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THE CRAFTSMAN, HAMILTON, 15th FEBRUARY, 1868.

THE HISTORY OF FREEMASONRY;

Its Origin, Object and Antiquity; its Transformation, Universality, and Persecution, with concluding remarks.

Compiled from authentic sources by V. W. Bro. OTTO KLOTZ.

MOTTO:

Bees will not work except in darkness;
Thought will not work except in silence;
Neither will virtue work except in secrecy.

SARTON RESARTUS.

Freemasonry is a fraternity spread over the surface of the globe, to whatever part of it civilization has extended its beneficial influence.

The fraternity is composed of men of all creeds and religion, of men in the various stations in life, from the humblest to that of the most exalted. Wealth, power and talents are not necessary to the person of a Freemason. An unblemished character and a virtuous conduct are the only qualifications which are requisite for admission into the Order.

In all ages, its object has been not only to inform the minds of its members by instructing them in the sciences and useful arts, but to better their hearts by enforcing the precepts of religion and morality.

Brotherly love, relief, and truth, with other virtues, are inculcated by hieroglyphic symbols, and the members are frequently reminded that there is an Eye above, which observeth the workings of the heart, and is ever fixed upon the thoughts and actions of men.

Temperance, harmony and joy characterize the assemblies of Masons; all distinction of rank seems to be laid aside, all differences in religious and political sentiments are forgotten, and those petty quarrels which disturb the quiet of private life cease to agitate the mind, and every one strives to give happiness to his brother.

Among the secret societies of the present day, the great *Masonic Brotherhood* is undoubtedly the first in importance. It is important by its antiquity, its extent and greatness of influence which it has exercised and continues to exercise over thought and life of the world.

Respecting the origin of Freemasonry, the opinions of writers, claiming to be well informed, differ; while some, from an over-anxiety for the dignity of their Order, have represented it as co-eval with the world. Others assert that it is a *direct* continuation of the Egyptian or Grecian mysteries; others, that it descends from the Dionesian builders, or arises from the constitution of Pythagoras, or from the Essenes. That, however, these pretensions are unfounded, and will not be able to be tested by history, has been amply proved in Lawrie's History of Freemasonry, collected from authentic sources, and published in Edinburgh, 1804.

Equally unfounded are the hypotheses that the Masonic fraternity originated in the middle ages out of the Order of the Knight Templars, or the Jesuits, or the Rose Cross, or out of the old guilds of masons and stone-cutters.

Long before either of those Orders or guilds existed there were Freemasons, many of whom joined the Knight Templars and Crusades; who during their journey to and stay in the Holy Land, formed themselves into lodges similar to the present military lodges, and hence the erroneous idea that

the Freemasons originated from those Orders; and also long before either of those Orders or guilds existed, there existed numerous corporations of architects, that in one body united all those grand works of architecture. These corporations were composed of the most educated of all the European nations, under the leadership and government of one or more master-architects. They were protected by charters from the ecclesiastical as also from the civil powers; they had their own constitution, and they united in the erection of those numerous, most stupendous and gigantic edifices, peculiar in style, sublime in art, and generally known as the Gothic.

That the present Masonic fraternity has sprung from these grand unions of architects and artificers, and by what means and transition it finally became a fraternity and brotherhood that does no more occupy itself with architecture, has been the result of modern researches in the history of Freemasonry.

This authentic history is properly divided into two periods.

FIRST PERIOD OF FREEMASONRY.

The first society of antiquity with which Freemasonry appears to stand in an historical connection are those corporations of architects, which, with the Romans, existed under the name of *collegia* and *corpora*.

The first corporations of builders were established in Rome under the name of *collegia fabrorum*, with many other societies of mechanics and artificers, *collegia artificum*, by Numa Pompilius, the second king of Rome, who reigned from 714 to 672 before the Christian era.

During his reign he introduced many salutary reformations, and among these were the establishments of those *collegia*, after the model of the Greek colleges of artificers and the societies of priests. Numa, though not a warrior, possessed all the qualities of a lawgiver and a just and wise ruler; he also instituted for these *collegia* proper meetings, and certain religious rites.

According to the laws of the twelve tables, which were framed in 451 B. C. by a law commission composed of ten patricians, and appointed under the consulate of Appius Claudius Crassinas and Titus Genucius Augurinus, the *collegia* had a right to make their own laws, and could conclude certain treaties with each other, if nothing was contained therein contrary to the public laws, which were conformable with Solon's legislation.

Such corporations, particularly the craft connected with hydraulics, naval and civil architecture, early became dispersed through all the provinces of the Roman State; went on continually increasing and co-operated most powerfully in propagating the Roman customs, science, art, and laws. They, as it were, cultivated the soil which the sword had gained.

Being formed in those early times, in which States and social religious exercises were formed after the model of a family, as an inseparable unity or ensemble, these Roman *collegia*, besides their integrity in the arts, were at the same time civil companionships and religious unions.

This peculiarity of character, so productive to the development of mankind, was preserved by these *collegia*, particularly those of architects, to the end of the Roman Empire, and transplanted into the

corporations of architects of the middle ages already mentioned; because the constant mingling of religion in law, politics, and science, by no means ceased in the middle ages; on the contrary, in some particulars, a still closer union was effected.

As the Roman *collegia* held their meetings with closed doors, nothing was more natural than that they should become, in times of violent political agitation, the place of political parties and religious mysteries, secret worship and doctrines of all sorts. The Roman emperors of the first centuries limited the *collegia* as much as possible; but the later governments favored them so much more.

In the *corpus juris* are contained several lists of mechanics and arts legally existing and free from taxation in the third and fourth centuries; among which we find those of architects, ship-builders, machine-builders, builders in ballistae, painters, sculptors, workers in marble, masons, stone-cutters, carpenters, &c. There was no town at all important, no province ever so distant, where some of the *collegia* just mentioned did not exist, to the downfall of the western and eastern empires, with their peculiar constitutions, and having, more or less, a religious character. These corporations of artificers, whose occupations were connected with architecture, were ordered by command of the emperor to come from all parts of the empire to assist in the building of large cities, palaces, churches, &c. Similar artificers also accompanied each Roman legion.

Many of such Roman corporations existed in Britain during the Roman conquest, where they were divided in the legions and cities. The same was the case in Spain, in France, or the Rhine, and on the Danube. In Britain, these *collegia* vanished with most of their works when the Picts, Scots and Saxons devastated the country, but in France, Spain, Italy, and in the Greek empire, they continued to flourish; and from these countries the christian Saxon rulers of Britain, particularly *Alfred*, and his grandson *Athelstan*, (the former who reigned from 871 to 900, the latter who ascended the throne in 925,) induced a number of artificers and architects to England, in order to build castles, churches and convents.

