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THE CRAFTSMAN;

AND

CANADIAN MASONIC RECORD.

Bros. T. & R. WHITE,
Publishers.

'The Queen and the Craft.'

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HAMILTON, ONT., MARCH, 1870.

No. 6.

MASONS AND MASONS.

FOR THE CRAFTSMAN, BY G. S.

CHAPTER VI.—THE BEGINNING OF THE END.

A blithe spring morning in the early October, a cloudless blue heaven, a brisk life-giving westerly breeze from across the Blue Mountains, a smooth springy green sward dotted with majestic clumps of timber, a silence broken only by the whir of strangely gorgeous wings, a bright beautiful solitude of intense calm! Had there been present a single human being to monopolize its soothing hush and to rejoice in escape from the roar of far-off cities to such quiet commune with nature in her simplest and most becoming garb, he might easily be excused for selfishly resenting companionship of his kind. This came before the sun was high, with the cheery crack of whip-lash and clank of sabre. It came with no rattle of wheel or patter of horse-hoof, for the yielding turf could give back no such sound. But it came, for all that, in the presence of Her Majesty's mails as conveyed in one of Cobb's very uncomfortable coaches and escorted by two mounted constables, their light blue and white uniform matching well with the complexion of the climate and the scene. There were passengers in the coach, not many, though enough for pleasant light-hearted company, and merriment was unrestrained and jest and laughter floated gaily on the air. But every man there—from the youngster fresh home from his English College, to whom all this work was strange and exciting, to the old grey-bearded squatter, back to the station for the sheep-shearing through a country every mile of which was wearily familiar—was armed as though for a campaign. Holsters on the policemen's saddles, holsters inside the coach, holsters on the driver's box, and carbines and sabres

everywhere beside. It was an evil time for travel, the year the bush-rangers were out. Young men all of these, and daring, and in some ways even generous and romantic after the Claude Duval school, and unhappily carrying with them the sympathy and encouragement of no small section of the population. They had "stuck up" the gold escort at Eugowra, carrying off some 15,000 ounces and leaving three troopers dead upon the field. They had "bailed up" travellers of all description and in every company; they had carried away and held for ransom peaceable settlers torn from the bosom of their families; they had occupied whole villages, consigning the police to the lock-up, and receiving compulsory entertainment from the musical and dancing ladies of the community, and levying toll on every man who passed through. To all who had aught to lose theirs was a name of terror. At starting early the day before we, of the mail-coach party, had therefore very serious apprehensions of encounter, and relaxed no vigilance towards self-protection. But the worst bits on the road had been passed in safety, and it seemed that we were to get through without adventure after all. There were two or three who expressed disappointment, but I can vouch for one at least who was thankful exceedingly.

Among and across these open park lands there run not unfrequently narrow belts of dense scrub, and occasionally of heavier trees. Here the road must be cut, and is as narrow as merely to serve its purpose. Dashing round a sharp bend in one of these—you always go full speed through the ugly places—our leaders drove fair against some fallen timber, and one of them reared and fell. There came a curt order from behind the leafy screen that flanked the way:—

"Let no man stir, but throw up your hands all! There shall be no hurt done."

Then we knew that we had fallen into a trap, and had very quickly to decide how best to get out of it. Three of the passengers inside were concealed by the leathern curtains of the stage, and each of the three silently drew his revolver. The others in full view made no sign.

From the other side of the road came once again the command:—

"Throw up your hands before we fire! Quick if you would save your lives!"

All this had passed so quickly that it is impossible to give any word-picture of the situation. But a trooper had leaped from his horse, and the driver's companion of the box-seat was at his side, and both were pressing to remove the barricade. There were two sharp reports, and the trooper staggered a pace or two backwards and fell heavily, his thigh-bone broken. His horse which had stood patiently by, maddened by a wound plunged forward in wild pain, and, dashing through the thinnest edge of the barrier, tore furiously up the drive. The single passenger

afoot was unhurt, but his arms had been abandoned in the seat, and the driver sat stolid and unconcerned, indifferent to the whole affair except only when his three horses shivered impatiently and he spoke scoldingly and soothingly to quiet them. The fourth lay quite still, stunned or stupefied.

A young Englishman leaped out pistol in hand to the aid of the fallen trooper. He had not reached the body when he leaped convulsively in the air, and fell forward on his face—shot dead through the brain.

Where these shots came from we could judge by their white puffs of smoke, nothing more. The two other inside passengers who had taken up their revolvers, replaced them very quietly. There was nothing in view to be fired at, but there was certain death in firing.

A third time, "Throw up your hands all, before worse happens!" The second mounted constable, who had never yet seen his way to action, instantly complied. The driver complied. Our fellow-passenger standing still helpless by the barricade complied. We all by common impulse complied, and I can recollect that, even in the sickening moment of suspense and apprehension, the ludicrous fancy crossed me that we must look very like free and independent electors at the close of a nomination.

"You peeler, jump down!" Somebody threw him a neat coil of strong pack-line. "Tie them one by one, and together. And tight if you want ever to go home again!"

The trooper picked up the cord mechanically and moved towards the man who had shown most pluck amongst us all. The latter stood still by the felled log; beside him the fallen horse, tangled in the harness; beside him the officer stark and motionless with the blood welling heavily over his white buckskins; behind him, a pace or two, the young Englishman, his crisp chestnut hair faintly stirring in the breeze, and a thin red line trickling out over some quartz pebbles under his face, the useless revolver lying idly by his side. And, still with my hands held up as before the hustings, I wondered what o'clock it was exactly down in Devonshire, and if a mother were at that moment on her knees, praying God for her darling five thousand leagues away.

For, while the cords were being nervously bound round the wrists and elbows of the first captive, there was plenty of opportunity to observe. In the dead deathly silence—even the horses were quiet now—our own hearts beat painfully loud, while the hiss of a terrified snake and the hoarse mocking laughter of the great king-fisher who had swooped upon him, made a tumult painful in its resonance. And, without daring to turn our heads, we could see, here and there, the acacias ominously stir, and even make out the glint of a rifle-barrel or two steadily covering the caravan. Beyond this and the blood streaming

out before us, there was neither sight or sound to account for why we were sitting motionless, and in an attitude of absurd supplication.

"Jump out another man, quick!" and the second captive was secured. And so on, till the whole seven stood in a row, tied at wrist and elbow and one to the other like a Siberian chain-gang. Then, under similar order, the driver bound the policeman, and was in turn fastened up himself by the first of the band we had been allowed to see. This was a lithe wiry young fellow of some nineteen or twenty, in red shirt, moleskin breeches, and boots, with a cabbage-tree hat over his long black curls, good-looking enough in feature and expression, but with irregular and decaying teeth which spoiled what would otherwise have been a handsome mouth. Altogether a typical "cornstock," or native of the colony. Tying one end of our line to a stout gum-tree, he told us to sit down if we so pleased, and, significantly touching his belt, to be good boys and keep very quiet.

Meanwhile the rest had emerged from ambush, some ten or twelve in all. The wounded trooper was lifted carefully enough, and a rude sort of tourniquet and bandage applied to his thigh. The other was silently carried out of the track and laid down upon some fallen leaves and brushwood, his arms straightened and his own handkerchief over his face, turned starkly to the blinding sky. All this was done under the personal superintendence of one they called "captain," a tall well-made muscular young man, speaking with an English accent, and having a crape mask over the upper part of his face. By his orders too were the mail-bags rifled; every letter opened; our pockets emptied and even our boots searched; the scanty baggage which it is possible to carry in the bush ransacked, and any little valuables of its contents appropriated; the arms of the party collected and neatly packed together—not one of the bush-rangers could, I believe, have found room in his belt for the most miniature extra pocket-pistol;—two of the stage-horses unharnessed and, with the trooper's, led away; and refreshments, from our own store, served out to highwaymen and prisoners impartially. The captain, alone of all these, refrained from drinking brandy. I took as much as I could get, and was very grateful for the stimulant when a bearded ruffian put the pannikin to my parched lips.

After all, the haul had not been magnificently remunerative. Some couple of dozen of registered letters, two or three gold watches and rings, perhaps an hundred and fifty pounds from the purses of everybody, six or eight nick-nacks of luxuries, a good pile of effective arms, and three serviceable horses made up the tale. The captain reckoned it all up with an ominous frown.

Presently he walked over to where we sat in a foolish string, and ordered us to stand up. Then pacing deliberately down the line, and, from behind his impenetrable mask, scrutinizing each man keenly with

a pair of quick steady perceptive grey eyes, he seemed to appraise mentally our several pecuniary values, and to calculate in what best and readiest fashion he might turn a quick profit out of our powerlessness. It was a worse ordeal than any of Rabelais' *Mauvais quart d'heure*, and, if there were a minority who neither blanched nor quailed, there were none devoid of intense anxiety. At last, turning from the farther end of the chain, the captain walked slowly and thoughtfully back, and, stopping full in front of the writer, asked peremptorily his name.

I said before that I had been grateful for the brandy. In my desperate Dutch courage I felt the full value of it now.

(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 EGYPTIAN MYSTERIES.—SYMBOLICAL WRITING.

The Egyptians, even the most ancient of them, were acquainted with the signs of the Zodiac. Their monuments which are known to be of the earliest antiquity, are covered with the several symbols of the Zodiac. The twelve symbolical names which signify the twelve portions both of the year and of the heavens, were a prodigious help towards regulating the beginnings of sowing, mowing, harvest, and the other works of mankind.

It was found very convenient, to expose in public a small figure or a single letter, to notify the exact time which certain general works were to be begun in common, and when certain feasts were to be celebrated. The use of these figures appeared so convenient that they by degrees extended it to more things than the order of the calendar. Several symbols, fit to inform the people of certain truths by some analogy or relation between the figure and the thing to be understood, were devised. This method of saying or showing one thing to intimate others, is what introduced among the Eastern nations the taste of allegories. They preserved for a long time the method of teaching every thing under symbols, calculated by a mysterious outside to excite curiosity, which was afterwards recompensed by the satisfaction of having discovered the truths which they concealed.

