

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
									✓		

THE CRAFTSMAN

AND BRITISH AMERICAN MASONIC RECORD.

Proc. T. & R. WHITE, Publishers. }

"The Queen and the Craft."

{ \$1.50 PER ANNUM, in advance.

VOL. I.

HAMILTON, C. W., DECEMBER, 1866.

NO. 3.

The Antiquity and Genius of Masonry.

The following eloquent address was delivered by Brother, the Rev. Thomas Somerville, A. M., chaplain to Vancouver Lodge, No. 421, on the Registry of the Grand Lodge of Scotland, and to Victoria Lodge, No. 783, on the Registry of the Grand Lodge of England, at the inauguration of the new Masonic Hall, on Government Street, Victoria, Vancouver Island, on the 25th June last:—

WORSHIPFUL MASTER AND BRETHREN :

Truly it is my desire that another more experienced in the mysteries of our Order had been appointed for this duty. I have only consented to address you that it may be shown in practice what we assert in theory, that none may refuse the work appointed by the Masters.

The Dedication of the Lodge is one of the most solemn ordinances of our ancient order, and I am certain that as these holy symbols stood unveiled in their new resting place, and your thoughts wandered back through the corridor of ages to the scene of their first introduction, and forward to the rich associations that will be entwined around them in the future, thoughts deep and hallowed could not fail to well up from the springs of your heart. Be it simply mine, then, as one for all, to voice forth these your silent reflections.

The work completed to-day is called "The Dedication of the Lodge to the Holy Saint John," the patron of our order. But strictly speaking, the work has a double purpose—both dedication and consecration. The Lodge is dedicated to virtue, in the name of the Great Jehovah, and consecrated, separated, and set apart to the purpose of preserving the memory of these illustrious names.

It is dedicated to virtue. True masonry is the dutiful daughter of Heaven. The Lodge is the sacred shrine of Almighty Jehovah. By his law every mason must be a good and true man—true to himself, his fellows, and to the Being before whom he has bent in adoring reverence. The "stupid Atheist or irreligious libertine" may make himself a false man, but never a good mason. The mason is pledged to pious virtue. Nor let it be forgotten that virtue originally meant valor. Among the old Romans the most valorous man was esteemed the most virtuous; now while strength should not be all, it must still form an important element of goodness. The good man must ever be a strong man. Mere sentimentalism is silly; like the vapour it appeareth for a little while and then vanisheth away. In every "good and true man" there must be a healthy firmness. The feeling of desire must be yoked with

the principle of right, and will must drive them both.

Rugged strength and radiant beauty,
These were one in nature's plan;
Humble toil and Heavenward duty,
These will form the perfect man.

To virtue, strong and beautiful, is this Hall dedicated. Never, then, let careless feet defile its pavement, nor unclean hands touch its vessels; never let angry disputations be heard within its walls. Conscience as a faithful Tyler must guard off the Furies of Discord. Temper must be ever tempered, and feeling chastened. It is that we may become better men than we meet here, and all our labours—the charges, the rituals, the ceremonies, nay, every jewel and ornament, every article of furniture, every emblem and hieroglyphic, tend to this point.

But more, the Lodge is consecrated to the memory of St. John the Baptist and St. John the Evangelist; and it is proper that we should shortly recall to our minds their lives and labours. Right too, that their names should have been linked together, not that they were like each other, but just because they were widely different in their temperaments and teachings. They were the exponents of the two extremes in human character—the Baptist being the representative of fiery boldness, the Evangelist of shrinking love. The one was a sturdy Doric column, the other a graceful Corinthian pillar. The one was the complement of the other; united together they combine strength and beauty.

The Baptist was a truly heroic character. The last of all the prophets, he was the greatest of all. Of his life we get only a few glimpses, but these show us what sort of a man he was. The first picture is that of an ardent youth among the solitudes of Israel's deserts. Saddened by the hollowness of life in Israel, and perplexed with the controversies of Jerusalem—the wrangling of Sadducee with Pharisee, of formalist with mystic, of the disciples of one infallible Rabbi with the disciples of another infallible Rabbi, he fled for refuge to the wilderness, to see if God could be found by the earnest soul that sought Him alone. For thirty years he lived in the desert; then came the time when the qualities nursed in solitude burst forth upon the world. The people felt that a King of Men stood before them. The desert swarmed with crowds; warriors, profligates, publicans, the heart broken—the worldly, the disappointed—all came. Even the King's attention is gained; he is taken away from the simple life of the desert and placed among the artificialities of the Royal City. And now comes the question, "Does the stern prophet degenerate into a sweet tongued courtier?" Is the rough ashler of the forest broken into pieces in the process of polishing? Verily no. He stands in Herod's court, the prophet of the desert still, preaching boldly the truth. When Herod

would ally himself with his guilty mistress, he at once said, "It is not lawful for thee to have her." Now is he struck down like an eagle in its flight. The last picture is that of this earnest, strong man cast into a dungeon by the guards of the King. There he wears out his restless soul, until sacrificed to a courtesan's whim.

May his name ever remind us of courage in the hour of trial, and inspire us with fortitude to reprove sternly all departures from Masonic rule.

None have ever had more of the essential spirit of Masonry than St. John the Evangelist. He was the principle of love personified. Love was the secret of his religion, the burden of his teaching, the substance of his life, and the promise of his heaven. Whether we behold him leaning on his Master's breast, or wandering as a teacher among the nations of the East, he was the living illustration of his constant theme. His, too, was a love not easily quenched; he was persecuted, imprisoned, banished, tortured; but his love survived his trials. His life was love. Hear him, when old and feeble, writing to his disciples, "He that loveth his brother abideth in the light; he that hateth his brother walketh in darkness." Such was the man.

May his name inspire us with his spirit, so that our labours in the Lodge below may prepare us for the rest in the temple above

Brethren, the service in which we have this day engaged, and the symbols upon which we have gazed, must have brought vividly to mind the high antiquity of our Order. And this thought let us cherish; it will add dignity and lustre to our pursuits. It is impossible not to feel the spell of long prescription in some degree. The Jew cannot but feel proud that the blood which fired Abraham's bosom still runs in his veins, the Greek, wandering among the beautiful groves of his native land, cannot but reflect with pleasure on the time when the fathers of philosophy assembled there their pupils, and the poet's song waked rapturous applause in the neighbouring theatres, the modern denizen of Rome, when he sees the eager strangers throng its streets and spoil its temples, feels the emotion of pride as he reflects that the time was, when the queenly city, seated securely on her seven hills, gave laws to their barbarous forefathers, the representative of Great Britain, gazing upon his country's flag in the land of the stranger, feels it all the dearer to his heart when he remembers that for a thousand years it has braved the battle and the breeze, and numbers up the many hard fought battles over which it has floated; the worshipper in an ancient church has all the more attachment to it, when he considers that the walls of its cathedrals are now gray with years, and that for centuries has gone up to the Most High the same sacred song; and if any cherish this feeling, surely may we, when we search the records of Masonry, and look back upon its existence even beyond the period of these records. "The sources of the noblest rivers which spread fertility over continents, and bear richly laden vessels to the sea, are to be sought for in wild and barren tracts, incorrectly laid down in maps, and rarely explored by travellers." Far back in the dim and hoary past, beyond the period of authentic history, lies the origin of Masonry. We do, indeed, catch glimpses of it as it rolls along near to the fountain head, yet when we first clearly behold it, it bursts upon our eyes as a broad, deep river,

well defined and beautiful. There can be little doubt that long before the Christian era, the mountains of Judea, the plains of Syria, the deserts of India, and the valley of the Nile were cheered by its presence and fertilized by its current. Nearly three thousand years ago there were in Asia the Dionysian architects, a great corporation who undertook and even monopolized the building of temples, stadiums and theatres, recognized each other by signs and tokens, were possessed of certain esoteric doctrines, and called all other men profane who were not admitted to these mysteries. Of these were the cunning workmen sent by Hiram, King of Tyre, to aid in the erection of the temple, 1000 years before the Christian era. Here it is that Masonry first meets us in strength and beauty. In the construction of this magnificent edifice, 113,000 men were engaged under 300 overseers, and its building occupied seven years. And surely that day when the first temple was completed, must rise vividly before the minds of us assembled within the last consecrated. It was a great and joyous day in Jerusalem. Wearily had they waited whilst it gradually rose up towards the skies, and now the capstone was brought forth with shoutings. The multitude of the people thronged the courts and stretched away down the streets to the very walls of the city. Attracting every eye, crowning the summit of Mount Moriah; stood the temple with its lofty columns, and beauteous towers and gilded roof, sparkling in the pure sunlight of heaven—the chosen dwelling place of Jehovah—the joy of the whole earth, and the visible symbol of that other not made with hands. Within it were placed the brazen altar, and the golden altar, and the other vessels that had been in the tabernacle. In the Holy of Holies placed they the mercy seat and the ark, and within that the moral law written on the tables of stone and delivered long before to Moses amid the thunderings of Sinai. Then, as it has been said, "did Masonry go forth bearing upon her brow the name of Jehovah, in her bosom a jewel of living radiance, and in her hand the key that unlocked the gates of immortality. For more than 2000 years has she been telling man of a Being brighter than the stars, and endless as eternity." Before the victorious son of Philip marched his phalanxes, or ever Romulus walked by Tiber's stream, had she been telling man how to live and how to die. Oh! surely it is something to boast of, that her language has rolled from so many tongues—that her altar fires have been kindled for so many centuries—that her beneficent works have been performed by so many hands. To remove her landmarks and her handmarks, the ancient buildings and the cathedrals, those *chef d'œuvres* of the middle age must be razed to the ground even to the last stone; for everywhere in the floor, the pavements, the columns, the mouldings, and the roofs, the masons, the sculptors, and the architects have left their marks. Thus high and honourable is the prescription in her favor. Old she is, but there appear not yet the signs of senility. Mighty her works in the past, but there gather not the manifestations of weakness or weariness. Time has written no wrinkle on her spotless brow. In the virtues of her children she ever renews her youth. In her purification from profane appendages, she ever strengthens her stakes. In the distribution of the civilized races she ever lengthens her cords. Her lessons and her precepts—those grand moral *flora* of the universe—are of perennial growth. As they

bloomed in Palestine, they bloom in this, the farthest west. As they were with Solomon and our fathers, so are they with us; and as with us, so shall they be with our children's children.

