every step; and then again he felt that he was down into low valleys, or through dense forests, where he found it difficult to proceed. Meanwhile, as he advanced, all possible sounds of terror—the fierce roar of wild beasts, and the hissing of serpents—were multiplied around him. Approaching at length the term of the first probation of his mystic pilgrimage, the bandage was removed

* Procul, Oprocul esto profani

from his eyes, and he found himself in what appeared to be a wild and uncultivated country. The light of day never penetrated that gloomy region, but a pale and spectral glare just served to light up all the horrors of the scene. Lions, tigers, hyenas, and venomous serpents, menaced him from every point; while thunder and lightning fire and water, tempest and earthquake, threatened the destruction of the entire world. Recovering from his surprise and terror, and his eyes accustomed to the twilight of the place, he discovered before him a high iron door on which he read this inscription: "He who would attain to the highest and most perfect state, and rise to the sphere of absolute bliss, must be purified by fire, and air, and water."

He had scarcely read these words, when the door turned on its hinges, and he was suddenly thrust through it into a vast apartment, also wrapped in gloom. Horrible groans and shrieks now assailed his ears, and a loud plaint of sorrow, a mighty voice of pain, as if from the region of hades, wailed through those shadowy corridors, filling him with unutterable terror. At the same time two immense gates of iron, at his right hand, were thrown open with a thundering crash, and disclosed to his frightened view a fathomless gulf of flame, from which issued the most appalling sounds. By certain mechanical contrivances, all of the ancient theory of the penalty of God's violated laws—all the pains and sufferings of grim and dread Tartarus—were made to pass as real verities before his vision. There he saw represented, by these ingenious mechanisms, the spirits of those who had been false to their fraternal obligations and duties on earth, passing and repassing through the flames, pursued by the avenging furies, and suffering the terrible *purification of fire*.

Behind him yawned a dismal and dark abyss, whence issued a strong and burning wind, commingled also with the voices of suffering and woe. Approaching the brink and looking downward, he saw another class of delinquents expiating their offences—some suspended from the jetting points of overhanging precipices, and others from the numerous points of a mighty wheel, which rolled without cessation—and working their way toward heaven's final rest through the *purgatorial air*.—

On his left another scene attracted his attention. It was a spectacle representing the *purification by water*—a gloomy lake, half concealed by clouds and shadows, into which souls less guilty than the above-mentioned classes were supposed to be plunged, that their sins might in this manner be purged away.

After wandering for a while among these startling spectacles, which were intended to shadow forth some of the most awful varieties of Religion, and especially to declare that grand Law of Retribution, which reached through all worlds, and from responsibility to which no one can escape—he was led by his guide to the third degree of initiation:—Another iron gate, which had before been concealed, was now disclosed to view, and the neophyte and his guide paused before it. At this stage of the proceedings, the conductor chanted, in a deep and impressive voice, the following portion of one of the Orphic hymns, addressed to the hierophant beyond the gate of iron:

"I am about to declare a secret to the profane! Oh! illustrious descendant of the brilliant Silena, be attentive to my accents. I will announce important truths."

And addressing the neophyte he added; "Consider the Divine Nature—the supreme One. Contemplate him without ceasing; rule

thy spirit, and purify thy heart, and walking in the ways of justice, and the safe path of truth, admire him, who is *alone* the master of the world. He is one, he is self-existent. To him all beings are indebted for life."

This brief exhortation ended, a response was heard within; the gate of iron opened and the expectant neophyte passed from the region of gloom and fear, and error, to the illuminated circle where Truth was unveiled in all her divine beauty and radiance.

It being however necessary that the neophyte should appear to be resuscitated, it was the symbol of new life, he was about to embrace. The hierophant before admitting him to pass to that illuminated circle, raised over him the sacred knife, feigning to strike him, and the candidate feigning to fall dead, after which he was raised and pronounced resuscitated.

The scene he beheld upon his entrance into that circle, where truth was unveiled in all her divine beauty and radiance, was fair and beautiful beyond description. A great variety of spectacles exhibiting virtue triumphant and enjoying its full reward—the ministry of grief and pain, and even punishment, ending in high perfection and Elysian blisses,—and *Man* in the possession of that godlike freedom to which his destiny points, and for which he was created—passed successively before his wondering eyes.—

As the neophyte was led forward to receive the benediction and the instruction of the hierophant, the twenty-four attendants clothed in white, prostrated themselves to the earth, and in a strain of solemn and sublime music sang a beautiful hymn, composed by Orpheus, the great founder of these mysteries, in honor of "the Supreme One," who is above all.

This was the ceremony of admission into the Eleusinian Mysteries, which was always performed at night and which could not fail to leave a lasting and deep impression on the mind of the initiate.—

In these rites we perceive most clearly a profound religious and philosophical significance. They were both retrospective and prospective—looking backward to the Past of Humanity and forward to its Future; and presenting under an allegorical veil, the whole moral history of man—his natural ignorance, helplessness and blindness, the gradual dawning of Truth on his mind and the high glorious perfection to which he may attain.

The Eleusinian Mysteries were distinguished in the *greater* and the *less*. The latter were preparatory to the former, and if the candidate creditably passed through his preparation, he became entitled to the benefits of the sublime degrees.

I cannot close this important subject without drawing your attention to the descent of *Æneus into Hell*, so beautifully described in Virgil's sixth book of the *Æneid*, which should only be read allegorically, it being nothing else than an enigmatical representation of his initiation into the mysteries of Eleusis.

HUNGARY, where Masonry has been dormant for almost eighty years, through the prohibition of the Austrian Government, is rapidly throwing off its lethargy. The three lodges already established at Pesth, Temesvar and Osdengurg, are said to number fifty members each. The establishment of new lodges at Presburg and Baja is under contemplation, and we hope to be able to announce the formation of a Grand Lodge in Hungary at no distant day.—*London Freemason.*

MYTHOLOGY REWRITTEN.

BY THE "FAT CONTRIBUTOR."

Pegasus, the winged horse on whom the poets are supposed to mount during their inspirations, whether their inspirations mount to anything or not, was a blooded steed. He was produced from the blood which flowed when Persius cut off Medusa's head. This leads us to give some account of Persius and his famous achievements.

Persius was not a Persian, as some might hastily conclude, but a semi-celestial, his father being no less a personage than Jupiter himself, and his mother a terrestrial, that Olympian old mormon frequently letting himself down so far as to wed the daughters of Earth, greatly to the scandal of these times.

Persius had a rough experience in his infancy. His grandfather, alarmed by an oracle that told him his daughter's child would be the instrument of his death, caused the mother and child to be shut up in a chest and set adrift on the sea. It is rarely that an infant recovers so severe a chest difficulty, but Persius did. The chest was hauled in one morning by a fisherman, who proceeded to haul Persius out, taking him to the king of the country, Polydectes. Poly. treated Persius with great kindness, sent him to the district school when he got old enough, let him go to the shows, and kept him in spending money.

At length he grew up and the King sent him to attempt the conquest of Medusa, a terrible monster who was largely engaged in the stone business, her occupation consisting in petrifying every one who had the temerity to look at her. The region where she dwelt resembled Tom Jones' studio on a big scale. Men and women turned to stone stood around in all attitudes. They lined the roads leading to her house, and the front yard was crowded with them to an uncomfortable extent. These latter were principally women, whose curiosity to see the monster overcame their terror and they were stoned to death. Thus Medusa really did more stonework than all the Masons put together.

Medusa was once a beautiful maiden—so the neighbors said—whose hair was her chief glory. As she dared to vie in beauty with Minerva that usually wise old goddess allowed her envy, very unwisely, to get the better of her so far that she deprived Medusa of her charms, and changed her beautiful blonde ringlets into hissing serpents. She became a monster of such cruel aspect that no living thing could behold her without changing into stone.

Persius borrowed Minerva's shield and Mercury's winged shoes and went for Miss Medusa. (It was a peculiarity of the gods and goddesses that after making a monster of a gentleman or lady, they would afford every facility for dispatching it.) He dosed her with chloroform while she slept, and taking care not to look at her, guided by her visage reflected in the bright shield he bore, he cut off her head.

While conveying Medusa's head to Minerva who wanted it to put in her scrap book, Persius met with numerous adventures. King Atlas, the biggest man in the world, refusing him the hospitalities of his place one night. Persius exhibited the head to him, and turned him into a stone quarry, a proceeding which, in the classic language of the day, was called "putting a head on him."

Atlas changed to stone, his beard and hair being forests, his arms and shoulders cliffs, his head a summit and his bones rocks. He became Mount Atlas, and was made to support the heavens, somewhat assisted by astronomical geography.