Ham, and those of his descendants who came to inhabit the banks of the Nile and the whole Lower Egypt, first tried to cultivate the earth

according to the order of the year, and in the manner used in other countries; but no sooner were they ready to cut down their harvest, in the driest season of the year and without the least appearance of rain, than the river swelled, to their great amazement it flowed on a sudden over its banks, and took from them those provisions which they thought themselves already sure of. The waters continued to rise to the height of twelve, fourteen, or even *sixteen* cubits, covered all the plains, carried away their cattle, and even the inhabitants themselves. The inundation lasted ten or eleven weeks, and oftentimes more.

It is true the overflowing left on the land a mud which improved it; but the difficulty of obtaining a harvest, since the summer, the only time proper for it, brought the storm and the inundation, caused Ham to quit both the Lower and the Middle Egypt, and retire to the Higher. He there founded the City of Thebe originally called Ammon—no, Ammon's abode. But many finding it inconvenient to remove from Lower Egypt, which, after the rising of the waters, was throughout the remaining part of the year like a beautiful garden, and a delightful place to dwell in, endeavoured to fortify themselves against the return of the waters.

They observed from one year to another that the overflowing was always preceded by an Etesian (annual) wind, which blowing from north to south, about the time of the passage of the sun under the stars of the crab, drove vapors towards the south, and gathered them in the middle of the country, (Ethiopia, now Nubia and Abyssinia,) whence the Nile came; which there caused plentiful rains that swelled the waters of the river, and brought on the inundation of Lower Egypt. But they wanted the means of knowing exactly the time when it should be necessary for them to be prepared for the inundation. The flowing of the river beyond its banks happened some days sooner or later, when the sun was under the stars of the lion. Near the stars of Cancer, though pretty far from the bands of the Zodiac towards the south and a few weeks after their rising, they saw in the morning one of the most brilliant, if not the largest, star of the whole heavens, ascending the horizon. It appeared a little before the rising of the sun, which had rendered it almost invisible for a month or two before. The Egyptians then pitched upon the rising of this magnificent star as the infallible sign of the Sun's passing under the stars of Leo, and the beginning of the inundation. That star became the *public mark* on which every one was to keep a watchful eye, not to miss the instant of retiring to the higher grounds. As it was seen but a very short time above the horizon, towards the dawning of aurora, which becoming every instant clearer, soon made it disappear, it seemed to show itself to the Egyptians merely to *warn* them of the overflowing which soon followed.

They then gave this star two names, having a very natural relation

to the helps they borrowed therefrom. It warned them of the danger; whereupon they called it Thaut, or Thayaut, the Dog; they called it also the *barker*, the *monitor*, in Egyptian Anubis; in Phœnician, Hannabech, which, by-the-by, shows the analogy there was between these two languages, notwithstanding the diversity of many words though chiefly in pronunciation, which made them appear quite different. The connection of this star and the rising of the river, caused the people to call it commonly the Nile-Star; in Greek, Seirios; in Latin, Sirius. The Egyptians gave it, besides, but in latter times, the name of Sothis or Thotes, which is the same with his other name—Thot, the *dog*, with a different pronunciation.

The inhabitants, retiring into their towns on the warning of the northern wind and the dog-star, remained idle for two months or more, till the waters were perfectly drained. Therefore the *prudence* of the Egyptians, before the overflowing, chiefly consisted in observing the termination of the vernal winds, the return of the northerly, which began with the summer, and at last the *rising* of the *dog-star* which circumstance was to them the *most remarkable point of the heavens*.

During the inaction after the rising of the river beyond its banks, their attention was directed to the observance of the return of the southerly winds, more moderate than those of the spring, and which facilitated the flowing of the river towards the Mediterranean; by the conformity of their blowing with its direction, which is from south to north; also the measuring the depth of the river, in order to regulate their husbandry according to the quantity of mud, which was always proportioned to the degree of the increase.

The same necessity which rendered the Egyptians astronomers, made them also painters and writers. The inspection of the heavens had taught them at last how to regulate their tillage, so strangely crossed by the disposition which was peculiar to Egypt. The custom of giving symbolical names to the objects that served them as rules, most naturally led them to delineate in a rude manner figures of these symbols, in order to inform the nation of the works in common to be done, and of the annual events with regard to which it was dangerous to misreckon. This service was performed by a number of persons appointed for that purpose and maintained at the public expense, whose duty it was to study the revolutions and aspects of the heavenly bodies, and to communicate the necessary information to the people. Such is the origin of the *sacerdotal order* so ancient in Egypt: the chief functions of which always were the study of the heavens and the inspection of the motions of the air. Such is the origin of the famous tower where that company was lodged, and where the character of the several works and the symbols of the public regulations were carefully delineated. Which symbols appeared in time very mysterious when the meaning of them

was forgotten. That tower, the structure of which has caused so much criticism, was at that time without any affectation of mystery, called the *Labyrinth*, that is, the Tower, the Palace.

Now if we would in a reasonable manner unripple some of the most useful of the Egyptian symbols, we ought to consult the wants of the Egyptian colony. It is there we are naturally to look for the meaning of the figures which were exposed to the eyes of the whole nation assembled.

The hawk and the hoop were the names and the symbolical figures given to the winds, the return whereof the Egyptians were most concerned to observe. The hawk signified the Etesian northerly winds, which in the beginning of the summer drives the vapors towards the south, and which covering Ethiopia with thick clouds, there resolves them into rain which makes the Nile swell along its course. The hoop, on the contrary, signified the southerly wind, which promoted the draining of the waters, and the return of which proclaimed the measuring of the lands and the time for sowing. The analogy and peculiar resemblance between a hawk and a northerly wind, and between a hoop and a southerly wind may be explained in the following manner:—

Naturalists observe that the hawk delights in the north, but that at the return of the mild weather and when she casts her feathers, she makes southward with her wings spread, and looks towards a place whence a warm air comes, which may assist the falling of her own feathers and restore her to the beauties of youth. This bird, then, on account of the direction of its flight, at the return of the heats, was the most natural emblem of the annual wind which blew from north to south about the summer solstice, and which on account of the effects of this direction was of so great importance to the Egyptians.

The hoop, on the contrary, makes her way from south to north. She lives upon the small worms, an infinite number of which is hatched in the mud of the Nile. She takes her flight from Ethiopia into Higher Egypt, and from thence towards Memphis, where the Nile divides. She always follows the course of the Nile, as it retires within its banks, quite down to the sea. From this method of hers she was perfectly fit to characterize the direction of the southerly wind.

The warning given by the dog-star being their most important concern, the Egyptians from its rising anciently dated the beginning of their year, and the whole series of their feasts. Wherefore instead of representing it under the form of a star, which might not distinguish it from another, they delineated it under the figure relative to its function and name.

The Egyptians expressed the several increases of their swelling river by a column marked with one, two, or three lines in the form of a cross.

and surmounted with a circle, the symbol of God, to characterize Providence, which governs this important operation. More commonly, instead of a column, they made use of a pole terminated like a T, or crossed with one or more transverse pieces. They were often contented with one small cross, which put upon a vessel or elsewhere might signify the increase of the water.

It is certain that the *mikias*, or column, marked as above stated to signify the progress of the water, became in Egypt the *ordinary sign of the deliverance from evil*. They hung it on the necks of sick persons, and put it into the hands of all *beneficial deities*.

They painted the devastation made by the overflowing water under the figure of a dragon, of a crocodile, a hippopotamus, or a water monster which they called *Ob*, that is, swelling, an overflowing, and which they afterwards called *Python*, the enemy; this change of name from *Ob* to *Python* had reference to the deadly effects of the *miasmata* arising from the stagnant waters left upon the low lands after the retiring of the inundation. Ovid, the celebrated Latin poet, makes the serpent *Python* spring from the steams of the mud which the deluge had left upon the earth; and in this he is plainly making an allusion to *Typhon* whose name is the same by a simple transposition. In making *Python* spring from the slime of the deluge, does not the poet point out thereby the noxious steams which rise in Egypt after the waters of the Nile have subsided? In fine, when he says Apollo slew him with his arrows, does he not conceal under this emblem the victory of Orus over *Typhon*, or at least the triumph of the sunbeams over the vapors of the Nile? *Python*, says Bailey, is derived from *python*, Gr., to purify. The serpent *Python's* being slain by Apollo (that is the Sun,) dispersing the vapors by his arrows (that is, the sunbeams,) slew the serpent. The convenience of that language which rendered itself intelligible to the eyes, and in some sense made animals and even stones themselves to speak, by degrees became more common. It was extended to everything. The symbolical writing soon served as the rule of morals as well as the regulation of husbandry. It was made use of to perpetuate among the people the knowledge of the most important truths, and to inculcate their principal duties.

The character of the Egyptian writing designed to signify God, was not a simple flame or blaze, as was the general usage of the East, but a circle, or rather a sun. They added to the circle or solar globe, several marks or attributes, which served to characterize so many different perfections. For instance, in order to indicate that the Supreme Being is the author and preserver of life, they annexed to the circle sometimes two points of flame, but more commonly one or two serpents. This animal was always, among the Egyptians, as in other countries, the sym-

bol of life and health. Not because the serpent makes itself look young again by every year casting its old skin, but because among most of the Eastern nations, as the Phœnicians, Hebrews, Arabians, and others, with the language of whom that of Egypt had an affinity, the word *heve* or *heva* equally signifies the life and a serpent. The name of *him who is*, the great name of God, *Jov* or *Jehovah*, thence draws its etymology. *Heve*, or the name of the common mother of mankind, comes likewise from the same word.

Macrobius has informed us that the serpent was an emblem of health. When Moses lifted up a brazen serpent in the wilderness, the afflicted Hebrews understood that it was a sign of preservation.

(To be continued.)

QUARRY, HILL, AND TEMPLE.

BY ROB. MORRIS.

Thine in the Quarry, whence the¹stone
For mystic workmanship is drawn :
On Jordan's shore,
By Zarthan's plain,
Tho' faint and weary, *thine alone*.
The gloomy mine knows not a ray—
The heavy toil exhausts the day—
But love keeps bright
The weary heart,
And sings *I'm thine without decay*.