It may here be mentioned as a parenthesis, that *Alfred*, who was surnamed the Great, divided the twenty-four hours of the day into three equal parts: one devoted to the service of God, another to public affairs, and the third to rest and refreshment. Although these foreign artists, and the few who had survived the ravages of the barbarous tribes, were Christians, and though most of their leaders were clergymen, yet the corporations which they had formed had no constitution than those transmitted to them from the Roman colleges, which were spread over all christian Europe, and the character of which is still to be learned from the *Corpus Juris Romani* in general, and from the building corporations of the western and eastern Roman empire in particular.

The constitution, consequently, was the same which the Roman building corporations had had before, and which the remainder of the artificers under *Alfred* and *Athelstan* acknowledged. As the members of these corporations of architects of the tenth century belonged to different nations, and at the same time publicly or secretly to sects widely differing in their tenets, and often condemned as

heretical: in short, as they were very different in faith, customs, and manner of living, they could not be induced to go to England to remain there without receiving from the Pope and king satisfactory liberties and letters of protection, especially jurisdiction over their own bodies, and the rights of settling their own wages. They then united under written constitutions, founded upon the ancient constitution of the Roman and Greek colleges and the provisions of the civil law.

The different tenets of the members, the scientific occupations and the elevated views of their leading architects and clergymen, naturally gave rise to a more liberal spirit of toleration, a purer view of religion and stricter morals than were common in those times of civil feud and religious persecution.

Out of the times of the Romans they had preserved the doctrine of the education and dignity of an architect, as described by that celebrated writer on architecture, *Vitruvius*, whose books were their constant manual, and who flourished during the reign of *Julius Cæsar* and *Augustus*, from 60 B. C. to A. D. 14.

The religious tenets of these artificers being often the object of suspicion to the orthodox, they were obliged to keep them secret. Secrecy, moreover, was the character of all the corporations of the middle ages, and down to the most recent times. The corporations of mechanics on the continent had what they called secrets of the craft,—certain words or sometimes impressive ceremonies by which they were enabled to recognize each other. To this we must add, that the corporations of architects in the middle ages were descended from the times of antiquity; so that their societies had received, in the times when Rome adorned all gods and listened to all philosophical systems, impressions derived from the Greek philosophical school, particularly the Stoic, united with some fragments of the Greek and Egyptian mysteries, and subsequently modified by notions acquired in the early times of Christianity, particularly from the Gnostics, which led to certain doctrines and sacred ceremonies, clothed according to the times in symbols, and constituting their esoteric mysteries.

The watchful eye of the Popes induced them to keep these doctrines closely concealed, in connection with the real secrets of their art and its subsidiary branches, their rude chemistry, their metallurgy and natural philosophy, and to preserve their knowledge in forms otherwise foreign to it, if they wished to escape persecution. The great importance which architecture assumed in those times, is to be accounted for from the enthusiasm for splendid houses of worship, in which the religious spirit of those times displayed itself to an unparalleled degree.

The history of these corporations as here given, and their historical connection with the present society of Freemasons, indisputably appears from what we know of antiquity, from the history of England and from the agreements of the constitutions, symbols and customs of the present Freemasons, with those of the above corporations.

The architects, with their assistants and pupils, formed associations called "Hütten," or lodges. At an assembly held at Ratisbon, in Bavaria, in 1459, it was agreed that a Grand Lodge should be formed at Strassburg, in Alsace, as the place of general assembly, and that the architects of that cathedral,

for the time being, should be Grand Masters. The society was composed of masters, companions, and apprentices, who had a secret word with signs of recognition. In 1464 and 1469, there were general assemblies at Strassburg, but they were afterwards neglected for some time, until the Emperor Maximilian I., being at that city in 1498, granted them certain privileges by charter or diploma, which were renewed or confirmed by subsequent emperors. These diplomas, together with the regulations and statutes, were kept in the house of the architect of the cathedral in a chest with triple locks, of which the oldest mason kept the keys, so that it required the presence of all before the chest could be opened.

These documents were in existence until the French Revolution, when they were destroyed with many other papers to prevent their falling into the hands of the Jacobini commissioners.

Their rules inculcated the necessity of leading moral lives, submission to the masters whom the companions served for five or seven years, attention to their religious duties, and charity to the poor brothers, &c. Among the symbols were the square, the plumb-rule and the compasses, which are distinguishing marks of the officers of a Freemasons' lodge at this day.

Three very ancient historical documents are yet extant, which further prove the historical connection, and also give us an insight into the doctrines and customs of those corporations to the middle ages.

The oldest of these documents is the constitution confirmed in 926 to all the corporations of architects by King Athelstan, through his brother Edwin, at York, the original of which, in the Anglo-Saxon, is still preserved at York.

The beginning of this constitution reminds the reader immediately of the most ancient Oriental Church. Then follows a history of architecture, beginning with Adam, and comprising quotations from some Rabbinical tales respecting the building of Babel, the temple of Solomon, with mention of Hiram, limited, however, to the information contained in the Bible; then passing over into the Greeks and Romans, mentioning particularly Pythagoras, Euclid, and Vitruvius. There the history of architecture and the oldest corporations of Britain is told, agreeable to the account of the best historians; and among other things is mentioned, that St. Alban, an honorable Roman knight, patronized the art about A. D. 300; settled the fundamental institutions of the masons, procured them employment, wages and a charter from the Emperor Carassius, according to which they should form a society in Britain under the government of architects. The devastations of the country and the destruction of the edifices by the northern tribes, and by the Angles and the Saxons, is related, and how the pious Athelstan had resolved to restore the ancient and venerable society.

After this follow the sixteen most ancient laws, which agree with everything that a careful investigation can find in the corpus juris relating to the colleges of architects. This constitution was preserved in England and Scotland, in its essential features, until the fourteenth century, when the societies passed over into the stationary corporations in cities. It is proved by historical documents, that in Scotland and England lodges working according to these constitutions existed in an uninterrupted series of years, and often admitted as members,

learned and influential men who were not architects, including even kings. Such men were called *accepted Masons*.

In Scotland, Freemasonry was introduced by those architects that built the abbey of Kilwinning, the lodge of which place is traced back as far as the end of the fifteenth century; and at which place, in 1736, a Grand Lodge was established.

In England, the first Grand Lodge was established at York. Preston, in his Illustration of Masonry, says that, A. D. 936, Edwin, the brother of King Athelstan, summoned all the brethren to meet at York, and that this meeting formed the first Grand Lodge of England. The correctness in relation to the time in this statement, however, is questioned by several other writers on Masonry. But although, in respect to the precise date of the establishment of these two Grand Lodges, there may be no certainty, it is nevertheless an indisputable fact that they were established.

