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THE CRAFTSMAN, HAMILTON, 15th SEPTEMBER, 1869.

SAVED FROM DEATH.

WRITTEN FOR THE CRAFTSMAN BY D. R.

Concluded.

"When next I opened my eyes, I found myself in a small hut, very poorly furnished, and apparently unguarded. It was a long while before I could see this much, for my head seemed so confused, that I could not fix my thoughts on anything for more than a moment, when I felt my senses leaving me. At length, I remembered all—the attack, and its result, but had they left me here alone? I tried to rise, but found I was too weak. The noise I made, brought a man to the door, who looked in, and seeing me recovered, called some one else, who proved to be an old woman. She came up to me with a grave air, and with a not unkind touch, placed a pillow so as to make me more comfortable. My head was paining me very much, and I pointed to it, being too weak to speak.

"She understood me, and said in broken English, that she would try to ease it. She left the room, and returned in a short time, with a bandage, and some lotion, with which she bathed my head. She said my head had been cut, but she had bound it up, and now it was getting better. The dressing gave it great relief, and I tried to thank her, but with the saddest smile I ever saw, she left the room. However, she soon came back with some eatables, and a bottle of wine. After I had refreshed myself, I felt much better, and asked her where I was. The woman shook her head sadly, as she replied, 'You will know too soon.' Then I was still in the hands of the miscreants who had robbed me. I tried to find out from her other particulars, but she would not give me any information. All the answer I got was, that I would soon find out. Just then, my old friend the innkeeper, entered the room, and I noticed that his shoulder was bound up. He looked at me with a most diabolical expression, as if to slay me where I lay, but something evidently restrained him. He called the old woman aside, and I heard the words 'chief,' 'to-morrow,' and as he spoke, I saw her cheek blanch, and I felt worse was in store for me. Remarking her agitation, the ruffian laughed brutally, and said, 'What! are you not used to it yet, mother, its time you were.' 'I should be a fiend then, she said quietly, 'now I am but the mother of one,' and as she spoke, she looked at him with such a calm disdain, that he really seemed abashed, and slunk out of the room. Poor mother of such a son.

"No one appeared gain that day, and I had plenty of time for reflection. My mind was in such a tumult, and I still suffered so much from my head, that I found it impossible to concentrate my attention upon a single point. I knew they intended I should die, and I tried to think how you would feel, Nellie, and if you would give me more than a passing thought, and whether you, and my dear old guardian here, would ever know what came of me. I imagined the dismay of Mr. Wareham, when I failed to return, and thought of a thousand things, but always the one thought that was uppermost was—will Nellie grieve for me.

"Thus the day rolled on, and at night I was glad to sleep, exhaustion and suffering had completely

worn me out. So soundly did I sleep, that it was broad daylight before I opened my eyes. Just as I awakened, I heard the innkeeper say to some companion, 'He sleeps soundly now, but will sleep sounder to-morrow.' These words recalled me from a pleasant dream of home and Nellie, to a realising sense of my horrible position. Was there no way of escape? I suggested this to the old woman, when she brought me my breakfast of bread and goat's milk, but the sad earnestness of her reply, convinced me of its hopelessness. What could I do, weak and unarmed, against so many strong and well armed men. No, I saw there was no help for it, but to wait till the chief (whom they appeared to expect soon,) arrived, and see if a heavy ransom would tempt him to release me."

CHAPTER III.—THE DENOUEMENT.

"Towards noon, a commotion outside the hut, proclaimed something unusual, and a surmise, that the chief had arrived, proved correct, for, immediately afterwards, a tall, dark, fierce looking man entered, before whom all made way.

"He marched up to my couch, and fixing his ferocious eyes on me, said—'So another of your cursed countrymen has come to die in Italy!' His wild manner confirmed a suspicion I had previously entertained, that I was the captive of the celebrated bandit chief, Carvati. As this conviction forced itself upon me, my heart grew cold, and my hopes of succour sank—I had heard his story. He had once been a generous, confiding youth, who had been most foully wronged, by—I blush to say—an Englishman. His wrong seemed to have changed his whole nature; from being one of the kindest of men, he became hardened to a demon. Eventually, he associated himself with a horde of banditti, of whom he became the chief, so as to enable him the more easily to carry out his vow of vengeance against every member of the nation which owned his wronger, on whom he could lay his hands.

"The people had told me that an Englishman had never been known to escape from him alive, and the authorities had been foiled in every attempt to capture him. This was the being who now stood over me, and I was an Englishman, and in his power. No wonder my heart sank like lead, and my brain reeled under the terrible situation. Controlling myself by a powerful effort, I raised myself and confronted him. I told him that I had never harmed him or his, and would be willing to pay a ransom for liberty. But this offer seemed but to exasperate him the more. 'I want not your gold!' he shouted, 'but to exterminate your false race! Away with him to instant death!'

"Two stout fellows, beside whom I looked a mere infant, seized me, and, despite my struggles, dragged me out of the hut. I begged and prayed for mercy, and was jeered at in reply. I shouted for help in my despair, but no help came. I saw the poor old woman, wringing her hands, with a countenance pale with terror and affright. One of the murderous crew, with a brutal laugh, said—'I knew we would have some sport when the chief came.' My tears and supplications had no effect on the hardened wretches, and I felt that indeed my last hour had come. Despair took possession of my heart, and I passively awaited my fate. I offered a silent prayer to Heaven, and commended you, Nellie, to the care of our Heavenly Father. A ruf-

fian had fastened one end of a rope to the branches of a tree, under which I was placed, and his companion was adjusting the other end round my neck, which was, the next moment, to launch me into eternity.

"When, suddenly, a heaven-born thought flashed into my brain. With a violent effort I wrenched my hands loose from the fastenings which bound them—and, hardly daring to hope—I gave the secret signal well known to every Master Mason.

"The effect was instantaneous. 'Stop!' thundered the chief, 'undo him instantly!' The men stared astounded. Another word restored them to their senses. 'Do you hear,' again he spoke; and in another moment my bonds were loosed, and I was free! I fell on my knees, and thanked the Most High for my wonderful and providential preservation; for saved I knew I was.

"I rose, and approached the chief to thank him, but he waved me back. 'Thank me not,' said he, 'for I knew not what a claim you had on me. Go, leave me, I have saved your life as a Mason, tempt me not to kill you as an Englishman!' Hardly realizing my escape from an awful death, I turned and walked away, without interruption from any of the gang. I had just got clear of the wood, when a messenger overtook me, with my horse; and, as he left me, handed me a packet, on which was written, 'From a fallen brother.' On opening it, I found it to contain the money, and other valuables of which I had been deprived, and which the chief had thus restored to me.

"I made the best of my way back to Naples, and shortly after left Italy. And now, Nellie, what do you think of Masonry?"

Nellie rose, and placing one hand on her father's shoulder, and the other on that of her lover, solemnly said, with streaming eyes,—“I thank God for Masonry, and that all I hold dearest on earth belong to that noble Brotherhood.”

SKETCH OF THE HISTORY OF ST. JOHN'S LODGE,

No. 6, A. Y. M.

(Now No. 3 on the Registry of the Grand Lodge of Canada,) held at Kingston.

BY R. W. BRO. S. D. FOWLER.

(Continued.)

The third volume of minutes of Lodge No. 6, A. Y. M., commences with 5th May, 1806.

On the 24th June, Bro Darley was installed W. M.; Olcott, S. W.; and Nash, J. W. This was done in the M. M. degree, after which "the Lodge called to refreshment, and then ordered to labor, when the Lodge closed on the third and opened on the second degree, when after taking a *cou*, &c." (Our readers will have learnt long before this that the members of No. 6 were pretty good hands at moistening their clay) "The W. M. then ordered that Bro. Nash should write a letter to John Kendrick, at York, respecting the business of his being long since endowed with a jewel to represent No. 6, in the Grand Lodge, and as being informed at this time that he is so far degenerated at present as to join an unwarranted and clandestine Lodge at York" We presume the above extract must mean that Bro Kendrick had joined the Rawden Lodge, which held a warrant from the "Moderns," of which the Prince of Wales was Grand Master.

From May, 1806, to Jan., 1808, the records had been kept on loose slips, and contain no matters of any importance. On the 24th June, 1806, Bro. Walker was directed "to write to Montreal for an account book for the benefit of the Lodge" And on the 1st Oct., 1807, "The Lodge received two books from Bro. Walker, price not known;" while a foot note to the proceedings of 7th Jan., 1808, informs us that "The first twenty-seven Lodge nights are copied from the original records kept on papers, filed and numbered; copied by order of Wor. Master and brethren. (Signed), Smith Bartlett, Sec'y." The Lodge thus appears to have been twenty months without a minute book.

On the 24th June, 1808, "The ballot being taken for ——— to become a member of this Lodge, was rejected by two black balls." Our brethren of sixty years since did not apparently so scrupulously keep the secret of the ballot as we now do: the simple notification of whether the candidate is accepted or rejected is quite enough for a record.

On 6th August, "Wor. Master gave his reasons for calling the Lodge of Emergency—that Bro. Darley had said that he would bring an action against the Chair, saying that Patrick was a rogue, and all these concerned with him. Bro. Darley says he was in liquor at the time, and does not remember anything about it; and if he hurt any brother's feelings he is sorry for it. Bro. Walker says that he was present with Patrick, and he said that he would get Bro. Darley to sign a note with one Cromby, for the purpose of being paid sooner. On Bro. Walker's saying to him that then Darley would have to pay it, Patrick gave answer that as a man and a mason, Darley should never be hurt for so doing. Then the Lodge closed in perfect harmony." No doubt that the brother was in liquor and did not remember anything about it.

On the 2nd March, 1809, "Bro. Darley motioned to meet on every Sunday evening, for the purpose of lecturing, seconded by Bro. Evans, unanimously agreed to; and was to meet at seven o'clock." How long this arrangement lasted, or whether it was ever carried into effect, we are not informed; the only remark we care to make on the subject is, that if we cannot find time to attend to Freemasonry during the other six days of the week, it would be preferable to leave it alone altogether. The Sabbath is given to us for other uses.

Nothing of special interest is recorded for some time after this; the brethren, however, continuing to meet regularly. On the 23rd June, 1810, the Lodge was called to carry the remains of Bro. Jermyn Patrick to their last resting place. Bro. Patrick joined the Lodge on the 4th June, 1800, as a Master Mason; was installed Master on 24th June, 1801, and was re-elected five times—the terms for holding office being but for six months. We have already had occasion to notice Bro. Patrick as an influential and intelligent Mason; he was Prov. Grand Secretary under R. Wor. Bro. Jarvis, and took a decided lead in endeavoring to reconcile the differences which took place between him and the Prov. Grand Lodge at Niagara. His grandson, R. Wor. Bro. G. M. Wilkinson, is at the present time Master of St. John's Lodge, No. 3, and Deputy Grand Master for the District.