Thine on the Hill, whose cedars rear
Their perfect forms and foliage fair :
Each graceful shaft
And deathless leaf,
Of Masons' love the symbols are.
Thine when a smile pervades the heaven—
Thine when the skies with thunder riven—
Each echo swells
Thro' answering hills,
My Mason prayer—for *thee 'tis given*.

Thine in the Temple, holy place—
Where silence reigns the type of peace :
With grip and sign,
And mystic line,
My Mason's love I do confess.
Each book I raise, my friendship grows ;
Cemented firmly ne'er to loose ;
And when complete,
My work I greet,
Thine in the joy my bosom knows :

Thine at the midnight in the cave—
Thine on the No us upon the wave—
By Joppa's hill,
By Kedron's rill,
And *thine* when Sabbath's rest we have.
Yes, yes, dear friend, my spirit saith—
I'm thine until and after death.
No bounds control
The Mason's soul
Cemented with a Mason's faith.

FREEMASONRY IN ENGLAND.

BY THE EDITOR.

ROYAL MASONIC INSTITUTION FOR BOYS.

In the December number of the *CRAFTSMAN*, we gave some particulars as to the origin and history of the Royal Masonic Institution for Boys, at Wood Green, London, N., with a Leggotypo of the new buildings recently erected for the accommodation of the pupils. As with the Girls' School, to which we have already made reference, the school is largely maintained by donations carrying with them certain honorary rank in connection with the institution. Thus, fifty guineas constitutes a Vice-President with ten votes at all elections of boys; ten guineas constitute a Life Governor with two votes; five guineas constitute a Life Subscriber with one vote. And the payment of one guinea carries with it one vote for the year in which the grant was made. Similar privileges for like donations are enjoyed by Lodges, Chapters, &c., for the exercise of which any officer, or individual member may be nominated. This system has been found to work admirably; and has proved both in the case of the girls and boys school to be productive of valuable results to the Institutions. In addition to these honors, however, are those of the Stewards at the Annual Festival; for in England annual festivals are the inevitable accompaniments of all great undertakings. Our brethren recognise this fact, that there is no time when a man is more accessible to the claims of benevolence than when in the enjoyment of a good dinner. "The fee to the stewards' fund (£4 or £5, as the case may be) payable by any brother serving the office of steward at the anniversary festival, gives an additional vote when ten guineas or upwards are constituted by the brother serving such stewardship. And the like fee payable on serving a second, or any subsequent stewardship, at which not less than ten guineas is contributed, entitles the donor to two additional votes for any subsequent stewardship. Brethren serving the stewardship at two consecutive annual festivals and contributing five guineas, in addition to the stewards' fee on each occasion, becomes entitled, on serving the second stewardship, to the same number of votes, three, as those who contribute ten guineas at one stewardship."

Of the internal arrangements, and educational facilities of the institution, we cannot do better than quote from an exceedingly interesting article in *The Public Schools Chronicle* :

"Entering a deeply recessed porch, or vestibule, in one compartment of which is a stained glass window, by Lavers and Barrand, while other panels are filled by the names of benefactors and assistants in the work, and merely stopping to give a hurried glance of interest at these, and of admiration at the moulding of the arched roof, we find ourselves in front of an elegant group of statuary, a figure of Charity with two children, the only piece of sheer ornament in the whole structure; and, with the win-

dow just mentioned—of which the subject is Christ blessing little children—the only indication that we are under a roof where the pupils are the objects of the bounty of others, instead of being, in their own persons, the supporting principle of the school which instructs them. Of the pleasant lady who gracefully and courteously offers to throw open the various rooms for our inspection, this is not the place to speak, unless to say that hers is a presence with which we instinctively connect kindness and order. The spotless cleanliness which reigns through the building is not more remarkable than the air of comfort, even of domesticity, diffused by the constant exercise of kindly superintendence and community of interest between the officers of the institution and the subjects of their care; and if we describe at some length the details of arrangement in the several departments, it is because we are convinced that they are well worthy of imitation in other establishments. A corridor, 141 feet in length, runs through the whole extent of the main building, forming, with its 8 feet of width, a sufficiently handsome vista. At the end nearest the door by which we entered is the dining-hall, 60 feet by 28 feet, with an additional gallery at one end to contain an organ by Messrs. Gray and Davison. Having a handsome high-pitched open roof of timber, and an ingenious arrangement of small tables, each holding a squad of ten or twelve, the room is calculated to accommodate quite 200 boys in comfort, and with more than the ordinary cubical allowance of air. At the end under the gallery is the buttery-hatch, opening into a transverse passage, on the opposite side of which is the kitchen, while its termination is the side door, by which tradesmen employed in the provision department find access. The kitchen itself is a beautifully lofty and convenient apartment, beyond which are sculleries, laundries, with every species of machinery for effectual saving of labour, drying ground, &c., &c. In this part of the house also are the store-rooms and the servants' hall; and objectionably near to the kitchen, as admitted by all, an excellent bath-room, shut out indeed from the offices already mentioned, but still in any future alteration or enlargement of the building, better removed to some more desirable vicinity. Before we leave this wing we must not omit to notice that divine service is performed in the hall, duly arranged for the purpose, on Sundays and holidays, by the Chaplain of the institution, for whose comfort, at his periodical visits—for he is not resident—suitable provision is made. As our object is not to gratify an architect, or indulge our own predilections for well-arranged interiors, we shall not stay to describe the handsome apartments set aside for the use of the managers of the institution on the ground floor, but repair at once to the east wing, in approaching which we first pass the rooms of the three Under Masters, and then the class-room, 19 feet by 14 feet and 13 feet high, used by the Head Master himself. The main schoolroom, 60 feet by 35 feet and 45 feet high, lies beyond this, accessible from the front of the building by an outer door, and at the back by a covered passage to the playground. At its further end, under the tablet which records the honours won by the pupils of the school, another door gives access to a second-class room, and beyond this stands the library, 30 feet by 20 feet, a handsome, well-lighted, and convenient apartment, like the others which we have passed through, very completely and even abundantly supplied with school apparatus, and all the adjuncts of a first-rate English education, conducted on improved scientific principles. It must not be forgotten, in estimating the measure of success as a school attained by this establishment, that the tutorial staff are pleased at some disadvantage by being compelled to receive boys at various ages and in all stages of preparation, some of whom remain far too short a time to receive more than a superficial course of instruction. The efforts of the present Head Master, therefore, are mainly directed to the establishment, by means of constant repetition, of the knowledge of facts, and, where opportunity is afforded him, to enlarge the scope of teaching as far as possible. The average intelligence and cultivation of the boys is considerable, their writing good, their knowledge of the ordinary subjects of education satisfactory. This has been tested by repeated inspection; while the fact that a talented boy can be taught here with effect is evinced by the career of a pupil who has recently left the school—H. W. Wildman—who, in the Cambridge local examination in 1868, at the age of fifteen, obtained the star, “which denotes that the student has distinguished himself in that particular section,” in four subjects, and but for a *contretemps* for which he was not responsible, would have obtained it in a fifth. This promising youth has left the institution and gone into trade, and the same prudential choice will, no doubt, often rob the school of the chance of future distinction at the Universities. At the same time the contemplated development of the two sections, classical and commercial—or rather, we should suggest, the departments of languages and mathematics—will, we hope, act as a stimulus to scholarly ambition. At present a boy may obtain a thoroughly sound English education, with a knowledge of Latin, French, and German

(Spanish, as a language of great commercial utility, might well be added), and a grounding in the rudiments of Greek, if necessary. Mathematics in every shape are taught, and drawing is now wisely added to the course of instruction. A staff of four masters superintend the discipline and studies of the 104 pupils; the Head Master residing in a separate house within the grounds of the institution, the others occupying apartments within its walls.

"Prizes are given upon a scale of considerable liberality, sometimes in money, but occasionally in the shape of medals.

"We may now resume our descriptive investigation, pausing to remark that a lavatory for the boys interposes between the passage which leads to the playground and the apartments set aside for studies or for meals. The large quadrangle of the building, paved with asphaltic concrete, is the scene of sport in fine weather, while a particularly roomy shed at the opposite end gives shelter in wet, and is fitted with small lockers, one for every boy. On the east, or schoolroom side, is one of the most spacious and well-proportioned gymnasia we ever visited, in which the boys, having put on certain rough blouses which hang from pegs of a very solid and suitable construction for defying those bumps of destructiveness usually so well developed in youth, may exercise themselves on poles, ladders, rings, ropes, and all those adjuncts which Mr. McLaren has done such good service by introducing into our places of education. The floor is paved with hexagonal blocks of wood, and here and there mattresses are placed for the security of the young gymnasts, while, at a judicious distance, tables by the wall afford the opportunity of sedentary amusement to the less vigorous or more thoughtful pupils.

"Having now spoken of the studies and sports of the school, we will enter a little into the detail of the domestic arrangements, in connection with our further progress through the dormitories, infirmary, &c. But one more room on the ground floor must be noted; for if Louis Phillippe could make a boast that he was the only monarch capable of bearing adversity as it should be borne, because he was the only king who had ever cleaned his own shoes, we think the well-arranged apartment where the shoes are exchanged for slippers and subjected to the polish of the brush, and where the clothes receive due attention also, should not be passed over, with its practical inculcation of the useful lessons of order and self-dependence. Returning, however, to the main building, we shall find the first floor occupied by a succession of dormitories, spacious, sufficiently lofty, and clean as the driven snow. The arrangement of the neat iron bedsteads in two rows, with their heads towards the centre of the room, strikes the visitor as peculiar, but, upon reflection, the common sense of the arrangement commends itself. Three gangways are thus secured, the breath of the sleepers ascends to that part of the room from whence it is more speedily and directly diffused and the chamber, having windows on both sides, is aired in a few seconds by a thorough draught as soon as the inmates have risen. The nine dormitories give for 150 boys a proportion of 500 cubic feet of air each. On the upper story additional ventilation is provided in the ceiling from the dormers in the roof. Fire places are fitted to each apartment, though from the warmth diffused by the hot air apparatus they are not used. In immediate proximity, though not so near as to suggest the suspicion of *espionage*, are the rooms of the Under Masters; and the Matron's apartment is carefully situated for the whole building. All conveniences and necessities of life are provided for on an ample scale, including that prime necessity of all, a good supply of water. The servants are lodged in the west wing, with a distinct staircase for their use; and in the same wing, but shut off from the corridor by a door, is the infirmary, containing a cheerful and spacious sick ward, 26 feet by 19 feet, a convalescent room overlooking the play-yard, a nurse's room, with all the appliances for heating water, cooking, &c., &c., a bath-room, lavatory, and every other requisite.