This is how he won his wife on the way. Her name was Andromeda. Her mother, an old (Ann) dromedary, was Queen of the Æthiopians, and she had dared to compare herself to the sea nymphs, declaring that no one could ever see nymphs fairer than what she was. The nymphs took offence at this, probably because the Queen of the Æthiopians was black, and the fifteenth amendment had not then been adopted.

They sent a prodigious sea monster to ravage the coast. To appease the deities the King was directed by the oracle to expose his daughter to be devoured by the monster. That was where Persius found her, chained to a rock in the sea, and the monster in the distance bearing leisurely down on her, licking his chops in anticipation of a warm meal. Persius slew the sea serpent, (his ghost is seen off Nahant, occasionally, to this day,) released the maiden, and claimed her hand in marriage.

The family consented. On the wedding night the ceremonies were interrupted by the betrothed of Andromeda's, who burst into the room, backed by some friends, and demanded his bride. Persius declined to give her up, having had so much trouble in getting her, and a fight ensued. It was going against the house, when Persius thought of Medusa's head. He held it aloft, shouting to his friends to look the other way, when instantly his assailants all turned to stone, having no other way to turn. They were petrified right in their tracks, just as they stood. One was in the act of hurling a beer mug; another was about to smash a pitcher over the bald head of the bridegroom's respected father-in-law, while another was reaching for an ice-pick. The rival lover, whom Andromeda, heroically defending her husband, had just stood on his head, was left standing there, all stone. Persius left them remain, and they afterward served to start a museum with.

Thus much regarding Persius. Pegasus as we before remarked, sprang from the earth that soaked up Medusa's blood. Minerva, who had taken some lessons of a horse tamer, caught him, tamed him and presented him to the muses. He distinguished himself on Mount Helicon by kicking a hole in the ground from which flowed the fountain Hippocrene.

He changed owners very frequently. Once he became the property of a needy poet who was compelled to send him to the horse auction to be sold, much as he regretted it. He was knocked down to an old farmer from Indiana, who experienced great difficulty in breaking him to farm work. He filled the other horses full of all manner of poetic nonsense, unfitting them for the common-place, every-day affairs of life, and making them discontented with their situation.

He coaxed a steady old ox, twenty-five years and upward, to run away with him one day, while plowing together, and cut up continually in a manner wholly unbecoming a horse. When the farmer, who was a deacon in the church, attempted to drive him to meeting, he would run by every other team on the road, greatly to the scandal of the family.

One day when he was particularly fractious and unmanageable, and the old farmer was endeavoring to hitch him to a wagon load of potatoes to take to market, a young man came along and requested to mount him. He was allowed to do so and immediately the old Dutch harness slid off and Pegasus, spreading his wings, soared away with Mercury (for 'twas he) toward Parnassus.

The farmer felt sore about it himself at first, but at length concluded it very good riddance. Horses that had more poetry in them than work, he thought, wern't of much use on a farm. No doubt the farmer was right.—*Cincinnati Times.*

LOUISIANA.

We have received the report of the Committee on Foreign Correspondence of the Grand Lodge of Louisiana, and we give herewith that portion relating to the so-called Grand Lodge of Quebec. Next month we will publish the reply of R. W. Bro. Jas. M. Batchelder, the able representative of G. L. of Canada, at the G. L. of Louisiana:

QUEBEC.—In our last report we gave an account of the formation of this Grand Lodge and recommended its recognition. Shortly after the close of the Grand Lodge, we received a "Statement" containing extracts from the proceedings of the Grand Lodge of Canada, proving that the movement which culminated in the foundation of the new grand Body originated in 1865-66 and that M. W. Bro. Stevenson was one of its most ardent supporters up to the time he was elected to his present position. Many of the statements made at the emergent communication of the Grand Lodge of Canada, December 1, 1869, are controverted, and extracts given from the constitution of the Province of Quebec which shows that it is as distinct in its executive, legislative, judicial and general powers from the Province of Ontario, as are any two States of the American Union.

We have received advance sheets of a portion of the proceedings of the first annual communication, at Montreal, October 19 and 20, 1870; and of an especial communication, held in the same city December 1 and 2, 1869, which was devoted to the preparation of an address to sister Grand Lodges, and the consideration of grievances committed by and under the authorization of the grand Master of Canada.

At the annual communication the Grand Master delivered an excellent address, which is entirely devoted to local matters. In giving a brief history of the Grand Lodge during the past year, he refers, in a manner devoid of all feeling, to the opposition it has met from Canada; congratulates the craft on their recognition by nine Grand Lodges; states that since the convention met that formed the Grand Lodge, one English and six Canadian lodges had given their voluntary adhesion to it, and that he had granted dispensations for the establishment of five new lodges, the petitions for which had been properly recommended. One Scotch, two English, and ten or eleven regular Canadian lodges are working in the province, and from the friendly feelings of the leading members of the latter, and the distance of the former from their mother Grand Lodges, he anticipates their early adhesion to his Grand Body. The violation of the jurisdiction of Quebec, by the Grand Lodge of Canada granting dispensations for new lodges and duplicating warrants is stated, but he had declined granting dispensations to form new lodges in the Province of Ontario, although such might have been readily done; and in striking contrast to the policy pursued by the Grand Lodge of Canada, he says:

And moreover, it seems desirable that every brother should know, that in the advocacy or furtherance of the rights and interests of this Grand Lodge abroad, since the formation of this Grand Lodge not a single autograph letter has been sent by me to the Grand Master of any Grand Lodge throughout the world, until he, or his Grand Lodge, had taken action anent this Grand Body; neither did I consider it to be in accordance with my own sense of honor, or with the dignity of this Grand Lodge, either by myself, or by proxy, to be going here and there throughout the world in attendance at Grand Lodges, or other Masonic assemblies, or elsewhere; advocating the rightful claims of this Grand Lodge, or disparaging others.

Believing that truth, honor and right must triumph, we have been fully assured that soon every Grand Lodge of the world, would acknowledge, recognize, and uphold the rightfulness, regularity and worthiness of the Grand Lodge of Quebec, if we remain faithful to ourselves, and to the great and invaluable principles of our ancient, honorable and beloved fraternity; and the result thus far has been such as to equal and even exceed our most sanguine expectations.

He refers to the spirit manifested by the grand Lodge of Canada with deep regret, hoping that the time is not far distant when that grand Body, (reconstructed in the large and flourishing Grand Lodge of Ontario,) will again listen to the councils of those distinguished brethren, who in better days, contributed so much to its prosperity and renown, and that, under the influence of their teachings, Divine peace may speed her wings over the now estranged Provinces of Ontario and Quebec, and harmony, prosperity and brotherly love everywhere prevail.

The address is imbued throughout with the true spirit of Masonry, and contains many valuable suggestions of a local character. He recommends that the "Grand Lodge declare its sovereign independence, and its right to undivided supremacy and exclusive Masonic jurisdiction within the Province of Quebec," and submits for consideration the propriety of granting dispensations to lodges to work in the French language; suggests that the Grand Lodge follow the example of the Grand Lodge of England in contributing according to its ability to aid the sick and wounded in the present war in Europe: says the unity and prosperity now dawning on the craft betoken at no distant day the inauguration of measures for the erection of a Masonic Temple, the establishment of an Asylum and Home for the helpless and aged, and a school of training and industry for the orphan: the formation of a Grand Lodge and private lodge libraries, and the creation of lodges of instruction are recommended: the death of M. W. Bro. B. B. French is feelingly announced: and the address closes with congratulating the Grand Lodge on its present prosperity and future prospects.

The Grand Lodge was in session two days; thirty lodges were represented, and the representatives of the Grand Lodges of the District of Columbia, Maine, New Hampshire and Texas were also present. The Montreal lodges tendered a complimentary dinner to the Grand Lodge which was accepted, and on the evening of the second day the brethren attended divine service at the Church of St. James the Apostle. J. H. Graham was re-elected M. W. Grand Master, and John H. Isaacson elected R. W. Grand Secretary.