On the 2nd August, "the Wor. Master directed Bros. Patten and Moore to investigate and settle

a grievance between Bros. Campbell and Jones." We frequently meet such a notice as this in the minutes; it shews the true spirit of the order, viz: to cultivate and perpetuate brotherly love. It is one of the first lessons taught our candidates, and should be one of the most strongly marked characteristics of our institution in practice as well as theory.

On the 6th June 1811, it was moved and carried by show of hands, that the Lodge be adjourned until Thursday evening, and on the 13th the Lodge re-assembled pursuant to adjournment, when the Master and both Wardens were elected by open vote, such a practice was utterly unconstitutional. The brother who occupied the chair *pro tem.*, on the 6th and 13th, ought to have known 'nat no Lodge can be held without being regularly called together, and that the By-Laws of his Lodge laid it down expressly that the officers were to be elected by ballot. The Bro. Carlisle who was thus irregularly elected Master, appears by the minutes of the 4th April, to have been then but a visiting brother, on the 2nd May he is noted as occupying the chair of J. D., on the 14th that of S. W., on the 6th June he does not appear to have been present, but on the 13th, the day to which the Lodge was adjourned and on which he was so irregularly elected to preside, he acted as Master of the Lodge. It is to be presumed that he had been Master of some other Lodge, but there is no information given in the minutes as to this, or when he joined No. 6; if such an instance of gross irregularity took place in these days, there is no doubt but that the D.D.G.M. would at once suspend the Lodge, and he would be doing only his duty.

On the 12th July, "a motion was made by the W. M., that Bro. William Patten's certificate should be signed, likewise a certificate from the Mark Lodge should be given him, his behaviour during his stay in Kingston having merited the same. Bro. Patten's certificate was made out accordingly, and signed by the officers. Bro. Wm. Patten then declared off in presence of the Body, Bro. John Campbell likewise declared off before the Body." Perhaps many of our remarks may be considered censorious, so it is as well to say a little on the other side, and here is an opportunity; in the above extract the good old English doctrine is recognized that a Mason may at any time "declare off before the Body," or retire from membership, if no charges are against him and his dues are all paid, but we think something further is implied, and that is, that the Lodge may give him a certificate of good conduct, if it is thought that he has by his behaviour while a member "merited the same." We gather this from the fact that nothing is said about giving a certificate to the other brother who retired from membership at the same time, it would thus appear evident that something more was meant than such a certificate as is referred to in the present book of Constitutions, Of Certificates Clause 6. No doubt most of your readers are aware that many of the U. S. Grand Lodges do not permit any brother to retire from membership in his Lodge without permission given by vote, and that all unaffiliated masons are in bad standing as masons, this is hardly what one would call Freemasonry, but a heavy bond which many brothers have not the power to live up to, granted freely that it is a Mason's bounden duty to belong to a Lodge, and that he

loses many a happy hour, and many a valuable privilege, if he does not do so, but we can easily conceive that many causes may exist which will effectually prevent him from being a member of a Lodge, if he desired it ever so much—in fact the rule must work both ways in order to be equal, and so long as it remains the law, that a brother must undergo the ballot before he becomes a member of a Lodge, just so long must it be conceded that a Mason *may* be in good standing while unaffiliated, and while lamenting that any brother should so far forget his duty as to shirk his share in the active labors of the fraternity, it must be confessed that in the great majority of cases, we are well rid of him. From the foregoing extract we also perceive that Lodges had control of the mark degree, which indeed if practiced at all should never have been separated from them.

On the 24th July it was resolved that as "Doctor ——— absolutely refuses to assist his wife in returning home to her friends, or to render her a support here, the Body should allow fifteen dollars from the funds, and that a letter should be furnished to Mrs. ——— of the transaction of Lodge No. 6, with a recommendation to the Lodge in Montreal for further assistance." And on the 1st August, a complaint was laid against the same Brother for having left his lawful wife in the United States, coming into Canada and living in adultery with another woman, and for absolutely refusing to aid his lawful wife in her wants, but to continue in the same unlawful way of life; a second complaint was made against the Brother for having used the Lodge with the greatest contempt." The offending Brother was "suspended for the ensuing six months, that during that space of time he should if possible clear up his character if it is in his power, and again become a worthy member." It is lamentable to have to record that such an offence against good morals should have been committed by a Freemason. The erring brother, might justly have been cut off from the order, but the Lodge "neither palliating nor aggravating the offence," took care to "judge with candor, to admonish with friendship," and above all to "reprehend with mercy," at the same time not forgetting "to relieve the distresses and soothe the afflictions" of the injured one. This is true Freemasonry, very different from the sham sort that vaunts itself in showy addresses and masonic jewellery.

The following memorandum appears under date 2nd Dec. 1813. "Recorded for the information of succeeding Lodges, that owing to the unpleasant situation of public affairs, and various inconveniences occasioned by the war. Lodge No. 6, Ancient York Masons, have been unavoidably prevented from meeting in regular form during the months of May, June, July, August, September, October, and November of this year. By order of the Wor. Master, A. Metcalf Secretary." After this time the Lodge resumed its regular meeting, holding also frequent Lodges of Emergency.

The numbers were added to by Masons joining from other places and by initiations, while now and then a Brother would withdraw, but the minutes possess no outside interest, being but a dry detail of the proceedings, leaving nothing even to find fault with. We note however, an extract from the meeting of 6th March, 1817. "A motion was made from the chair, that the business between Brothers Young

and Hardie may be brought forward, when after hearing what each said on the subject, it was agreed unanimously, that Brothers Young and Hardie should come forward before the body, acknowledge they were wrong, and shake hands in token of friendship, which was done, and they were admitted to take their seats." We frequently meet in these old minutes with a paragraph of like purport to the above; members of the Lodge were not content, as we too often are in the present day, with taking cognizance of an offence when complaint was formally made, but made it their business, as all true masons should, to bring together such brethren as were at variance, and to use the moral power of the Lodge for that purpose, thus fulfilling the command of him who said "if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother, but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Brotherly kindness and charity are always to be found in company, it is not therefore surprising that at the same meeting it is recorded that a petition was read from Bro. Ireland a sojourner, praying relief to assist him on his journey to New York. A motion was made from the chair that the sum of twenty-five dollars be paid from the treasury for his relief, which was agreed to. *Nem. Con.* And at the next meeting "a motion was made from the chair, that the sum of five guineas be taken from the funds and subscribed to the Bible and Prayer Book Society."

On the 3rd April of this year (1817), "a motion was made from the chair, that a letter may be sent to Bro. W. Jarvis, W. G. M., Prov. G. Lodge of Upper Canada, respecting establishing a correspondence between this Lodge and the Grand Lodge, which was agreed to unanimously." R. W. Bro. Jarvis, who had been Prov. G. M. since 1793 or 4, had never exercised any supervision over his Lodges, and for many years had never even called a Provincial Grand Lodge, appears to have paid no attention to this letter, and after his death which took place within a very short time, a circular which apparently originated either from No. 13, Bath, or from No. 6, Kingston, was sent to all the Lodges in Upper Canada, of which the following is a copy.

"W. Master, Wardens and Brethren of Lodge No.—. Whereas there is not at this time any Grand Lodge existing in this Province, nor any board or order vested with authority to perform the important functions legitimately pertaining to the office of Grand Master, or G. Secretary; and consequently no head to make or receive communications in the name or in behalf of the Craft. By reason whereof a circular letter from the Grand Lodge in the state of Rhode Island, addressed to the Secretary of the Grand Lodge of Upper Canada, has been received by one of our Sister Lodges, and opened by them, they it seems doubted what course to adopt to effect its circulation. They have transmitted it to this Lodge, requesting us to treat it as we should think proper."

"That rational government is the *strength* and *support* as well as the *beauty* of all society, is a truth which we humbly conceive will be admitted by all, and that no government can exist without a principal, we believe to be equally true.

"Impressed by these considerations, we have thought proper to address our Sister Lodges on the subject of endeavouring to procure the establishment of a Grand Lodge. We therefore have the pleasure of communicating our humble request, that if you concur with us in a belief of the expediency of the measure, a delegate be appointed by your Lodge to meet delegates from the other Lodges in this Province, at the Lodge room in the town of Kingston, on the fourth Wednesday in August next, at ten o'clock, A. M., to concert measures for the attainment of so desirable an object.

"The obvious importance of the measure will we doubt not be the most powerful argument in favor of it, and we humbly trust it will meet the cordial approbation of all who have the good of the Craft in view.

"That there may be uniformity in the certificates accompanying the delegates, we take the liberty of proposing the following form as proper for the occasion.

"This may certify that _____ has been elected by Lodge No.— to represent it in the Grand Convention of the Province of Upper Canada, to be holden at Kingston on the fourth Wednesday, in August, A. L. 5817, and we do hereby authorize and empower him to do and transact any business found necessary to be done at said Convention in the name and behalf of our Lodge."

And thus ends the third volume of their Minutes.
S. D. F.

MASONIC IDEAL OF LABOR.—Few of us have considered how much our Institution has done to elevate the craftsman, mechanic, and all laborers, and give them their rightful place in society. The time is rapidly approaching when the Masonic ideal of justice and equality will be realized. The signs of the times all point to this result. Not the warriors, who have spread sorrow and desolation through the earth, nor those who owe their social rank to accident of birth or wealth, but those who have toiled usefully and endured patiently are recognized to-day as the sovereigns of the moral world. They stimulate the thoughts, control the desires, and direct the ambitions and affections of mankind. As the sweeping ages brush off the conqueror's crown, it no longer fascinates the enslaved multitude. Already they begin to see who are true heroes and real benefactors of their race. The armies of craftsmen, and all laborers, exploring usefully in their various callings, covered with the sweat and dust of productive labor, are beginning to receive that reverence and respect they are entitled to. Even in the earliest times this ideal of society, this system of social progress, was revealed in the mystic ceremonies of the Order. The initiate, passing through his various ordeals, was considered a type or representative of the human race marching onward through its various conditions to a high degree of social refinement. All the rites shadowed forth a more perfect social state, where virtue triumphed over vice, and truth, victorious over error, would be installed on the throne of the world, and direct all human activities and relations.—*San Francisco Mercury.*

CHEAP GENEROSITY—Giving a man a piece of your mind.

TWOICR SAVED BY FREEMASONRY.

BY E. L., OF FREEMASONS' QUARTERLY REVIEW.