"Watch them as they march in serried file down the corridor to their evening meal; and, as they melt gradually away to the several tables, like a flock of birds settling on a field, inspect their faces, and say if those rosy cheeks and bright eyes are ruled by terrorism or subdued by persistent hardship. No, the discipline is, we believe, as firm as Sparta, and the hours of study quite ample, but the regulations, which are posted here and there throughout the building for the guidance of the pupils, are all couched in paternal terms of advice rather than of command, and breathe not a word of threat. The bounds may perhaps appear confined to those accustomed to the roving licence of some of our ancient Schools; but a rising institution must not be judged by the same criterion as a School which has its traditions to fall back upon, and a class of monitors whose standing them renders careful wardens of these unwritten

laws. The twelve acres which surround the edifice not only give sufficient scope for cricket and foot ball, but for garden ground and for feeding cows, pigs, poultry, &c., so that on entering the immaculate dairy you are informed, with justifiable pride, that the milk, cream, and butter, and eggs consumed on the premises are all of home growth. The boys' dietary is liberal and without stint, nor are reasonable periods of relaxation begrudged. The holidays usually are, at Midsummer five weeks at the homes of the pupils, if wished; two weeks at Christmas at the Institution; there is a half-holiday on Wednesday and Saturday in each week, and on the last Wednesday in the months of February, May, September, and December, parents or friends of the pupils are admitted to visit them.

"It must always be borne in mind," says the report, "that the object of this Institution is, by culminating from its administration all trace of 'Charity' in the cold signification of the word, to elevate the moral tone of the pupils, and to give them the same educational advantages they would have enjoyed had the lives of their parents been spared, thus fitting them for the social positions they were in all human probability destined to fill. And this must be always kept in view when the cost of the education given in this School is considered, or compared with that of other schools."

"After all, for what is this apology offered. At an expenditure of £40,000, the great confederation of English Masonry possess a building of which, we may fairly say, they have reason to be proud. No school which is under the necessity of entering upon new quarters should neglect to examine the admirable provision for lodging and tuition made by the designers of this institution. The cost per head to the close of 1867 for actual domestic and educational expenditure, excluding office expenses and the education of boys out of the School, amounted to £36 22s. 2½d.; including office expenses, rate and taxes, and all expenditure, to £46 15s. 1d.; and these figures compare most advantageously with other charitable institutions, when the peculiar positions of the incipients of the education given here is fairly taken into calculation. Comparing the Masonic School with the best and most reasonable of the modern attempts at economy and efficiency, it presents an indisputable superiority. Dissect the items of its expenditure, and, remembering that it is not a merely eleemosynary institution, the only one to which the most minute critic can take exception is the one affected by the limited number of boys. The office expenses, when seventy boys partook of the benefits of the fund, were high in proportion to the cost per head; they are lower with 100 boys; enlarge the school and they will assume their proper relation to the general expenditure.

"And now," to quote Charles Dickens, "the magic reel which, rolling on before, has led the chronicler thus far, slackens in its pace and stops; it lies before the goal; the pursuit is at an end." We have been deeply and sincerely interested in this week's investigation, undertaken without a grain of prejudice; carried on with, at any rate, a sincere intention of conveying a fair impression of our own deliberate judgment; and culminating in a desire that all those within our influence may judge for themselves of what may be done by good, downright individual knight-errantry in this dull age of the decaying world. We exhort every reader who may consider our picture over-coloured, to go to Wood Green and judge for himself."

THAT was a thrilling scene in the English House of Lords, in 1789, when Bishop Hoadley rose to defend the institution of Freemasonry. A bill was offered for the suppression of all secret societies; an amendment had been made to except Masonry from the operation of the law. Bishop Hoadley gave utterance to a triumphant vindication of the Order, and pronounced a thrilling eulogium upon it. After showing the injustice of comparing Freemasonry with political societies, he gave, as a peroration, an invocation to the Spirit of Truth. He fixed his eyes above, as though gazing at the Being he had invoked, turned his robes backward, as if to court her keenest gaze, and declared his solemn convictions, the result of long personal experience, of the purity, religious tendencies, and the moral and social advantages of genuine Masonry. The amendment was adopted.

A CURIOUS OLD DOCUMENT.

We find the following curious document reprinted in the *Freemason's Magazine*, (London, England,) of 19th February. The following is the letter of the brother who contributes it:—

SIR,—I enclose a copy of a curious old document which has just fallen into my hands, the original of which (printed in 1786, where and by whom obliterated,) was sent by my grandfather (then Vicar of Deddington,) in the year 1821, to a brother Mason at Oxford.

If you think it would be interesting to your numerous readers, you can publish it in your columns with this authority for its genuineness.

Yours fraternally,

C. DUFFELL FAULKNER,

P. Prov. J. G. D. Oxen; de la Loge Espérance et Cordialité à l'Or. . . de Lausanne, S. ise; No. 559, and J. W. No. 1037.

A CHARGE GIVEN BY A FATHER TO HIS SON AT HIS INITIATION INTO MASONRY, DELIVERED IN A LODGE AT BRUNSWICK.

“I congratulate you on your admission into the most ancient and, perhaps, the most respectable society in the Universe. To you the mysteries of Masonry are about to be revealed, and so bright a sun never showed lustre on your eyes. In this awful moment, when prostrate at this holy altar, do you not shudder at every crime, and have you not confidence in every virtue? May this reflection inspire you with noble sentiments; may you be penetrated with a religious abhorrence of every vice that degrades the dignity of human nature; and may you feel the elevation of soul which scorns a dishonourable action, and ever invites to the practice of piety and virtue. These are the wishes of a father and a brother conjoined. Of you the greatest hopes are raised; let not our expectations be deceived. You are the son of a Mason, who glories in the profession; and for your zeal and attachment, your silence and good conduct, your father has already pledged his honour. You are now, as a member of this illustrious Order, introduced a subject of a new country, whose extent is boundless. Pictures are open to your view, wherein true patriotism is exemplified in glaring colours, and a series of transactions recorded, which the rude hand of time can never erase. The obligations which influenced the first Brutus and Manlius to sacrifice their children to the love of their country are not more sacred than those which bind me to support the honour and reputation of this venerable Order. This moment, my son, you owe to me a second birth: should your conduct in life correspond with the principles of Masonry, my remaining years will pass away with pleasure and satisfaction. Observe the great examples of our ancient Masters, peruse our history and our constitutions. The best, the most humane, the bravest, and most civilized of men have been our patrons. Though the vulgar are strangers to our works, the greatest geniuses have sprung from our Order. The most illustrious characters on earth have laid the foundation of their most admirable qualities in

Masonry. The wisest of princes—Solomon—planned our institution, as raising a temple to the Eternal and Supreme Ruler of the Universe. Swear, my son, that you will be a true and faithful Mason; know from this moment, that I centre the affection of a parent in the name of a brother and a friend. May your heart be susceptible of love and esteem, and may you burn with the same zeal your father possesses. Convince the world by your new alliance that you are deserving our favours, and never forget the ties which bind you to honour and justice. View not with indifference the extensive connections you have formed, but let universal benevolence regulate your conduct. Exert your abilities in the service of your King and country, and deem the knowledge you have this day attained, the happiest acquisition of your life. Recall to memory the ceremony of your initiation; learn to bridle your tongue, and to govern your passions: and ere long you will have occasion to say, 'In becoming a Mason I truly became the man; and while I breathe will never disgrace a jewel that Kings may prize.' If I live, my son, to reap the fruits of this day's labour, my happiness will be complete; I will meet death without terror, close my eyes in peace, and expire without a groan, in the arms of a virtuous and a worthy Free-Mason."



THE
FREE-MASONS'
NEMENTO.



- M Magnitude, Moderation, Magnanimity.
- A Affability, Affection, Attention.
- S Silence, Secrecy, Security.
- O Obedience, Order, Oeconomy.
- N Noble, Natural, Neighbourly.
- R Rational, Reciprocatve, Receptive.
- Y Yielding, Ypight, Yare.

EXPLANATION.

<p>Masonry, of things teacheth how to attain their just Magnitude; to inordinate affections, the art of It inspires the soul with true</p> <p>It also teaches us to love each other with true and to pay to things sacred a just</p> <p>It instructeth us how to keep to maintain and preserve</p> <p>Also, to whom it is due, to observe good and a commendable</p> <p>It likewise teaches us how to be worthily truly and, without reserve,</p> <p>It installeth principles indisputably and formeth in us a disposition and</p> <p>It maketh us to things indifferent to what is absolutely necessary and to all that is most truly good</p>	<p>Moderation; Magnanimity.</p> <p>Affability; Affection; Attention.</p> <p>Silence; Secrecy; Security.</p> <p>Obedience; Order; Oeconomy.</p> <p>Noble; Natural; Neighbourly.</p> <p>Rational; Reciprocatve; Receptive.</p> <p>Yielding; Ypight; Yare.†</p>
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SIT LUX ET LUX FUIT.

AMOR, HONOR, ET JUSTITIA.

VIRTUTI ET SILENTIÆ.

(Year of Masonry 5790).

(Anno Dom. 1786)

* Fixed. + Ready. Vide "Johnson's Dictionary."

THE LAST MORSEL.—A MASON'S WIDOW.

All that remained of the last loaf of bread, which widow M—— could call her own, was upon the table. Where the next morsel of food was to come from, was a question to which the widow herself could not give a ready response. Three little children looked up with love and trust into her face, and called her "mother." For six months she had provided, as best she could, for their many necessities, with her own feeble hands; but health and strength failed—a severe pain in her chest prevented her from working so hard. Added to this, but little sewing was to be obtained, and for that little the remuneration was scanty—a pittance. What were she and her three fatherless little ones to do?