The claim for recognition by the Grand Lodge of Quebec has renewed discussion on questions which were considered settled long ago, and this makes it one of the most important subjects that has engaged the attention of the craft since the formation of the present Grand Lodge system in 1717. The Grand Lodge of Canada assumes that recognition has been extended to Quebec "upon imperfect knowledge," and sends us a circular under the date of September 24, 1870, which restates the question from its own stand-point but throws no new light on the subject. In the mean time the following action has been had: Alabama in 1869, on an *ex parte* statement, sympathized with Canada; Florida thinks Quebec has been too hasty, and decides on non-interference, although she considers it "a foregone conclusion that the jurisdiction of the Grand Lodge of Canada must be inevitably divided"; and Missouri has declared Quebec clandestine, and passed resolutions of non-intercourse

until it is recognized by Canada. On the other hand, Quebec has been recognized by the Grand Lodges of the District of Columbia, Maine, New Hampshire, Iowa, Wisconsin, Texas, Nebraska, Nova Scotia, Nevada, Kansas, Illinois, Ohio, Georgia, Arkansas, and Michigan; the other Grand Lodges, our own among the number, having postponed recognition at the earnest request of Canada,

When we recommended recognition last year the subject had not been discussed by other committees. Since then, the circumstances attending the formation of the new Grand Body, and the questions arising therefrom, have formed the subject of an able report by Bro. Drummond of Maine. We regret our space will not permit us to give it entire, as the historical data it contains renders it invaluable for future reference, but we give a synopsis of that portion which treats of the right of the lodges in an independent State or Province to form an independent Grand Lodge.

After showing that since July 1, 1867, the two Provinces of Ontario and Quebec, have been and are, as distinct and separate as the Provinces of Nova Scotia and New Brunswick or as any two States of the American Union, he says:

The great question underlying all others in relation to the regularity of this Grand Lodge is this: When a portion of the territory, in which a Grand Lodge has exclusive jurisdiction, is erected by the civil government into an independent State or Province, do the lodges therein possess the *right* to form an independent Grand Lodge? This question was, until comparatively recently, considered to be settled. It was universally conceded that the lodges do have such right. But unfortunately the question arose lately in such manner as to be connected with a political question, and of course did not receive that calm and dispassionate consideration in some quarters which Masonic questions should receive, and the law, which had been well settled, was questioned. We propose therefore, to refer to some of the precedents and the law as established by the fathers, which some of their sons would now annul.

After the Revolution, it was deemed proper and necessary that, inasmuch as independent *civil* government had been established in this country, independent *Masonic* governments should also be established; and the principal was then asserted that every independent State, etc., is entitled *as of right* to its own Grand Lodge, which should have exclusive jurisdiction in its own territory. Accordingly independent Grand Lodges were erected soon after the Declaration of Independence or the close of the war in all of the original States save Delaware, and in that in 1810. The principal was laid down broadly that the Masons of any independent State ought not to be under the Masonic government in any other State. And as States and Territories have been organized since, the same rule has in every case been applied.

As we have it erroneously stated that the case of West Virginia was the first in which an independent Grand Lodge has been established in territory once under the exclusive jurisdiction of another Grand Lodge without its consent, we propose to refer to some of the more prominent cases.

We condense the precedents cited, as follows:

The two Massachusetts Grand Lodges exercised jurisdiction in New Hampshire until July 8, 1789, when deputies from the several lodges met and voted to establish a Grand Lodge for the State. *No consent was asked or deemed necessary.*

In 1788 and 1789 Maryland and Virginia, respectively, ceded to the United States portion of their territory to form the District of Columbia. The Grand Lodges of Maryland and Virginia exercised jurisdiction over the territory ceded by their respective States until December, 1810, when delegates from five of the lodges in the District met in convention and unanimously voted, "that it is right and expedient to establish and organize a Grand Lodge in and for the District of Columbia"; on the 8th of January following, the Grand Lodge was established, and organized on the 19th of February. All this was done

without the knowledge or consent of the mother Grand Lodges, but on being communicated to them it was admitted that it had been done "*conformable to the ancient rules and landmarks of Masonry.*"

Maine was part of Massachusetts until 1820, and the Grand Lodge of Massachusetts had exclusive jurisdiction in Maine over thirty lodges. In that year Maine was admitted into the Union as an independent State. The lodges held a convention to form a Grand Lodge: in their communication to the mother Grand Lodge their right to do so is distinctly asserted, but they formally asked consent and their share of the funds. The committee of the Grand Lodge of Massachusetts reported that they "*find that this Grand Lodge have acknowledged the necessity of creating separate Grand Lodges in every independent State Government where a sufficient number of lodges have rendered it expedient. This principle is a correct one.*"

We now quote from Bro. Drummond's report:

When the Grand Lodge of Iowa was formed, in 1844, the Territory included all the country north of Missouri, between the Mississippi and Missouri Rivers and the British line—the greater part of Minnesota and the whole of Dacotah. But when admitted as a State, nearly three years afterwards, its boundaries were established as they now are. We have never heard that the Grand Lodge has since claimed any *exclusive* jurisdiction outside of the State lines.

In 1846, Congress ceded to Virginia that portion of the District of Columbia which formerly belonged to Virginia. At once and *as a matter of course*, the Grand Lodge of Virginia assumed jurisdiction over it, and the Grand Lodge of the District in the same manner relinquished its jurisdiction over it.

When the Territory of Idaho was created, part was taken from Washington, in which a Grand Lodge then existed. The Grand Lodge of Oregon granted a charter to a lodge in that part of Idaho which had been Washington, and the Grand Lodge of the latter complained that the act was a violation of its jurisdiction. The almost unanimous decision of the other Grand Lodges of the country was in favor of Oregon; but Washington, and those who sided with her, admitted that lodges in that part of Idaho would have the right to join with others in forming the Grand Lodge of Idaho, and that when a Grand Lodge was formed in Idaho it would have exclusive jurisdiction throughout the whole Territory. While this question was under discussion the West Virginia case came up. It was unfortunate, because it was so intimately connected with a political question. Then in 1867, *for the first time since the Revolution*, the principle that lodges in an independent State have a *right* in all cases to form themselves into a Grand Lodge was denied. All the precedents had been in support of that principle, and no single instance can be found prior to that time of a decision the other way. Bro. Gouley started it, "single handed," to use his own expression. A few others concurred with him, while the general sentiment was the other way. It is a singular coincidence that Bro. Gouley and those who think with him, when pressed in the argument, have finally declared that in their opinion, West Virginia is not legally a State but remains part of Virginia. Whether this is a mere coincidence, or whether their *political* opinions have unconsciously affected their *Masonic* opinions, we cannot of course know. We do know that their present opinions are in direct conflict with an unbroken line of precedents from the Revolution to the present time. And all Masonic laws are precedents ripened into customs.

This same doctrine has been applied out of the United States. The Grand Lodge of Canada was formed without the consent of the parent Grand Lodges; that it was rightly formed was declared by nearly all the American Grand Lodges. It was also applied in the cases of Nova Scotia and New Brunswick and the Grand Lodge of Canada was among the very first to recognize each of them. "What is sauce for the goose is sauce for the gander" is a homely expression, but as *true* as it is homely.

Quebec bears precisely the same relation to Canada and to Ontario, that Nova Scotia and New Brunswick bear to each of them. They all have nearly the same relation to each other that the States of the Union have, and nearly the same relation to Canada, that the States have to the United States. It is the West Virginia case over again, save that there is no question anywhere of the legality of the law dividing what was Canada into two Provinces of Ontario and Quebec. If Nova Scotia and New Brunswick are Provinces sufficiently independent to have a Grand Lodge, Quebec also is. The Grand Lodge of Canada is located in Ontario; according to all precedents,

therefore, the lodges in Quebec had the right to form a Grand Lodge without the consent of any man, or body of men outside that Province.

It is claimed, however, on behalf of the Grand Lodge of Canada that the precedents cited do not apply in its case; that they only refer to where a portion of a State is set off to form a new State, and not to where a State is divided to form two new States, and it is argued that if the principle which governs the precedents cited is carried to its logical result the present Grand Lodge of Canada will be "annihilated." We accept the argument: If a Grand Lodge exercises jurisdiction over an extensive territory, and from any cause that territory is divided into two independent States, a new name given to each, and the original name of the territory erased from the map, we hold that the original Grand Lodge is virtually in a condition when its existence may be terminated at any moment; not that it would cease to exist by the mere geographical and political division of the territory into two separate and distinct States, but the right would immediately accrue to the lodges in each new State to form a new Grand Lodge for themselves, with a jurisdiction coterminous with their State lines. Yet if the two new Grand Lodges were formed simultaneously, it would be better for the old Grand Lodge to dissolve itself previous to their formation, and the spirit of brotherly love and a desire to promote the harmony of the craft would naturally point out such a course as the proper one to pursue. But instead of acting simultaneously and in concert, the lodges in either of the new States may hold a convention and form a Grand Lodge for themselves, leaving the lodges in the other new State to reorganize the old Grand Lodge, with its jurisdiction circumscribed by its new territorial limits. Whichever mode may be adopted the result would be the same: the old Grand Lodge as the Grand Lodge of the whole territory, would cease to exist; and while each of the new Grand Lodges would hold in grateful remembrance the endearing associations which clustered around it, neither of them could with propriety assume the name of a territory which had been erased from the map.