In the year 1815, when I was studying medicine in the University of Edinburgh, I was invited by a gentleman of that city to spend an evening at a Masonic meeting, of which he was Master. He added, "that he expected we would have the pleasure of Mr. O'C.'s company," an Irish gentleman, to whom he appeared to be particularly attached.

Mr. O'C. arrived, and was received by the brethren with every manifestation of joy. The night was spent with all happiness, festivity, and fraternal affection which so peculiarly characterize our ancient, honorable, and loyal body. No party feelings or petty animosities were there, but mutual and reciprocal love beaming on every countenance, and ennobling every sentiment and expression.

Mr. O'C., an amiable minded, facetious man, about forty nine years of age, was justly beloved and admired. He paid peculiar and marked attention to me, and before we parted, requested, and received my promise, to dine the next day with him, at his lodgings, Princess Street. I went accordingly, and passed with him one of the happiest evenings of my life. He was quite an enthusiast in his love for Masonry; and in ecstasy of delight, related to me the following history of his life:

"I was born in the south of Ireland, and was from my earliest remembrance fond of Masonry, and consequently initiated, at the prescribed age, into the sublime mysteries of the most exalted Orders of the Craft. I then prepared to emigrate to America, and receive from my Lodge documents and certificates necessary for my departure.

"About this time the Irish rebellion was spreading its baneful poison over the island, and I, with thousands of my countrymen, was swept into the vortex of frenzied enthusiasm which then prevailed, and stimulated to madness its unfortunate and deluded votaries. I was a few nights with a senseless multitude, who, like myself, knew nothing whatever of the cause, end, meaning, or nature of such meeting. Some papers were read, which I am certain the few who heard them did not understand. All was confusion, without order or regularity.

"Not many weeks elapsed, when, in the dead of the night, my father's house was surrounded by a troop of dragoons. I was made a prisoner, and conducted to the jail of —. In eight days I was tried. It was sufficient I was a United-Man, and had attended their meetings. This was proved; and hence it was inferred I had been aiding and abetting some burnings and outrages that had been recently committed in the neighborhood.

"I did not deny I was present at their meetings, but of the latter charges was innocent. I was sentenced to death, and ordered for execution in three days. On my return from the court-house to the prison, I begged to speak a word to the captain of the guard who conducted me. I saw something in him I liked; I told him I was a Freemason; I showed him my papers, and stated to him the whole truth in a few sentences.

"He seemed touched with my misfortune, but remained silent. However, at our parting he cordially grasped my hand, and whispered in my ear, 'Brother, keep up your spirits: I have some interest

and influence; I will do my best. I will visit you to-morrow.'

"Morning came, the day passed, and, night coming on, but no appearance of him whom I now considered my only friend, my heart began to sink within me. However, at a late hour he arrived, having posted upwards of fifty miles from the time of our parting; but the settled calm of joy was on his countenance, as he announced to me the happy news that my sentence was commuted to seven years' transportation. He ordered me to make ready, as the guards were then preparing, and in a few hours I would be on my way to Dublin. We parted like brothers indeed.

"I was a week sailing on my passage to New South Wales before I came to a serious reflection of my situation, or was awake to the sad reality of my state! The last few weeks appeared to me like a disturbed dream.

"On my arrival at Port Jackson I was allotted to a rich landed proprietor. After I had remained upwards of five years with him in his home-farm, he sent me, with eleven others, about twenty leagues into the country, with horses laden with the necessary implements, to mark out, and ditch where practicable, a large tract of land which he had purchased.

"We erected a hut, formed beds, and proceeded well, stretching far and wide, according to the map given us for our guide. We had crossed a river, and were cutting the boundary moorings over the most beautiful sloping hills I ever beheld, when a number of the aboriginal inhabitants came forward, and used very threatening gestures towards us.

"They walked back to the river, and beckoned us to come also. They put down stakes of wood on the bank, and by their threats we understood plainly that they would attack us if we attempted to cut or dig, or even go over the river. One of the servants, a free man, and our superintendent there, rode off to his master to know what should be done, and the next day returned with orders to proceed over the river to the very extent of the maps and plans.

"The next day, while we were engaged in marking forward, a whole host of them attacked us with clubs and stones, and would have murdered us, only one of our men snatched a fowling-piece, and shot the ringleader dead on the spot. We retired to our little hut, which was so far removed from the river on our own side, that we thought ourselves secure; but in the dead of the night, we were alarmed by the hut being on fire, and one of our men running out, was killed by a blow; a second and a third rushing from the flames met the same fate.

"I stood in the door like a statue, my mind for a minute gliding over the past, present, and future; and petrified with horror, in an agony of despair, when the flames were raging on every side, and the roof falling in masses of burning ruins, I accidentally, as if by instinct, made the last solemn appeal, the dernier resort of a Freemason, when a tall figure sprang forward, and clasping me in his arms, pulled me from the spot where I stood, and which was that moment falling down and would have destroyed me, exclaiming in good English, 'Fear nothing, Brother, you are safe,' and he cried out to save all the lives they could. Five only of us were

living. The next morning, after erecting a hut for the four, they took me with them.

"I rode on a quiet horse for many a long mile, through the most lovely and fertile country that the sun in his course ever shone on. I could relate to you, my dear friend, many entertaining and interesting stories of the funeral of the chief who was shot by one of the party, of their manner of living; and as I stayed a whole year with them, I was present at their marriages, and many other amusing ceremonies.

"In the course of our private conversations, my deliverer and brother told me he was a native of Scotland, that he had been mate of a merchant ship, which was wrecked about a year before that; he and two of the crew were cast on the shore about fifty leagues from where we were; that the others had died; and by his behaviour towards the aborigines, and by teaching them many useful arts, he had gained their confidence, and even affection.

"However, as my time was now almost expired, my friend, my dear friend, who is still living, advised me to go and claim my freedom, and a free passage home to the mother country, and also to have him released if possible.

"I went to Port Jackson, and claimed my freedom; and at the same time mentioned that a native of Scotland, who had been shipwrecked was a prisoner where I had been detained so long, and if I had a guard I would release him. This was granted; but I thought better to go alone. He and I concerted measures, and set off at night, and arrived at the city before the fleet had sailed. The governor kindly ordered him a passage; and in a few weeks we were landed safely in Liverpool.

"I came to the home of my fathers, my friend accompanying me. The scenes of my youth presented themselves to my mind. Every hill and valley appeared in idea loaded with charms; but when I arrived, alas! how altered; my father and my mother dead, my brothers and sisters either dead, or gone to other countries. Scarcely a friend there; it was an afflicting scene; it was indeed to me a wilderness!

"My friend perceived my distress, and hurried me away. We then visited his country, in the town where I now have my establishment. My friend was well connected. We became acquainted with a relation of his, a merchant who had two daughters, and in a short time they became our wives; and, thanks be to the great Disposer of all things, we enjoy, I may say, every comfort and happiness which this world can give.

"My friend and I often, when we talk over the past together, regret that Masonry is not more general over the earth, as it would be a bond of affection and love to mankind. It brings to my recollection a stanza from the pen and from the heart of that bard who was to 'Masonry and Scotia dear,'—

"If in the vale of savage life,
The victim sad of fortune's strife,
I through the tender gushing tear
Should recognize a Master dear;
If friendless, low, we meet together,
Then, sir, your hand, my friend and brother."

The Lord's Prayer was called by the Fathers, "The Square," "The Rule," and "The Prayer of all Prayers."

ST. JOHN'S DAY IN THE "LAND O' CAKES."

VISIT OF GLASGOW ST. JOHN'S LODGE TO Ayr AND KILWINNING.

On Thursday last, the Brethren of Glasgow St. John's Lodge, No. 3, *bis*, celebrated the summer festival of their patron Saint by an excursion to the nursery of Masonry in Scotland—Kilwinning—and to the land of Burns. It has become the custom of the members of St. John's thus to celebrate their Saint's day, and this year's trip was the seventh annual one.

By the first morning train for the West, upwards of forty Brethren left Glasgow. After breakfast, the company broke up into small parties, some of whom visited the old Abbey, and other objects of Masonic and antiquarian interest; others went as far as the policies of Eglington Castle, where the annual game at bowls between the Eglington Estate clubs was being played.

About noon, they bade good bye to the cell of St. Winning, and, accompanied by Brother Wyllie, Secretary of Mother Kilwinning, proceeded to Ayr, where they made the King's Arms their rendezvous. The R. W. M. of St. John's, Brother John Baird, architect, West Regent street, Glasgow, is himself one of the "Merry lads of Ayr," and, under his direction, the party was divided into sections, for the purpose of visiting the chief objects of interest in the town and neighborhood.

Brother Baird having prepared a plan of the Fort as it existed prior to its being fenced and built upon, a large company was formed to visit it. Accompanied by Brother McIlwraith, they proceeded to the Citadel Stores, where they were made welcome by Captain Fullarton, to examine the portion of the wall there remaining entire. Here Brother Baird showed, upon the plan, the position occupied by the stores, on what was formerly the fosse guarding the works, and pointed out the masons' work upon the hewn stones of the wall. Through the kindness of Captain Fullarton the party were permitted to examine the locality minutely, and proceeded through his garden to the present entrance to the Fort. They then made a complete tour of it, noting the old entrance, the sallyport towards the sea, powder magazine, old well, and bastions, and curtains, where these remain. About an hour was spent with interest and pleasure, in the examination of Old Noil's Work.

Afterwards, several of the members, accompanied by Brother D. M. Lyon, of Ayr, proceeded to the Old Churchyard, where curious antique headstones and quaint carvings, formed the subject of interesting conversation.

Others proceeded to Burns' cottage and the Banks of Doon, and there spent a couple of hours very pleasantly, the day being one of the finest we have had this season.

At five o'clock the Brethren re-assembled at the King's Arms Hotel, where a substantial dinner awaited them. R. W. M. Brother Baird presided, supported by Brother Wyllie, Secretary Mother Kilwinning; Brother D. M. Lyon, one of the Stewards of the Grand Lodge; Brother Lieut. Hunter, St. John's; and Brother McIlwraith, St. John's, Thornhill. Brother James McMillan, S. W., officiated as croupier, supported by Brother Park, P. M.; Brother Granger, St. Mary's, Partick; Brother Wagget, S. M.; and Bro. Samuels, Treasurer. —*Ayrshire Express*.

Thought suggested by the laying of the Corner Stone of the New St. Thomas' Church, by the Free Masons.

(Ezekiel, 2nd chap., 21st verse; James, 5th chap., 13th verse; Isaiah, 62nd chap., 8th verse; 1st Kings, 16th chap., 24th verse; 1 Corinthians, 14th chap., 40th verse.)