It was a bright day. The gladness of nature was a mockery to her heart. She placed her children around the board, and leaving her humble abode, she hid herself to Greenwood.

Tears streamed down her pallid cheeks as she trod the well-worn track to her husband's last resting-place. The widow started when she caught sight of a white slab, newly erected at the head of her lost companion's grave. It was an honor she had long yearned to pay his memory, but she lacked the means. Who had fulfilled her wishes so exactly? She pressed forward and read:

Sacred to the Memory
of
S———M———,
Who Died Greatly Beloved by
All who Knew Him,
In the Thirty-third year of
His age.

Near the top was carved a Masonic emblem. This was the only solution to the mystery. The woman knelt upon the sod, and blessed the widow's God for this token of His mercy. "Surely," she thought, and murmured half aloud, "those who have been so mindful of the mouldering ashes of the dead will not be entirely unmindful of the welfare of the living."

A strong confidence was born in her heart. She arose and retraced her steps.

"Mamma," said one of the little ones, tottering toward her as she approached the door, "a man came here just now, and left a whole basketful of nice things, which he says was sent to us, but he would not say who sent them. There are meat, and bread, and tea, and sugar, and I don't know what all! Haven't we got kind friends, mamma? Now, you won't look sad any more."

Sure enough, the woman found her pressing necessities relieved, and supplies were sent her from time to time, and continued for long to be sent.

Who were her self-constituted guardians? It is unnecessary for us to name them, but we vouch for the truth of the story from personal knowledge.

ANCIENT MASONIC MEDALS.

In this number we give engravings of two valuable Masonic medals, part of the regalia of Brother Sir William Colles, Knt., P. M., of St. Patrick's Lodge, No. 50, G. R. I., with which he has favored us for the purpose :—



The first is of great antiquity, being executed in silver by the punch and chisel of the engraver, prior to the discovery of the art of die sinking. This medal is circular, surrounded by a "Couchant Lion," holding a Globe beneath its paws, denoting the strength and supremacy of Masonry. At the foot of the circle are two branches of Acacia, *broken* from the stem and bound together; between which is a band, once containing the name of the former owner, now roughly chiselled out. The centre contains in bold relief, a hieroglyphical figure, having the head and beard of a man; the ears, neck and mane of a horse; the breasts of a woman; the wings of an eagle, and the tail of a fish, terminating in a bunch of hair. Over head is a ribbon, containing the motto "Risum teneatis amici." The ground work, (on which the marks of the hammer and chisel are visible) is punched over or roughed by small dotted punctures.

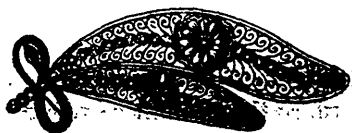
On the reverse (the figure of Janus stands upon a pedestal, behind which is a plot of ground. In his right hand he holds (opposite his *old* front), the "Key of Knowledge," and in his left (facing his *young* visage), is the "Sceptre of Power," denoting by his *double* face (signifying the *past* and the *future*) the Age and Eternal Youth of Masonry. On the ground, at his *right* foot, rests a *perfect* terrestrial globe, and at his *left* a globe on fire, and half consumed, denoting the existence of Masonry from the creation of the world, and its endurance to its final destruction. In the air, at his *right* side, is seen the refulgent Sun, surrounded by five Stars, of divers magnitudes, and a new Moon,—the moon in its last quarter—and five new worlds proceeding from that

which is in course of destruction. Overhead is a ribbon, bearing the motto "Ab Origine Mundi," and beneath, (between the acacia branches), is a band bearing the date, A. O., 5686, referring, most probably, to the date of its possession by a former owner, as the medal is obviously of much greater antiquity. The ground work of this side also, is hammered and dotted, like that of the obverse; and, overhead, the back and tail of the couchant lion are equally perfect; as are also the acacia branches below.



The second medal is of Silver, gilt, and of comparatively recent date being executed by a promising young Irish artist, named Mossap, a celebrated medalist and medellar, who died in Dublin, about the year 1825; at which time he had struck from his die only a few impressions of this work, which makes it very scarce. On the obverse are the "Cross of Faith, the "Anchor of Hope," and the tender nurse with three children, denoting "Charity," and resting confidently on the emblems of "Faith and Hope,"—her look of pleasurable sympathy and the confiding gaze of the infant on her left, are peculiarly striking; whilst the suckling on her knee, and the elder one supported by her right arm and standing on the anchor of hope, complete this interesting and expressive group.

On the reverse is a compass and square, with the letter "G" in a triangle in the centre, and the Royal Arch Star pendant from the Square; the whole surmounted by a beautifully radiated Eye.



The third figure represents a clasp, worn in the R. A. Sash, emblematic of the "Sprouting Rods," and the "Serpent." This is executed in silver filigree work, and, though a rare ornament, does not lay claim to antiquity.

We hope to give, in a future number, engravings of two Masonic jewels, of Irish design and workmanship; one denoting the three past offices, "J. W." "S. W." and "W. M."—designed by a member of St. Patrick's Lodge, Dublin, and approved and adopted by the Grand Lodge. The other is a R. A. Medal, beautifully engraved and surrounded by Irish diamonds, set in silver.

THE DISTRICT LODGE OF INSTRUCTION.

FROM OUR SPECIAL CORRESPONDENT.

NEW MARKET, Feb. 24, 1870.

In accordance with the circular issued by R. W. Bro. J.K. Krer, D. D. G. M., of the Toronto District, a large number of the members of the fraternity assembled at New Market, on the 23rd instant., where every preparation had been made for them by the local Lodges. Very little time was lost in preliminaries. R. W. Bro. Kerr explained the object for calling the meeting, and expressed his most sincere thanks to R. W. Bros. James Seymour, D. G. M., Wm. McCabe, D. D. G. M., of the Ontario District, and other Grand Lodge officers, for being present. He also read letters from R. W. Bro. T. B. Harris, G. S.; I. P. Willson, D. D. G. M., of Hamilton District, and several others, offering deep regrets at their inability to attend.

To facilitate work, there were two committees formed, to whom questions could be submitted in writing. V. W. Bro. R. P. Stephens, W. Bros. B. Patterson and A. Chatfield formed a committee on Ritual. W. Bros. H. G. Summers, E. R. Carpenter, E. Jackson and Fred. J. Menet, a committee on Jurisprudence; and all questions, after being submitted to them in writing and receiving their decision, were again submitted to the lodge: in this way bringing out some valuable arguments.

Among those submitted were the following:—

QUESTION.—Who is the lord for whom we are figuratively working—the G. M. or W. M.?

ANSWER.—See ancient landmarks as in the Constitution.

QUESTION.—What is the Tracing Board?

ANSWER.—The tracing board is for the master to draw his plans and designs on, so that the building, whether moral or literal, may be conducted with order and regularity.

The brother who submitted this question evidently wishes to know the correct description of the tracing board, so the committee referred him to the proper place to get posted.

QUESTION.—The by-laws of a Lodge require two black balls to reject a candidate for initiation. A. B. is regularly proposed and elected; C. D. states that if A. B. is initiated he will have to leave the Lodge. Is the W. M. justified in initiating said candidate?

ANSWER.—No. Until after he has made due enquiries, and then at his own discretion.

QUESTION.—The candidate A. B. is properly prepared and announced at the door. C. D. rises and objects to the initiation. Can the W. M. proceed.

ANSWER.—Yes.

QUESTION.—A brother is elected Secretary of a Lodge, but declines to be invested. Is it competent for the Lodge, at once, to elect some other brother and proceed to invest him; and if this is done is the election regular or may it be set aside? If irregular, please name any clause in the Constitution which would tend to prove the irregularity of the same.

Upon this point the Committee divided. On the one hand it was maintained that in the event of any brother being elected to office, and declining to serve, it is competent for the Lodge, at its first regular meeting, to elect and invest a brother in his place, if there be nothing to the contrary in the by-laws of the Lodge. On the other hand it was held by the dissentients that it is not competent for the Lodge to elect a brother in the place of the one declining to act, without notice of such election having been given to the brethren.

The first business following was an illustration of the examination of a visitor, which was most ably given by W. Bro. Fred. J. Menet, W. Bro. John Boyd acting as visitor. Each brother was allowed to make any corrections or ask for information; and in this manner very many interesting and useful questions were brought before the Lodge. The first degree was then worked by W. Bro. John F. Lash, with W. Bro. F. J. Menet as a candidate; the second by W. Bro. Menet; and the third by V. W. Bro. R. P. Stephens. After each degree the Lodge was divided into sections, and the differences in working, &c., thoroughly discussed. Both days were most profitably spent and everything passed off to the entire satisfaction of all concerned. Previous to closing the Lodge the following resolutions were passed:—

Moved by R. W. Bro. Seymour, seconded by W. Bro. Patterson,

That the thanks of the Grand Officers and Delegates are due to the brethren of Tuscan Lodge, of New Market, Sharon Lodge, of Sharon, Rising Sun, of Aurora, and the Simcoe Lodge, of Bradford, for the hospitalities and attention shown them, and especially for the ball kindly given to the delegates composing this Lodge.

Moved by V. W. Bro. Stephens, seconded by W. Bro. Creasor,

That thanks are particularly due to the Tuscan Lodge of New Market, for the arrangements made by them for the reception of the delegates to this Lodge of Instruction.

Moved by W. Bro. Boultsbee, seconded by W. Bro. Hillary,

That the thanks of the country Lodges of this district are due to the

D. D. G. M. and other Grand Officers, for holding this Lodge of Instruction, and for the courtesy and brotherly kindness they have shown in exemplifying and elucidating the work.

Moved by W. Bro. E. R. Carpenter, seconded by W. Bro. J. Boyd,

That the thanks of this Lodge of Instruction are due to the Directors of the Northern Railroad, and the Managing Director of the Grand Trunk for the reduction of the fares on their lines, to the delegates attending this Lodge.