After the establishment of the Kilwinning and York Lodges, the principles of Freemasonry were rapidly diffused throughout both kingdoms.

Masonry, however, had to experience those alternate successions of advancement and decay which mark the history of every human institution.

The intention of the Masonic Society being to enlighten the mind, while the policy of the Church of Rome was to retain it in ignorance, the jealousy of the latter, therefore, was aroused. Along with these causes, the domestic and bloody wars which convulsed the two kingdoms from the thirteenth to the seventeenth century conspired in a great measure to produce a decline of the fraternity.

But notwithstanding these unfavorable circumstances, Freemasonry seems to have flourished and attracted public attention in the reign of Henry VI., who, when a minor, ascended the throne of England in 1422; and after he came out of his minority he examined the nature of the institution, put a stop to the persecutions that had been raised against them, granted them protection, and joined the Order.

In Scotland, the fraternity was at the same time protected by James I., who reigned from 1394 to 1437; and during the reign of James II., from 1437 to 1460, the office of Grand Master was granted by the crown to William St. Clair of Orkney and Caithness, Baron of Roslin, and was made hereditary to his heirs and successors in the Baronry of Roslin, in which family it continued till the institution of the Grand Lodge of Scotland in 1736. Also during the succeeding reigns of the Scottish monarchs, Freemasonry flourished.

From several documents still extant, it appears that in those times the kings of Scotland nominated the office-bearers of the Order, who were either called provincial masters or wardens, and were at the same time the administrators of justice in every dispute which concerned the art and craft of Masonry.

Among the civilians that were not architects by profession, the first that is recorded as having been initiated into the fraternity was the celebrated antiquarian, Elias Ashmole, in 1646.

It is said that Charles II. was also a member of the fraternity, and frequently honored the lodge with his presence.

Freemasonry was from Britain introduced among

the continental kingdoms about the middle of the seventeenth century.

In France, the attachment of the people of that empire to innovations and external finery produced the most unwarrantable alterations upon the principles and ceremonies of the Order. A number of new degrees were created; the office-bearers of the craft were arrayed in the most splendid and costly attire; and the lodges were transformed into lecturing rooms for discussing questions of politics and religion.

In Germany and in some other countries on the continent, similar innovations in a greater or less degree prevailed; while the British lodges preserved the principles of the craft in their primitive simplicity and excellence.

Such dangerous innovations have not the slightest connection with the principles of Freemasonry. They are unnatural excrescences, formed by a warm imagination and fostered by the interference of designing men. Those who reprehend Freemasonry, therefore, for the changes it underwent in the hands of foreigners, may throw equal blame upon religion, because it has a cloak of licentiousness and hypocrisy; or upon science, because it has been converted into an instrument of iniquity. Such changes and innovations arose altogether from the political condition of the countries where they were made; while in Britain, under a free constitution, there was no temptation to introduce into the lodges religious and political discussions.

About the beginning of the eighteenth century, during the reign of Queen Anne, Freemasonry seems to have rapidly declined in Britain, particularly in the south of England; and while the seat of the Grand Lodge was at such a distance as the city of York, few hopes could be entertained of a revival. In 1717 we find four lodges existing in which the old symbols and customs were still preserved; most of their members were, however, merely accepted Masons, who, besides their parity in politics and desires, could only be influenced to continue these social unions and to transform them so as to be conformable to the spirit of the age, in the position in which the fraternity stood through its former activity in respect to state and church, by the purely humane and moral worth of the laws, doctrines and ceremonies that had been handed over to them by tradition.

So far extends the first period of Masonry, during which it consisted as a society of free architects and artificers, that by architecture was united to an exterior activity; whose members aspired at a purely humane perfection in religion, virtue, and sociality, and who propagated a knowledge of the same, and a love for them, with the highest degree of wisdom.

By the influence of those celebrated architects, *Inigo Jones* and *Sir Christopher Wren*, (the latter who was the last Grand Master of the ancient Order) and also by several other influential members, the fraternity was prepared for a regeneration in the spirit of the modern times.

With these facts, incontestably proved, who can doubt the high antiquity of Freemasonry? There can be scarcely a question that the Order of Free and Accepted Masons is the legitimate successor of the collegia fabrorum of the ancient Romans, and of the corporations of architects of the middle ages.

Indeed, the possession of the same rules, constitutions, symbols and rites would prove this, were there no other evidence.

It is not for us to say whether Freemasonry existed in its *present* form or not at the time of the building of King Solomon's temple. We have reason to believe, however, that the prevailing Masonic tradition touching that point is not entirely without foundation.

Hiram, King of Tyre, no doubt, was acquainted with the Phrygian mysteries; it is even probable that he was the chief pontiff thereof. Coming to the assistance of King Solomon in the great enterprise of building a temple for the celebration of the Hebrew mysteries, it is easier for us to conceive that some kind of organization existed, similar to ancient Masonry, than that it did not.

To enlarge more fully on this subject would be deviating from the object of this lecture, which is intended to confine itself to historical facts, the subject of the building of King Solomon's temple being in itself of sufficient magnitude, interest and importance to form a lecture by itself.

[To be continued.]

THE YOUNG BACHELOR'S FIRST LOVE.

BY MISS C. W. BARBER.

"Accursed Pride! what harp may tell,
Since first by thee even angels fell,
The miseries that are entailed
On Luman hearts by thee assailed."—GOLD HUNTER.

"Who is that beautiful girl?" asked Marshal of his friend Philip, as they stood in the centre of Mrs. Broughton's parlor, and watched, on a *fete* night, the ladies who moved hither and thither about them, dressed in white, and reminded them, "by the lightness and buoyancy of their movements of a flock of white, plummy birds." "Who is she, Dick? She came in with the Hortons."

Philip looked in the direction pointed out, and saw, standing near an arch in the room, a magnificent creature. The light lustre overhead poured down upon her a flood of brilliancy and revealed a form half oriental in its style of beauty—a fine oval face, as clear as marble, and lit by eyes dark, piercing, and full of intelligence—at least they seemed to the captivated senses of Marshall at that moment to be full of thought and expression.

"I don't know her, Hal. I never saw her before. There is about her a good deal of innate loftiness of spirit, I should judge. By George! she is a perfect queen; and she feels her dignity, too. Deliver me from coming in contact with such a lofty personage!" and Philip sought out a little, blue-eyed girl, modest as a spring violet, who had shrunk away from observation into a corner, and was examining, with little Fanny Broughton—their hostess' daughter—the mysteries of a Noah's Ark which her uncle had brought for her the day before from town.