Almighty Father may our hearts, with wisdom filled,
 Like Solomon's of old be truly skilled
 Unto Thy name a building fitly framed to raise—
 A Temple fair, in which to sound Thy praise;
 To speak the Truth in love and language chaste,
 Sowing the goodly seed upon the desert waste,
 Trusting it may upon the wayside spring
 And ripen into harvest for our glorious King.
 'Tis not alone of this material—clay,
 Whose crumbling atoms Time shall bear away—
 We build— but raise a structure on that Corner Stone
 Hewn from the Rock of Ages; that alone
 Withstands temptation in its direst form,
 Says, Peace, be Still, and calms the troubled storm,
 Outlives the frailty of human shell
 Where God with man is ever pleased to dwell.
 We would not deck, Oh! Lord, this House of Thine
 With tinsel tapestry of man's design,
 But with the Penitent on bended knee,
 Confessing sin and asking grace from Thee;
 No incense to perfume its sacred aisles,
 Cheating the suppliant with delusive wiles;
 Nought but the quickened breath of earnest prayer,
 Shedding its sweetness on the freeborne air.
 Oh, may the Holy light upon its Altar shine,
 That kindled from the sun of light divine,
 Pours its pure radiance on the Mercy Seat,
 Where all alike are privileged to meet.
 Oh, Brothers gather round and rear an arch
 'Neath which for lack of water none shall parch;
 Of which the "workman needeth not to be ashamed,"
 The House of Prayer—"a building fitly framed."
 Though wild by nature, we shall grafted be
 As arid sinners in the olive tree.
 Oh, Perfect Son of God, ere yet the infant day
 Waked on the shore of favour'd Galilee,
 Thou didst Thyself alone, in Prayer begin
 The budding dawn—who never knew a sin,
 Shall we, like ingrates, helpless wand'ring sheep,
 Waste our best hours engrossed in carnal sleep,
 Nor watch lest wily sleep our Birthright take—
 Leaving our souls to an eternal ache;
 We dare not sing, but pray upon our bended knees,
 Nor tell in tuneful strain our sins disease;
 Nay, rather would the leper weep than sing a psalm,
 Till he has tasted of the healing balm;
 Such may attack the mass, but ne'er designed
 By God, to plead a cause or to unbind
 The prison'd soul from its unholy cell,
 Or make the watchman on the bullwarks cry, "All's Well."
 All things in order. Thus our Great First Cause,
 From chaos made the world and gave it laws.
 All things in order, made the act sublime,
 Gave nature life and shaped the course of time.
 Gave Adam first, grandmaster of the soil,
 Then Eve to share his bliss, and afterwards his toil.
 Come Brethren, let us weave a perfect chain.
 Of Faith and love, those links that will remain
 When earthly cements are dissolved, decayed,
 And perish in the ruin that themselves have made.
 God bless your work, has oft been duly said,
 But never more than now, when truth has laid
 Her right hand on the hammer, and fire
 From God's own altar rises, never to expire.

BY A MEMBER OF THE CONGREGATION.

A RED CROSS SONG.

BY R. WENTWORTH LITTLE.

Let's rally round the standard
 Which blazed on high of yore,
 A symbol of our dearest hopes—
 A sign for evermore.
 Beneath that starry banner
 Our fathers fought and bled,
 And we will bear it still aloft
 As did the glorious deed,
 Then rally round the standard, &c.
 The Red Cross flag as never waved
 Above the brave and true,
 Whose swords were drawn in honour's cause—
 For Faith and Freedom, too.
 Their mighty deeds are now enshrined
 In fame's resplendent dome,
 And ages yet unborn shall bless
 Those noble Knights of Rome!
 Then rally round the standard, &c.
 And now beloved brethren
 Let this be understood,
 The men who seek to join our band
 Must be both wise and good—
 All who are Masons in their hearts
 And filled with zeal divine,
 Most gladly will be welcomed by
 The Knights of Constantine!
 Then rally round the standard
 Which blazed on high of yore,
 That symbol of our faith and love
 We'll prize for evermore.

Freemason, 27th March, 1869.

A REMARKABLE SET.—Old farmer Gruff was one morning, tugging away, with all his might and main, at a barrel of apples, which he was endeavoring to get up the cellar stairs, and calling at the top of his lungs for one of his boys to lend a helping hand, but in vain. When he had, after an infinite amount of sweating and puffing, accomplished the task, and just when they were not needed, of course, the boys made their appearance.

"Where have you been, and what have you been about, I'd like to know, that you couldn't hear my call?" inquired the farmer, in an angry tone, addressing the eldest.

"Out in the shop, settin' the saw," replied the youth.

"And you, Dick?"

"Out in the barn, settin' the hen."

"And you, sir?"

"Up in Granny's room, settin' the clock."

"And you, young man?"

"Up in the garret, settin' the trap."

"And now, Master Fred, where were you, and what were you settin'?" asked the old farmer of his youngest progeny, the asperity of his temper being somewhat softened by this amusing category of answers. "Come, let me hear!"

"On the door-step, settin' still," replied the young hopeful, seriously.

"A remarkable set, I must confess," added the amused sire, dispersing the grinning group with a wave of his hand.

NOTICE.—SUBSCRIBERS missing any numbers, or noting any other irregularity connected with the delivery of the CRAFTSMAN, will oblige by communicating direct with the Publishers, at Hamilton, Ont.

The Postage is prepaid invariably at the Hamilton Office, and in no instance should be collected at Office of delivery.

IRA CORNWALL, Jr., General Agent.

The Craftsman,
AND BRITISH AMERICAN MASONIC RECORD.
"THE QUEEN AND THE CRAFT."

HAMILTON,..... SEPTEMBER 15th, 1869.

END OF VOLUME THREE.

With this number of the CRAFTSMAN we close the third year of its publication, and the third volume of the series. We have to thank the Craft of the Dominion for the very liberal support they have extended to it, a support which exceeds the expectations of the most sanguine, when it was first started. There are very few masonic journals in the world to-day having a larger circulation, and we venture to hope none exercising a better influence within the jurisdictions in which they are read. From the first we have recognised as the great mission of a masonic journal, the duty of inspiring a love for the Order, not so much as a mere social organization in connection with which friends could meet at stated periods and enjoy a couple of hours of fraternal converse, but for the principles which it inculcates and the obligations which it imposes. We have steadily recognised the great principle of brotherhood, as that which underlies all its landmarks, and is most elaborately and strongly inculcated in its ritual. And our constant aim has been to perpetuate in this Canada of ours, those precepts and practices which have made Freemasonry universal in its character, and preserved it as the one institution which is not, in any sense, ephemeral in its existence. That we have partially succeeded, the generous and steadily increasing support accorded to the CRAFTSMAN, we are justified we think in claiming as, in some degree, a proof.

It has been suggested to us that the form of the paper might with advantage be changed. The great majority of our readers we know, preserve the numbers and have them bound at the end of the year. And it is believed that the volume thus bound would be a more convenient one, if it were in octavo instead of quarto form. Acting upon this suggestion, the coming volume will be published in royal octavo, each number containing thirty-two pages. Changing the paper from demy to royal will add something to the quantity of reading matter, which will also be an advantage.

Arrangements are being made for another masonic tale from G. S., the author of "The cruise of the Thetis" and other original stories which have already appeared in the CRAFTSMAN, and which, we

have reason to believe, have been read with great interest. We hope to commence the publication of the story in the first number of the new volume, as we expect to receive the manuscript from England in time. It will, under any circumstances, appear in the early numbers of the new year.

The Masonic jurisprudence department, which, during the past year, has formed a valuable feature of the CRAFTSMAN, will be continued. In order that it may be made as interesting as possible, we invite communications and questions from our brethren throughout the Dominion on disputed points of Masonic law. The good government of a Lodge is greatly promoted by an accurate knowledge of Masonic jurisprudence; and as an assistant to Masters, the column devoted to this subject must be of very great advantage. In the ordinary working of Lodges, questions of difficulty constantly arise, the particulars of which we would be glad to receive from correspondents, who in all cases should suppress names, or other matter which ought not to be discussed without the Lodge doors. Our object in this feature of the paper, is to make it an authoritative exposition of Masonic law, as understood in this jurisdiction; and in this view the greatest pains, and the most careful study, will be devoted to all answers to questions submitted.

On general subjects, our brethren generally can afford us very great assistance; and, as the character of the CRAFTSMAN is a common interest with the Craft, we appeal to them with confidence to do so. We invite communications of important and interesting events occurring in connection with individual Lodges; and in doing this we take the liberty of suggesting the importance of promptness in sending such communications. The announcement, for instance, of the election of officers in a Lodge, three months after the election takes place, is of comparatively little interest, and really detracts from the character of the paper. Interesting news, given at the earliest possible moment after its occurrence, is what is required; and we hope our correspondents, whom we would be glad to see largely increased, will bear this in mind.

Among the attractions of the coming volume, will be a series of papers on Freemasonry in England, which will be continued in all probability through the greater part of the year; and in which some interesting particulars will be given of the work being accomplished by our mother Grand Lodge and its various subordinates. We are sure these papers will be read with very great interest by Canadian Freemasons, to whom all the institutions of the good old mother land are peculiarly dear. And a portion of each number will be devoted to a record of the progress of the order in the United States, taken from the reports of the various Grand Lodges exercising jurisdiction in that country.

These papers will be embodied in somewhat the same form as the reports of Grand Lodge Committees on Foreign Correspondence.

We shall from time to time publish illustrations of interesting Masonic objects; and, without pretending to make the CRAFTSMAN an illustrated paper, in the ordinary sense of the word, will, whenever a favourable opportunity occurs, bring the wood engraver's art to our aid, and to the aid of our readers, for the attractive presentation of subjects of Masonic interest.

We appeal with confidence to the Freemasons of Canada to extend to the CRAFTSMAN the same generous and liberal support that has been accorded to it during the last three years; and we promise that nothing shall be wanting on our part to make it still more worthy of that support.

On the evening after the opening of "Signet Chapter" in Orillia a large proportion of the brethren visited Barrie to see the work of Corinthian Lodge. The usual business having been transacted and two candidates raised, the Lodge was closed and the brethren present were invited by the W. M. to partake of an impromptu luncheon at Bro. Arnold's. Wor. Bro. King, Master of "Corinthian Lodge" occupied the chair, supported on the right by Wor. Bro. Carpenter, Master of the "Manitou, No. 90," and on his left by Bro. Robert Ramsay, First Principal of "Signet Chapter No. 34, Orillia," and Wor. Bro. Souter, Immediate Past Master of "Sharon Lodge, No. 97." The Vice Chair was filled by V. Wor. Bro. Robertson, Em. Com. "Huronario Encampment," Collingwood, supported on his right by Wor. Bro. Nettleton, First Principal of "Manitou Chapter, No. 27," Collingwood, and on his left by Wor. Bro. Summers, P. M. "Union Lodge, No. 118," Lloydstown. After the viands had been disposed of to the satisfaction of all present, the W. M. gave the usual loyal and masonic toasts, including that of "Our Newly Raised Brethren," to which Bros. Wm. Lount and Georgian responded. Other volunteer toasts and songs followed in rapid succession, and the hour of "low twelve" having arrived, the J. W. gave "Happy to meet, sorry to part, happy to meet again." "Auld Lang Syne" was then sung, and all separated, highly pleased with the fraternal courtesies of the Barrie Brethren.