The apologists of the Grand Lodge of Canada have arrived at a correct conclusion. By the act of July the 1st, 1867, the "Province of Canada" was "severed" into two separate and distinct Provinces—Quebec and Ontario—which with the Provinces of Nova Scotia and New Brunswick were declared "to form and be" the Dominion of Canada. There was no longer a "Province of Canada" and when the Grand Lodge of Quebec was formed the "Grand Lodge of Canada" virtually ceased to exist. The Grand Lodges of Nova Scotia, New Brunswick and Quebec have each as much a right to assume the name of the Grand Lodge of Canada as the body which now claims it, and which is in reality the Grand Lodge of Ontario.

It was shown in our last report that the Grand Lodge of Quebec was regularly formed, and that a majority of the lodges then in the Province were represented in the convention. Since then it has grown in strength and numbers, having twenty-eight chartered lodges and two U. D. on its register, and their membership as compared with that of the lodges still adhering to the Grand Lodge of Canada is about ten to one. Notwithstanding this, the resolutions adopted by Canada at the annual communication, (July, 1870,) declare "the number of lodges remaining loyal to the Grand Lodge of Canada is the same as in December," (1869.) At that date, Grand Master Stevenson stated that the number of brethren engaged in the Quebec movement were "few and

insignificant"; in his July address he says that eighteen lodges in the Province of Quebec still adhere to the Grand Lodge of Canada, but admits that five of them were working under duplicate charters. On the other hand, Past Grand Masters Wilson and Harington recommended the recognition of Quebec, because "the majority of the lodges, and so large a majority of the brethren have already declared their desire for separation;" unfortunately the counsels of those distinguished brethren were disregarded, but their testimony is not the less valuable.

The Grand Lodge of Quebec has been recognized by fifteen Grand Lodges; recognition has been postponed by the great majority of the others at the urgent request of the Grand Lodge of Canada, and on its representation that the existing difficulties would speedily be amicably arranged. The action of that Grand Lodge at its last annual communication dispels the allusion. Such questions, as Bro. Drummond justly observes, "are settled by the opinion of other Grand Lodges," and to postpone recognition any more is to encourage bitterness, strife and all uncharitableness. With every kind feeling toward our brethren of Ontario, we are fully convinced that they are in the wrong, and that the Grand Lodge of Quebec has right and justice on its side. We therefore respond to its appeal, and renew our recommendation that its request for recognition and fraternal correspondence be granted.

A DEFENCE OF MASONRY.

PUBLISHED A.D., 1730.

OCCASIONED BY A PAMPHLET CALLED MASONRY DISSECTED.

CHAPTER I.

Among the extraordinary discoveries of the present age, nothing has been received with more delight and exultation than a few sheets, written, it seems, without partiality, called *MASONRY DISSECTED*. The Grand Secret, which has long withstood the batteries of temptation, that neither money, the master-key of the heart—nor good liquor, that unlocks the very soul—nor hunger, that breaks through stone walls—nor thirst, a sore evil to a working Mason, could bring to light—has at last been disgorged upon oath, to the great easement of a tender stomach, the eternal scandal of the Fraternity, and the good of the public never to be forgotten! The design was no less than to disburthen a loaded conscience, to acquaint the world, "That never did so ridiculous an imposition appear among mankind, and to prevent so many innocent persons being drawn into so pernicious a society!"

What could induce the Dissector to take that oath, or the magistrate to admit it, shall not at this time be decided. However, I must give the world joy of so notable a discovery, so honorable, so circumstantiated! a mighty expectation was raised, and, without doubt, is wonderfully gratified by this *Course of Anatomy*. "It must be this, it can be nothing else: it is, as we always supposed, a whimsical cheat supported by great names to seduce fools, who, once gulled out of their money, keep the fraud secret to draw in others."

I confess I cannot come into this method of arguing; nor is it, in my opinion, a fair way of treating a society, to run implicitly with the cry, without examining whether these reproaches are founded upon any thing in the *Mystery* (as now represented) either wicked or ridiculous: for that stupid imputation of drawing in fools for the sake of their

money, can have no weight in the present case; since the Fraternity, as it now stands, consists principally of members of great honor and distinction, much superior to views so sordid and ungenerous.

For once, then, let this Dissection contain all the secrets of Freemasonry; admit that every word of it is genuine and literally true, and that the whole scheme admits of no more nor no less; yet under all these concessions, under all the disadvantages and prejudices whatever, I cannot but still believe their have been impositions upon mankind more ridiculous, and that many have been drawn into a society more pernicious.

I would not be thought agitated upon this occasion, as if I were any way concerned whether this Dissection be true or false, or whether the credit of Freemasonry be affected by it or not. These considerations can give me no trouble. My design is to address to the sensible and serious part of mankind, by making a few impartial remarks upon this Dissection, without contending for the reputation of Masonry on the one hand, or reflecting upon the Dissector on the other.

CHAPTER II.

The formidable objection which has given offence to the better part of men, is the copy of the oath as it lies in the Dissection. It has been a matter of admiration that so many persons of great piety, strict conscience and unspotted character, should lay themselves under so solemn an obligation, under penalties so terrible and astonishing, upon a subject so trifling and insignificant.

To obviate this objection,—I observe—that the end, the moral and purport of Masonry, as described in the Dissection, is “to subdue our passions, not to do our own will; to make a daily progress in a laudable art; to promote morality, charity, good fellowship, good nature and humanity.” This appears to be the substance, let the form or vehicle be ever so unaccountable.

As for the terms relating to Architecture, Geometry and Mathematics, that are dispersed throughout the Dissection, it would be strange if a society of such a denomination could subsist wholly without them; though they seem (to me at least) to be rather technical and formal, (yet delivered perhaps by long tradition,) than essentially attached to the Grand Design.

Now where is the impiety, where the immorality or folly, for a number of men to form themselves into a society, whose main end is to improve in commendable skill and knowledge, and to promote universal beneficence and the social virtues of human life, under the solemn obligation of an oath? And this, in what form, under what secret restrictions and with what innocent ceremonies they think proper.

This liberty all incorporate societies enjoy without impeachment or reflection. An apprentice is bound to keep the secrets of his master, a freeman is obliged to consult the interest of his company, and not to prostitute in common the mysteries of his trade; secret committees and privy councils are solemnly enjoined not to publish abroad their debates and resolutions. There appears to be something like Masonry (as the Dissector describes it) in all regular societies of whatever denomination; they are all held together by a sort of cement, by bonds and laws that are peculiar to each of them, from the highest to the little clubs and nightly meetings of a private neighbourhood. There are oaths administered, and sometimes solemn obligations to secrecy;

there are a Master, two Wardens and a number of assistants, to make what the Dissector may call (if he pleases) a perfect Lodge in the city companies. There is the degree of Entered Prentices, Master of his trade, or Fellow Craft and Master, or the Master of the Company. There are Constitutions and Orders, and a successive, a gradual enjoyment of offices, according to the several rules and limitations of admission.

But it is replied that the general design of Masonry may be commendable, or at least innocent, and yet be carried on to the same advantage, without the solemnity of an oath, especially pressed under such dreadful penalties.

In answer, I observe that the question is not whether the purpose of Masonry may as well be served without an oath, but whether an oath, in the present case, be lawful, and may be taken with a good conscience. And to solve this difficulty I shall introduce the opinion of Bishop Sanderson, the most judicious Casuist that ever treated upon the subject of oaths, who says*—"When a thing is not by any precept or interdict, divine or human, so determined; but every man, *pro hic et nunc*, may at his choice do or not do, as he sees expedient; let him do what he will, he sinneth not, 1 Cor. vii. 30. As if Caius should swear to sell his land to Titius, or to lend him an hundred crowns; the answer is brief, an oath in this case is both lawful and binding."

Now I would know what precept, divine or human, has any way determined upon the contents of the Dissection? and whether the general design of Masonry, as there laid down, is not at least of equal benefit and importance to the public, with the lending of an hundred crowns to a private man? The answers to these questions are obvious, and the consequence is equally plain, that an oath upon the subject of Masonry is at least justifiable and lawful.