"Who can she be?" he mused mentally. "That is the form and kind of face I like. A perfect Juno, and no mistake about it. Born to command respect! I take it, she is a brilliant and accomplished woman, and I must manage to get an introduction."

Marshall moved away to join the group who were already clustering about the fair stranger, and he

soon obtained his desire. He was introduced to Miss Margaret Rogers, an heiress, who was on a visit to the Hortons, one of the wealthiest and most respectable families in the village where he resided.

He stayed beside or not far from her chair during the remainder of the evening. He was charmed by her wit as well as captivated by her beauty. True, there was something very haughty in her bearing—something which seemed to indicate continually to all around her that she scorned to touch the humble and lowly with the hem of her robes as she passed. Yet she had a fine person, and sang and played delightfully. Her attainments were so brilliant that her admirers never once suspected that the heart of so fair a being could be cold and barren by nature, never throbbing with a benevolent pulsation, but frigid in its selfishness. Yet such was the case.

Hal Marshall was considered by all "managing mammas" to be, to say the least, a very "respectable match" for any of their daughters. Little was known of his parentage or family. He had made his *debut* at Fairhaven, where he now resided, when a mere lad. He had been employed as an under clerk and errand boy in the fashionable establishment of Muslin & Co. Time passed on, and he became head clerk, and enjoyed the entire confidence of his employers, and, after awhile, was taken as a partner in the business. The sign over the door now read MUSLIN, MARSHALL & Co. He was a very promising young man, although perhaps not yet actually wealthy. Shrewd, calculating men took his note, and considered it as good as gold. He was everywhere received into what is called genteel society—where he figured about like an Adonis. But he had never seriously thought of love and marriage. He had never, in fact, met with his *beau ideal*—one who answered to the heroines about which he read in novels, for it must be confessed that Hal Marshall would sometimes pore over that foolish kind of literature. His companions liked him. He was frank, earnest and warm hearted. A little *dandyish* perhaps, in dress, but he was fine looking, and the weakness was pardonable. It did not, by any means, prevent him from having many friends among the young and light-hearted of his own sex; and he and Philip especially were considered inseparable friends. They were not alike, however, in person, taste or disposition. Persons sometimes wondered over their friendship. It was one of those enigmas in social life so often met with, where *dissimilarity* seems, in some way, to become in itself a bond of union between hearts. But then, again, they were both Freemasons. Persons said that perhaps that had something to do with their remarkable cordiality of manner towards each other. Perhaps it had, for Masons are generally queer fellows, and there is no understanding their idiosyncracies. But, after all, this fact has little to do with our tale. It would be more to the purpose were we to inform our readers that although Hal Marshall entered Mrs. Broughton's parlors on the aforesaid night heart free (heart hardened, he almost fancied), he was, nevertheless, in a very different condition when he made his exit at two o'clock on the next morning. In other words, Hal Marshall's was that pitiable case—in love.

He did not try to reason himself out of this entanglement of the affections, for who that is seriously smitten can be made to think that there is any object worth thinking about on earth but his

dulcinea, any thing worth striving for but the attainment of her hand? Marshall's was a first passion. Novel writers have long maintained that this is the only one ever seriously entertained, although the experience of nine-tenths of the human race declares the falsehood of the assertion. But Marshall loved Miss Rogers, if ever a man loved a woman—or at any rate he fancied he did.

He cultivated her acquaintance most assiduously. He became a weekly visitor at Mr. Horton's—a house, by the way, which before her appearance in the village he had never entered. He waited upon her to and from all the parties of the season. He sang duets, played, flirted and waltzed with no one else.

People everywhere said that there was an "engagement" between the two—it would probably end in a marriage. People were, as they often are, half correct in their guessing. There was an engagement and Marshall would almost have staked his life upon it, that there would eventually follow a marriage; but humanity is proverbially short-sighted, and Marshall was but human.

As to Miss Rogers, she was evidently proud of the conquest she had made. She was proud of her lover's person, for he was full a head taller than any other young man in the village. His dress was elegant and he sported unexceptionable black mustaches. They were a proud, happy looking couple as they moved, side by side, through the parlors on a *fete* night, and felt conscious continually—a consciousness in which they both secretly exulted—of being "the observed of all observers." But,

"Alas! how light a cause may move,
Dissension between hearts that love!"

Oh, you, that have the charge of Love,
Keep him in rosy bondage bound,
As in the fields of bliss above,
He sits with flow'rets fetter'd around,
Loose not a tie that round him clings,
Nor ever let him use his wings,
For even an hour—a minute's flight,
Will rob the plumes of half their light."

Hal Marshall never married Margaret Rogers, and the way it happened was in this wise: There was to be a musical *soiree* at Mrs. Sawyer's. Miss Rogers had set her heart upon being present, and as usual she expected to be escorted thither by her affianced lover. But it so happened that it was on the night on which the Fairhaven Lodge met, and Marshall, who held a high office among his brethren, and knew, moreover, that on that particular night important business was to be transacted, did not well see how he was going to manage so as to meet both demands upon his attention.

"It will make no difference with Margaret," he said, mentally, as he took his hat one night after supper, and deliberately drew on his black kid gloves. "It will make little difference with Margaret whether I go to the *soiree* or not, but it will make the greatest difference in the world if I fail in being present in the Lodge-room to-morrow night. I will go up and explain to the dear girl why I cannot go, however. I want to see her anyhow," and he took his walking-stick and stepped out into the night air, suffering the hall door to slam behind him with no very gentle crash.

A brisk walk brought him to Mr. Horton's. He

ring the bell and was immediately afterwards shown into the parlor.

"Is Miss Rogers in?" he asked of the servant in waiting.

"I will go for her," said the girl, and disappeared.

In a few minutes afterwards Margaret entered. She was dressed with exquisite taste, and had a cheerful smile upon her lips. Marshall thought that he had seldom seen even her when she looked so charmingly pretty.

"It is a beautiful moonlight night," she said, after the usual salutations had passed. "I hope that Mrs. Sawyer will be favored with a good time for her entertainment to-morrow night. I have set my heart upon going to it."

"I am sorry that I cannot be present, too," said the young man with a careless smile, "but it is our Lodge night, and I shall be compelled to go there. You must go, however, and enjoy yourself, and hold yourself in readiness to give me a minute description of all that transpires. I feel quite disappointed, I assure you."

Margaret's brow darkened. Marshall had never seen it look so black before.

"Why? this is a very strange arrangement, Mr. Marshall," she said, in a vexed tone. "You really must go. Let the Lodge take care of itself. I did not know before that you were a Freemason."