The picture of Grand Lodge, published by R. W. Murray, of Montreal, can be had from our General Agent, Bro. Ira Cornwall, at a great reduction on the published price, by persons subscribing for the CRAFTSMAN, or any other of the publications issued from this office. The picture contains the likenesses of two hundred and twenty-seven members of Grand Lodge, and is one of the best photographs yet issued in Canada.

We have received the prospectus of the National Masonic Register, which is to be published at the close of the present year, by Bro. Leon Hyreman, of Philadelphia. The Register will contain complete lists of all the Masonic Lodges, Chapters, Councils, Commanderies, and bodies of the A. and A. S. Rite in the United States, Territories and Canada, the name, number, location and time of meeting of each, and the name of the Master or Secretary of every Lodge. Also the location, time of meeting and date of organization of every Grand Lodge, Grand Chapter, Grand Council, Grand Commandery, and Supreme Councils A. and A. S. Rite, and subordinate bodies; the number of members in each jurisdiction, the number initiated, dismissed, died, suspended and expelled during the year. The publication will be an exceedingly useful one, and ought to have a large sale in Canada. It is to be published at \$3 a copy.

W. Bro. Louis Helmer W. M. of New Dominion Lodge, No. 205, being about to remove from the Country has been presented by his brethren with a very handsome Royal Arch sash and apron, as a mark of the high esteem in which he is held by the Lodge. The presentation was accompanied by a highly flattering address, in which the progress and prosperity of the Lodge is attributed mainly to Bro. Helmer's "untiring zeal and perseverance in the cause of Masonry"; and in which the warmest wishes are expressed for his future happiness. Bro. Helmer acknowledged the address and presentation in a very appropriate reply. We regret that our space forbids our publishing the papers.

Lodge decorations add much to the beauty of the Lodge-room, and if skilfully and appropriately done, to the instruction of the Craft. Bro. Alexander Davidson, of this city, has painted trestle boards of the three degrees, which, in point of artistic execution, and beauty of colouring, exceed anything we have before seen. They are in oil, and are finished with a master hand. They may be seen in the office of the Grand Secretary by Masons visiting Hamilton. Arrangements can be made with Bro. Davidson for copies of them at reasonable rates; and we are sure every Master who sees them will desire to have them as ornaments to his Lodge.

The Companions of Moira Chapter, Belleville, have presented the Dev. Bro. Joseph Wild, M. A., with a Royal Arch Mason's Regalia, accompanied with gold jewels and Mark suitably inscribed. The presentation was accompanied by an address setting forth the obligations under which Bro. Wild has placed the brethren in Belleville, by numerous services rendered to them in his capacity as a minister of the Gospel, and their admiration for him as a man, a Mason, and a Christian.

☞ R. W. Bro. McCabe, D. D. G. M. Ontario District, has removed to the city of Rochester, having accepted the general agency of the Craftsmen's Life Insurance Company for the whole of Ohio and his greater part of New York. He was the recipient of a highly-flattering demonstration at the hands of his old friends at Oshawa, before his departure. At a public meeting held in the Town Hall, which was presided over by Dr. McGill, M. P. P., addresses were delivered to him by the teachers with whom he has been associated, by the pupils of the school over which he has presided, and by the Directors of the Mechanics' Institute; to all of which our worthy brother made interesting and feeling replies. We congratulate Bro. McCabe upon his improved position, where, we are sure, his sterling qualities will win for him the same confidence which he has justly earned from his friends in Oshawa and his brethren throughout Canada. In his departure, the Grand Lodge of Canada loses a most valuable worker; and the District over which he has with distinguished ability presided, an earnest and efficient instructor. We commend him to the kind offices of our American brethren, to whom our loss will prove a decided gain.

☞ The brethren of Maitland Lodge, No. 112, Goderich, met at their Lodge-room at high twelve, when the following officers were installed by W. Bro. James Somerville, P. M. Old Light Lodge, and W. Bros. Bernard Trainer, R. L. Hunter, and James Thomson, Past Masters:

W. Bros. Isaac F. Toms, W. M.; James Thomson, P. M.; Bros. Hugh Gardiner, S. W.; Edward Clifford, J. W.; W. R. Squier, Sec'y; Edward Hosker, Treas.; J. Fredricks, S. D.; A. Simmons, J. D.; R. Carr, I. G.; D. C. Strachan and Dr. McMicking, Auditors; F. Jordan and J. M. Shepherd, Stewards; Mark Wade, Organist; B. Hazlehurst, Tyler.

After the installation, the brethren, with their wives, proceeded to the Maitland Hotel. A very pleasant hour was spent in Bro. Hosker's beautiful grounds, after which dinner was served. The most pleasant part of the day's proceedings was the presentation by the W. M. to W. Bro. Trainer, P. M., of a beautiful gold P. M.'s Jewel and a P. M.'s Apron, accompanied with an address engrossed on vellum, conveying to the W. Bro. the heartfelt thanks of the brethren for his faithful services during the two years in which he presided over the Lodge.

☞ At the regular meeting of Irvine Lodge, No. 203, held at Elora on the evening of the 20th August, the brethren presented W. Bro. A. B. Petrie, P. M., with a very handsome Past Master's apron and jewel, accompanying the presentation with a very eulogistic address, to which Bro. Petrie replied in suitable terms.

☞ On Thursday evening last, the 9th inst., a special emergency meeting was held in the Masonic Hall, Orangeville, for the purpose of the consecration, dedication, and installation of the officers elect of Harris Lodge, No. 216, under the warrant of constitution authorized to be issued at the last Annual Communication of Grand Lodge. Among those present were R. W. Bros. James Seymour, D.G.M., T. B. Harris, G.S., and Otto Klotz, as representative officers of Grand Lodge to perform the ceremony; W. Bro. Sharpe, W. M. Speed Lodge; W. Bro. Rob't Robinson, W. M. Wilson Lodge; W. Bro. H. G. Summers, W. M. Union Lodge; W. Bro. Smith, W. M. Irvine Lodge, and other visiting brethren. The ceremony having been performed, the brethren repaired to the Hotel, where supper was prepared, and a very pleasant evening was spent. The new Lodge room is very creditably furnished, and under the management of W. Bro. McKitrick, the Lodge promises to be an exceedingly successful one.

☞ R. W. Bro. Sir, John A. Macdonald, K. C. B., Representative of the Grand Lodge of England, recently attended a special emergency meeting of the Lodges in the city of Montreal, summoned by the D. D. G. M., R. W. Bro. Alex. Murray, by the command of the M. W. the Grand Master.

☞ W. Bro. Ezra Pratt, W. M. of Mount Olive Lodge, No. 52, Grand Register of Connecticut, writes to the *Masonic Monthly*, warning the fraternity at large against an impostor calling himself Robert Seymour, and pretending to be a member of Olive Lodge.

Correspondence.

MASONIC COURTESY.

OTTAWA, August 16th, '69.

DEAR SIR AND BROTHER.—In the CRAFTSMAN of the 15th inst., a P. M. accuses the Canadian Lodges working in Ottawa of discourtesy towards visiting Brethren in general, and towards himself in particular. If a P. M. would write over his own signature, and state the lodge meeting or meetings at which he was received with indifference, the Ottawa lodges could examine into his complaint, and if they found it just, would take the first opportunity afforded them to amend their conduct, and remove from his mind the unkind impression they appear to have made on his fraternal regard.

During the time that I have been a member of a Canadian Lodge in Ottawa, I have never seen the Brethren exhibit coldness or discourtesy towards any visitor whose recommendation was good. Brethren, who were unknown, and without certificate, and who on examination proved themselves guiltless of any satisfactory amount of Masonic knowledge, have been frequently requested to withdraw, their assistance not being desirable; and on more than one occasion within the last year, Brethren who were not capable of submitting their actions to the test of the square, or of walking with upright steps on the level, have found the Ottawa Lodges well tiled.

The Canadian Lodges in Ottawa having been more than once deceived by a glib tale and a plausible manner, are cautious, but not unsocial; their minute books afford reliable proof of the Masonic principles by which they are governed, and with whom they extend the right hand of fellowship to all who bear the tokens of truth. If the Canadian Lodges in Ottawa sinned in their reception

of a P. M., according to his own letter, they did so in good company—may be a P. M. when abroad hid his light under a bushel, and did not shine with his wonted lustre while in Ottawa or in England.

If I may be allowed to remark on the communication of Brother R. Ramsay, and to aid in speaking plainly and in laying bare the ulcers that injure Masonic fellowship, and that may destroy Masonic Lodges—but not Freemasonry, which, being Truth, is indestructible, I would suggest that the carelessness with which the Ballot Box is guarded, explains the principal cause why the right hand of "Brotherly love" is not in all cases unhesitatingly extended on the visitor's entrance into the Masonic Lodge.

There are few thoughtful Masons, however ardent their love for Freemasonry may be, who boast that "we are a band of picked men." In no society is there greater need of caution. Masonic Lodges are springing up everywhere, the roll of members is full, but the sons of light are few. Let Masonic Lodges refuse to admit withinth sacred precincts any but those who earnestly seek light, and who endeavor to live an upright life, and then the Mason's apron will be practically the badge of purity; a cordial welcome will await all who come properly clothed; and the Master's Grip will be a safe pledge of eternal love.

Yours fraternally, W. M.

EXCURSION TO DETROIT.

CHATHAM, Ont., Sept. 10th, 1869.

TO THE EDITOR OF THE CRAFTSMAN.

DEAR SIR AND BRO.—Allow me to trespass on your time by requesting you to give place to a few items in connection with our excursion of Wednesday last.