As for the terror of the penalty, the world, upon that occasion, is commonly mistaken; for the solemnity of the oath does not in the least add to the obligation; or, in other words, the oath is equally binding without any penalty at all. The same Casuist has this expression:† "A solemn oath of itself, and in its own nature, is not more obligatory than a simple one; because the obligation of an oath ariseth precisely from this, that God is invoked, as a witness and revenger, no less in a simple oath than in the solemn and corporal: for the invocation is made precisely by the pronunciation of the words, (which is the same both in the simple and solemn,) and not by any corporal motion or concomitant sign, in which the solemnity of the oath consists."

I write to intelligent readers, and therefore this citation wants not to be explained.

But further, if the oath in the Dissection be taken by all Masons upon their admission, no member of the Fraternity, upon any pretence whatsoever, dares violate the obligation of it without incurring the guilt of perjury, even supposing that Masonry were more trifling and indifferent than in the Dissection it may appear to be. And therefore if the conduct of the Dissector has staggered the conscience of any one of the Brotherhood concerning the observation of that oath, and has induced him to trifle and play with the force of it, I hope he will desist betimes, lest he becomes actually forsworn.

This case is thus determined by the same Casuist:* "A voluntary oath is the more binding for being voluntary; because there is no straiter obligation than that which we take willingly upon ourselves."

* De Obligatione Juramenti. Praelect. iii, Sect. 15. Praelect. v., Sect. 12.

And in another place the Casuist is more particular: "Where a matter is so trivial that it is not worth the deliberation of a wise man, nor matters a straw whether it be done or not done, as to reach up a chip or to rub one's beard; or for the slightness of the matter is not much to be esteemed, as to give a boy an apple or to lend a pin. An oath is binding in a matter of the least moment, because weighty and trivial things have a like respect unto truth and falsehood; and further, because every party swearing is bound to perform all he promised as far as he is able, and as far as it is lawful; but to give an apple to a boy is both possible and lawful; he is bound therefore to perform it, he ought to fulfil his oath."

(To be continued.)

† *Ibid.* iv., Sect. 11.

‡ *Ibid.* iii., Sect. 15.

FOR COMPANIONS.

We have inserted a very interesting paper on "The Ancient Banners and Standards," from the pen of the Rev. H. A. Henry, because we think it will be acceptable to those of our readers who are R. A. Masons.

OF ANCIENT BANNERS, OR STANDARDS.

"Every man of the children of Israel shall pitch by his own standard, with the ensign of their fathers' house. Far off about the Tabernacle of the congregation shall they pitch.—*Numbers* ii, 2.

The Almighty, after having, in the first chapter of the book of Numbers, directed the numbering of the people, proceeds to point out the manner in which the twelve tribes of Israel should be disposed of in their encampments, so that perfect order and regularity might be observed throughout the whole army, and thus they should become properly organized and well disciplined.

The twelve tribes were divided into four headquarters (representing the four quarters of the globe) three tribes to each quarter. Each of the banners bore a certain device, characteristic of the principal and foremost tribe to which such banner was attached. The camp as thus formed into a square, the centre being appropriated for the Tabernacle of the Lord, guarded by the priests and Levites (who were stationed there by the special appointment of the Deity), under the able superintendence of Moses and Aaron, the immediate servants of the Lord; and thus it was that the ark containing the Decalogue, engraved on the two tablets of stone, was carefully preserved from all danger.

The four principal standards were those of the tribes of Judah, Reuben, Ephraim, and Dan, bearing the following devices; on that of Judah, a lion; on that of Reuben, the head of a man; on that of Ephraim, an ox; on that of Dan, an eagle. Each standard was of the color of that stone in Aaron's Pectoral upon which the name of the tribe whereunto it belonged was written. This regulation afforded general facility to the people on retiring from and returning to the quarter to which they belonged.

We will now proceed to explain the situation of the tribes in each quarter, how and why certain tribes were placed with each other in preference to any of the others, the object of the several devices on the banners of the four principal standards, and the reason why these tribes were selected to bear those ensigns of dignity.

The tribe of Judah was placed in front of the camp, on the east side, towards the rising of the sun, accompanied by the tribes of Issachar and

Zebulon. The whole number of the camps of Judah amounted 186,400. At the head of the camp of Judah was placed the royal standard, bearing the device of a lion, to personify strength, power and sovereignty. Judah was compared to the lion by his revered father, Jacob, who, on his death-bed, assembled all his children, and at that awful period had pronounced the prophetic blessings on them in which he has so beautifully and minutely depicted their characters, and more particularly in reference to his beloved and favoured Joseph, who the brethren had so ill-treated. He extols and praises Judah, and in the fulness of his heart he compares him to the lion of the forest, who is noble and majestic. So wast thou, my Judah (said the dying patriarch), thou didst not keep aloft from the cruelty leveled against my beloved Joseph. Thou, lion-like, didst spurn at the cowardice of thy brethren; thou didst exhort thy brethren, and admonish them of their filial duty. I compare thee, therefore, to the lion—noble in spirit, majestic in power, and thus calculated to wear the diadem of glory and royalty. Thou art, therefore, destined to rule thy brethren. Thou dost in every way possess the qualifications requisite for the high office of a ruler, since thou hast so eminently distinguished thyself from amongst thy brethren. This ascendancy over the rest of his brethren did Judah deservedly inherit from his father, Jacob, and he was, therefore, honored by the Deity to be the principal standard of the whole camp of the Israelites, bearing all the insignias of dignity, royalty and dominion. He was further distinguished from his brethren, for from him descended the great kings David and Solomon, who were the pride of Israel and the glory of Jacob.

Issachar and Zebulon, who were favored with the prophetic blessings of their patriarchal father to be inseparably united, were directed to accompany Judah, so that Zebulon should be engaged in providing for Issachar while he was employed in the study of the law and storing himself with every qualification necessary to legislate for and instruct his nation. These tribes, therefore, were best calculated to be attached to the royal camp, so as to be ready at all times to render their sovereign such assistance as would enable him to govern his people with justice and mercy. Thus Judah formed the foremost camp, and was distinguished as the Royal Standard, to direct and conduct the whole of the nation.

The tribe of Reuben was situated on the south side of the camp, accompanied by the tribes of Simeon and Gad. The whole number of the camp of Reuben consisted of 151,450. This formed the second rank. At the head of the tribe of Reuben was placed the royal standard, bearing device of a man, representing intelligence, superiority and pre-eminence. Man being the noblest part of creation, and ordained by the great Architect of the Universe to rule and have dominion over the whole face of the earth. Reuben (being the eldest of Jacob's sons) ought to have been entitled to the dignity allotted Judah; but, for some reason assigned by Jacob when blessing his children, he was not allowed to enjoy such privilege. Yet, he having been prominent in rescuing his brother Joseph from the hands of the other brethren, (although his scheme did not prove successful, his motives were, nevertheless, good), he was rewarded accordingly; and thus it was that Moses prayed for Reuben in his last blessing. "May Reuben live and not die," signifying, may he enjoy the bliss reserved from the righteous only, hereafter. Simeon being the second brother of Reuben, he was placed with him,

Levi having been appointed to guard the Tabernacle. The next in rotation was Gad, who was the eldest son of Leah's handmaid.

The tribe of Ephraim was placed on the west side of the camp, accompanied by the tribes of Manasseh and Benjamin. The whole number of the camp of Ephraim was 108,100. This formed the third rank. At the head of the tribe of Ephraim was placed the royal standard bearing the device of an ox, denoting patience, meekness, and submission—truly characteristic of Joseph, whom Ephraim represented, Joseph having evinced a strong mark of patience under a long and severe state of slavery, in which he had been so undeservedly placed, and submitting to the will of his God when persecuted, although truly innocent, and while faithfully and honestly discharging his duty, and fulfilling his obligations, as a moral and religious man, and meek, humble and unassuming in the high and exalted situation in which he was placed as a reward for his industry, sobriety, temperance and modesty.

Joseph received the blessings of his affectionate father in a peculiar manner when compared with that of the other brethren, namely, that the blessings which he received from God were more considerable than the blessings which God had conferred on Abraham or Isaac. These blessings, said Jacob, shall be on the head of Joseph, who is worthy of them; and mine are, also, fitted for Joseph on account of the anguish which he suffered when separated from his brethren, as expressed by the words. "And on the crown of the head of him who was separated from his brethren." And thus Moses, in his last blessing, says, "His glory is like the firstling of the bullock." Benjamin being the only brother of Joseph from his mother, Rachel, was placed with Ephraim, as, also, Manasseh, the brother of Ephraim and the oldest son of Joseph; Ephraim having been destined to be superior in rank to Manasseh, in accordance with their grandfather Jacob.