"Oh, yes!" said Marshall, in a surprised tone. "I have been a member of the fraternity for several years. I thought you knew it. I have great love for the Order, and hold an important office just now. I cannot by any means fail in being present to-morrow night, but it will make no difference with you, dearest. You can go in Mrs. Horton's carriage, or if you prefer it, I will call and wait upon you, so far as the door, on my way to the Lodge-room."

But Miss Roger's brow did not brighten. A cloud, dense and dark, seemed suddenly to have settled over it.

"Strange, that I never heard a lisp about all this before, Mr. Marshall!" she said, in a haughty tone. "I never dreamed of such a thing. I have a decided and rooted aversion to the Freemasons. I have said that I would never marry one, and I meant what I said. I cannot be chained for life to a man who goes off periodically to the Lodge-room, who sets aside everything else in order to accomplish this—who will have secrets which no persuasion can induce him to impart to me. No! no! my dear Hal, you must give up Masonry, or give up me."

Young Marshall felt at that moment as if a thunderbolt had fallen at his feet, and suddenly exploded. He looked into the girl's face to see if she were indeed in earnest. The shadow that rested there convinced him that she was firm and decided in what she had uttered. There was no jesting in the matter.

"Why! dear Margaret," he said, as he drew his chair up beside her, and attempted to take her hand. "You surely do *not* mean what you say. You cannot be silly and weak enough to entertain hatred against a benevolent association of men, who choose to follow the Scripture injunction, and not let the right hand know what the left one does in the way of charity. You are far too sensible, too noble-minded for that. I never mistrusted that you would care whether I was a Freemason or not."

"But I *do*, nevertheless," said the beauty, in the same chilling tone. "I do care, though you are pleased to pronounce me silly and weak for doing so. I can never marry one of the Order. If you take me, you will have to withdraw. You may as well begin by staying away from the Lodge-room to-morrow night."

Marshall sat for hours patiently trying to overcome this singular resolution on the part of his lady-love, but all in vain. She was as inexorable as death. She was wholly, and to Marshall's eyes, fearfully in earnest.

Not a muscle relaxed in her face—not a smile came to eye or lips. She sat upright and stubbornly maintained her cause.

"Margaret," said the young man, after he had exhausted every argument, and talked himself almost hoarse. "Margaret! I did not apprehend any such encounter as this—any such clashing of wills and sentiments, when I came in here to-night. I thought, at first, that you were jesting—that you could not be in earnest, but I see my mistake. I love you better almost than life itself. For three months past you have been continually in my thoughts. Your image has been painted on the 'God-woven canvas in my heart.' I love you, but I cannot leave the Masons. I am indebted to them, in part, at least, for my present position in society. Listen while I tell you a tale.

"There was a poor widow who lived in an humble cottage, and spun and wove cloth for her daily bread. She had but one child, a little feeble boy, and she was herself an invalid, not by any means able to undergo the physical toil to which she daily and nightly subjected herself; but she kept on at her tasks, singing to cheer the sad heart of her boy. She was pious, and piety is, observation has taught me, in all of its lineaments, cheerful and beautiful. But, finally, she sickened to helplessness. A fearful paralysis seized her. The hum of her wheel and the busy stroke of her loom no longer resounded throughout her cabin. Her poor boy crept to her bed-side and wept as if his heart would burst. But she was too far gone to speak the soothing words with which she had many times before stilled his grief. In that hour of gloom and darkness, Masons entered, like angels of mercy, the widow's humble dwelling. They provided for all of her necessities. They took care of and comforted her sensitive child. When the widow died they buried her, and they placed her boy in a situation where he could, by active exertions, rise in the scale of social and physical well-being. That boy grew rapidly to manhood, watched over and protected on every hand. He took an honorable stand among his fellow-men, but he has not forgotten his friends—he has not forgotten those Masons, who ministered to his mother's dying wants and shielded her child. God willing, he never *will* forget or desert their ranks. Margaret, that poor widow's child sits now by your side. Do you still ask him to relinquish that to which he owes so great a debt of gratitude?"

"I did not know before," said the girl, rising. "that I had engaged myself to one belonging to so low a family. I did not know that I was so near marrying a beggar's son. But such, it seems, was the case. You will please excuse me, Mr. Marshall. Our intercourse may as well end here. I shall return in the course of a few days to my friends. I

wish you good night!" and Margaret Rogers swept haughtily from the room.

Marshall sat like one petrified. He did not respond to her "good night." He did not move. He scarcely breathed. It seemed to him that his heart stood still in its pulsations.

"Yes," said he at last, in a bitter tone, arising and taking his hat, "I can excuse you, Margaret Rogers. I do excuse you for life. I thank heaven that my eyes have been opened before it was forever too late!"

He went out, closed the door gently and noiselessly behind him, and walked with a firm step homeward. The next night found him at an early hour in the Lodge-room, with a brow as calm and unruffled as if no golden hope had a few hours before fallen, like some precious vase, and become shattered at his feet.

In a few days after Mrs. Sawyer's *soiree* Miss Rogers left for her home in the South, and Marshall said, mentally, "I shall never see her again!"

* * * * *

Time flew on rapid wings, as Time, alas! *will* fly, and Marshall forgot his *first* love and married his *second*—the little blue-eyed creature whom Philip had essayed to entertain on the night of Mrs. Broughton's party. She was a gentle, loving being—a violet half hidden in the nook where it chose to expand, and sent out its breath of fragrance on the air. Our hero's home was a happy one. Fair golden heads sprung up about his table, and there was no trace left in his heart of the queenly figure of his first idol. But life for him had another chapter.

"I hear," said Philip, one day, coming hastily into the counting-room, and stopping beside him, while he was adding up a long string of figures, "that there is a poor woman, living three miles out of the village, on the Byington road, who is suffering for the necessaries of life. She is not in any way connected with the Freemasons, so no help can be looked for in that quarter; but it has struck me, Hal, that although she may not be a claimant on our liberality, still we had best not let her die there, without aid. We are too good Christians for that. Suppose you take your little wife, Hal, and ride out there this afternoon. You can find out what she needs, and if it is more than we two feel able to provide out of our private pockets, we will take up a subscription and apply the money to her relief."

Marshall acceded very cheerfully to this arrangement, for he had a kind, benevolent heart. He accordingly that evening handed his wife into the buggy and started out on his mission of mercy.

The Byington road lay in a wild, neglected spot, and they had some difficulty in finding the object of their search. They stopped, however, in front of a miserable tenement at last, and entered. A middle-aged woman lay helplessly upon a rude pallet in one corner. She was an inebriate's wife. That most sorrowful of all conditions had overtaken her. An inebriate's wife!—those words, rightly understood and thought upon, are enough to melt a rock to tears. But this it seemed in her case was not enough. Pale disease had come to tug at the heart-string and sap away the fountain of life.