The officers and members of Wellington Lodge, A. F. & A. M., No. 46, Chatham, accompanied by their ladies and a large number of the inhabitants of this and the neighboring towns, made an excursion on board the "Steamer Huron" to the city of Detroit, on Wednesday, the 8th ult., arriving there about half-past two o'clock. The fraternity were received at the Dock by a delegation from the various Lodges in the city, and headed by the Knights Templar Band were marched to the Masonic Hall where they were formally received by Bro. A. I. Brow, W. M. of Zion Lodge, and welcomed by Bro. J. B. Bradshaw in a neat and telling speech. Amongst the visitors were numbered R. Wor. Bro. Jno. E. Brooke, D. D. G. M. London District; Bro. F. Smith, W. M. Bothwell Lodge; and Bro. Geo. Mansfield, W. M. Albion Lodge, Newbury. Notwithstanding the short notice given of the intended visit, the fraternity of Detroit, with true Masonic hospitality, had made arrangements for their entertainment. A banquet was provided at the Biddle House in the usual princely style of its proprietor; and, though gotten up in haste, it was everything that could be desired. At about half-past nine in the evening, a large number of the fraternity of the city, with their guests and numerous ladies, took seats at the table. Ample justice being done to the viands, the cloths were removed, and speech and toast, Masonic, Political and otherwise, followed each other in rapid succession. All seemed to enjoy themselves, and it was evident that the Committee to whom was entrusted the management of the affair, were the right men in the right place. Wor. Bro. Brow, W. M. Zion Lodge, is a host in himself, and contributed much to the evening's enjoyment. The brethren of Wellington were highly delighted, and cannot sufficiently thank the brethren of the Detroit Lodges for their kind and unexpected entertainment. The meeting broke up by singing "Auld Lang Syne," about a quarter to twelve o'clock—all feeling that they were happy to have met, sorry to part, and would be happy to meet again.

I am, fraternally yours,
Jno. H. LUSCOMBE.

ANSWERS TO CORRESPONDENTS.

QUESTION.—Has not every E. A. the right to vote on the ballot for initiation or affiliation of a candidate?

ANSWER.—Every E. A. is made a member of the Lodge on the night of his initiation, and has consequently the right to take part in all its proceedings, including the ballot upon candidates.

QUESTION.—Has a Lodge the privilege, by a resolution, to give its consent to another Lodge to initiate a candidate who resides within the jurisdiction of the Lodge first referred to, in a case

where that same gentleman has been black-balled over 12 months ago in that same Lodge? Say Mr. X. applied for initiation at Lodge No. 300, and was black-balled, then two years afterwards, without leaving the jurisdiction of No. 300, he applies to Lodge No. 400 for initiation. No. 400 asks consent of No. 300, under Section 3 of Proposing Members, to initiate Mr. X. Has No. 300 a right to give its consent?

ANSWER.—Undoubtedly yes. The point, we fear, is somewhat confused by the reference to the fact that the applicant had once been rejected. That fact has really no influence upon the question. The twelve months having elapsed, the once rejected candidate stands in precisely the same position towards the particular Lodge which rejected him, and to the Craft in general, as if he had never made an application. Bearing this in mind, it will be seen that the applicant in this case stood in the position of one who had never before made application, and the ordinary rule would apply to him.

QUESTION.—Is it un-Masonic for Auditors, in handing in reports as to state of Lodge funds, to make suggestions as to the disposal of the funds?

ANSWER.—It is certainly not un-Masonic; on the contrary, such suggestions are quite within the province of auditors.

GRAND CHAPTER.

We published last month the names of the officers elect of Grand Chapter for the current year. Below we publish the address of the M. E. G. Z., which will be found interesting. The usual business of Grand Chapter was transacted, and the body closed after one day's session. The next meeting is to be held in the city of Quebec:

ADDRESS.

To the Most Excellent the Grand Chapter of Royal Arch Masons of Canada.
GREETING:

COMPANIONS,—Once more we are spared to assemble in Annual Convocation, and consult together in pleasant companionship; and, guided by past experience, mutually endeavour to promote the future prosperity of the Royal Craft. Grand Chapter now meets for the twelfth time, and surely we have reason to congratulate each other on the steady progression of our ancient and loved order, and the further development of its various excellent attributes; and, provided we are ourselves true to its principles, just as surely have we the precious right to believe that Freemasonry will be blessed by the Great Architect of the Universe, to the furtherance of His divine will, the carrying out of His omnipotent pleasure, the satisfaction of our own hearts, and the welfare of our fellow-creatures.

Companions! I greet you well, and may we be long permitted to assemble thus in union, and good-fellowship. I feel sincere pleasure in addressing you again; I regret sincerely that I cannot do so in person. I have not a great deal to say to you, for during the Masonic year just expired, as far as I know, harmony has prevailed, and I can but repeat my declaration made at our last Annual Convocation, that my work has been easy, and my labor light. Our Subordinate Chapters are healthy and prosperous, and there is a steady, satisfactory increase in our numbers and material. But you will learn more from the several reports of the Grand

Superintendents, than any casual remarks of mine. So likewise the Treasurer's Accounts, and the usual returns made by your faithful and energetic Grand Scribe, E. will enable you to judge of the financial condition of the Grand Chapter, and of the fidelity to your interests rendered by the officers in whom you have reposed faith and trust. Consequently I need not occupy your time needlessly, and thereby prevent your passing at once to the business to be transacted at this Convocation.

I have granted Dispensations in favour of five New Chapters, viz:

The Hiram, of Goldenville.....	Nova Scotia,
Mount Horeb.....	Orillia,
Keystone.....	Whitby,
Corinthian.....	Peterboro',
Victoria.....	Port Hope, and

And I recommend their confirmation by warrant. To the first I invite your special attention. It gave me true pleasure to meet the wishes of our Nova Scotia companions, for I felt that the more closely cemented our bond of union became, the better it would be, and it would certainly tend to the general benefit and advancement of our time-honored institution. I hope we shall become finally one Sovereign Body, ruling over Capitular Masonry throughout this Dominion. Nevertheless we must not shut our eyes to the fact, that as Nova Scotia and New Brunswick have each its Grand Lodge, so the Companions there may deem it more advantageous to establish their own Grand Chapters, and, if so, we must be prepared to give them our cordial recognition; extend at once the right hand of fellowship, and aid and assist them by every means in our power.

I have renewed my former Dispensation empowering "St. Andrew's" Chapter, No. 4, held at Toronto, to revive its work, and I am happy to say that it has done so, under the auspices and untiring zeal of our Companion S. B. Harman. I feel sure that Grand Chapter would have felt sincere regret if that old branch of our Masonic tree had been lopped from its parent trunk.

I have granted several other Dispensations during the year, all relating to the Elections of Principals, and under the authority vested in the Grand First Principal. If I had not exercised this constitutional power, the result would have been the extinction of the Chapters interested, owing to an absolute dearth of Companions qualified for election to fill the three chairs. In each instance the application was accompanied by a recommendation in favour of granting the prayer of the companions.

I have the gratification of announcing that the Grand Chapter of Tennessee, desiring closer relations with Canada, has been pleased to appoint me its Representative in this Grand Chapter, and I shall cause my credentials to be read to you and recorded. Believing that you would wish to reciprocate, I have nominated a distinguished companion, Dr. George S. Blackie, to represent Canada in the Grand Chapter of Tennessee, and I request your concurrence in this act of mine.

I hope that an exchange of representatives will follow on the part of other Grand Chapters. Our more immediate neighbours in the United States all express a most kind feeling towards us, as evinced in their printed proceedings, which have been generally received by your Grand Scribe E., and I trust that you will be pleased with the Report

on Foreign Correspondence. This is a labor that entails a considerable consumption of valuable time on the part of the compiler, and is well deserving the thanks of the Grand Chapter.

As regards uniformity of work, so essential, and so forcibly recommended by Grand Chapter at its previous Convocations, I am not certain if Companion Seymour, who kindly undertook, in conjunction with Companion Harris, to attend to this important matter, will be ready to make his report in full, and give his exemplification of the different Degrees. His health, I regret to state, is a subject of anxiety to his many friends, and the cause of suffering to himself, and therefore it is that I speak thus doubtfully, and full well I know that he will have your hearty sympathy.

I call your attention to two Notices of motion, given at the last Annual Convocation, and relating to a change of the time of meeting, and which, if made substantive motions will require your consideration. I would bring likewise to your notice the fact, that although the Constitution fixes a minimum Fee for conferring the Intermediate Degrees and Exaltation to the Royal Arch, and provides for the case of a Royal Arch Mason, presenting himself from without the jurisdiction of this Grand Chapter, and not in possession of those Intermediate Degrees, yet it is silent as to a Brother who has paid for and is in possession of some or all of them, and who, from good cause shown, may be under the necessity of seeking Exaltation in some other Chapter. A supplementary clause should be introduced, covering this defect and determining the Fee to be paid in every such instance. My opinion has been asked on this matter.

I beg to report to Grand Chapter that the Supreme Grand Council of the Ancient and accepted Rite of England and Wales and Dependencies, Thirty-third degree, has appointed me its Representative for this Dominion, and that the order is now working satisfactorily, and extending itself, and I request Grand Chapter to add the Rite, thus legitimately constituted, to the already recognized Degrees, as defined in the Book of Constitution, under the head of "Regalia."

There is one more subject I think of, before concluding, and I am sure you will all agree with me that it is one calling for congratulation. I allude to the gratifying fact that His Royal Highness the Prince of Wales having become a Free Mason. I believe I speak your sentiments, when I say in a few sincere words, that we have a right to feel a pardonable pride, and a loyal pleasure in having enrolled on the long list of Members of our Institution, the Heir of the Throne of the British Empire, and the son of our beloved and most estimable and good Queen; whom may God preserve!

In conclusion I beg thus publicly to thank my Companion Officers of the past year, for their assistance to myself, and attention to their own immediate offices, and in company with whom, I now surrender myself to your judgment and decision as to the proper performance of our duties. It now becomes your duty to the Royal Craft to choose, without fear or favour, your officers for the forthcoming twelve months; keeping steadily before your eyes the honor, as well as the prosperity of the Order, when making your selection. And

finally, may The Almighty Architect, Omnipotent, Omniscient and Omnipresent as He is, bless this Dominion, and be pleased to make our Institution one of his instruments for advancing the cause of Truth, extending Relief to the distressed, and the widow and orphan, establishing brotherly love, and causing to be everywhere practiced that most excellent gift of charity—the charity that never faileth.

T. DOUGLAS HARRINGTON,
Grand Z. &c.

OTTAWA, 9th August, 1869.

OPENING OF "SIGNET CHAPTER, No. 34."