Of such thoughts are we reminded by the Lodge and the Dedication Service. Turn we now to the living stones of the temple—the members of the craft. As a society of men, we assert the dignity of labour, the Harmony of Union, and the Wisdom of Organization.

We assert the dignity of labour. Activity is demanded, inaction and sloth proscribed. The high vocation of man is to be the fellow-worker of God. The vitalities of the universe are of God, the instrumentalities are of man. The Great Architect has laid out for us a plan, and richly covered the earth with material, but man must work it to its end. Even Paradise had to be dressed, and though the earth were all to become as fair and fertile as the primeval abode, the neglect of a single generation would throw it back to a weary waste. God has sown in society the seeds of government, of science, of art; but man must develop and apply them. The laws of taste, for instance, are innately planted within us, but it is the chisel of the sculptor and the pencil of the artist that give embodiment to these laws in the noble temple and the magnificent picture. In everything, man's labor is the complement of the Creator's bounty. "*Laborare est orare.*" Work is truly religious, nay, labor is life.

"Nature lives by action;
Beast, bird, air, fire, the heavens and rolling world,
All live by action; nothing lives at rest
But death and ruin; man is cured of care,
Fashioned and improved by labor."

These truths are too often forgotten. They have in some measure been slipping away from the present generation—that looks upon work as degrading. To look upon our platforms and our exchanges where men most do congregate, one might think that the chief end of man was to talk, to buy and to sell—not to work. In the midst of all this does Masonry assert the dignity of labour. Originally a fraternity of practical builders, in later days the work is of a speculative nature; still, however, the motto is "a fair day's wage for a fair day's work." Honours are given to the diligent, the drones are discouraged in the busy hive, and in many ways she asserts the dignity of man's primeval duty.

Your presence here also asserts the Harmony of Union. The lodge is the world in miniature. From east to west is its length, from south to north is its breadth, from earth to heaven is its height, and from the surface to the centre of the terraqueous globe is its depth. And in few places can this conception be realized so well as here. At the ends of the earth we draw material from all the earth. What a variety of races, nationalities, creeds and religions are here represented! We have the Jew, long identified with Masonry, forgetting his exclusiveness in communion with his brethren—the Italian, from the sunny south, joining hand with the exile from Old Caledonia, the "Ultima Thule" of his forefathers—the Saxon from the good old German stock, sitting in fellowship with his sprightly neighbour from the joyous land of France. The Englishman and the American forgetting each their jealousies, and rejoicing together in liberty, equality and fraternity. Nor are the Colonists wanting. Here the Canadian meets the Australian, and here Nova Scotia and Vancouver

Island intertwine their branches—all living stones in the building, bound together by the cement of charity, all forming a fit symbol and type of the time.

"When man to man the world o'er,
Shall brethren be for a' that."

Furthermore, we assert the wisdom of organization. There may be a union which is not a unity. The atoms in a sandpit are close enough together, but they do not form a unity. There is no unity in a flock of sheep, it is simply the repetition of so many things similar to each other. In an organized unity all the members are properly subordinated each to another, and the parts harmoniously arranged in their suitable relations. The body of man is an organization where all the different parts, head, heart, finger, fibres, and limbs severally conduce to a common good, and depend on each other. Now, Nature has not intended us to be like a flock of sheep, near each other and yet distinct from each other; we are to be organized. A common interest is to flow as the lifeblood through all. As men rise in civilization, there appear the higher and finer developments of combined relations. In savage life men are slightly organized. The tribe is simply like a flock of sheep. The kingdom or the empire is the result of experience or refinement. It says much for Masonry that its common name has become "The Order." To quote from an illustrious member, whose memory is deservedly dear on this Pacific coast—the manly and large hearted Thomas Starr King:—"How Masonry reflects to us or rather illustrates the wisdom breathed by the Great Architect through all nature! It is said that order is Heaven's first law; it is no less true that it is Earth's first privilege. It is the condition of beauty, of liberty, of peace. Think how the principle of order for all the orbs of heaven is hidden in the Sun. The tremendor's power of his gravitation reaches thousands of millions of miles—and hampers the self-will—the centrifugal force of the mighty Jupiter, of Uranus with his staff of moons, and of Neptune. There's a Grand Lodge for you, in which these separate masters are held in check by the Most Worshipful Grand Master's power. Nor is it any hardship that these separate globes are so strictly under rule, and pay obedience to the Sun. Is it not their chief blessing—their sovereign privilege? What if the order were less distinct and punctual? What if the force in these globes that chafes under the central rein, and champs its curb, should be successful for even a single day? What if the earth should gain liberty against the pull of the sun? Beauty from that moment would wither, fertility would begin to shrivel. The hour of seeming freedom would be the dawn of anarchy; for the Sun's rule is the condition of perpetual harmony, bounty, and joy."

"The idea of this Heaven determined order is committed to our body through its Worshipful Grand Masters, Master, Wardens, Deacons, and Craftsmen. The proper regard for it has preserved it amid the breaking up of old empires, and maintains it in its mysterious, symmetrical and sublime proportions. It is the source of its living vigor, and the promise of its future strength."

Finally, brethren, we read that when Solomon had finished the Temple, he besought that the presence of the Lord would dwell there. May this enlivening presence ever sanctify our fellowship!

What of our beautiful house and our service without that? What of the altar without the altar fire? What of the richly ornate casket without the jewel within? What of the Mason without Masonic principle? He is only as the dead among the living—a rotten stone in the building. Our Masonry, brethren, must either be a real thing, or an awful sham, a thing to be laid hold of and nailed down to the counter by the detector and hater of all shams. Am I to respect the bad man, because forsooth by forswearing himself, he has gained the secrets of the craft? Shall I prefer the man who has tried to hide his rottenness with the garments of light? No, brethren, I will endure him—I will try faithfully to perform my vows to him, but it is not in human nature to restrain my contempt for him.

Masonry is the daughter of Heaven; let us who wear her favors, never soil them on the earth. Invested as we are with these ancient and noble badges, let us walk in the light and not in darkness. With clean hands and right spirits—with an eye of compassion for the tear of sorrow, with an ear ever open to the cry of the distressed—with a hand ever ready to help the widow, and the orphan, and the stranger, let us show to the world the inherent nobleness of our order. Thus may we go on from strength to strength, and at length be admitted into the presence of the Supreme Grand Master, and receive the password to celestial bliss.

The words of that old Masonic marching hymn, lately quoted by Carlyle in his address to the students at Edinburgh, should ring upon our ears:

The Mason's ways are
A type of existence,
And his persistence
Is as the days are,
Of men in the world.

The future hides in it
Gladness and sorrow;
We press still through,
Nought that abides in it
Daunting us. Onward.

And solemn before us,
Velled, the dark portal,
Goal of all mortal.
Stars silent rest o'er us,
Graves under us silent,

While earnest thou gazest,
Comes boding of terror,
Comes phantasm and error,
Perplexes the bravest
With doubt and misgiving.

But heard are the voices;
Heard are the sagos,
The worlds and the ages,
Choose well! your choice is
Brief, and yet endless.

Here eyes do regard you
In eternity's stillness;
Here is all fullness,
Ye brave, to reward you,
Work and despair not.

A MASONIC INCIDENT.—A little incident, containing some mystical interest, transpired in Wayne county, South Carolina, during the late war. It is as follows:—

It was late at night, the husband was absent, and the wife, alone with her children, had retired.—Three or four soldiers rudely knocked at the door of the house, and demanded entrance and something to eat. The good lady told them that it was too late, that she had nothing cooked, but fearing they would break the door, she got out of bed, and opened it to expostulate with them.

They insisted that she should cook something for them, and while she was getting ready, and they were roaming about the house, one of the party, who seemed to be the leader, happened to find a copy of Mackey's "Masonic Jurisprudence." Turning over he found the name of the poor, frightened woman's husband written on the fly-leaf.

"Is this your husband's?" he inquired of the lady.

"Yes sir," was the timid reply.

"Is he a Mason?"

"Yes sir."

"Come, boys, right about—march!" and immediately the house was cleared and quickly closed.

THE HOURS OF MASONRY.

The Masons of the York Rite have only the terms "high twelve" and "low twelve" to designate particular Masonic times, that is noon and midnight; and in relation to the hours of labor and rest, they seem to have preserved but one tradition, namely, that Masons begin to work at six in the morning, are called to refreshment at high twelve, called on again at an hour past high twelve, and continue their labour until "low six" or evening.

But some of the Masons of the continent and of the continental rites have paid more attention to the system of Masonic horometry, and have formed or invented a variety of terms and legends in relation to Masonic hours. Among these rites, that of Zinnendorf, established about the end of the last century in Germany, has some curious details. The following extract from the ritual is translated from Lenning's *Encyclopædic of Freemasonry*:—

Q.—"How many hours are there in a Freemason's Lodge?"

A.—"Five."

Q.—"How are these hours called?"

A.—"Twelve, noon, high noon, midnight and high midnight."

Q.—"When is it *twelve*?"

A.—"Before the Lodge is opened and when the Lodge is closed."

Q.—"When is it *noon*?"

A.—"When the Master is about to open the Lodge."

Q.—"When is it *high noon*?"

A.—"When the Lodge is duly opened."

Q.—"When is it *midnight*?"

A.—"When the Master is about to close the Lodge."

Q.—"When is it *high midnight*?"

A.—"When the Lodge is closed and the profane are allowed to approach."

Q.—"How many consecutive hours do Freemasons work in their Lodge?"

A.—"Three hours."

Q.—"What are these three hours?"

A.—"Noon, high noon and midnight."

Q.—"What are the hours when Freemasons do not work?"

A.—"Twelve and high midnight."

There are other divisions into Masonic weeks and years, but what has been given above is enough to show the care with which Masonic symbolism is cultivated among these philosophical rites, for all these answers are of course allegorical and symbolical.—One more answer in this catechism of the Zinnendorf ritual may conclude this paragraph, as it is highly suggestive of a deep religious truth.

Q.—"How long is a Mason's day?"

A.—"From the beginning of the year to the end."