Mrs. Marshall went towards her and inquired of her wants. It did not occur to her that she had

ever seen her before, but Hal, somehow, after the first glance at the deathly face, and at the large, bright, proud looking eyes, grew pale and sick at heart. He, too, had started to approach her bed, but he paused midway in the room, and finally went back to the open door, and stood their irresolutely, for some minutes.

He heard his wife, while she inquired into the invalid's wants. Heard her promising to send a servant with a basket of necessaries that afternoon. Heard the woman's feeble, inarticulate replies, and wondered if he was not in a dream. But he roused himself at last. "Emma, my love," he said to his wife, as she came towards where he was standing in the open door, "order what you think proper for the woman. It shall be sent up this evening; but the dew will be falling presently and I think we had best go home, love! Let me assist you into the buggy. Good evening, madam!" and Hal turned away. During all his homeward ride, and for months afterwards, he never whispered to his wife, or to any other human being, that he had recognized, at a glance, in that wretched hovel, the yet proud face of his First Love.

MASONIC ORIGINAL POETRY.

THE ROYAL ARCH CHAPTER AND ITS WORKINGS.

EXALTATION.—Being No. 7 of a series of Verses on the "Lodge and Its Labors," written for the *Nenagh Guardian* by Rev. M. MAGILL, Peru, Illinois, U. S., and formerly of Cangort Park, near Shilbourn.

The mystical ladder we still keep ascending,
To gain its top rung all our energies bending;
Hence the call of the H. P. we promptly obey,
And away to the Chapter while yet it is day.

How solemn and grand the engagements to-night!
Three Excellent Masters still searching for light;
The Chapter well guarded, companions all true,
They send up their prayers, and pledges renew.

The H. P. rehearses the words of the sage
As they stand recorded on God's sacred page,
Commanding each brother with haste to withdraw
From those who walk not by precept and law.

Our Excellent Masters, who thus far have gained
A goodly report, and whose skill is far-famed,
Now enter, united on life's rugged way,
Still cheered by the hope of a far brighter day.

Experience and wisdom is gained as they go,
If haughty or proud,—advised to stoop low;
Should hindrance or danger e'er stir up their ire,
They are led to that "Bush" which once burned fire.

While yet from its midst a voice may be heard
Teaching trust and reliance where evil was feared;
While solemn and reverent, light shining around,
The place is acknowledged as most holy ground.

The God of our fathers is still our sure friend,
His presence and power true Craftsmen attend;
Though sorrow and danger their pathway surround,
A final deliverance shall surely be found.

But if, like the Heathen, our God we forsake,
And to folly and crime ourselves should betake,
The House of the Lord with pollution be stained,
Our honor and safety can not be retained.

The King of the Chaldeans will then be let loose,
A weapon of wrath which Jehovah can use;
Our ruin will be certain if he strike the blow,
And captives to Babylon we surely shall go.

What havoc and ruin when God gives the word!
Fire and destruction, pillage and sword;
The walls of Jerusalem laid low with the ground,
And the House of the Lord in ashes be found.

But Cyrus is raised up of Persia's famed line,
He makes proclamation, "O! ye captives, combine;
Go up to Jerusalem with cheerful accord,
There labor, and build up the House of the Lord."

Our Excellent Masters are found in this band;
Well armed with secrets, they join hand in hand;
They pass through the veils, are accepted and true;
Their signet approved, and the Council they view.

Here then we behold, in the "Most holy place,"
Companions and Council now met face to face;
Their case well examined, their object made known,
While their zeal for Jehovah is readily shown.

They are willing to work, without fee or reward,
In erecting once more the House of the Lord;
Their proffer accepted, their labor assigned,
Their task they encounter with freedom of mind.

To work now they go, and with zeal they explore
Those depths where rich treasures long lay in store;
Deposits of old, which by Craftsmen were made
When the noise of invasion had made them afraid.

Those treasures, long lost, were now brought to light;
Their glory and beauty appear to our sight;
The Pot and the Manna, the Altar and Word,
The Pot of pure Incense, and the Ark of the Lord.

The Candlestick, too,—with the Table and Bread,
Cherubims of glory, their wings widely spread;
Their glory o'ershadowing that grand Mercy Seat,
The sum of our treasures we now find complete.

What treasures were hid in those depths so profound!
What priceless deposits so long underground!
But the lost is now found, substitution ignored,
And the mystical word by the Arch is restored.

The Candidates now for their toil meet reward;
The H. P. instructs them in the law of the Lord;
Royal Arch Masons they now are declared;
And for raising the Arch they are fully prepared.

The order is given, Companions attend,
Our Chapter well tyled, bring your work to an end;
With hands lifted high, and hearts firmly bound,
Ever search, keep and treasure that which was found.

The Craftsman,

AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT."

HAMILTON,..... FEBRUARY 15, 1868.

ANTI-MASONRY.

At various periods, during centuries past, the world has witnessed the existence of anti-masonic movements; and as history is said to repeat itself, so now we find in the neighboring States a revival of this movement against our time-honored institution. In this case the movement comes forth in the name of religion, and demands that persons shall, as the condition of Church membership, abandon Freemasonry; and quite a number of the religious press of the country have been enlisted in making the demand. Foremost in this crusade against Freemasonry, are the professors of Oberlin College, in the State of Ohio, and the people, probably taking their cue from those learned men, have identified themselves very strongly with the movement. The second Congregational Church of that place has gone so far as to issue a formal edict on the subject, and has caused it to be extensively circulated; and

as there are in all communities some christians built on the same pattern as those Oberlin Congregationalists, it may not be amiss to notice some of the points of this ecclesiastical bull.

The grounds of objection to Freemasonry are various. We are told that to be a Freemason is inconsistent with the profession of Christianity, because of

1. Its stringent secrecy.
2. Its extra judicial obligations.
3. Its introduction "into general society of a special combination under which men seek to gain for themselves important advantages on other grounds than those of merit."
4. "It is at best only a mutual insurance Company."
5. "Its pledges of mutual aid may be construed to bind the members to help a brother in distress, right or wrong, and to conceal his crimes against law and society—so that these obligations are certainly liable to be used to prevent justice, to wrong the innocent, to screen the guilty, to elevate bad men to place and power, and to work the general corruption of civil government."
6. Its encouragement of forms.