On the 18th ult., this Chapter was opened, with all the usual ceremonies attendant upon such occasions. The Third Grand Principal, R. E. Comp. Robertson, the Grand Superintendent of the Toronto District, R. E. Comp. Sargant, and a large number of Companions from Toronto, Barrie, and Collingwood, were present to assist at the same. The work commenced about eleven and continued till nearly two, when the brethren were called from labor to refreshment, most of the members patronising Bro. Johnson, who had an excellent dinner prepared for them. The Worshipful Masters and Past Masters of the Districts, however, partook of the hospitality of Bro. Ramsay, where they were doubtless agreeably entertained. After dinner all returned to the Lodge-room, where the work was continued till past ten, p. m., during which time the following gentlemen, seventeen in number, were exalted to the Supreme Degree of the Holy Royal Arch:—Comps. Elliot, Bolster, G. M. Wilson, Atkinson, Ross, Noble, Bridgland, Wilson, Dewson, Summers, Hogaboam, Botsford, Jupp, Souter, Johnson, Davis and Wm. Ramsay.

THE DANQUET.

The Companions then adjourned to the "Johnson House" to refresh the inner man, where a supper in the most *recherche* style was prepared. Some forty sat down to the tables. Ex. Comp. Robert Ramsay presided, R. Ex. Comp. Robertson, the Grand Third Principal of the Grand Chapter, on his right, R. Ex. Comp. Sargant, the Grand Superintendent of Toronto District, on his left. The vice chairs were filled by Ex. Comp. King, Comp. Elliot and Comp. Bolster, respectively, all of whom were supported by the Wor. Masters of the various Lodges within the district. Due justice having been done to the viands, the Chairman gave "The Queen and the Craft," which was followed by "God save the Queen."

The next regular toast was "The Grand First Principal, M. E. Comp. T. D. Harrington," which was drank with all Masonic honours. Comp. Meeking then favoured the companions with one of his excellent songs.

On proposing the third toast, "The R. Ex. Grand Third Principal and Grand Chapter of Canada," the Chairman expressed the pleasure he felt at "Signet Chapter" being honoured on the occasion by the presence of the Third Grand Officer of the Grand Chapter; and after paying a high compliment to that R. E. Comp., said he hoped that it would not be his last visit to Orillia. The toast having been heartily drank, R. Ex. Comp. Robertson responded. He assured them he was a better worker than speech-maker, that it was a pleasure to be with

them on this auspicious occasion, and that he trusted himself and the other officers of the Grand Chapter would always endeavour to fill their positions with honor to themselves and the Craft. R. Ex. Comp. Adams, P. G. Sup., being also called upon, briefly reviewed the history of Capitular Masonry in the Toronto District.

The fourth toast, "M. W. Grand Master and Grand Lodge of Canada," was received with Masonic honours, after which Comp. Bolster sang, with much pathos, "Know Thyself."

The fifth, "The V. Em. Prov. Grand Commander, and Prov. Grand Conclave of Canada," was duly honoured. "A Fine Old English Gentleman," by Comp. Meeking, followed.

The chairman then, in some well timed remarks, alluded to the presence of the Grand Sup. of the District; and after expressing the hope that he would ever elicit the same respect and esteem that he did at the present time among the Companions over whom he presided, concluded by proposing "The health of R. Ex. Comp. Sargant, G. S. T. D.," which was drank in bumpers, with all Masonic honours. The Grand Superintendent on rising, said that it had afforded him great pleasure to visit "Signet Chapter," though he was free to confess he had seldom had as much work to perform, but he would assure the Companions after the reception they had given him to-day, he would always work for country chapters thrice heartily.

Comp. Bridgland then sang "Bear it like a Man."

Ex. Comp. King was to have given the next toast, but owing to indisposition was obliged to retire early in the evening, and R. Ex. Comp. Adams assumed the first vice-chair. Comp. Elliot however next gave "Our Sister Chapters within the District," to which R. Ex. Comp. Adams and Ex. Comp. Nettleton briefly responded, both offering a hearty welcome to all companions visiting them.

Comp. Bolster sang "The March of the Men of Harold."

The first vice-chair then gave, in appropriate terms, "The Subordinate Lodges within the District," which was responded to by Wor. Bros. McLellan, Souter, J. W. H. Wilson, Carpenter, Summers, and Elliot. Bro. A. B. McPhee, in the absence of W. Bro. King, responded for "Corinthian."

The next toast, "The Encampments within the District," was duly honored, and briefly responded, to by Em. Com. Henry Robertson, who contended that Templar Masonry was the actual summit of Ancient Craft Masonry.

Song, "Pulling Hard against the Stream," by Comp. Bridgland.

The second vice-chair then gave, in his usual happy manner, "The Visiting Companions," alluding to the great inconvenience that many must have experienced in coming so long a distance, and the thanks that were due them for so closely sticking to the work of the day. Com. Silliman, of Albany, N. Y., being called upon, expressed himself highly pleased with the cordial reception extended to him, and concluded by wishing the Chapter every success. Comp. Dudgeon also briefly responded.

Comp. Elliot next proposed "The Masonic Press," passing high encomiums upon Comps. Robertson

and Ramsay for their efforts in that direction. Both Companions, in response, advocated the necessity for masonic literature.

Comp. Silliman proposed "Prosperity and success to Signet Chapter, No. 34," with which the Grand Superintendent took occasion to couple "The First Principal, Ex. Comp. Robert Ramsay," and after paying a high tribute of praise to that Companion, stated that he hoped in future to become still more intimately acquainted with him, as he had heard that in all probability a Rose Croix Chapter would shortly be established in Toronto, under his management. The toast was drunk with Masonic honors. Ex. Comp. Ramsay, briefly replied, and Comp. Andrew Moffatt expressed his pleasure in seeing, after nearly forty years absence from a Chapter, a body of Royal Arch Masons in Orillia.

"The health of Comp. McPherson, Principal Sojourner," was drunk with a bumper. Comp. McPherson responded by singing, "The Entered Apprentice Free Mason."

The third Vice-Chairman then, in a highly complimentary strain, gave "The Ladies," which it is unnecessary to say, was duly honored, Comps. Chanter, Jardine, Williams, and G. M. Wilson, responding, each of whom maintained the virtue, beauty and excellence of the fair sex, especially those of their own locality.

Volunteer toasts and songs followed in rapid succession. One by Ex. Comp. Ramsay, was deservedly drunk with much enthusiasm, viz: "W. Bro. D.M. Malloch, and other absent brethren." Comp. Ramsay alluded to his sterling merits, and stated that really "Signet Chapter" owed its existence to him, as he (W. Bro. Malloch,) and W. Bro. Elliott were the originators of Orillia Lodge. Wor. Bro. Elliott responded, giving an account of the difficulties under which Bro. Malloch and himself had started the Lodge, and concluded by endorsing the sentiments of the previous speaker.

The "wee sma' hours" having arrived, "Auld Lang Syne" was sung, and the companions dispersed, highly delighted with the day's proceedings, and we doubt not but that for many a long year the brethren will recollect both the work and refreshment of the opening ceremonies of "Signet Chapter No. 34."

ROYAL ARCH MASONRY.

At the Regular Convention of Huron Chapter, No. 30, held at the Masonic Hall, Goderich, on Friday evening, August 5th, R. E. Comp. Thos. Winter, Grand Superintendent of the Huron District, assisted by E. Comp. John Harris, P. Z. of Huron Chapter, No. 2, and E. Comp. John Dalton, Z. of Tecumseh Chapter, No. 24, installed the following officers:

V. E. Comp. Isaac F. Toms, 1st P. Z.; E. Comps. James S. Sinclair, 2nd P. H.; Hugh Gardiner, 3rd P. J.; Comps. S. H. Dettlor, S. E.; Edward Clifford, S. N.; R. L. Hunter, P. S.; E. Comp. John Harris, Treasurer; Comps. B. Trainer, S. S.; Mark Wade, J. S.; D. Ferguson, M. 1st V.; R. W. Brett, M. 2nd V.; T. T. Coleman, M. 3rd V.; Ross Robertson, Organist; Thomas Givley and A. McDonald, Stewards; B. Hazlehurst, Janitor.

Wawanosh R. A. Chapter, No. 15, G. R. C., Sarnia, which has not been in working order for about a year past—owing to the removal of R. E. Comp.

Wm. M. Jamieson, its late 1st Prin., to Toronto—has again been placed in a thorough state of efficiency. At a preliminary meeting called on 25th June last, for the election of officers, the following companions were unanimously elected, as follows:

E. Comps. J. A. MacKenzie, Z.; Louis Ernst, H.; Wm. Ireland, J.; Comps. George Russell, S. E. and Treasurer; Jehu Davis, S. N.; Thomas Parkinson, P. S.; and R. S. Oliver, Janitor.

A dispensation was then obtained from M. E. the Grand Z. to confirm this election, and for the installation of Comp. MacKenzie as Prin. Z., and Comp. Ernst as Prin. H.

On Monday, the 26th July last, R. E. Comp. Thomas F. McMullen, Grand Supt. of the London District, with the assistance of V. E. Comp. A. G. Smythe, of St. George's Chapter, London, in the most able and impressive manner installed the three Principals; and, with several other companions from London, exalted a candidate to the R. A. degree. Huron Chapter, of Port Huron, Michigan, with their First Prin., V. E. Comp. Fred L. Wells, were also present on the occasion. It is now confidently hoped that this old Chapter will again resume, and hold its former good standing.

FREEMASONRY.

TRANSLATED FROM THE GERMAN, BY B. W. BRO. OTTO KLOTZ.

The German poet and critic, Lessing, says: Freemasonry is not an arbitrary or a dispensable institution, it is a necessity which is founded in the essence of mankind and in civilized society. The real acts of the Freemasons are so grand, so far extending, that whole centuries may pass away, before it can be said: "That is what they have done." Nevertheless they have done all the good which has been done in the world, and will continue to work all the good that will yet be done in the world.

The real acts of the Freemasons are aiming at this: That they may mainly render all those acts—which generally are distinguished as good acts—unnecessary.

The German philosopher, Herder, says: If we exclude from the masonic field of action all matters of religion and politics, what remains for thinking and active men, what remains for a society of builders, but the erection of the edifice of *humanity*!

A grand work, a noble and beautiful undertaking! All objects which have a tendency to purely civil matters, narrow the sphere of action, but passing beyond those limits, man stands upon a vast, a free, a grand field. All discrepancies and wants of mankind can and may address themselves for relief to this invisible institute, which thinks and cares for them, helping where it can help without obliging the recipient to thanks. As if coming from a cloud the helping hand appears, and without being recognized it withdraws into the cloud. It is pleasant to imagine a society of men, acting in silence, consulting for the welfare of mankind—a society whose work itself is, in some measure a secret, but at which they labor as on an endless plan.

Excluding religion and politics, where is there a worthier, a nobler pursuit for a society than that of promoting the welfare of mankind?

If Freemasonry stands on that summit on which we desire her to stand—if she is that for which we

all times past, all the good men have striven without infringing upon the rights of either Church or State; if Freemasonry is, as it were, the eye and heart of mankind—then we pray: Let that golden age which lives in all our hearts, be brought down to those free souls that belong to her, that are elevated above all distinction of rank and sectarian spirit.