And so, indeed, it is. The work of a true Mason is never done,—his day of labor never ends,—and at all hours and in all seasons, his task still goes nobly on for the search,—the untiring search after knowledge must be ever employing him, from week to week, from month to month, and from year to year, until days, weeks, and months and years, shall all have passed away, and life ends with the search still.

GOLDEN SENTENCES.

From an address by Dr Will Clinton before Holland Lodge, the evening of his installation, Dec. 24, 1793

HIS DEFINITION OF FREEMASONRY.

It is well known that our Order was at first composed of scientific and ingenious men who assembled to improve the arts and sciences, and cultivate a pure and sublime system of morality. Knowledge, at that time, was restricted to a chosen few; but when the invention of printing had opened the means of instruction to all ranks of people, then the generous cultivators of Masonry communicated with cheerfulness to the world those secrets of the arts and sciences which had been transmitted and improved from the foundation of the institution, then our Fraternity bent their principal attention to the cultivation of morality. And *Masonry may now be defined as a moral institution, intended to promote individual and social happiness.*

THE EQUALITY OF MASONRY.

Our institution asserts, in language not to be misunderstood, the natural equality of mankind. It declares that all brethren are upon a level, and it throws open its hospitable doors to all men of all nations. It admits of no rank, except the priority of merit, and its only aristocracy is the nobility of virtue.

THE ONEROUS CARES OF THE MASTER.

Sensible I am that neither my age, experience nor abilities entitle me to fill this place. Sensible I am that it is surrounded with difficulties and embarrassments; that it requires promptitude of expression, quickness of thought, and presence of mind, and that it demands conciliatory manners and instantaneous perception of character, and a considerable knowledge of mankind.

THE BENEFICENT WORK OF MASONRY.

How often has it showered down its golden gifts into the seemingly inaccessible dungeons of misery! How often has it radiated with its beneficent rays the glooms of affliction, and converted its horrors of despair into the meridian splendor of unexpected joy! How often has it, with its philanthropic voice, recalled the unhappy wanderer into the paths of felicity, and with its powerful arm, protected from the grasp of malice and oppression the forlorn outcast of society! Let the widow, the orphan, the prisoner, the debtor, the unfortunate, witness its beneficent deeds, and in a symphony of gratitude, declare that on the flight of all the other virtues, charity as well as hope remained to bless mankind.

THE DUTIES OF A MASON TO HIS BROTHER.

A Mason is bound to consult the happiness and to promote the interests of his brother; to avoid everything offensive to his feelings; to abstain from reproach, censure and unjust suspicions; to warn him of the machinations of his enemies; to advise him of his errors; to advance the welfare and reputation of his family; to protect the chastity of his house; to defend his life, his property, and what is dearer to a man of honor, his character, against unjust attacks; to relieve his wants and his distress; to instil into his mind proper ideas of conduct in the department of life which he is called to fill; and, let me add, to foster his schemes of interest and promotion, if compatible with the paramount duties a man

owes to the community. If such are the obligations which a man owes to his brother, they are precisely the duties that one freemason ought to perform to another. Our Order enjoins them as rules from which nothing can justify a deviation, and considers their infraction a violation of honor, conscience and religion; a prostitution of all that is deemed sacred and venerable among men. But Masonry does not confine the benignity of her precepts to her followers; she rises higher in the scale of excellence, and enjoins the observance of honor, honesty and good faith to all men: she espouses the cause of universal benevolence and virtue; she declares as unworthy of her patronage those who violate the laws of rectitude, and her votaries exemplify in their lives the truth of the remark that, although there are vicious men in the fraternity, yet they are better than if they were not Masons.

THE RELIGION OF MASONRY.

As Christian Masons, acknowledging the divinity of Christ, we have introduced the Bible into our Lodges, to manifest our belief in the doctrines which it inculcates. In like manner the followers of Moses, Mahomet and Burmah may introduce into their Masonic assemblies their Pentateuch, their Alcoran, and their Vedan; and yet the unity of Masonry would remain—the essential principles on which she moves would be the same; she would still declare to her votaries, I regard not to what sect you attach yourselves; venerate the popular religion of your respective countries; follow the light of your understanding; forget not, however, the doctrines of the religion of nature; adore the Great Architect of the Universe, acknowledge the immortal soul, and look forward to a state of future retribution when the virtuous of all religions and countries shall meet together, and enjoy never fading bliss.

EXTENT OF FREEMASONRY.—There are nearly eleven hundred lodges under the control of the Grand Lodge of England; of this number some one hundred and seventy are in London, or within ten miles of the Freemason's Hall in Great Queen Street; over five hundred and sixty are scattered over other parts of England and Wales. Rutlandshire has none; Bedfordshire has but three; while Lancashire has nearly one hundred. There are others in the Channel Islands, India (there are ten in Calcutta), Cape of Good Hope, West Indies, North and South America, Australia, New Zealand. The 1st, 6th, 12th, 14th, 31st and 89th regiments of foot have Lodges attached to their respective corps. In addition to these, there are nearly one thousand chapters under the same jurisdiction. In the above numbers are not of course included lodges in Scotland or Ireland, each of which Countries has its own Grand Lodge.

In round numbers, there are about one million and a quarter of Free and Accepted Masons scattered upon the face of the globe. Of this number, some one hundred and fifty thousand are English Masons; one hundred thousand, Scotch; fifty thousand, Irish. There are about six hundred thousand on the continent of Europe; half that number in the United States; and fifty thousand in other parts of the world. In England there are two or three thousand persons initiated each year; and papal allocutions and feminine denunciations notwithstanding, the Masonic body is said to be everywhere increasing.—*Freemason's Magazine.*

Coronation of Godfrey de Bouillon.

Composed expressly for THE CRAFTSMAN.

The conquering army slowly march
Beneath the castle's lofty arch,
Thousands of trusty knights passed on,
Whose swords the Holy Land had won,
Some with the yet unheal-ed scar,
Left by the Turkish scimitar,
Each with his gleaming lance at rest,
Each with the Red Cross on his breast.

They with the music's thrilling strain,
Had crossed the brook, the field, the plain,
And chaunted forth their leader's fame,
Godfrey de Bouillon's magic name ;
Now with the crown and signet ring,
They come to hail the victor king,
And wreath with bay and glittering gem,
The monarch of Jerusalem.

Forth stepped their leader, and a shout
That thrilled his very soul, rang out ;
Then as on high he raised his hand,
Silence fell o'er his martial band,
A pause in bugle trump and song,
A stillness o'er the mighty throng ;
A single voice the silence broke,
Godfrey de Bouillon gently spoke:—

" Oh, Knights Companions, dauntless hearts
That by my side have stood,
And won the Holy Sepulchre,
'Mid seas of fire and blood ;
Here hail me as your brother dear,
To your encampment bring
Me, as your loved, true, trusty friend,
But crown me not a king.

" Friends and Companions, we have met,
Upon the tented ground,
Honour and love and charity,
Have in our tent been found.
We've drank at Sychar's ancient well,
We've camped on Zion's hill ;—
Sir Knights, the Lion keeps his paw
Upon the Crescent still.

" But oh, dear friends forget not, we
Are followers of One,
Who here for us bowed down to death,
Ere he the victory won ;
Honoured am I His hosts to lead
Through Olivet's dark shade,
To suffer where he suffered pain,
To pray where he hath prayed.

" Friends and Companions, not to me,
Shall be this homage given,
I dare not here be crowned a king,
Where wept the King of Heaven ;
Shall steel and iron weld for him ?
And gold for me entwine ?
Shall the Thorn Acacia wreath His brows,
And the soft laurel mine ?

" Mid yonder trees through midnight hours
In agony he bent,
Adown these streets He wearily
Mocked by the soldiers went.

Upon yon mount He wept in grief,
By this dark, murmuring spring
Walked the cross-bearing Nazarene ;
Oh crown me not its King.

" Dear Knights, within these city gates
Solomon's temple rose,
And Strength and Beauty shall keep watch,
Despite our many foes.
The Crescent we must keep in check,
But crowns may not entwine
Around our brows till Christ comes back
To Holy Palestine :

" Oh! by the life that He laid down,
And by His untold pain,
May we be ready to go forth
In his triumphant train,
Back to your altars, Christian Knights,
There kneeling, humbly pray,
Godfrey de Bouillon may be found
Meet for his crown that day."

HARRIETT ANNIE.

Hamilton, Nov. 1866.

A MASONIC APPEAL.

BY DAVID GAVAN.

[If any Mason can read these lines without feeling a renewed incitement to the duty, he must have mistaken his vocation.]

Poor and old, infirm, but honest,
Where, where must our brother go ?
Not a relative remaineth
To alleviate his woe.
Will ye say it?—dare ye say it ?
" To the poor-house let him go ?"

Weak and frail, the aged widow
Lacketh means and lacketh home ;
Neither son nor daughter liveth,
In the world she stands alone.
Where will she go?—dare ye say it ?
" Let the alms-house be her home ?"

Young and helpless, see the orphan
Of a brother, loved, but dead :
None to counsel him surviveth,
None to furnish him with bread :—
Must he steal, or starve and perish ?
God forbid that e'er be said!

Men and brethren, do your duty,
Give old age a peaceful home,
Teach and feed and clothe the orphan,—
He's your charge, and yours alone :
Vows forget not, and your conscience
And your God will say " well done !"

HALLAM'S OPINION OF FREEMASONRY.—The curious subject of Freemasonry has unfortunately been treated only by panegyrists or calumniators, both equally mendacious. I do not wish to pry into the mysteries of the Craft, but it would be interesting to know more of their history during the period when they were literally architects. They are charged by an act of Parliament, (3 Henry VI. 1.) with fixing the price of their labor in their annual chapters, contrary to the statutes of labor, and such chapters are consequently prohibited. This is their first persecution; they have since undergone others, and are perhaps reserved for still more. It is remarkable that Masons were never legally incorporated; their bond of union being stronger than any charter.

The Festival of St. John the Evangelist.