That is rather a formidable indictment against Freemasonry; and were its statements true, not simply in their words but in their sense, it would present good reasons why the institution should be condemned. But they are not true, either in their literal or general sense. The society is secret only in so far as secrecy is necessary to prevent it from improper intrusion, or its members from imposition. But its objects and aims are as public as those of the Congregational Church at Oberlin. It has the same secrecy that the family circle has, the same secrecy that attaches to the more solemn services—the sacramental services, for instance,—of the churches, that secrecy which belongs to a business partnership. But the aims which it has in view, the great objects for which it exists, are not simply published to the world, but by the very terms of its obligations, any other objects are especially excluded even from discussion. And here we may say a word about this question of extra judicial obligations. Surely it cannot be said that any organization which has for its aim results not opposed to the interests of the State,—on the contrary, promotive of those interests,—may not protect itself by exacting obligations from its members. We fancy the Oberlin Second Congregational Church exacts obligations from its church members, just as the subscription to the confession of faith, the book of discipline or the thirty-nine articles, are the obligations which other churches enforce.

The third ground is probably as impudent a slander upon the Masonic institution as could well be written. So far from Masons gaining advantages on other grounds than those of merit, every lesson

of its ritual enforces the doctrine that merit alone is the great test of promotion. The one requisite for admission to the institution is "merit;" the one test of consideration after admission is "merit."

Suppose we admit that the fourth ground of objection is true, viz: that "it is at best only a mutual insurance Company," what then? Are mutual insurance companies, in the eyes of those self-righteous anti masons, opposed to the spirit of Christianity and at variance with that meek discipleship which they affect? But it is not a mutual insurance Company. It is a fraternity in which the contributions of the rich and prosperous go to sooth the sorrows, and relieve the distresses of the poor and unfortunate; the former contributing of their wealth out of the purest motives of "brotherly love, relief and truth," without an expectation of receiving back aught but the satisfaction of an approving conscience.

The statement that the obligations of Masonry bind the members to conceal the crimes which a brother may have committed, is utterly opposed to the fact. A Mason's heart is undoubtedly expected, by his obligation, to be the safe and sacred repository of a brother's secrets, communicated to him as such, but offences against the laws of the country are especially excepted from that obligation; and so expressly excepted from it, that no one can mistake the fact. And as to the combination leading to corruption in the State, the fact is that in no Society are the political or religious opinions of its members so little interfered with, or politics so little discussed.—Masonry includes men of all parties and of all denominations; and its peculiar merit is that here alone is found the only society, where men can meet without regard to party or sect, on the broad platform of the universal fatherhood of God and the universal brotherhood of man, and perform acts of benevolence and charity to those who stand in need of assistance.

It has its forms, just as all other bodies, both in Church and State, have their forms, and it claims this merit for them, that in all those forms the highest practical piety is inculcated, and the soundest morality is enforced. These anti-masons, we fear, must find other grounds than mere *ad captandum* statement in relation to Freemasonry, before they succeed in destroying an institution, which has existed for centuries, and for whose prosperity the prayers of widows and orphans the world over are ascending hourly to the Great Architect of the Universe.

At the regular convocation of the St. John's Chapter, No. 6, Hamilton, held on Thursday, January 9th, R. E. Comp, T. B. Harris, G. S. E., under a warrant from the M. E. Z., invested R. E. Comp. C. L. Beard, as Grand Superintendent of the Wilson District.

MASONIC PRESENTATION.

On Tuesday evening, January 14th, the first meeting of the members of the Lodge of Antiquity, R. C., under the auspices of their new Master, was held at Masonic Hall, and was made the occasion of presenting their Past Master, R. W. Bro. J. C. Franck, with a magnificent silver pitcher, goblet and salver. Quite a large number of brethren were in attendance, including several Past Masters from other lodges.

The Worshipful Master, Bro. Gutman, having addressed a few appropriate remarks to R. W. Bro. Franck, called upon R. W. Bro. Bull to make the presentation. Bro. Bull, in coming forward, remarked on the happiness he felt in being thus called upon to perform one of the most pleasing acts of his life. He alluded to the fact of the presentation being a surprise, spoke feelingly of the great services rendered by Bro. Franck in bringing the Lodge to its present prosperous condition, and of the affectionate regard cherished towards him by all members. He then, in his happiest manner, read the following address:

Right Worshipful Brother John Charles Franck, Past Master Lodge of Antiquity, and Past District Grand Master, A. F. & A. M. G. L. of E.

RIGHT WORSHIPFUL SIR AND BROTHER:

We, the members of Lodge of Antiquity, recognising your unwavering zeal in the cause of Masonry, and particularly in the interests of this Lodge since your connection therewith, desire to testify our appreciation of your ever kind and fraternal conduct, by offering for your acceptance this Silver Jug and Cup, together with this Salver, not on account of their intrinsic value, but as a memorial of our friendship and esteem, which we fondly hope will never cease while we are permitted to enjoy life.

It is unnecessary, Right Worshipful Sir, to recapitulate the very many kind and graceful deeds which bind you to our memories, the many cordial and seasonable acts of friendly counsel which have marked your pathway since you accepted the chair of this time-honored Lodge; they live, however, in the fond recollection of many a heart, and are familiar to all with whom you have acted during your term of office, bearing a pleasing conviction that, to say the least, you have striven to do your duty. That you have succeeded in doing it well and acceptably, we are here this evening to record our humble evidence, in cheerful appreciation of your actions as Worshipful Master of our Lodge, and as an honored member of our fraternity.

It is, Right Worshipful Sir, our earnest prayer that you may long be spared to your family, and that the circle of your friends may long remain unbroken, and that we may be all more firmly knit together in the Bonds of Brotherly Love, Relief, and Truth.

Finally, Right Worshipful Sir, we request that when these simple emblems of our esteem meet your view, you will recall the pleasant memories of the many, happy hours spent with your Brethren, likewise view with satisfaction the pleasure with which we assure you all have enjoyed the impressive manner in which you rendered the justly admired Ritual of our Order, associating with those memories the individual members of this Lodge, who now most respectfully solicit your acceptance of these memorials of their fraternal regard and esteem.

Signed on behalf the Members of the Lodge of Antiquity, this 27th day of December, 1867.

M. GUTMAN, W. M.

At the close of the address, round after round of the most hearty applause testified to the cordial manner in which all present concurred in the sentiments therein expressed.