The tribe of Dan was situated on the north side of the camp, accompanied by the tribes of Asher and Naphtali. The number of the camp of Dan was 157,600. This formed the fourth rank. At the head of the tribe of Dan was the royal standard, bearing the design of an eagle, representing fleetness, assiduity and affection, the eagle being the swiftest of all the feathered tribe and particularly careful and affectionate to her young. Dan was compared to the eagle, although in the prophetic blessing of Jacob he was designated as the ant or caterpillar lurking in the high road, which is equally quick and expert in its pursuits, and the most assiduous of the reptile kind. The swiftness of the eagle was, therefore, compared to the alertness of the serpent, and we thus see the wise and ingenious comparison draw between the two extremes. This explanation will clearly illustrate the figure as represented by the prophet Ezekiel. Asher and Naphtali being the sons of the handmaid, were placed with Dan.

We thus see the devices of the four standards agreeing, in uniformity, with the figure described by Ezekiel, and in elucidation of this the following have been pointed out as the four most perfect animals in the creation; the lion, the most noble among the wild beasts of the forest; the ox, the most patient among the beasts of labor; the eagle, the swiftest and most expert among the feathered tribe; and man, the most perfect of all, being endowed with reason and good sense, to govern and subdue all nature, and thus properly designated the lord of the creation. Thus it was that the all-wise Creator led His favoured people, Israel,

through an arid desert infested with wild beasts, and void of any of the refreshing powers of nature, save and except that which His divine providence furnished them. Yet, notwithstanding these difficulties every care was taken to let them travel on their journey, well organized and properly disciplined carefully, provided against the attacks of an enemy by the adjustment of each quarter for such a purpose. And thus it was that the vast number of 693,550 were enabled to travel by the signal given by Moses in the centre of the army, which was immediately communicated by the four principal banners or standards, throughout the whole of the camp, without the least delay or waste of time, accompanied by the pillar of cloud by day, and that of fire by night, as the miraculous guides throughout the whole of the journey, till they arrived in the promised land of Canaan.—*Keystone.*

UNDERSTAND EACH OTHER.

There is never any trouble between people who understand each other. If there is a reward laid up in the other world for those who fulfil the injunction, "blessed are the peace makers" we expect, after death, to collect enough to live independent on the balance of our days, for it does not seem to us, that if any two people on the earth get into a quarrel and one of them knows us, that we are called in as a "peace maker." We have kept no diary of the names and circumstances for fear that after our death some curious historical monger might come across our papers and thus find out men who had been enemies, but now would swear they were always friends, and out of revenge would smash our tombstone to a thousand atoms. "Sich is life"—that is—after life. To cut the story short, we have told all sorts of white lies on one side and than on the other, just to get two men to come together and shake hands because we knew they were both wrong and both fools for not knowing what they were mad about. Anger is a mental intoxication, and to reason with a drunken man is just so much breath thrown away—the only way is take them by the arm and make them do as you say.—To come to the point—nine men out of ten get mad at each other because they don't understand each other. That is the long and short of it. If Freemasonry teaches one thing more than another it is mutual confidence and understanding—it is a free abandon of those straight laced conventionalities which keeps men at a cold distance and make them meet each other like ice-burg's. Whenever you see a mason approach each other whom he knows to be one, with a frigid, staring countenance and extend his right hand as though he expected to be knocked down by the left, you can bet your last cent that something is wrong in that man's *heart*. God almighty did not make him. Ignorance of human nature and of the nature of human friendships is almost as disgraceful and reprehensible as ignorance of the alphabet in this age—it is an ignorance of the first principles of a gentleman and a mason. Brethren, study each other—learn the character and disposition of each other—study the motives which actuate your fellows, and do not, like common animals get mad and growl because every one you meet does not rub his nose against you. Oh? that pitiful and contemptible boyishness that gets excited and angry at every little *apparent* slight, is something that only calls forth mingled scorn and sorrow from the experienced men of the world.

We have helped to make up troubles between those old enough to be our fathers—we have made up the love quarrels of those young enough to be our children, and of the two classes we have far the most respect for the latter. We do not much admire a very old boy—one of those boys who look and act as if he had the cares of the world on them—for we pity them, and admiration never comes in where pity has full play. We much less admire a man—a boyish man—one who has not got over his pettish ways, but falls out with every little thing that does not exactly suit his notions. For such, we have a supreme pity, just as we have for imbeciles. They are not responsible for what they say or do, hence we have always been able to get the other party to excuse or forgive them—but great heavens, who of us would want to be placed in just *that* position? not us “not much.” If brother masons who make themselves ridiculous and pitiable by those childish exhibitions of anger could only comprehend their true situation and “see themselves as others see them” we think they would be cured, for it is absolutely unmasonic as well as ungentlemanly to judge a man to be our enemy unless we *know* it is to be so. Brethren, let us understand each other—let us act as though we were in truth and fact *brethren* of a common household at a common fireside.—*The Freemason, St. Louis.*

THE WORSHIPFUL MASTER.

How much of the usefulness and reputation of a lodge depend upon the faithfulness of the Worshipful Master in discharging the important duties of his office. We greatly fear that many, perhaps a majority, of those who are elected to fill this responsible station, do not realize as they should the weighty obligations they assume. As presiding officers, their position is a commanding one, and their influence for good or for evil is proportionately great. In many respects their rule is absolute, as they are only amenable to the Grand Lodge for their rulings and official conduct. And in so important a position no brother should be insensible of the great responsibility to the Craft for the faithful manner in which he discharges his obligations. It should be the constant care of Masters to so demean themselves as to reflect honour upon themselves and the noble institution which they represent.

We are fully of the opinion that much of the odium which oftentimes attaches to Masonry in certain localities, results from the bad choice made by the Lodges of their chief officers. If a Master be chosen who knows little or nothing of the ritual of Masonry, he will be found sadly out of place in the East, and will necessarily be subject to more or less criticism; but if he be a good, true man, and a Mason at heart, those better qualified will render him the needed assistance, and by constant application, this difficulty will soon be remedied. But a greater evil is done the institution when a member is chosen to the important station of Master *simply because he is a good ritualist*, and perhaps knows something of the laws and land-marks, but who is quite destitute of that *moral qualification* which can alone give influence to his acts, either among the members of the fraternity or with the outside world. The inconvenience of having an unqualified Master, in the first sense, is chiefly felt in the Lodge room; but the great evil of a Master without *moral qualification* is felt everywhere, and seems to bring the institution into bad repute.

As elections have recently been held, and the new Masters installed into their places, it should be the chief aim of each to see how well he can discharge the functions of his office, and thus serve our noble craft—see how much can be done to advance the character of the brotherhood, and bring it as near as possible up to the standard of Masonic morality. The better to accomplish this, see to it that you reflect the virtue you commend by your own good life and conversation. Be good men and true, and strictly obey the moral law. Be peaceful citizens—be peacemakers not only among the brethren, but among the outside world as well. Be civil, and respect the rights of others; especially be civil to magistrates, showing that the true Mason is a law-abiding citizen. Be diligent in your business, so as to be an example of industry to the brethren, and earn the means of support, so that you shall eat no man's bread for nought. Study to be "true lovers of the whole fraternity, wheresoever dispersed over the face of the earth." Shun all tendency to excess; especially guard against intemperance—the direst foe to society, and the hardest to vanquish. Always greet genuine brethren with due respect, and in a special manner remember the courtesy which is due to the stranger and sojourner. Greet such with that *true Masonic fervor* which is due, but expose and discountenance imposters. Try to so cultivate your social natures as to make yourselves agreeable to your companions while you are true to honour, virtue and sobriety. Study carefully the cardinal virtue, "Temperance, Fortitude, Prudence and Justice," and also the liberal arts and sciences. So divide your time that you can serve God and your brother, and reserve some time for the culture of your own minds and hearts.—*The Michigan Freemason.*

PRESENTATIONS.

WHITBY.—At an emergency meeting of Composite Lodge, No. 30, held recently, it was made the occasion for the presentation of a beautiful and valuable Past Master's Jewel to W. Bro. C. A. Jones, (who is about taking up his residence in Hamilton,) and with an address, of which the following is a copy :

To W. Bro. Charles Arthur Jones, I.P.M., Composite Lodge, No. 30.

W. SIR AND DEAR BRO.—The Master, Wardens and Brethren of this your Mother Lodge, have learned with regret that you are about to take your departure from among us.