All Christian nations celebrate Christmas time—the anniversary of the birth of Christ, the founder of the Christian religion and the object of its worship. Many curious ceremonies are practiced by the people of Northern Europe on each recurrence of this festival time, the signification and origin of which are little thought of by those who partake in them. The bringing in of the great Yule Log wherewith to make the great Christmas fire. The elevation of the oak tree bough, intertwined with the slender branches of the mistletoe, in each house, forming the kissing bush, which, for the period of twelve days, reigns supreme, and requires from all who pass beneath it, whether man or maid, submission to the kissing ordeal or payment of a fine. These and many other Christmas customs of the old world, are associated very closely with the commemoration of this anniversary season, yet in themselves are so foreign to the occasion, or rather are so wanting in all suggestion of meaning as appertaining to this Christian festival, that it is not a little surprising that more do not ask whence come these strange and peculiar usages. They have no natural relationship to the celebration of the anniversary of Christ's birth. There is but one answer to the inquiry here suggested, and that is, that these customs properly belong to the celebration of an anniversary season celebrated in the North of Europe for as many years before the birth of Christ as that time is previous to the present.

Two days after Christmas comes the anniversary of the day given to St. John the Evangelist by the Church Calendar. Anciently this was the great Masonic Festival Day, latterly much neglected for Saint John the Baptist's day, six months earlier in the year. The Evangelist's Day was observed as the great Masonic Festival time from the period of the middle ages, when the Masons in Europe, actuated by their conflict with the Moslems of the East, began to christianize their system by the adoption of Saint John as their patron Saint. Saint John the Baptist's day, on the other hand, did not rise to any note, even among Masons, until after the year 1720.

We have alluded to the Christmas customs in this connection, and for this purpose, namely, to claim that those customs belong with quite as much, if not more propriety to the Masonic anniversary of St. John the Evangelist on the 27th of December. We do not claim that these customs partake of any relationship to the Evangelist more than to his Lord and Master. The customs to which we allude are associated with this period of the year, and refer to celebrations observed by Masons long before the days of St. John or Jesus Christ. Centuries before, in the oak forests of Germany or Britain, the old time Druids and Druidesses presided over similar festivals. The conquering church adopted the customs of the period, and adapting them to their new religious systems, assigned to them a Christian name, but failed to give to them a Christian signification. The Masons, finding the St. John's day of the church occurred about the time when, for reasons having nothing to do with St. John the Evangelist, they had been in the habit of enjoying a festival season for ages, chose to call it St. John's day, and so observe it; until those who have inherited their

Masonry, having overlooked the true Masonic reason for the celebration at this season of the year, have very generally ceased to celebrate it, even as the anniversary of one of their patron Saints.

We regard it as very much to be regretted that Masons fail to celebrate the day of the Evangelist St. John. It is a loss to Masonry. It is a surrender of an opportunity to direct the minds of the Fraternity to the origin of the Institution, antedating the times of Christ and the Evangelist, antedating the times of the ancient Druids, who, in celebrating the great winter festival, were merely commemorating a season which had been observed by men and Masons from the beginning.

"And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs and for seasons, and for days and years." As the sun ruled the day and the moon the night, so the moon marked the week of seven days, and by its quartering the month of four weeks; so the sun measured the year, and the earth by its revolution and the eccentricity of its axis, pointed out the equinoxes and the solstices. Very much in Masonry has thus an astronomical origin. The moon has always been used to indicate by its quarterings the time for lodge meetings. And among all the nations of antiquity, the equinoxes and solstices were ever regarded as seasons of great importance. Especially in the ancient mysteries, was great stress laid upon the solstices, and the winter and summer solstice, the shortest day and the longest day of the year, commemorated with great ceremony. The well-known Masonic symbol, the point within a circle bounded by the two parallels—refers to this—the point, the sun, the centre of the solar system; the circle, the earth's orbit around the sun; the parallels, where they touch the circle, the winter and summer solstice, the limit of the sun's apparent course to the Northward and Southward of the Equator; the left hand perpendicular, Boaz or the Northern Pillar, the right hand perpendicular, Jachin, the Southern Pillar, standing in the porch of the Temple of the Lord, which is the Universe, while the Bible, as now placed in the symbol, or more properly in our opinion the sun, as the symbol of divinity, has its place in the Orient.

Just in the same manner as the Christmas celebration, and the Evangelist St. John's celebration, Masonically refer to seasons having an astronomical origin, so even do those celebrated pillars in front of Solomon's temple, although usually referred to the pillar of cloud and the pillar of fire, which followed and preceded the Hebrews in the wilderness,—so even do these pillars refer to that older custom of erecting in front of temples one pillar to fire and another to the wind, in allusion to the solstices, in the one when the rays of Sol are most fiery, and in the other, when the winds of Boreas are most piercing and violent.

The summer solstice occurs about the twenty-first of June, near enough to the anniversary of St. John the Baptist to lead to the ready adoption by the middle age christianizing Masons of that day, in preference to the twenty-first. The Winter solstice occurs about the twenty-second of December, near enough to the day given by the Church to St. John the Evangelist, to induce the Masons to surrender to it their preference for the twenty-second. A day or two either way, it was thought, no doubt, made

no essential difference. But a great mistake was committed. It cast adrift the Fraternity from the reverence for days and seasons of deep Masonic significance, and led them to the adoption of anniversaries which have no essential Masonic meaning. And during the present generation the entire neglect of the anniversary of St. John the Evangelist has led to the surrender of the Christmas festivities to the Church, which were properly and only legitimately belong to the Freemasons. Can this departure from old Masonic custom have gone so far as to render it altogether hopeless to expect that the great Masonic festival of the Winter solstice may ever be revived?

The Craftsman,

AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT."

HAMILTON,.....DECEMBER 15, 1866.

ST. JOHN THE EVANGELIST.

On the twenty seventh day of this month Freemasons, throughout the world, will assemble to celebrate the festival of one of their patron saints, the loving Evangelist. In the earlier history of the Craft, Freemasons were specially remarkable for their observance of these anniversaries. A hearty appreciation of the full significance attached to them, made the times and seasons, the new moons and the full moons, the solstices and the equinoxes, occasions not merely for the interchange of fraternal greetings, but opportunities for the acquisition of solid Masonic knowledge, and for the cultivation and strengthening of those great precepts of Freemasonry, Brotherly Love, Relief and Truth. That the celebration of the festivals of our patron saints, while still very generally observed, has lost much of its value, is as true as it is unfortunate. Nothing can tend more to the diffusion and prevalence of a pure masonic spirit than the right appreciation of the characters of the two Saints John; nothing can better stir us up to the acquisition of that right appreciation than the due and proper observance of their annual festivals.

Whether the Saints John were really Masons or not has been a subject of controversy, and is still a matter of doubt. Tradition tells us that they belonged to the sect of the Essenes, according to Josephus, one of the sects into which the people of Judæa were divided, and among whom it is said, John the Baptist was brought up, acquiring among them that sturdy force of character, and that simplicity of dress and diet for which he was remarkable. Those Essenes were a secret association, by many held to be the same as the ancient Masons who built the temple, but who at this time had become rather a body of philosophers than of operative architects and builders, and in this respect more closely resembling the speculative Masons of the present day. Although less numerous than either of the others,

the Essenes were regarded as being quite as much "a sect" of the Jews as the Sadducees or Pharisees. Josephus tells us that "they lived the same kind of "life as do those whom the Greeks call Pythagorians." They were a distinct brotherhood, holding their property in common for the common good. The same authority tells us that before any one was admitted to the sect, "he is obliged to take tremendous "oaths, that in the first place he will exercise piety "towards God, and observe justice towards men; do "no harm to any one, either of his own accord, or by "the command of others; that he will always hate "the wicked, and be an assistant to the righteous; "that he will ever show fidelity to all men, and "especially to those in authority; because no one "obtains the government without God's assistance; "that if he be in authority he will at no time what- "ever abuse his authority, nor endeavor to out-shine "his subjects either in his garments or other finery; "that he will be perpetually a lover of truth, and "reprove those that tell lies; that he will keep his "hand from theft, and his soul from unlawful gains; "that he will neither conceal anything from those of "his own sect, nor discover any of their doctrines to "others. No! not though any one should compel "him so to do at the hazard of his life. Moreover "he swears to communicate their doctrines to no one "any otherwise than as he received them himself; "that he will abstain from robbing, and will equally "preserve the books belonging to their sect, and the "names of their angels or messengers."

The Saints John we said to have been not only members of the Essene fraternity, but to have been priests and rulers among them, and hence it is, according to some writers, that they became patrons of the order of Freemasonry.

Another writer tells us that under the reign of the "Cæsars, Freemasonry though surviving, languished; "there was no system and but little coherence. At "this juncture, our traditions tell us, the fraternity "feeling the want of a head, under whom, the "Craft might be united, called upon St. John, the "Evangelist, to act as Grand Master. He replied, "that though well stricken in years, being then over "four score years of age, as he had been in early life "initiated into the Order, he would consent to serve, "and since his day, Masonic Lodges which were "dedicated to King Solomon, have been dedicated to "the Saints John, both of whom, we learn by our "traditions, were patrons of the Order, and hence "arises our custom of holding our anniversaries upon "the festivals of these two Christian Saints."

According to the more generally received opinion among learned Freemasons, however, among whom we may mention Brother Mackey, the festivals themselves are more ancient than the Christian era. They belong to a period antecedent even to the time when, in the oak forests of Germany and Britain, the

old time Druids and Druidesses, presided over similar festivals. According to such writers, these festivals have an astronomical signification, and the symbol of the parallels, with which all Freemasons are familiar, although now generally referred to the Saints John, have a similar origin and signification.

The symbol, as our readers will remember, is the circle bounded by two parallel lines, representing, according to ancient traditions, the limit of the sun's apparent course to the northward and southward of the equator, constituting the winter and summer solstices, or the shortest and longest days of the year. These days fall respectively, upon the 22nd December, and 21st June. Freemasons, professing the christian religion, being anxious to continue the celebration of those festivals which had become landmarks, and finding that the anniversary of the natal of those two saints fell near those days, and being desirous to connect their names with an institution, whose delight it was to emulate their virtues, they naturally, by allowing the lapse of a few days, came to celebrate the anniversaries of those two saints, and eventually to adopt them as their patrons.