NEW BRUNSWICK.

MASONIC GRAND COUNCIL.

The Grand Council of the Royal and Select Masters of the Province of New Brunswick, held its regular annual Convocation at the Masonic Hall, Judge Ritchie's Building, on the 11th August. We understand that special business of much importance, having reference to the more general introduction of this Order throughout the Dominion, was carefully considered, and measures unanimously adopted, calculated to facilitate the accomplishment of this object. The annual election of officers was had, and the following Companions, duly elected and appointed, were severally invested and installed by M. P. P. Grand Master Robert Marshall, and Companion John D. Short, acting Grand Director of Ceremonies;

- Dr. Joseph C. Hatheway, M. P. Grand Master.
- John D. Short, D. P. Grand Master.
- Henry Leonard, R. P. Grand Master.
- W. Colebrook Perley, P. Grand Master.
- D. R. Munro, Grand Recorder.
- C. Upham Hanford, Grand Treasurer.
- Rev. Wm. Donald, D. D., and Geo. J. Caie, Grand Chaplains.
- Dr. T. A. D. Forster, Grand Captain of the Guards.
- Henry Duffell, Grand Master of Ceremonies.
- G. Hanford Whiting, Grand Conductor.
- W. Walker Emslie, Grand Steward.
- Henry Brown, Grand Sentinel.
- Geo. Frederick Riag, Hall Committee.
- D. R. Munro, and Rev. G. J. Caie, Committee on Foreign Correspondence.
- Samuel F. Matthews, John Mullin, and Robt. Shives, Finance Committee.

The Commissions appointing representatives near this Grand Council from the Grand Councils of Mississippi, Maine, Iowa, and other large States, were read, and the representatives cordially greeted, thus making the relationship between the Grand Council of New Brunswick and Grand Councils in the United States, although under different flags, most fraternal.

THE Grand Commandery of Connecticut has decided to meet once in each year in Grand Encampment, that is to camp out as did the crusaders of old.—In October of this year they will pitch their tents at Hartford, (commencing at Commandery No. 1, next year at No. 2, and so on).

ESCALLOP, OR ESCALLOP SHELL.—In the orders of Masonic Knighthood, this is an important badge of the pilgrim. It was first selected as a memento of humiliation by the devoted pilgrims immediately after landing upon the shores of the Holy Land, and while performing their dreary pilgrimage to the sepulchre of Christ.

"Give me my scallop-shell of quiet;
My staff of faith to walk upon;
My scrip of joy; immortal diet;
My bottle of salvation;
My gown of glory (Gode's true gage);
And thus I'll make my pilgrimage."

SIR WALTER RALEIGH.

From the Evergreen.

PENCILLINGS UNDER THE FIGTREES OF PALESTINE.

BY BRO. ROB. MORRIS.

The excessive gabble of the natives, which I hear in the village of Bint Jeball below me, (a nuisance of the first degree in this country, day and night, almost as ceaseless as the motion of the stars) naturally tends to idleness. The Wise Man declares "in all labor there is profit," (and if these indigent people would but work at any thing, they might redeem their country) but "the talk of the lips tendeth only to penury."—*Proverbs* xiv, 23.

What hallowed associations, what sacred reminiscences cluster around Jerusalem! "the joy of the whole earth." Here the king of peace and righteousness held communion with Abraham "the friend of God." Here the Royal Psalmist tuned his soul-stirring harp and composed his immortal songs. Here Jesus Christ taught, suffered, died and rose from the dead, whence he ascended to his Throne in the heavens. It is a city that has been repeatedly visited with desolating judgments, yet is still remembered in mercy for the Father's sake.

As the traveller rides over the last hill which separates him from Jerusalem, it were good for him to remember how closely this wonderful city is associated in religious symbolism with his own happiest state. For both Jerusalem and ourselves are described as being written "upon the palms of God's own hand." Of the one Jehovah says: "I have graven thee upon the palms of my hands; thy walls are continually before me," and of the other he says, in words that are elegantly paraphrased, thus:

"I need not tell thee who I am,
My misery and sin declare—
Thyself hast called me by thy name—
Look on thy hands and read it there!"

A writer (Forbes) gives me a good quotation for a preface. Speaking of such a tour as this: "In order to enjoy any success in a short tour, it is necessary to have a definite idea of the main points of interest in the subject and then to close the eager eyes to many desirable things which must be omitted, or the main design will be frustrated."

All writers upon Damascus, Jerusalem and other Oriental cities have remarked upon the peculiar manner adopted there, of raising the side-walk so as to leave a central pathway for beasts to traverse. It is Dr. Barclay's opinion that the streets of ancient Jerusalem were arranged in the same manner, and for the purpose of enabling the ceremonial unclean to keep the centre of the street that no contact of garments or person might occur, even by accident, with the more holy.

In our Masonic Lectures we are forbidden to argue the merits of Masonry with those opponents (cowans) who would throw it into disrepute. The natives of this country adopt the same rule with the four-legged cowans, the dogs who swarm in their villages. They use no arguments of stick or foot with them, but carefully pass them by as they lie lazily reposing, right across the sidewalk, being only anxious not to acquire ceremonial uncleanness by touching them at all. I confess to have forgotten my Masonic training here, for I did rap the sore-headed rascals incessantly with my almond-stick cane, to make them get out of the way. And this occasioned the destruction of a fine olive-wood cane that I bought in Jerusalem. I had scarcely been

shed 12 inches of it over the ribs of a miserable cur who stood growling at me across the side-walk of the *Via Dolorosa*.

Among the legends treasured up by Papists at Jerusalem, the following will do to cachinate over :

1. It is believed that the marks of the ass upon which our Saviour rode from Mount Olivet to Mount Moriah, are still to be seen in three places on the steps inside the Golden Gate. I can only say that the ass must have "tramped, tramped" very heavily, for the stone of those steps is extremely hard! They also fable that somewhere on the platform his footsteps may be seen, made at the time he concealed himself from the Jews.

2. With the beautiful spring below Mount Moriah, now called *the Virgin's Fount*, because it is 'believed that Mary, the mother of Jesus, washed her linen there,' a tradition associates the trial of the "bitter waters." At the time when Mary was with child, she was made to drink of this water, but instead of its producing the effects named in *Numbers* 5-27, it had a beneficial influence. She had called upon God to attest her innocence, which being thus vindicated, she prayed that this water might never injure chaste women. The fountain instantly became dry, and its well-known intermittent character of flow is a standing proof of the legend. The Mohammedans, however, attribute this irregular flow to a vast dragon which lies at the source of the water above, and uses a great part of the water-supply for himself. Another idea connected with the water here, is that all the water-supply of the earth comes from under the great rock on the platform above. Thus the bright, sparkling fountain at LaGrange, Kentucky, whose sweet flow has lulled myself and children through the hours of many a Sunday afternoon, comes directly from Mount Moriah! Singular, if true. It is also a suggestive tradition, preserved by the natives around Kanah (Cana of Galilee), that the water flowing from the well known fountain there, intoxicates the drinker.

3. An irregular cavity in the rock upon Mount Olivet is revered as the real impress of the Saviour's foot, made when springing upwards to heaven. If the rational observer hesitates for a moment to give credence to this fable, the guide will show him the puncture made by our Saviour's staff, while thus taking his leave of earth! After this, the most incredulous can have nothing to say. Close by here it is said that Jesus wrote the Lord's prayer in Hebrew with his fingers upon the limestone rock.

A papist at Jerusalem must believe (or be practically damned by those vehement damnists, the priests,) that the spot where Jesus suffered (Golgotha), is the *exact centre of the earth*, having been so designated by Christ himself, who pointed it out with his hand, and named it. Also that Adam was first buried there, and when the Cross was set upon the spot, and the Divine blood trickled down upon his remains, the father of mankind was raised to life. As figures of speech these thoughts are very beautiful and noteworthy. They might be used to illustrate many of St. Paul's best allusions. But taken literally, as the priests deliver them to their dupes, they are in the highest degree unlikely and even absurd.

One of the early snatches of verses in crusading times is good :

To the distant Holy Land,
A brave and pious band,
Magnificent and gay,
In sixty long ships glide away.

But if I once begin with poetical quotations, there is no ending. Note how well this fits the sea of Galilee :

Full many a mighty name
Lurks in the depths, unuttered, unrevered;
With thee are silent fame,
Forgotten arts and wisdom disappeared.

To those who are afraid to traverse this country save with guards and guides :

The wise and active conquer difficulties
By daring to attempt them; sloth and folly
Shrink and shrink at sight of toll and hazard,
And make the impossibility they fear.

To that Arab woman who walks by crooning a song in her own vernacular, apply Wadsworth's lines :

Will no one tell me what she sings?
Perhaps the plaintive numbers flow
For old, unhappy, far-off things,
And battles long ago!
Or is it some more humble lay,
Familiar matter of to-day?
Some natural sorrow, loss or pain,
That has been and may be again?

To the collection of purple shells (*Murex*), made by me a few weeks since at Tyre, apply from Milton :

The Archangel soon drew nigh,
Not in his shape celestial, but as man
Clad to meet man; over his lucid arms
A military vest of purple flowed,
Livelier than Meliboean, or the grain
Of Barra (Tyre), worn by kings and heroes old
In time of truce.

Finally, to this attempt of mine to draw practical information from all that I see and hear, apply the thought of William himself :

Finds tongues in trees, books in the running brooks,
Sermons in stones and good in every thing.

A COMPARISON.

How justly is man compared with the fair flower of the field, pushing its tender form over the rude surface, and then suddenly crushed, and reduced to nothing! Short is his duration; but how awfully varied are the busy scenes of his life.

The gardener oft with joy beholds the rosebud just bursting into life on its parent stem, with all the gay promise of luxuriant beauty, but when he comes to crop the much-expected flower, to honour some particular and favourite occasion, he finds its leaves strewed on the earth, its freshness and its beauty withered. He wonders at the cause, yet cannot discover it; but still he feels there was a cause, a powerful cause, to bring about an effect so unforeseen, so contrary to his expectations. Is it not precisely the same with man? The canker-worm of care and blighted hope too often fatally, though unperceived, gnaws around the heart, destroying the peace within, and gradually preying on the entire frame, till, at last, he falls an easy victim to the chill hand of the universal destroyer. Our passions are like lions, as yet slumbering in their grated prisons, and require our every caution. Yet they will sometimes steal out unperceived; or, from their seeming gentleness, they are allowed a little more liberty. We know not their fatal strength, till, alas! too late; and perhaps, we have then to lament that the object which has fallen a prey to their fury is that alone which we held most dear on earth.

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