There were over one hundred and fifty members present, and among them we noticed R.W. Bros. Jas. Seymour, D.G.M., J. R. Kerr, D.D.G.M., Toronto District; Wm. McCabe, D.D.G.M., of Ontario District; V.W. Bro. R. P. Stevens, G. S.; W. H. Howland, D. D. Sec., from Toronto District; W. Bros. Fred J. Menet, W.M., of St. John's No. 75, Jno. F. Lash, W.M., Ionic, No. 25, Dr. B. Patterson, P.M., Jerusalem, No. 31, of Bowmanville; Albert Chatfield, W.M., St. George's, No. 15, of St. Catharines; E. Jackson, W.M., Tuscan, No. 99, R. Robinson, W.M., Wilson, No. 86, Geo. Gilchrist, W.M., of Markham Union, No. 87, Jno. Boyd, P.M., of Lebanon, No. 139, of Oshawa; Robt. Struthers, W.M., of Maple Leaf, No. 103, St. Catharines; H. G. Summers, W.M., Union No. 118, A. Burritt, W. M., Pythagoras, No. 137; C. Burrell, P. M., Corinthian No. 51; H. S. Broughton, W. M., Simcoe No. 79; A. S. Skeel, P. M., Richmond No. 23; E. R. Carpenter, W. M., Manito No. 90; J. F. Malloney, W. M., St. John No. 17; J. W. Todd, P.M., Rising Sun No. 129; D. A. Créasor, W.M., St. George's No. 88; N. Allen Gamble, P.M., Tuscan No. 99; Dr. R. W. Hillary, W.M., Rising Sun No. 129; Jno. Nettleton, P.M., Manito No. 90; Donald McMurchy, W.M., Markham Union No. 87; A. B. Boultee, P.M., Tuscan, No. 99; Bros. Bernard Saunders, J.W., of St. John's No. 75; Jno. H. Addison, Sec. of Prince Albert, No. 183; J. Jardine, S.W., Manito No. 90; N. F. McLeod, S.W., Rising Sun No. 129; N. L. Steiner, Treasurer St. John's, No. 75; F. Bickford, J.W., Richmond No. 23; C. C. Somerville, Henry Bucken, R. W. Purvis, &c., &c. In the evening after the Lodge had closed; the country Lodges gave the delegates a grand ball, which passed off most successfully, and well may R.W. Bro. Kerr congratulate himself on the great success of the meeting throughout.

On Friday a large number of companions proceeded up to Bradford to assist in opening Seymour Chapter, and here again was held a most interesting meeting; among those present were R.E. Companions J. Seymour, Grand Principal H.; Henry Robertson, 3rd G.P.J.; Thomas Sargent, G. Superintendent of Toronto district; V.E. Comp. Jno. Nettleton, E. Comps. E. R. Carpenter, Gilbert Monahan, W. C. Morrison, J. W. H. Wilson, &c. The following officers were duly installed. E. Comp. J. W. H. Wilson, Z.; Comps. H. G. Summers, H.;

W. R. Jamison, J.; Thomas Dewson, S.E.; Geo. Hogaboon, S.N.; Albert Botsford, P.S.; Ed. Marrow, S. J.; A. B. McPhee, J. S.; Alfred Arnall, Treas., A. Thompson, Janitor. After the installation, R. E. Comp. Seymour addressed a few appropriate remarks to the Comps., thanking them for the compliment paid him in naming the Chapter after him, &c. Then they proceeded at once to work and introduced twenty-one candidates for the Mark, the Past, and Most Excellent Masters Degrees, and in the evening exalted eighteen of them to the Holy Royal Arch, after which the Chapter entertained their visiting Companions at Bingham's hotel, when a very pleasant evening was spent. Simcoe Lodge presented E. Comp. J. W. H. Wilson with a suit of R. A. Regalia. The other clothing, jewels, and working tools for the Chapter, &c., were furnished by Comp. W. C. Morrison, of Toronto.

ROYAL ARCH MASONRY IN ST. JOHN, N. B.

FROM AN OCCASIONAL CORRESPONDENT.

The Convocation of New Brunswick Chapter Royal Arch of Masons on the 7th Feb., was the occasion of a very interesting gathering of Royal Arch Masons. On that night, nine initiates knelt before the Great Light of the Chapter, and found companionship beneath the Royal Arch. After conferring the degrees on the candidates, the Principal Z. invited the Companions to a very sumptuous repast at the Rothesay House. Among those present were the Grand Superintendent of Royal Arch Masonry, R.E. Comp. R. Marshall; Past 1st Principals D. R. Munro and James McNichol, Sen'r; Past Principals Dr. T. A. D. Forster, G. H. Whiting, W. W. Emslie, and C. W. Hanford; Principals H. and J., James McNichol, jr., and Dr. J. C. Hatheway; Companions H. Duffell, T. A. Peters, D. S. Stewart, H. G. Hunt, H. W. Hale, R. M. Stevens, H. Card, Dr. Barteaux, Dugald Kelly, Chris. A. Robertson, W. J. Jordan, J. Sweet, J. McSwanzon, W. R. Russell, C. Hillman, R. McKean; together with Comp. the Hon. B. Botsford, Speaker of the House of Assembly of New Brunswick; Dr. J. H. Chandler, C. P., and J. C. Harris, W. S. Torrie, D. S. Harper, D. E. King, W. C. Harley, and H. J. Stevens, editor, the newly-exalted Companions, and others. Principal Z., J. Mullin, Comp. the Hon. B. Botsford, and Principal J., Dr. Hatheway, occupied the head of the table. Grace having been said, and the solids disposed of, the cloth was removed, and the remainder of the evening devoted to sentiment and conviviality. To say that the gathering around the festive board was cordial, friendly, and brotherly, but feebly expresses the reality. After the usual loyal toasts were offered, Comp. Marshall gave the sentiment "Royal Arch Masonry and Masons the world o'er," coupled with the name of Comp. D. R. Munro, to which a very kind and cordial reception was accorded.

The health of the newly-exalted Companions of Moncton, coupled with the name of Companion Botsford, was proposed, the proposer expressing his delight in seeing such worthy Companions enter the Royal Order, more particularly the first commoner of our Province, which must eventually place Capitular Masonry in a distinguished position in our land. The names were received with becoming applause.

Comp. Botsford replied at length, and in a speech replete with masonic doctrine. He thanked the Companions for the honor which had been done to his name, in the hearty reception of the toast; also for the kind hospitality of the Companions of New Brunswick Chapter. He alluded to his position, and the love he had for the fraternity; "because," said he, "Masonry is intended to bind the links of love stronger around the brother, extend his sphere of usefulness, and perfect him in his relationship with the world; that as we advance, we are consummating that perfection to which the sublime principles of the Order constantly direct our attention."

His remarks were principally directed to the duties we undertake when we become associated with the Craft; that the higher we ascend the scale of Masonry, the more important and extended do our duties to each other become. Companion Botsford was listened to with marked attention.

Comp. Dr. A. H. Chandler expressed his acknowledgments for the manner in which his name had been received. He referred to the kind treatment experienced; said that he and his friends had that evening taken steps in a work which will remain when we, our children, and our children's children, have become of the past; that the beautiful symbols presented to their gaze, and explained to them in every degree through which they had passed, had deeply impressed them as to the manner Masons should humble themselves before the "Great I Am"; that in building their edifice on this earth, it should be of love to one another, and brotherhood to all. Our work should be such as to pass the overseer's square hereafter, receiving our wages, and finding the stone which became the chief stone of the corner, our admiration, when received and accepted, would be equal to that experienced by her of old upon beholding the completion of a work so happily begun; that having thus travelled the rough and rugged road of life, we might ascend that Arch where the sun shines beamingly and eternally in all its effulgent glory.

Comp. Chandler was very happy in his remarks, and closed by giving the Companions a strong invitation to visit Moncton upon the occasion of the opening and consecration of their contemplated Chapter at Moncton.

Comp. H. J. Stevens also responded, and expressed himself gratified with what he had witnessed; and hoped when the Companions of St.

John visited Moncton, they would carry back with them impressions such as were being now made,—by the hospitality and courtesy of the Companions of New Brunswick Chapter. Comp. Stevens made several happy hits; and stated, from his observation, such meetings of the fraternity were calculated for the dissemination of masonic information; they begat fellowship, and opened up the well springs of the heart, and made brethren the world o'er.

Comps. Harris, Torrie, Harper and King, also spoke in a very warm manner.

The health of the Grand Superintendent of R. A. Masonry, was drank with all the masonic honors. In response, Comp. Marshall gave a running history of New Brunswick Chapter, and of the Companions who interested themselves in its early history, and referred to the position the Chapter now occupied, numbering, as it does, one of the largest in the Dominion of Canada. He also expressed his sense of the excellent feeling which characterized the Companions, as evidenced by the meeting of those around the festive board.

The names of Comps. Duffell and Jas. McNichol, Jr., were offered and received in a hearty manner. They replied with much spirit and pleasantry.

The health of Comps. Christopher A. Robertson and Wm. C. Harley, were given and responded to in a hearty strain. The former referred in a pleasing way to the Companions of Moncton, the great gratification it gave him and others in having them around the festive board, and closed by expressing the hope they would all meet again.

“Our Guests” was replied to by Comps. Russel, McKean, and Past Principal C. W. Hanford, of Alexandra Chapter, Charlottetown, P. E. I. The latter referred to the honors done him, and his mother Chapter, in being one of the guests on this occasion; spoke of the success which had attended the spirited members of N. B. Chapter, in building up a companionship unequalled by any on this side of the water, and remarked were he to affiliate with any Capitular body in this Province, he would choose N. B. Chapter as the one; said that the remarks which fell from Comps. Botsford, Chandler and others, were such as to impress the listener with reverence and respect for an institution which had stood the test of time, and which had extended itself to the four corners of the earth, without the aid of paid missionaries. He agreed with Comps. Robertson and Stevens, that meetings of this kind have a happy tendency in promoting peace and love, and closed by thanking the Companions of N. B. Chapter; was pleased to see them send out their cards occasionally, to be “at home,” to meet with Companions of sister Chapters, and receive their salutations.