But important and interesting as are these inquiries to the studious antiquarian in Masonic lore, with Masons generally it is sufficient to know that in their patron saints, however they came to be recognized as such, we have exemplars whom it is our highest interest and our most bounden duty to emulate. In St. John the Evangelist, whose anniversary we shall in a few days be called upon to celebrate, we have the very embodiment of love, and of brotherly fellowship. No one can read his epistles without feeling in the presence of a great and loving teacher. How strikingly does he portray the great duty, the first cardinal duty of the Mason, brotherly love. "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goes, because that darkness hath blinded his eyes." And again, "This is the message that ye heard from the beginning, that we should love one another." Throughout all his writings the same pure spirit is manifested, the same soft, almost womanly affection, that earned for him the well deserved name of "the beloved disciple."

But not only do we imbibe from the Evangelist the spirit of brotherly love, we have also the great duty of fidelity, and bold unflinching courage in the maintenance of the right, presented to us in his character. When this holy and intrepid man was singled out by the bloody tyrant Domitian, for proscription and exile, how calmly and boldly did he face his destiny, his spirit undaunted, his spiritual vision undimmed, his faith reaching from earth to

heaven, mounting upon the wings of hope to the realms of immortality. His place of exile, the island of Patmos, was just the spot that a cruel nature like that of Domitian would select for the exile home of the good old man. Situated in the Ægean sea, between two continents, it was a picture of sterility and desolation. The winds sang a mournful dirge amid its barren hills. The ocean surge foamed and hissed around its dreary coast. Yet even here the brave, the truly great man improves calamity for his own and his fellow's good. He converted his dreary island home into a temple, wherein became audible to his prophetic ear the voice of the ever living God.

"Remote from man, with God he passed his days,
Prayer, all his business—all his pleasure praise."

And thence we have those bright visions of a future immortality which are revealed in the revelations of St. John.

How grand an example have we in this truly great and good man. How well entitled was he to be selected as the patron saint of an institution whose highest teachings are but a reflex of his own, whose highest ambition is but to emulate his virtues. How worthy the earnest effort of every man and mason, to follow in the footsteps of the holy Evangelist. When we celebrate the festival of his natal day, may we all remember his bright record, and learn to live more and more to attain to the perfection of his exalted virtues.

THE BELGIAN TIR AND FREEMASONRY.

At the recent visit of the British Volunteers to Brussels to take part in the Belgian Rifle meeting, we are glad to perceive that Freemasonry played its accustomed part of brotherly love, at the festivities and amenities that prevailed during the visit of the Volunteers. The visit of the Lord Mayor of London to Brussels was the immediate occasion of the display of Masonic good feeling. So soon as it was ascertained that he was in the city, a request was preferred to him by the Major of Brigade, Lieut. Farley, on the part of Col. Lloyd Lindsay, the Commandant, as well as of Lord Bury and the officers of the staff, that he would honour with his Company, first a Masonic meeting at the Grand Lodge, and afterwards a ball which was given by the *Société Royale de la Philharmonie*, one of the musical societies of Brussels. The invitation was accepted, and Lord Bury, Col. Lloyd Lindsay and the Lord Mayor, who are all Freemasons, experienced a noble and hearty reception from the Craft. The meeting was purely a fraternal interchange of sentiment. His Lordship in his speech said "it seemed to him they were Masons outside as well as within the Lodge for all Brussels was at that moment a field of universal brotherhood." The signs given at the meeting were only those of the first degree, no actual business being done. But one "ceremony, banished from

Masonic Lodges in England, namely, the kiss of brotherhood, was observed on this occasion, to the slight momentary embarrassment of the noble Colonel of the Civil Service Volunteers, who was the first to be embraced by the Worshipful, or as he is called here, the Venerable Master." The *Freemason's Magazine* in recording this incident of the memorable occasion, remarks—"It is impossible to read all this without unfeigned satisfaction; and an earnest resolve to reciprocate tenfold all the kindnesses which the Belgians have lavished on our Countrymen and brethren of the mystic tie. Let us see to it, that we, as Masons, be foremost in every effort in behalf of peace on earth and good will towards men."

IMPOSING CEREMONIAL AT BALTIMORE.

The American papers bring us glowing descriptions of the ceremony which took place at Baltimore, Maryland, on the 20th November last, on the occasion of laying the corner stone of a new Masonic Temple in that city. The President of the United States, who is a Freemason, attended and took part in the ceremony, which was performed by Most Worshipful Grand Master John Coates. The procession is described as a very brilliant affair. The brethren were all clothed in full suits of black cloth, imparting a fine uniform appearance to the line. There were a number of bands of music: and the various Commanders and Grand Commanders of the Knights Templar in their rich and elegant uniforms, imparted a degree of gorgeousness to the gathering, which, says one chronicler, has rarely, if ever, been equalled by any similar display in this Country. There were many magnificent banners and flags in the procession, richly emblazoned with Masonic symbols, conspicuous among which were the red cross banners and flags of the Templars. It is estimated, that there were from 5000 to 6000 Freemasons in the procession.

The ceremony of laying the corner stone was that prescribed in the ritual with which our readers are all familiar, but it was interspersed with the singing of hymns composed for the occasion. After the pouring of the corn, wine and oil upon the stone, and the presentation of the implements to the architect, Brother J. N. Latrobe Esq. delivered the oration, for of course our American friends could not have an important ceremony of this kind without an oration. After reviewing the rise and progress of the order, the speaker said:—

"Freemasonry was introduced into the United States in 1730, and seems to have become popular at once. Washington was the Master of a Lodge, and the greater part of the Army of the Revolution were members of the fraternity. The corner stone of the hall we are about to leave was laid by a Governor of the State, then Grand Master of the Grand Lodge of Maryland, and the building was inaugurated by the

late Gen. Winder, who succeeded him in the office. There is now a Grand Lodge in every State of the Union, and the noble edifices which are everywhere being built for the accomodation of the Order, while they do credit to the taste, manifest at the same time, the wealth and prosperity of those to whom now belongs the duty of transmitting, in all their purity, to a distant future, the principles of Freemasonry.—Time does not permit to follow Freemasonry into Scotland and over the continent of Europe. Since it has assumed its present shape it has been the subject of, and has survived, papal anathemas, hostile Parliamentary legislation, and republican excitement, when opposition to it was made the Shibboleth of party. It has been confounded with the Carbonari, the Illuminati, the Rosicrucians, and yet the slander has not affected it. There is a fashion in all things, and Masonry has not been without an experience of its mutations. Thousands have found their interest flag with the gratification of their curiosity. Others again have discovered in its observances new motives for the performance of moral obligations, and have become zealous in all that regards its welfare and expansion. Thus it is that the Mason's Lodge has never been abandoned. Thus it is that corner-stones of stately piles for Masonic uses are being laid throughout the land. Thus it is that Masonry keeps pace with Progress; and if its members no longer adjust the level or apply the square, with their own hands, to brick or marble, they are at least able to appreciate those by whose labors minsters were builded, and who, during so many ages, maintained inviolate the principles that have been explained.

Whether Freemasonry may go back to the Mithratic caves—Egyptian or Grecian temples—to Roman Collegia—to the House of the Lord at Jerusalem in Moriah—to the preceptories of the templars—to the crusades—to the charter of Athelstan—or the Lodge of Kilwinning—is, after all, but of little moment.—Its principles can alone be relied on to maintain our time-honored Order in its purity. They inculcate charity to all mankind—a charity without stint—a brotherhood without boundaries—religion without sectarianism—patriotism without party—a union, not of hands only, but of hearts—a union not limited to persons, but embracing States and nations—and all this accompanied by the profoundest recognition of man's dependance on Him, whose "All-seeing Eye" is our emblem, "who hath measured the waters in the hollow of His hand, and meted out the earth with a span, and comprehended the dust of the earth in a balance, and weighed the mountains in scales and the hills in a balance."

A peculiarly interesting incident connected with this imposing ceremony, was the fact that the gavel used by the Grand Master, was the same as that used by Washington, when, as Grand Master, he laid the corner stone of the Capitol at Washington in 1793. It is made of stone and capped with gold. In the evening the Grand Lodge of Maryland gave a banquet to members of Grand Lodges from other States, at Concordia Hall. The banquet was a most magnificent affair, as may be assumed from the fact that it cost \$10,000. The price of tickets was \$25 each.—The proceedings form quite an event in the Masonic records of the state of Maryland.

WEARING MASONIC EMBLEMS.

TO THE EDITOR OF THE CRAFTSMAN

MONTREAL, Nov 19th, 1866.

DEAR SIR AND BROTHER,

In your first number, on page 2, appear these words: "to flout collar, apron or jewel in other places, is a serious masonic offence," &c. Do these words apply to the wearing of masonic rings, breast-pins, or other articles of a like nature? These articles are commonly worn by the brethren, and if this be an offence it will be well to have the same distinctly understood through the medium of the "CRAFTSMAN." An answer in your next will oblige.

Yours fraternally, J. J. D.

The words to which our correspondent refers relate to the ordinary jewels worn in the lodge, and not to masonic ornaments worn upon the person. There is no positive enactment against this latter practice, although it has been condemned at one time or another by nearly all the Grand Lodges both of Britain and America. Too frequently these emblems are worn for purely mercenary or mercantile reasons, by trading masons who prostitute the craft to the most unworthy purposes; and so much has this been felt to be the case, that condemnations of the habit have been general. At the very first annual Communication of our own Grand Lodge, held at Hamilton in 1856, the Standing Committee on correspondence condemned this practice in their report. Speaking of "the unworthy and unjustifiable uses made of Freemasonry for selfish and mercenary purposes by travelling mendicants and trading masons," they specially referred to the improper use made of masonic symbols. "These emblems" they say, "are exhibited on sign boards and business cards, and worn on the person in the form of jewelry, with a view of conveying to the world the impression that the owner is a member of the Craft, and proud to acknowledge it, whilst in most cases your Committee fear the true object is to promote the business in which they are engaged, which is a most unwarrantable and unmasonic perversion of our principles to mercenary and unworthy motives." And they quoted approvingly from the report of one of the sister Grand Lodges the following strong expressions on the subject: "It is a matter of regret that we perceive a disposition in some of our highly esteemed brethren to imitate these imposters by wearing, conspicuously upon their apparel, a masonic device. Masonry does not expect her votaries to expose her to the gaze of the world; in her modesty she shrinks from a boast of her existence, preferring to see herself advertised through the medium of untold benevolence and acts of hidden charity; her excellences flourish most when cherished in the warm bosom of charity that vaunteth not itself, rather than in that soil which bringeth forth the flower without the fruit." And in the admirable "notes and queries" of the *London Freemason's Magazine*, very high authority on all masonic questions, we find the practice condemned in these words: "The practice is wrong wherever it may obtain, and

should be discouraged by every possible means. The emblems of Masonry belong to the lodge-room, where, as the tangible representatives of sacred and important truths, they should be kept for instruction. They should never be placed as beggars upon the high road of life, nor desecrated to mercenary purposes. 'The square teaches morality'; it should never become a solicitor for patronage to an hotel or an oyster house." We should gladly see all worthy masons abandon the practice of wearing Masonic ornaments about their persons, and at once stamp the habit as the peculiar prerogative of the unworthy and mercenary.