This Lodge, under your direction, has attained a satisfactory status of prosperity, and, chiefly owing to your untiring assiduity, is second to none in the Province in the correct exemplification of masonic work.

As for yourself, let us assure you that during the two years you have presided over us, we cannot but acknowledge that you have worked diligently, lived creditably, and acted honorably by all men; that you have been cautious in your carriage and behaviour, courteous to your brethren, and faithful to your Lodge.

We beg of you to accept, with our fraternal good wishes, the accompanying emblem of your rank. May you long be spared to wear it among your brethren.

Although your departure will *lengthen* the ties which bind us to you, yet will they be *strengthened* by a three-fold cord (not easily broken) of regret after your absence, a kind remembrance of our past pleasant and masonic intercourse, and much fraternal good wishes for your future success.

On behalf of the Lodge,

THOS. HUSTON, *Secretary.*

JOHN STANTON, *W. M.*

To which W. Bro. Jones delivered the following reply:

To the W. M., Officers and Brethren of Composite Lodge, No 30.

W. SIR AND BRETHREN,—In accepting this testimonial and expression of your good feeling towards me, I must say, that proud as I am of these assurances of your esteem, yet, believe me, no such evidences were required to convince me of your fraternal regard, but I accept them with much gratitude, as binding still more closely the ties of brotherly love existing between us.

I claim no credit for my exertions in endeavoring to promote the efficiency of this Lodge. It has always been with me a labor of love to do so, and the uniform courtesy and willingness to aid evinced by the officers and brethren have, during the time I have enjoyed the high honor of being your Master, rendered the work of that chair a source of sincere pride and pleasure to me.

I have only to add that I shall never forget the kindly attentions, respect and friendship, extended to me by the Craft here; and, I assure you, I shall ever feel the warmest interest in the welfare of all and each of you as men and as masons.

I thank you, brethren, for this beautiful gift, which I shall ever regard with pride, and teach my family to treasure as one of their most sacred tokens.

And I shall ever remain, W. Sir and Brethren,

Yours faithfully and fraternally,

C. A. JONES, P. M.

MONCTON, N. B.—At the last regular meeting of Keith Lodge, No. 23, Moncton, New Brunswick, a handsome Past Master's Jewel was presented to W. Bro. J. Howard Beatty, P. M., accompanied with the following address:

DEAR AND WORTHY BROTHER,—We, members of Keith Lodge, and other masons, take advantage of your visit to this your native town, to extend to you a hearty welcome; and as a lasting memorial of the fraternal love and regard we entertain toward one who has ever taken a lively interest in the welfare of the members of Keith Lodge, and of Masons in general, we beg to present for your acceptance a Jewel of a Past Master, feeling assured that you will appreciate the gift, and in wearing it will do honor to the Lodge of which you have been nineteen years a member, and the Craft generally.

We are, dear Brother Beatty,

Yours sincerely and fraternally,

JOHN McKENZIE, W. M.,

And other Officers and Members of the Lodge.

W. Bro. Beatty replied as follows:

DEAR BRETHREN,—On paying my annual visit to this my native town, I expected the same friendly reception which has ever been accorded to me, and *nothing more*, but I have been very agreeably disappointed; and in accepting the handsome Jewel of a Past Master which you are kind enough to present to me, and for the expression of fraternal regard accompanying it, I fail to find words sufficient to thank you, and can only say I will feel pride in wearing it; and trust that in my course through life my conduct will never give offence either to "Keith" or the Craft in general, in which I take a deep interest.

I remain, dear Brothers,

Yours sincerely and fraternally,

J. HOWARD BEATTY.

A contemporary gives the following account of the origin of the term "eaves-dropper": At the revival of Masonry in 1717, a curious punishment was inflicted upon a man who listened at the door of a Masonic meeting in order to hear its secrets. He was summarily sentenced "to be placed under the eaves of an out-house while it was raining hard, till the water ran in under the collar of his coat and out at his shoes." The penalty was inflicted on the spot, and the name has been perpetuated ever since. A French writer mentions a like punishment being inflicted in France. *Ou le met sous une gouttiere, une pompe, ou une fontaine, jusq'a ce qu'il soi morille depuis la tete jusq' aux pieds.*

GRAND LODGE OF SCOTLAND.—The quarterly communication of the Grand Lodge of Scotland was held on Monday, Feb. 6th, in the Freemason's Hall. The Earl of Rosslyn, Most Worshipful Grand Master, occupied the throne, and was supported by Henry Inglis of Torsonce, Substitute Grand Master; William Mann, Senior Grand Warden; Col. Campbell of Blytheswood, Junior Grand Warden; Rev. F. Rowbotham, M. A., Acting Grand Chaplain; Alex. J. Stewart, Grand Secretary; John Laurie, Grand Clerk; William Officer, Junior Grand Deacon; Alex. Hay, Grand Jeweller; Major Ramsay, Grand Director of Ceremonies; C. W. M. Muller, Grand Director of Music; Major Hope of Luffness; Capt. Colt of Gartsherrie, and others. The Grand Lodge having been opened in ample form by the Grand Master, the business of the meeting was proceeded with. Considerable discussion took place as to the carrying of working tools at public processions, on a report which was brought up from the Grand Committee, and in connection with which a motion for the settlement of the question at issue was tabled at last meeting: The majority of the brethren from Glasgow, who are chiefly interested in this question, requiring to leave town before the motion on the paper was discussed, the matter remains as the subject of a motion for next quarterly communication. On the recommendation of the Grand Committee, the Earl of Dalhousie, Andrew Kerr, and William Hay were nominated delegates to represent Grand Lodge at a conference to be held in London on an early day to discuss the question of the Mark Degree. A memorial for the recognition of the new Grand Lodge of Quebec was refused. Fraternal relations with the Grand Lodge of Nova Scotia were established by the appointment of Brother George Fraser as representative of the Grand Lodge of Scotland at the Grand Lodge of Nova Scotia, and the nomination of Brother William Hay as the representative of the Grand Lodge in Scotland. Charters were ordered to be expedited for new lodges—"Burns St. Mary," Hurlford, Ayrshire; "Rising Sun," Bombay; and "Hopetoun," Leadhills. On the motion of the Substitute Grand Master, Major Hope of Luffness was appointed Provincial Grand Master for East-Lothian in room of the late Earl of Haddington. A letter was read from the honorary secretary of the Scott Centenary Committee, asking the co-operation of Grand Lodge at the festival in August next. After the appointment of Grand Committee for 1871-2, and the tabling of certain motions to be discussed at next quarterly communication, Grand Lodge was closed in the usual form.—*The Scotsman*.

FREEMASONRY AT SEA.—At a meeting of the Liverpool Marine Board lately, a presentation of a splendid telescope was made to Capt. Sharp, of the Jeff. Davis, schooner, of 237 tons, for rescuing the crew of the waterlogged barque Albert, when about 200 miles from Cape Hatteras, at the eastern edge of the Gulf Stream. A frightful gale prevailed at the time of the rescue, and the crew of the Jeff. Davis had for 34 days subsequently to go on half allowance, till the schooner reached Bermuda. Captain Sharp said that the other captain having passed the Freemason's sign, he felt himself doubly bound to rescue him if possible.—*London Standard*, Sept. 9.

BOARD OF GENERAL PURPOSES.

The annual meeting of the Board of General Purposes was held at the Royal Hotel, Hamilton, commencing on Tuesday, the 21st ultimo, the following members being present:—

M. W. Bro. A. A. Stevenson, Grand Master; R. W. Bro. James Seymour, D. D. G. M., (president); R. W. Bros. Henry Robertson, John E. Brooke, P. J. Brown, Isaac F. Toms, Charles Hendry, Edward Mitchell, Isaac P. Willson, James K. Kerr, E. H. Smith, M. Gutman, W. H. Weller, C. D. Macdonnell, Henry Macpherson, James Bain, Otto Klotz, B. E. Charlton, Allan McLean, Æmilius Irving, James Milne, Rev. Vincent Clementi, R. P. Stephens, John E. Harding, Thomas B. Harris, Grand Secretary.

The deliberations of the Board were presided over by R. W. Bro. James Seymour, the President.

The annual audit of the books and statements of the Grand Secretary and Grand Treasurer were referred to a special committee, who, having performed their duty, reported that they had found everything strictly correct and highly satisfactory. Several members of the Board also inspected the offices of the Grand Secretary. The following is a condensed statement of the financial condition of the Grand Lodge of Canada, and the prosperity it indicates will be read with much satisfaction by all members of the Craft.