Any number of Volunteer toasts were given, and the “wee sma’

hours were far ayont the twa," and when wages were due to none, the company separated.

The proceedings were marked with much harmony and good feeling, and was a splendid exemplification of how good and pleasant a thing it is for brethren to dwell together in unity.

IS THE POPE A FREEMASON?

This is a question which has been asked more than once within the past very few years. Subjoined are the principal items of information which we have been able to gather towards its elucidation.

The *Fra Paolo Sarpi* of Venice, as quoted by the *World* of New York on the 10th February, says:

"Freemasons will be interested to know that Mastai Ferretti, better known as Pope Pius IX, once belonged to their order, having joined it in Philadelphia when he was a Papal Nuncio to this country, and that he continued to be a Mason two years after he became Pope. These assertions are made on the authority of the *Fra Paolo Sarpi* of Venice, a Catholic journal devoted to ecclesiastical reform, and if true, they are certainly very peculiar, especially when taken in connection with the well-known devotional character of the Pope in his earlier years."

In August 1868, *Le Monde Maconnique* of Paris, published an article headed 'Initiation de Pie IX,' containing a letter addressed by the Masons of Messina in 1865, to the Very Rev. M. Aglotti, capitularly Vicar of that diocese. It asserts that *Mastai Ferretti*, while Gregory XVI was Pope, was sent on a mission to America, North and South. After this mission was finished, M. Ferretti went to Philadelphia, and there remained some time. He was then made a Mason. The letters proceeded to give his speeches on Masonic occasions, in which he extols Masonry, and thus expresses himself: "I am fully convinced that Masonry is one of the best *"plus belles"* associations that is known in the world." Again this letter gives on another occasion the following addresses spoken by M. Ferretti: "I shall ever be a warm defender of this sublime order, whose mission is to moralize the universe and to relieve and protect suffering (abandonnee), humanity."

A copy of this number of *Le Monde* was specially sent the same year to the Grand Master of Pennsylvania, (R.W. Richard Vaux), with a request from the Editor that *Le Monde* might be furnished with a certified copy of the facts and proceedings of the Lodge initiating M. Ferretti.

The Grand Master replied that he previously heard a rumour of the nature referred to, but had never given it credence. He would however cause a search to be made in the records and report the result.

Search was accordingly made by the R. W. Grand Secretary of the

Grand Lodge of Pennsylvania, (Bro. John Thomson), who reported as follows:—

There was a Lodge, *Le Temple des Vertus Theologales*, No. 103, held in the city of Havana, under a warrant from the *Grand Lodge of Free and Accepted Masons of Pennsylvania*, dated the 17th of December, 1804. By a copy of the list of members of that Lodge, it appears that January 15, 1815, Juan Aug Ferritti was made a Mason, and that March 21, 1817, he withdrew from said membership.

That there was also a lodge "Las Delicias de la Havana, No. 157," held in Havana under a warrant from the Grand Lodge of Pennsylvania, on March 27, 1818, J. A. Ferretti joined that Lodge. That on November 17th, 1819, *Martin Ferritti* was made a Mason in No. 157.

The names are copied from the report of the Secretaries of these lodges, into a Register kept for that purpose in the Grand Secretary's office, Masonic Hall, in this city. These names are, therefore, not copies of the original signatures, but probably written (says the *Keystone*,) as pronounced in English.

The main question now seems to be whether "Martin" is the English version of "Mastai" Ferretti. In the face of the recent unwarrantable and outrageous denunciations from Rome, we are inclined to hope not. Such anathemas uttered in profane ignorance are bad enough and reckless enough to evoke the sternest condemnation. But coming from the authority of one who *knew*, and who had himself formerly received the Light which he calls upon the faithful to reject, they would simply prove the existence of one more traitorous and unworthy brother within our Order, and would immeasurably damage the Supreme Pontiff in the estimation of many indisposed otherwise to too harsh an estimate.

CAPITULAR MASONRY.—The Most Excellent the Grand Z. has authorized the issue of dispensations for two new Chapters, the first of which is to be situated at Moncton, N. B., to be called the "Botsford" Chapter, in honour of the present popular Speaker of the House of Assembly of that Province. The regular convocations of this Chapter are to be held on the third Monday of each month. The following are the Companions whose names appear in the dispensation:—

Comps. Bliss Botsford, 1st P. Z.; John L. Harris, 2nd P. H.; Amos H. Chandler, 3rd P. J.; Henry Thadeus Stevens, Christopher Prince Harris, Wm. S. Torrie, Duncan Small Harper, Duncan C. King, Irwin W. Binney.

The other Chapter, at the Town of Guelph, to be called the "Guelph" Chapter; regular convocations to be held on Friday on or after full moon. Comps. A. B. Petrie, 1st P. Z.; Chas. Sharpe, 2nd P. H.; William D. Hepburn, 3rd P. J. These Chapters are started with the brightest prospects of success, and we trust the promise may be more than realized.

MANTIOU ROYAL ARCH CHAPTER, No. 27.—The following is the Roll of Companions installed to Office in this Chapter at the Regular Convocation, on the 4th inst.:

E. Comp: E. R. Carpenter, Z.; V. E. Comp. John Nettleton, P. Z.; E. Comp. Allan Cameron, H.; E. Comp. James Lindsay, J.; Comps. Adam Dudgeon, Scribe E.; Alex. Cooper, Scribe N.; V. E. Comp. John Nettleton, Treasurer; Comps. Gilbert Monahan, P. S.; Joseph Jardine, S. S.; A. M. Sutherland, J. S.; D. A. Creasor, M. of C.; W. T. Robertson, M. 4th V.; Thomas Roadley, M. 3rd V.; Alex. Mitchell, M. 2nd V.; Jos. J. T. Hewitt, M. 1st V.; Jos. Kilgour, Std. B.; S. B. Fisk, Swd. B.; H. Gillson, Organist; J. Anderton, W. C. Summer, J. Johnson, Stewards; J. MacFadzen, Janitor.

MASONIC JURISPRUDENCE.

QUESTION.—Can an Officer of a Lodge resign his membership?

ANSWER.—No.

QUESTION.—The W. M. elect of a lodge is absent from the regular meeting next after his election. He is installed at the second regular meeting held after his election, but without any previous confirmation thereof. Is this proceeding irregular? and if so, in part or wholly?

ANSWER.—The installing Master having failed to perform a duty devolving upon him, has rendered himself liable to censure; but if no objection was raised to the proceedings at the time, the omission would not necessarily invalidate the installation ceremony.

QUESTION.—Emergent meetings are held on the 4th January and 1st February; and regular meetings on the 18th Jan'y and 15th Feb'y, can brethren who have been severally initiated on the 4th and 18th Jan'y receive higher degrees on the 1st and 15th Feb'y respectively?

ANSWER.—The time for holding the regular meetings of lodges is fixed in the Warrant of Constitution, and is further set forth in the By-laws; therefore, should the regular meeting of a lodge happen on the 18th Jan'y and again on the 15th Feb'y, it would be quite constitutional to pass a brother on the latter date who had been initiated on the former; and the same principle would hold good and apply to emergency meetings—taking into consideration that the word “month,” as to the time to elapse between the conferring a higher degree, in the Book of Constitution, is contemplated to mean from one regular monthly meeting to the following regular monthly meeting, which cannot possibly happen within four weeks, the *popular* definition and meaning of the word *month*, and is so viewed masonically.

QUESTION.—Can Jewels appertaining to Royal Arch Masonry, or to the degree of Knights Templar, or that of Perfect Prince of Rose Croix, be constitutionally worn in a Blue Lodge?

ANSWER.—The Grand Lodge of Canada recognizes only the three degrees of Ancient Craft-Masonry, including the Holy Royal Arch; and any jewel not pertaining to these degrees (except those of public honor or distinction,) cannot constitutionally be worn in the Grand or Subordinate Lodges.

QUESTION.—Do the words “masonic rank,” in Clause 1 relating to visitors, refer to rank in a Blue Lodge, or masonic rank generally?

ANSWER.—The words “masonic rank” refers to the brother's rank in the Grand Lodge or Subordinate Lodge.

QUESTION.—Does a “Certificate of Character” do away with the necessity of a year's residence in a jurisdiction prior to admission into a lodge?

ANSWER.—Yes: if obtained in the manner as laid down in Article 2, “Of Proposing Members.”

QUESTION.—Can a brother be a member of two or more lodges at the same time? Suppose seven or more brethren belonging to a lodge apply for a Warrant of Dispensation for a new lodge. When the warrant of Constitution is granted by Grand Lodge, can those seven or more brethren remain members of both lodges?

ANSWER.—They can.

QUESTION.—Article 2 “Of Visitors” in Constitution, page 59, says, “No brother residing in the Province and not affiliated with some lodge, shall”—&c. * * * *
“Nor can he be permitted to visit any one lodge in the town or place where he *resides* more than once during his secession from the Craft.” Does this prohibit a non-affiliated brother from visiting a lodge more than once in a town or place where he does *not* reside.

ANSWER.—The Article in question is clearly intended to prevent non-affiliated masons from exercising the ordinary privileges of membership of lodges, and enjoying the lodge meetings, &c.; and although not clearly expressed as to how often he may visit a lodge out of the place where he resides, it is clear that, not being affiliated, he has no right to visit the same lodge more than once.

QUESTION.—Can a Master Mason suspended for unmaasonic conduct be re-admitted into same lodge without a ballot?

ANSWER.—He cannot.

QUESTION.—If a Past Master of a Lodge under R. N. S. leaves Halifax and makes your City his abode, and affiliates in a lodge under your Registry, is he a member of your Grand Lodge by virtue of passing the chair of Lodge No. 100, R. N. S.?

ANSWER.—He is.

QUESTION.—If a Past Master leaves Lodge No. 6 under the Registry of the Grand Lodge of Canada, and joins Lodge No. 2, same Registry, is he still a member of Grand Lodge, entitled to vote and speak on all questions the as if he had passed through the chair of the lodge returning him?

ANSWER.—He is.