We should feel greatly obliged to the Secretaries of Lodges, or others, if they would send us, immediately after St. John's day, a list of the officers installed in their respective Lodges, and the manner in which the festival has been celebrated by the brethren in their localities. For the information of correspondents we may state that all communications for THE CRAFTSMAN should reach us, at the latest, by the 8th of each month, but, if possible, even earlier.

Correspondence.

MASONIC MARKS.

TO THE EDITOR OF THE CRAFTSMAN.

TORONTO, Nov. 26, 1866.

DEAR SIR AND BROTHER.—About two years ago I came across the accompanying article in looking over the proceedings of the Society of Antiquaries of Scotland, and deeming it worthy of preservation, copied it out, taking at the same time tracings of the accompanying plates. Deeming it my duty to lend my aid to promoting the usefulness and prosperity of the CRAFTSMAN, I now place them at your disposal, believing that they will interest and instruct R. A. Masons.

I also send you a small piece of poetry which I have found opportunely in the *London Builder*, on the same subject, and have caused to be copied out for you.

Wishing the welfare of the Craft, and its organ the CRAFTSMAN,

I remain,

Dear Sir and Brother,

Yours fraternally,

JAMES BAIN.

Extracted from Proceedings of the Society of Antiquaries of Scotland, Vol. 4, part 2, page 543.

V.
Exhibition of Mason-Marks copied from Melrose Abbey, Dryburgh, Jedburgh, &c., &c., by John Alex Smith, M. D., Sec. S. A. Society, with two plates.

Mason-marks, I need scarcely say, are the short-hand signatures or markings (generally formed of combinations of finely cut straight lines, touching or crossing one another at various angles, and from one to four or more inches in length) which masons have

for centuries been in the habit of cutting on the stones wrought or hewn by them.

These marks vary much in character and shape, but may be all included in two classes; the false or blind mark of the apprentice, displaying an equal number of points, and the True mark of the Fellow-Craft or passed mason, which always consists of an unequal number of points. Two marks not unfrequently occur on the same stone, shewing it had been hewn by the apprentice, and finished or passed as correct by the mason, who places on it in addition his own distinctive mark. By means of these marks it would of course be easy to know which mason had hewn any particular stone, as well as the number of stones finished by each.

The masons of the present day still use a similar class of marks, and have them also frequently cut on the various tools of their trade.

The marks are however, not so commonly seen on modern buildings, as they are now generally cut on the bed of the stone, which is hid in the completed building, and not on the exposed and polished surface of the finished hewn stone, as seems to have been generally the case in older buildings. These marks were often hereditary in the families of masons, descending to the youngest son, and if the mark was adopted during the lifetime of his father, he added for difference, other points, straight lines or angles to his father's mark.

I have had pointed out various marks which have been used and added to in this way. The marks were (and I believe in some cases are still,) given to the individual apprentice and mason by the Lodge of Freemasons to which they belonged, and duly registered in its records; they are therefore, rarely changed by the individual, except from the apprentice to that of the fellow-craft or master mason.

Collections of these mason-marks, taken from any ancient building, are interesting for comparison with those of other old buildings, believed to be of the same age. As it is supposed that the masons employed on many of our ancient edifices were comparatively few in number, and travelled from one place to another when the building on which they were engaged was completed, the occurrence of similar groups of mason-marks might, therefore, help to indicate a nearly contemporaneous age in different buildings.

From their similarity over the whole of any particular building, or their total dissimilarity in particular parts, these marks might also tend to prove that the entire building had been executed by the same group of men at the one time, or that particular parts of it had been erected by another body of men at a different period.

Several years ago, with the assistance of my friend Mr. Adam Smith, I copied a number of the mason-marks on various parts of Melrose Abbey, principally from the interior of the building, where it has been less exposed to the action of the weather, and I have since added to this collection.

[Appropriate to the above are the following stanzas, from *The Builder* Nov 3, 1866.]

They're traced in lines on the Parthenon,
Inscribed by the subtle Greek,
And Roman legions have carved them on
Walls, roads and arches antique.

Long ere the Goth with a Vandal hand
Gave sway to his envy dark,
The saviour Craft in many a land
Had graven its Mason's mark.

The Obelisks old, and the Pyramid,
Around which mystery clings,
The Hieroglyphs on the coffin lids
Of weird Egyptian kings,
Carthage, Syria, Pompeii,
Buried and strewn and stark,
Have marble records that will not die,
Their primitive Mason Marks.

Upon column and freize and capital,
In the eye of the chaste volute,
On Scotia's curves, or on Astragal,
Or in Tiglyph's channel acute,
Cut somewhere on the entablature,
And oft like a sudden spark
Flashing a light on a date obscure,
Shines many a Mason's mark.

These Craftsmen old had a genial whim,
That nothing could e'er destroy,
With love of their art that naught could dim,
They toiled with a chronic joy,
Nothing was too complex to essay,
In aught they dared to embark,
They triumphed on many an Appian way,
Where they've left their Mason mark.

Crossing the Alps like Hannibal,
Or skirting the Pyrennees,
On peak and plain, in crypt and cell,
On foot or on bandaged knees,
From Tiber to Danube, from Rhine to Seine,
They needed no letter of marque,
Their art was their passport to France and Spain,
And in Britain their Mason mark.

The Monolith grey, and the Druid chair,
The pillar tower of the Gael,
In Ogham occult their age they bear
That time can only reveal,
Shine on old monuments of the past,
Our beacons through ages dark,
In primal majesty still you'll last,
Endered by each Mason's mark.

ANSWERS TO CORRESPONDENTS.

A. G. B., Quebec, sends us a communication in relation to the remarks of Rev. James E. Latimer, A. M. in his "Religion of Masonry," published in our first number, to the effect that Burns' farewell to the brethren of St. James' Lodge, Tarbolton, was not to be found in his published works. Our correspondent assures us that he has in his possession four different editions of the works of our poet brother, in all of which the verses are published. He sends them in full; and we shall comply with his request to publish them in our next number.

A correspondent enquires whether, in the election of officers of a lodge, in the event of there being three or more candidates, that one receiving the majority over either of the others may be declared duly elected? No. A legal election requires that the elect should have an actual majority of the brethren present at the time of the election. If, on the first ballot neither candidate has this requisite number, the vote should be repeated until some one of the candidates secures it.

There is a debate, attended with acrimony, going on in Chicago, in relation to "the Scotch Rite." It seems that the "Robinson" sent a person there, who is described as "a very good fellow" to establish a Grand Consistory. He went to work in a peaceable way, enlisted more than fifty well selected Masons, and organized the body. The opposing party came out in the daily papers, denouncing him and his work in slanderous terms. He replied through the papers and so the matter stands. But there is an unfortunate temper exhibited, which is greatly to be regretted.

THE MARITIME PROVINCES.

NEW BRUNSWICK.

The M. W. Grand Master, T. J. Murray, of the State of Maine, accompanied by Sir Kt. D. C. Seymour, M. D., of Calais, recently made a fraternal visit to our St. John's brethren. We learn from our exchanges that the visiting brethren were welcomed by full honours. On Monday Evening the 12th November, they visited New Brunswick R. A. Chap. and witnessed the work on the Mark Degree, with which they were well pleased. On Tuesday evening they visited Hibernia Lodge, with Bro. R. T. Clinch, D. D. G. M., with full staff of Provincial Grand officers, and witnessed work on E. A. degree, after which a splendid collation in the Banquet hall was spread, and the distinguished visitors entertained with great good fellowship. On Wednesday evening St. John's encampment of the Religious and Military Order of the Temple was, at a Special Assembly convened for the purpose, visited by the Very Eminent Frater T. J. Murray, of the Grand Commandery of Maine, and was most cordially and warmly received by the Fraters, with the honor due to his exalted position. Frater B. L. Peters, acting Noble and Eminent Commander, in his usual happy manner, addressed the distinguished visitor in appropriate terms of welcome, and Frater Murray as appropriately replied. A couple of hours was spent in the Encampment in a manner most agreeable to the unusually large number of Fraters present, and a couple of hours more in social and friendly intercourse at the Rothsay House, where an ample opportunity was offered to compare the good cheer of that establishment with the coarse fare to which the ancient fraters were so accustomed. Mr. Murray left for his home in Portland on Thursday morning, 15th November. His intercourse with his Masonic brethren in New Brunswick was of the most pleasing nature to them; and we can only hope that he will convey to the honourable body over which he presides in his own State as favorable an impression of those whom he met there as he has left behind of himself among those who had the good fortune to meet him.

PRESENTATION.—A very interesting ceremony took place on the evening of the 15th November, at the residence of R. Marshall, Esq., Queen's Square, in the presentation to that gentleman by "New Brunswick Royal Arch Chapter" of Freemasons, of a very large and valuable English Plate Mirror, the frame being of a most beautiful design, and the ornamentation of leaves, etc., in carved wood, instead of the plastic material now so commonly used. On the top of the mirror is a keystone, inlaid with Mr. Marshall's Masonic "Mark," and bearing the following inscription:—

"Presented to Companion Past K. ROBERT MARSHALL, by New Brunswick Royal Arch Chapter, as a mark of respect and esteem. A. I. 2396. A. D. 1866."