The receipts by the Grand Secretary for the year closing the 31st of December, 1870, amounted to \$9,793.88, from the following sources:—certificates, \$2,665; dues, 4,619.73; fees, \$1,615.00; dispensations, \$345; warrants, \$180; constitutions, \$356.13; proceedings, \$13.02.

The Grand Treasurer's statements exhibit the funds of Grand Lodge to be as follows: General Fund account, \$25,580.50; Benevolent Fund Investment acc't, \$10,454.76; Benevolent Fund current acc't, \$933.69; total, \$36,968.95; to which must be added, Asylum Trust Fund, \$5,376.31, making a grand total of \$42,345.26, invested as follows:—Dominion stock, \$24,000; ditto Asylum Trust Fund, \$4,800; Middlesex Debentures, \$1,600; Bank of Toronto, Asylum account, \$576.31; Bank of Commerce on deposit, bearing 5 per cent. interest, \$11,368.95. Total, \$42,345.26.

The Board examined a large number of requests for assistance from the Benevolent Fund, and made appropriations amounting in the aggregate to \$900.

The labors of the Board were brought to a close on Wednesday about noon, with at least one pleasing and satisfactory feature, that not one case of grievance and appeals came before it for consideration.

On Tuesday evening a complimentary banquet to the Board was held at the Royal Hotel, under the auspices of the Masonic Fraternity of Hamilton, it was very largely attended, and was in every respect a decided success. The chair was taken at half-past ten o'clock, by R. W. Bro. E. Mitchell, D. D. G. M. of Hamilton District, supported on his right by the M. W. the Grand Master, Past Grand Master Wilson, of Simcoe, and others; and on his left by R. W. Bros. James Seymour, Deputy Grand Master; J. K. Kerr, D. D. G. M. Toronto District; Rev. Vincent Clementi, Grand Chaplain, and others. The Masters and Past-Masters of the several city Lodges were also present, the whole company numbering about 120. The dinner was admirably prepared, and although

the number present exceeded the anticipations of the Committee, Bro. Irving, the proprietor, proved equal to the occasion, there being an abundance of the choicest viands. The substantial having been amply discussed, the Chairman expeditiously and appropriately proposed the toasts in the following order: 1. The Queen and the Craft; 2. The Prince and Princes of Wales and Royal Family; 3. The Governor-General of Canada and the Lieut-Governors; 4. The Grand Master and the Grand Lodge of Canada; 5. The Army, Navy and Volunteers; 6. The Board of General Purposes.

On rising to respond to the fourth toast, the Grand Master was loudly cheered, and it was evident that he possessed in a high degree the esteem and affection of the Brethren present.

Capt. Gibson, acknowledged the compliment paid to the Volunteers, and intimated that there was a strong representation of the fraternity amongst the officers and members of the Thirteenth Battalion.

"The Board of General Purposes" was ably and elegantly responded to by several members of the Board.

The Vice-Chairman, V. W. Bro. R. Brierley, then gave "M. W. Bro. Past Grand Master Wilson."

The toast was enthusiastically received and warmly acknowledged.

"The Press." Responded to by W. Bro. J. J. Mason, editor of the *Craftsman*; W. Bro. R. Ramsay, editor of the *Gavel*; and R. W. Bro. Seymour, of the *St. Catharines Constitutional*.

"The Ladies." Responded to by R. W. Bro. Gutman, of Montreal.

There were several volunteer toasts, amongst others, The Earl de Grey and Ripon, Grand Master, and the Grand Lodges of England, and the Grand Lodges of the World, proposed by M. W. Bro. Wilson, and acknowledged on behalf of the Grand Lodge of Wisconsin by Bro. W. H. Fraser, of Chicago, the representative in that Grand Lodge of the Grand of Canada.

M. W. Bro. Stevenson proposed the health of the Chairman, R. W. Bro. E. Mitchell, the popular representative of Hamilton District; and Bro. Fraser, of Chicago, gave the "Masters of the City Lodges." Responded to by the V. W. Bro. Brierley.

The Junior Warden's toast was given about half-past one; and after singing Auld Lang Syne and the National Anthem, the Chairman leading, one of the pleasantest meetings of the Craft ever held in this city came to a close.

Excellent music was furnished by the string band of the 13th Battalion and this added materially to the enjoyment of the evening.

JURISPRUDENCE.

QUESTION.—"Honorary Membership."

ANSWER.—The Constitution as amended, provides that Honorary Members must be elected by a ballot of the Lodge.

QUESTION.—Are Honorary Members either with or without the right of voting in their Lodge entitled to hold office in their own or Grand Lodge in virtue of such Membership and does not the fact of the full amount of Grand Lodge dues being extracted from them or paid by their lodge constitute them paying or subscribing members in the fullest sense and therefore eligible to any office or position in the gift of the Craft?

ANSWER.—Honorary Members unanimously elected with the full privileges of ordinary membership specially conferred at the time of such election are eligible for office, in the private lodge conferring such privileges, and if past masters, in the Grand Lodge. Honorary

Members elected without full privileges of ordinary membership are under our Constitution, if past masters, eligible for office in Grand Lodge, but not in a private lodge.

QUESTION.—Can the W. Master compel or force a Brother to vote, after said Brother has expressed a wish not to do so?

ANSWER.—Every member is expected to vote on all questions submitted to the Lodge, unless exempted by the unanimous consent of the members present. The W. Master, therefore, being himself a member of the Lodge, has the power to object to any member being exempted from voting; and should he or any other member do so, the Brother must vote, or the Master may require him to leave the Lodge while such vote is being taken.

QUESTION.—In the February issue of the CRAFTSMAN, page 578, you say—"Past Grand officers retain their past rank in Grand Lodge so long as they continue to be subscribing members to some subordinate Lodge." In case of a Past Grand Chaplain—whose fees are not exacted in the subordinate Lodge;—is this true? Can he demand a seat in the Grand Lodge? Ought he to be summoned?—Nova Scotia.

ANSWER.—By the Constitution of the Grand Lodge of Canada, all past Grand Officers retain their past rank, and if Masters or Past Masters of Lodges at the time when such appointment was made, are entitled to take their seat in Grand Lodge, so long as they continue to be subscribing members of a Subordinate Lodge. Past Grand officers are not individually notified, but learn the time of the meetings of Grand Lodge through the subordinate Lodge of which they are members. Past Grand Officers who are honorary members of subordinate Lodges are entitled to a seat in the Grand Lodge of Canada; but we observe by the Constitution of the Grand Lodge of Nova Scotia, that no provision is made for Past officers below the rank of Past Grand Junior Warden, and should infer the foregoing regulation does not obtain there.

At Rest.

DIED.—At his residence Millbrook, Ontario, on Friday, February 17th., Bro. Robert Gott, age 24 years.

The diseased was well and favorable known in Millbrook, and his funeral was very largely attended. His remains were interred with Masonic Ceremonies, the service being conducted by W. Bro. Wm. Staples, W. M. of I. B. Hall Lodge, No. 146, of which our deceased brother was a member.

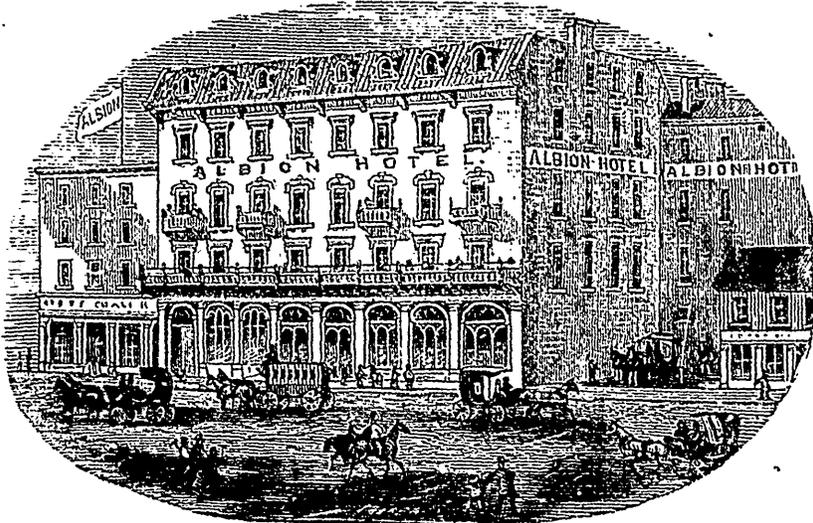
BUSINESS NOTICES.

The publication of the present issue has been unavoidably delayed. We regret the fact, but circumstances rendered it impossible for us to go to press earlier.

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