THE so-called Grand Lodge of Quebec is making desperate efforts to obtain a recognition; but, at present, the old Grand Lodge of Canada opposes the separation of the recusant Lodges, and all action by the United States Grand Lodges, with but few exceptions, appears to be laid over until after the next July session of the Canadian Grand Lodge.

The so-called Grand Lodge of Quebec might as well give up the idea of being a Grand Lodge without the consent of the Grand Lodge of Canada. The whole line of Masonic precedents goes to show that the consent of the parent Grand Lodge is a condition precedent to the formation of another Grand Lodge out of part of the jurisdiction of the parent Grand Lodge, without its consent. So it ought to be, or discord will exist in every Grand Jurisdiction.—The *Courier* is very sound on this question.

The recognition of the so-called Grand Lodge of Quebec by other Grand Bodies, would be inviting separation in their own jurisdictions. If it is Masonic and proper in Canada, it must surely be Masonic and proper in the jurisdiction over which any Grand Lodge holds authority. Once admit that recognition can be given to a schismatic body, acting against the protest of the parent Grand Lodge, and that such recognition constitutes that body a lawfully established Grand Lodge of F. and A. M., and every Grand Lodge in the United States to be at the mercy of Seceders, or even Clandestines.—*Key-Stone, Feb. 26th.*

OFFICERS OF CLINTON LODGE, No. 84.—Bros. D. M. Mallock, W. M.; R. Matheson, S. W.; J. Grigg, J. W.; W. Cook, S. D.; A. Luttrell, J. D.; R. Spooner, Treas.; Geo Chidley, Sec'y; W. Jackson, I. G.; W. G. Counter, Tyler.

NEW PUBLICATIONS.

THE Music of the Chapter, for Royal Arch Masons, compiled and arranged, under the sanction of M. E., J. W. Simons, G. H. P., New York, by Comp. J. B. Marsh, Organist of the Capital City Chapter, Albany: C. H. Ditson & Co., New York, and Oliver Ditson & Co., 277 Washington Street, Boston.

This is a very beautiful volume, excellent in typography, and gorgeous in binding. It contains a choice and varied selection of stirring music set worthily to noble words which must find an echo in the heart of every Royal Arch Mason. The various hymns, chants, anthems, dirges, and lighter pieces will be found admirably suited to all services of the Chapter, and for those desirous of conducting their ritual effectively we cannot recommend too highly the work of Bro. Marsh, pronounced by the G. G. H. P. of the United States, (J. M. Austin,) to be "the best musical manual for Chapter use that I have ever met with."

"THE MYSTERIES OF MASONRY;" being the outline of a universal philosophy founded upon the ritual and degrees of ancient Freemasonry. By L. E. Reynold, P. M., P. H. P.: Philadelphia, J. B. Lippincott & Co.

Want of space compels us to defer till next month our criticism of this very interesting volume. We will only say here that its contents are such as must be read with interest by every studious mason, and that its get-up, as far as regards paper, typography or binding, reflects the highest credit on the publishers who have issued so handsome an addition to the shelves of the masonic library.

TEXT BOOK OF CRYPTIC MASONRY.—We have received from the publishers this very neatly got up Manual of Instruction, edited by Ill. Bro. Jackson H. Chase, 33^d, Grand Lecturer to the Grand Council of Royal and Select Masters, State of New York. Both editor and publishers have done their work well, and the little volume before us cannot fail to be exceedingly useful to the Brethren for whose benefit it has been issued.

NEW LODGES.—The M. W. the Grand Master has been pleased to authorize the issuing of dispensations for the holding of two new Lodges. The first is for "Mount Moriah" Lodge to be held in Montreal on the first Friday of every month: Bro. Patrick Black Martin has been nominated W. M.; Bro. William McCoy, S. W.; Bro. Guy Richards Dewar, J. W. The petition was signed by sixteen Master Masons.

The second is for a Lodge at Sutton Flatt, Province of Quebec, to be named "Sutton" Lodge, which is to hold its meetings on the third Wednesday of every month: W. Bro. Earnest Racicot to be the first Master; Bro. Israel P. Hunt to be the first S. W., and Bro. E. Dyer the first J. W. We wish these lodges every prosperity.

KNIGHTS RED CROSS OF ROME AND CONSTANTINE.

STE. HELENA CONCLAVE.—At a special convocation, held at Montreal, at the Templars' Hall, March 3rd, 1870, convened under dispensation by authority of the Chief Inspector-General of the Dominion, Colonel † W. J. B. McLeod Moore 33°, the following officers were duly installed by him:—

Sir Knight	† Julius W. Miller, as Most Puissant Sovereign.
" "	† F. Montague Sowdon, as Emt. Viceroy Eusebius.
" "	† William Angus, as Senior General.
" "	† Eugene M. Copeland, as Junior General.
" "	† William W. H. Kerr, as High Prelate.
" "	† Joseph G. A. Le Blanc, as Recorder.
" "	† J. Henry Stearns, as Prefect.
" "	† Arthur R. Sowdon, as Standard Bearer.
" "	† Robert Noxon, as Sentinel.

GRAND LODGE OF LOUISIANA.—The annual communication of this Grand Body was held at New Orleans on the 14th and four following days of February last. The following are the Grand Officers elected for the ensuing year:—

M. W. Bro. Samuel Manning Todd, G. M.; R. W. Bros. Amos Kent, Deputy G. M.; Wm. Robson, G. S. W.; J. B. Sorapuru, G. J. W.; Henry R. Swasey, G. Treas., and James C. Batchelor, M. D., G. Secretary.

PRESENTATION.—On Monday evening last, the 7th Feb., at a regular meeting of the Quebec Garrison Lodge, No. 160, under the registry of the Grand Lodge of Canada, the Past Master of the Lodge, Very Wor. Bro. W. Wilkinson, was presented with a very handsome Past Master's jewel. The jewel is of pure gold, in the shape of a locket, in one division of which is to be placed a photograph of the recipient. On one side, beautifully executed, is the P. M.'s distinctive jewel, and on the other the following inscription:—"Presented to V. W. Bro. Wilkinson, P. M., thrice Master, by the Members of Quebec Garrison Lodge, as a mark of their esteem, Dec. 27th, 5869."

PRESENTATION.—On Wednesday, the 9th February, R. W. Bro. A. G. Macdonell of Morrisburg, was presented by the brethren of the Iroquois Lodge with a handsome testimonial in the shape of a Past Master's jewel of solid silver, beautifully engraved, and bearing the following inscription: Presented to R. W. Bro. A. G. Macdonell by the Brethren of Friendly Brothers' Lodge, No 143. The presentation was made in Lodge by W. Bro. Stephenson.

PRESENTATION.—W. Bro. A. T. Williams, P. M. of Hope Lodge, No. 114, G. R. C., was recently presented by W. Bro. J. Wright, on behalf of the Lodge, with a very handsome Past Master's apron and silver mounted jewel; the latter bearing the following inscription:—"Presented by Hope Lodge, No. 114, to W. Bro. A. T. Williams, P. M., as a slight recognition of valuable services rendered to the lodge, 5870.

IN place of our usual full-page engraving we present this month some very interesting wood-cuts of rare Masonic Medals. We do so, however, without any purpose of discontinuing the practice commenced with the present volume of furnishing large and carefully executed illustrations of subjects of general interest to the Craft, and intend next month to give the portrait of an eminent brother well known to all the Craft in Canada, accompanied by such a record of biography as will supply an exposition of his gradation in masonic honours, from his Entered Apprenticeship to his elevation to the superior offices, which have made his name a household word in the lodges of the Dominion.

A MASONIC ENTERTAINMENT was given at Woodstock, Ont., on the 23rd Feb'y, in aid of the funds of the Ladies' Benevolent Society, and yielded a handsome sum for the relief of the poor of the Town. Among those who took part in the performances are mentioned Mr. Stark, Mr. McCausland, Mr. Broadwood, Miss Nellie White and the Misses Bradley. The *Times* remarks: "The significant symbols and fine illustrations of the Ancient Order, together with the presence of a large number of the brotherhood in full regalia, presented an attractive appearance, and to one unaccustomed to such, somewhat imposing. We scarcely need say that the lecture was eloquent, instructive and well delivered.

At Rest.

DIED.—At Myrtleford, near Beechworth, Victoria, Australia, W. Bro. Richard Henry Murton, formerly of Hamilton, Ont., aged 39 years.

On the 12th inst., the friends of our deceased brother received a letter from the W. M. of Beechworth Lodge of St. John, W. Bro. John B. Bowman, from which we are permitted to make the following extract:—

"His body was removed to the Masonic Hall, Beechworth, and on Sunday, the 26th ult., he was buried in the Beechworth Cemetery by me, in accordance with his expressed wish, according to the ancient forms of our Order, the services of the Church of England being also read. Accept my assurance that every respect and tenderness were shown to the remains of your and our departed brother that true and loving brethren could shew. * * * It is the intention of the sorrowing brethren to have his grave properly secured, and a stone erected to his memory. * * * His loss is a great and abiding sorrow; but we are taught to hope that the Lord and Giver of Light and Life will enable us to pass through the valley of the shadow of death, and be once more united with our brethren in toil in the Grand Lodge above, in which, ruled by the Great Master, order, peace and harmony abide for ever."

Thus, even at the furthest ends of the earth, Masonry affords to its suffering disciples recognition and consolation, and, where the help of man can no longer avail, supplies the last sad honors of the grave to him from whom home and kindred are removed by the whole interval of the globe; and not only this, but finds comforting words for the far-off friends who mourn, and whose grief is thus tempered by a knowledge that the kindly offices of fraternal affection had smoothed the dying pillow, to gather round which was forbidden for any closer kin.

Died at Simcoe on the 18th, February, Bro. GEORGE JACKSON, at the advanced age, of 83 years.

Our deceased brother was buried with Masonic Ceremonies on the 21st, and the large number of brethren who followed his remains to mains testified to the very high esteem in which he was held.

Bro. Barton Farr, of Canboro, one of the oldest settlers on the Grand River, died on the 11th February, at the age of 69 years, and was buried with Masonic ceremonies. Bro. Farr resided on the Grand River for upwards of forty years, and was several times elected Reeve of Canboro, which office he held at the time of his decease.