The present is probably the most valuable one ever given to a member of the fraternity in New Brunswick. In making the presentation, the Committee presented to Companion Marshall, an address beautifully executed on parchment over the seal of the Chapter, and in which it is said that the mirror is presented to him as a mark of his Companions' approbation not only for services rendered New

Brunswick Royal Arch Chapter in the capacity of Registrar; and latterly filling, with credit to himself and honor to the fraternity, the high and exalted position of K or First Principal; but for the respect and esteem in which he is held as a man, and as a warm-hearted, zealous and upright Mason. Companion Marshall responded in suitable terms, after which followed a repast, which, the local chronicler says, was the most enjoyable of which he ever partook, and at which something like thirty of the Companions participated. Among those present were the Rev. Dr. Donald, Rev. Mr. Caie, Mr. Willis of the *Morning News*, Messrs. Stymest, Frost, Elmslie, McNichol, and other well known members of the Masonic Order and of this spirited Chapter, now one of the most influential, and the largest in point of numbers, in the Province. After spending a most pleasant evening, the party broke up about 2 o'clock.

The *St. Croix Courier* of the 15th November, says—We had the pleasure of attending a substantial entertainment at Baring on Tuesday evening in the shape of an oyster supper under the auspices of Alley Lodge to which only masons and their families were admitted. After the repast, which was most sumptuous, the Company adjourned to the Upper hall of the Woolen Factory, where addresses on Masonry were delivered by Rev. Bro. Morrison and other brethren, after which there was music, followed by amusements of an innocent and entertaining kind. A more pleasant reunion we have not attended for many a day.

The remains of Robert Stackhouse, Esq., ship builder, were interred in Carleton on Monday, the 12th November, with Masonic honors. A goodly number of the Brethren attended. At the grave the burial service of the Church of England was read by Rev. Mr. Swabey, and the Masonic ceremonial by the Rev. Mr. Caie, Chaplain of St. John's Lodge, of Portland.

From the *St. John's N. B. News*, we learn that the annual election of officers of the Grand Council of H. P.'s, in connection with New Brunswick Royal Arch Chapter, 301, was held at the Council Chamber, Masonic Hall, St. John, on the 22nd November, when the following M. E. Companions were duly elected:—E. Willis, *President*; W. W. Emsile, *Vice President*; James McNichol, *Senior Chaplain*; D. R. Munro, *Secretary and Treasurer*; John D. Short, *Master of Ceremonies*; R. Marshall, *Conductor*; John Mullin, *Herald*.

NOVA SCOTIA.

We are indebted to a worthy brother in Nova Scotia, whose efforts in behalf of THE CRAFTSMAN in that Province, we acknowledge with pleasure, for a copy of the proceedings of the Grand Lodge of Nova Scotia, at their communications held on June 8th and 21st respectively. The interesting features of this brochure are the report of the Grand Secretary, and the address of the Grand Master, in which we have a succinct and dispassionate statement of the causes which led to the withdrawal of the Lodges under the Scotch jurisdiction from their parent Grand Lodge, and the formation of an independent Grand Lodge for Nova Scotia. If ever a step was fully justified, these reports prove this one to have been so. We shall have something to say as to the position of our Nova Scotia brethren in the next issue of THE CRAFTSMAN.

KNIGHTS TEMPLAR.

At the regular assembly of the Godfrey de Bouillon Encampment, held at headquarters, Hamilton, on the 7th December, instant, the following officers were installed and invested by P. E. Commander Thos. B. Harris, for the ensuing masonic year.

Emnt.	Sir Knt.	John W. Murton,	Emnt. Commander.
"	"	Thos. B. Harris,	P. Emnt. Commander.
"	"	Frederick J. Rastrick,	Prelate.
"	"	Benjamin E. Charlton,	1st Captain, C. C.
"	"	M. F. Shaler,	2nd Captain, C. C.
"	"	William Edgar,	Treasurer and Registrar
"	"	David Gillies,	Expert.
"	"	Hugh A. Mackay,	Captain of Lines.
"	"	F. C. Bruce,	Standard Bearer.
"	"	James McKay,	1st Herald.
"	"	Aug. T. Houel,	2nd Herald.
"	"	Henry Robertson,	Almoner.
"	"	W.W. Summers,	Equerry.

We have much gratification in being enabled to announce the formal opening of the Richard Cœur de Leon Encampment of the Royal, Exalted, Religious and Military order of Knights Templar, Malta, &c., &c., at Montreal, on Tuesday the 29th ultimo, under its popular Commander, E. Sir Kt. A. A. Stevenson. May the Encampment have a prosperous career.

The Grand Encampment of Knights Templar and the Appendant Orders of Massachusetts and Rhode Island held its annual session in Freemasons' Hall, Boston, on Friday, 26th Nov., at 3 o'clock, P. M., M. E. Grand Master, Sir Charles H. Titus, presiding. After a very beautiful address by the G. Master, which enchained the attention of the Knights from its beginning to its close, and the Reports of visitations by the Dep. G. Master, Grand Generalissimo, and Grand Capt. General, the Grand Encampment proceeded to the choice of officers for the ensuing year. The Grand Generalissimo, Sir Thomas A. Doyle, declined being considered as a candidate for re-election. The following Sir Knights were elected and installed as officers for the ensuing year:

Charles H. Titus,	M. E. G. M.
Wm. W. Baker,	R. E. Dep. G. M.
Henry Butler,	R. E. G. Gen'lmo.
Benj. Dean,	R. E. G. Cap. Gen.
Rev. J. W. Dadmum,	E. G. Prel.
Wm. B. Blanding,	E. G. S. W.
Wm. S. Shurtleff,	E. G. J. W.
Wm. Parkman,	E. G. Treas.
Solon Thornton,	E. G. Rec.
Tracy P. Cheever,	E. G. Sword Bearer.
William Sutton,	E. G. Stan. Bear.
Horace Daniels,	E. G. Warder.
Henry P. Perkins,	E. G. Capt. of the G.
A. A. Dame and E. Dana Bancroft,	E. G. Lecturers.
Eben F. Gay,	E. G. Sen.

ROYAL ARCH MASONRY.

We are in receipt of the proceedings of the Grand Royal Arch Chapter of the State of Kentucky, at the Grand Annual Communication, held in the city of Louisville on the 15th October last, and subsequent days. From the address of the M. E. Grand High Priest, we learn that Royal Arch Masonry has received an impetus during the year, "such as probably it has never before, in the same length of time, received." The address complains that but

little attention is paid to the work of the Chapter, and suggests as a remedy, that the work be exemplified in presence of Grand Chapter, when, if approved, nine brethren shall be appointed, "who shall qualify themselves in said work, and whose duty it shall be to visit the Chapters in their jurisdictions at least twice during the year, promulgate the work, and report the result of their labors at the next meeting of the Grand Chapter." This portion of the address was referred to a special Committee, who were given until the next meeting of Grand Chapter to make their report. The following companions were elected to fill the various offices for the current year:—

M. E.	Joseph H. Brauham,	Owensboro', G. H. P.
E. G. T.	Martin,	Cynthiana, D. G. H. P.
E.	Richard G. Hawkins,	Louisville, G. H.
E.	Edward B. Jones,	Paducah, G. S.
Comp.	Philip Swigert,	Frankfort, G. Sec.
"	Albert G. Hodges,	Frankfort, G. Treas.
"	Rev. R. G. Gardiner,	Hardingsburgh, G. Chap.
"	Henry Bostwick,	Covington, G. C. H.
"	G. W. Meriwether,	Christiansburg, G. C. G.
"	R. C. Mathews,	Louisville, G. S. & T.

We have also received the proceedings of the Grand Chapter of Royal Arch Masons of the State of California, held at San Francisco, commencing on the 15th October last. The Grand High Priest in his address reports "that the Chapters in this jurisdiction are generally in a prosperous condition, and that the utmost harmony and good feeling prevails." The receipts of the Grand Chapter during the year were \$4,475.50, and the expenditures \$3,719.03. The Committee on Correspondence devote a larger space to a review of the proceedings of our own Grand Chapter than to that of any other noticed by them, and their review is couched in the kindest terms. The proceedings contain a mourning page dedicated to the memory of the R. E. Philip Withal Shephard, late Grand Treasurer, who died on the 16th December, 1865. The Grand High Priest alludes to him in his address thus, "equally honored in the community in which he for so many years resided, and in the fraternity of which he was a valued member, his memory will ever be cherished in the hearts of those who knew him." The following Grand Officers were elected for the current year:—

M. E.	Charles Marsh,	Nevada, G. H. P.
R. E.	William A. Davis,	Columbia, D. G. H. P.
"	Isaac S. Titus,	Placerville, G. K.
"	John W. Harville,	Todd's Valley, G. S.
"	Elisha W. Bourne,	San Francisco, G. T.
"	Lawrence C. Owen,	" G. Sec.
"	Rev. Benjamin Akerly,	Oakland, G. Chap.
"	Geo. T. Grimes,	San Francisco, G. C. H.
"	Jacob H. Neff,	Iowa Hill, G. R. A. C.
Comp.	Lewis Peck,	San Francisco, G. G.

Brother Charles Parton Cooper, in his notes and queries in the *Freemason's Magazine*, says: The first Masonic laureate in Scotland was Robert Burns, who was installed as such in the Lodge Canongate Kilwinning, No. 2, Edinburgh. After a long space of time his place was filled by James Hogg, the Ettrick Shepherd. Upon his death, William Pringle succeeded. I succeeded Bro. Pringle (see Songs and Ballads, published on the occasion). The office is for life. I do not think many Lodges have laureates. The Rev. Henry Scott Riddell is the poet laureate of a Border Lodge. I do not think even in Scotland that this office became common till within the last fifteen or twenty years. I never heard of an English Lodge having one.

MASONIC FAIR.

Our brethren in New York have been for some months past making earnest preparations for holding "a Masonic Fair," the proceeds of which are to be appropriated toward the erection of a Masonic Asylum. The want of a home for the indigent widows and children of Free and Accepted Masons has long been felt, and it is now determined that a suitable asylum should be erected. Already the Masons have accumulated a fund of \$200,000 for this purpose, but this is not supposed to be sufficient for the successful working of the undertaking.

The fair was opened on the 5th December, instant, and from the statements in the New York newspapers, there is little doubt that it will realize the most sanguine expectations of its benevolent promoters. The *World*, speaking of the opening, says: "The hall, from being a church formerly, has undergone a complete metamorphosis. The seats have been removed, and in their place tables and stalls laden down with articles of every possible description calculated to tempt a purchase, while in lieu of sedate pew-openers most persuasive young ladies entreat you to take a chance for a doll, a piano, a morning wrapper, smoking cap and a hundred other articles. Where the gallery used to be a flooring has been laid, so that double the space is secured. Down stairs a well-kept restaurant, from which escapes a delicious odor, induces the visitor to order something wherewith to appease a newly-created appetite, while up-stairs streams cooling soda from an agreeable resort, after passing through the crowded and heated hall."

Over fifty lodges are represented by stalls, and applications were coming in for others, which for want of space could not be complied with. The fair was opened by prayer, by Bro. the Rev. Dr. McMurdy, and by an inaugural address by Most Worshipful Brother Simons, Past Grand Master of the State of New York. The fair is to continue open until after the new year.

CANADIAN MASONIC ITEMS.

The Freemasons of London intend celebrating the Festival of St. John the Evangelist by a Grand Masonic Ball at the Tecumseh House. The Band of the 53rd Regiment has been engaged for the occasion.

The following brothers were elected at the last regular Communication of Acacia Lodge, No. 61, as office bearers for the ensuing year: E. Mitchell, W. M.; Geo. Magill, S. W.; James Watson, J. W.; E. Magill, Treasurer; E. Laven, Secretary; W. W. Summers, Tyler.

We are glad to learn that the principles of Freemasonry are quietly extending their beneficial influence through the rural population of the thriving County of Ontario. For some years past a Lodge has been working at Brooklin, and for a season was removed up to Prince Albert, whence it was again removed back to Brooklin, at which place it has been gradually advancing in prosperity. The Brethren of Prince Albert, feeling that their numbers were sufficient to warrant them in seeking to have a Lodge in their midst, petitioned the M. W. Grand Master for a Dispensation to open a New Lodge, to be named "Prince Albert," and to meet in the village

of Prince Albert. The prayer of the petition has been granted, and this new Lodge will be presided over by W. Bro. James Baird as First Master, Bro. James Amaney, Senior Warden, and Bro. Archibald Sinclair, Junior Warden. The well-known masonic zeal and knowledge of W. Bro. Baird is a certain guarantee for the success of this new Lodge.

Sir William Colles, Knight, delivered a lecture in the Town Hall, Guelph, on Monday evening, the 19th November, at which W. Bro. J. M. Dunn, of Speed Lodge, presided. The lecture was not very largely attended, owing, the local chronicler tells us, to the fact that "there have been so many meetings and assemblies of one kind or another in the Town Hall lately, that people demand a little respite, and scarcely anything short of a declaration that the Bard of Avon was going to return, the first traveller from a certain bourne, and read one of his own plays for the intellectual awakening and improvement of the people of Guelph, would induce a large assembly at the present time." Brother Colles treated of the history of Masonry, tracing its progress from the earlier days of its existence to the present time, and eloquently portrayed its leading principles and maxims. A vote of thanks was passed to the eloquent lecturer for the valuable information imparted by him.

FOREIGN MASONIC ITEMS.

Dr. George Oliver, at the extreme age of 87, has written a work entitled "Papal Teachings in Freemasonry."

Rev. P. H. Waddel, a Scotch brother, is writing the life of Burns, having had access to all the correspondence and documents in possession of the family executors.

A new Masonic Lodge was instituted at Kutztown, Berks County, Pennsylvania, November 29, Bro. Stichter acting as Grand Master, 15 Lodges and 200 members of the Fraternity participating.

A Masonic Widow and Orphan Asylum and Infirmary, for the State of Kentucky, is being originated in Louisville. One brother heads the subscription list with \$1000.

The last number of the "*Bulletin du Grand Orient de France*," the official journal of French Freemasonry, contains an address from the Grand Master, announcing the opening of a subscription among Freemasons in behalf of the victims of the late inundations. The Grand Orient heads the subscription list with one thousand francs.

The body of Brother James Welch, who went to Baltimore to attend the Masonic ceremonial there on the 20th November, and who has been missing ever since, was found in the water at the foot of Gay street, on the 4th inst., almost entirely divested of clothing. The Brethren of Baltimore are making strict enquiry as to the cause of his death.

Bro. Lyon, P. S. W. of mother Kilwinning Lodge, and one of the Grand Stewards of the Grand Lodge of Scotland, has been recently examining the MSS. records of Masonic associations. It appears that the second Charter granted by the Scottish craft to Sir William St. Clair was executed between 1626 and 1628, these being the years during which William Wallace, who subscribed the Charter as Peacon of the Edinburgh Masons, acted in that capacity.

The Grand Lodge of Tennessee, on the 5th December, elected Bros. Anderson, G. M., Paxton, D. G. M., Dawson, S. G. W., Hughes, J. G. W., Horn, Grand Sec., and Baird, Grand Orator. 200 Lodges, represented by 250 delegates, Bro. Perkins delivered an address to a large audience of ladies and gentlemen.

A Masonic Asylum has been organized in the city of Albany, numbering 100 members, with Brother Taylor for President and Brother Van Allen for Secretary. Its object is the restoration of that agreeable companionship, so indispensable, of causing a greater commingling of the Craft, and the perpetuation of that love, friendship and harmonious feeling which characterises Freemasonry.

At Rest.

At Toronto, on the 29th ult, GEORGE M. HAMILTON, aged 24 years, member of St. John's Lodge, No 75, G. R. C.

MONTHLY RECORD OF CURRENT EVENTS.

—The illness of the Empress Carlotta has assumed a more serious aspect, and fears are entertained that it may prove fatal.

—The death of Mr. Davies, who was for 45 years huntsman to the Royal Buckhounds, is announced.

—The union of Vancouver's Island with British Columbia was formally declared on the 19th November last.

—A serious accident occurred on the Grand Trunk Railway, near Breslau, on the 16th Nov. Three persons were killed, and fifteen seriously injured.

—The larger portion of the 100th Regiment, which, it will be remembered was raised in Canada, is quartered at Ottawa, which has been made the headquarters of the regiment.

—The numbers present at the great Reform demonstration which took place in London on the 3rd instant, are variously estimated at from 25,000 to 50,000. The demonstration passed off without disturbance.

—The American Government have commenced prosecutions in the civil courts of France against several parties who furnished ships and material to the Southern Confederacy during the late war.

—All the delegates to England on the subject of confederation, with the exception of Mr. McGee, are now in London, and it is said that conferences are being daily held, and substantial progress made towards the adoption of a basis for the Imperial Act of Union.

—The Queen and suite went to Wolverhampton on the 1st of December, where Her Majesty took the chief part in unveiling a statue of Prince Albert. There were immense crowds of people present who extended an enthusiastic welcome to the Queen.

—The French Government has refused to give up Lamirande, the forger, whose abduction from Montreal by French detectives created some feeling a short time ago, and it is said Lord Stanley has acquiesced in the refusal.

—The United States Government have restored to the Fenians the arms captured from them at the time of the raid upon Fort Erie in June last, taking bonds from the parties that they will not be used in violation of the neutrality laws. The Buffalo Fenians had a procession in honor of the return of the arms.

—Congress met on the 3rd instant. The President's message has not produced any very marked effect either in England or on this Continent. He remains firm in his former views on the subject of the reconstruction of the Union. There is a strong party in Congress in favor of his impeachment; but the probability is, that the moderate men of the Republican party together with the Democrats will be able to prevent so extreme a step.

—The insurrection in Candia has again broken out. An Atlantic dispatch from London 26th November, states that there had been renewed fighting, that the Turks had been badly beaten, no less than 2000 having been killed, and a similar number taken prisoners.

—The demand upon the English Government for the payment of the Alabama claims has been revived, and it is understood that Lord Stanley, the present Foreign Secretary, is not averse to an amicable settlement of the claims, as a first step towards a better understanding on the question of the duties of neutrals in similar cases in the future.

—John H. Surratt, one of the accomplices in the murder of President Lincoln, is reported to have been arrested in Europe. He was serving in the Papal Zouaves in Rome, under the name of Watson, and was discovered by a comrade who knew him on this side the Atlantic. He is on his way to this country in custody of United States officials.

—The meteoric shower which was expected about the 14th of November was not visible in this country, in some parts of the States a more than ordinary number of meteors were seen, but nothing like what was expected, and only by the scientific observers. In England the display appears to have been very grand, notwithstanding that the night was a cloudy one.

—It is reported that an arrangement has been made between the governments of France and the United States that a tract of territory in Mexico shall be devoted to French colonization. It is also stated that arrangements have been agreed upon so that French bond-holders shall not be disturbed in their rights.

—The Courts have unanimously refused a new trial to the Fenian convicts recently sentenced to death at Toronto. The judgments are very elaborate, and will become historic documents. The sentences have been respited until the 13th March next, to await the decision of the Imperial Government, in whose hands rests the fate of the unfortunate men.

—A rather warm correspondence has been going on between the governments at Washington and Paris on the subject of the withdrawal of the French troops from Mexico. The Emperor Napoleon had undertaken to withdraw them in three detachments, the first in November of this year. The month having passed without any steps being taken to carry out this arrangement, Mr. Seward, on behalf of the United States, remonstrated. It is now said that the first detachment is to leave in March, and that the American Government is satisfied with this arrangement.

—The Mexican question remains as inexplicable as ever, owing to the difficulty of getting reliable information. The statement that Maximilian had left the country turns out to have been untrue. It is now stated, however, that he has determined to leave, and has telegraphed to the physicians of the Empress, stating that she may meet him at Gibraltar. The battle of the rival chiefs in Mexico waxes strong, the dispute being principally between Ortega and Jaurez. The United States ordered an active intervention in behalf of Jaurez.

—Fenianism in Ireland has again assumed a very serious aspect. The Government have sent additional troops to that country, and nearly all the principal points are strictly guarded. Several ships of war have also been sent to cruise along the coast, and a great number of arrests have been made. The English press is unanimous in its opinion that the evil should be put down with a strong arm; even those who are most prominent in the advocacy of a reform in the administration of Irish affairs, are decided in expressing their opinion that this rebellion must be crushed. Stephens has suddenly disappeared, and some people believe that he has gone to Ireland to head the revolt.

"THE CRAFTSMAN,"

And British American Masonic Record,

Issued on the 15th of each month, at \$1.00 a year, by

BROS. T. & R. WHITE. HAMILTON, C. W.