R. W. Bro. Franck, who was evidently deeply affected by this unexpected manifestation of the good-will of his fellow-members, spoke as follows,

in acknowledgment of the presentation thus gracefully made him :

Worshipful Master, Officers and Brethren :

Your very kind and gratifying address affords me, I assure you no ordinary pleasure. It is true that I have for nearly a quarter of a century labored for the interests of our order, but who would not do that and much more when acquainted with the moral precepts of our ancient and honorable institution. It is true that I have used my best although humble efforts to advance the prosperity of this the oldest Lodge under the registry of Canada, but it must be admitted that I have had the undivided assistance and countenance of every member of the lodge, without which indeed my labors would have been of little avail. I look around me and I see in every brother here present not only a mason but an intimate friend, whose heart rejoices in having contributed his mite to gladden mine. Gladdened indeed it is by the good feeling I see expressed in every face ; by the pleasing address so eloquently delivered by my oldest masonic friend here present, Right Worshipful Brother Richard Bull, and by the elegant testimonial accompanying the same. Rely upon it, my brethren, that whenever this Goblet touches my lips I shall remember with pride and pleasure our happy connection, and I trust that this testimonial will engender in my descendants that good feeling towards this time-honored lodge and to the children and children's children of you who have so generously treated my efforts, which now exists between my beloved brethren and my humble self. Brethren, I thank you, I thank you most sincerely for your kind and munificent gift, and I pray the choicest blessings of heaven upon this lodge and every member thereof.

The articles are from the well known establishment of Messrs. Savage & Lyman, and are beautiful specimens of workmanship. The pitcher has engraved on the side the 47th problem of Euclid, and on the reverse the crest and initials of the recipient. The following inscription is finely executed on the front :

THE BRETHREN OF THE LODGE OF ANTIQUITY.
A. F. & A. M.
Montreal, Canada.
To their
Esteemed Past Master
R. W. BRO. JOHN CHARLES FRANCK,
P. D. D. G. M. &c., &c., &c.

A slight acknowledgement of valuable services rendered to the Lodge and Craft, and a token of fraternal regard.

Dec. 27th, A. D., 1867.

A L. 5872.

At the close of the proceedings the brethren adjourned to the ante-room, where they partook of a sumptuous banquet, provided for the occasion by the officers of the Lodge.

After some time spent most agreeably in social intercourse, the meeting broke up, when all the members joined in escorting Brother Franck home to his residence.

TRUE BENEVOLENCE.—True benevolence inspires with the love of justice, and prompts him in whose bosoms it glows neither to oppress the weak, to impose on the ignorant nor to overreach the unwary, but to give every man his due, and with steady and undeviating steps to walk in the hallowed path of equity. Deceit and dissimulation, fraud and falsehood, are far from the true Mason, or the humble worshipper of God ; integrity is enthroned in his heart, truth dwells on his lips ; and an enlightened sense of duty regulates the whole of his conduct. He faithfully performs every promise, and fulfils every engagement. Others respect and trust his word, because he holds it sacred himself. His life is characterized by the simplicity of truth and the dignity of virtue ; and in dealing with him, they who have an opportunity of knowing his character, place unbounded confidence in his justice and faithfulness.

PRESENTATION.

The Most Worshipful, the Grand Master of Canada, having presented to Wilson Lodge, No. 113, an admirably executed photograph portrait of himself, the officers of the Lodge have acknowledged the kindness in the following justly complimentary letter :

" WILSON LODGE, A. F. & A. M., No. 113, WATERFORD, CO. NORFOLK.

" To Wm. M. Wilson, Esq., M. W. G. M. of Canada.

" DEAR SIR AND BROTHER,—We, the undersigned Committee, on behalf of said Lodge, desire to tender our most sincere thanks for another mark of the deep interest you have at all times evinced for our welfare, in the presentation of an admirably executed photograph of yourself, which will not only be an ornament to our Lodge, but will be duly appreciated by our whole Fraternity, and will tend to keep in remembrance one who has never spared either toil or expence in the Order, to perfect that work at the head of which you now stand so bright an ornament.

" We beg to apologize for the apparent want of courtesy in not having made the above acknowledgement at an earlier date, and with every mark of respect and esteem we subscribe ourselves,

" Yours fraternally,

" THOMAS W. CLARK, W. M.

" J. W. SQUIRE, Secretary.

" EDWARD MATTHEWS, M. M."

January 14th, 1868.

PRESENTATION.

Bro. John Edgecombe, W. M. of Prince of Wales Lodge, No. 171, Iona, A. F. & A. M., was the recipient of a handsome testimonial on the evening of St. John the Evangelist's Day. The testimonial consisted of a magnificent P. M. apron and scarf pin, and was accompanied by a suitable address, signed on behalf of the brethren by Bro. John Cascaden, P. M., and Bro. W. Chisholm, Treasurer. W. M. Edgecombe replied in an appropriate manner.

MASONIC CONVERSAZIONE AT TORONTO.

On the evening of the 31st ultimo, the long talked of conversazione was given in the Masonic Hall, Toronto, and passed off very successfully. The guests began to arrive about 8 o'clock, and included many brethren from a distance. After the Grand Master had taken his seat, V. W. Brother Daniel Spry advanced and welcomed him in appropriate terms. The grand honors were then given by all the brethren present, taking the time from V. W. Bro. Bunting, after which the Grand Master, in a very happy manner, responded and congratulated the craft of Toronto upon the union that had recently taken place among the lodges of that city. The formal reception being over, the brethren broke off and the concert commenced. Miss Clayton, Miss Belton, and Messrs. Maddison and Schuch each favored the audience with a song, after which the band struck up a quadrille, sets were formed and dancing commenced. Dance succeeded dance, and music and song made the hours flit past with magic speed, until the noble strain of the National Anthem announced that the time for "breaking up" had arrived. And so it ended, "Happy to meet, sorry to part, and happy to meet again."

FESTIVAL OF ST. JOHN THE EVANGELIST.

We give below the list of officers elected in the various Lodges throughout the Dominion which were not received in time for last month's number of the *Craftsman*.

DUNNVILLE.

AMITY LODGE, No. 32, A. F. AND A. M.—The following officers were installed:—Bros L McCallum, W M; Thos L M Tipton, S W; Fred Clarke, J W, M C Upper, Chaplain; David Price, Treasurer, Charles E S Black, Sec'y; James Lindsay, S D; Thomas Babcock, J D; W Bros John Parry, D of C, Albert Cherry, I G; Bro Wm. Montague, Tyler.

MILTON.

ST. CLAIR LODGE, No. 135, G. R. C.—The Festival of St. John the Evangelist was observed in a very successful manner by the members of this Lodge. A grand entertainment was given in the Town Hall, at which the brethren were present in full regalia. After the "honors" had been given in accordance with the formula, the brethren joined the ladies and sat down to an excellent supper. The chair was occupied by W. Bro. Smith, and the vice-chairs by Bros. Bastedo and Dwyer. The regular Masonic toasts having been given and responded to in fitting terms, interspersed with songs and music by the band, the Junior Warden's toast was given about 11 o'clock. Shortly afterwards the Hall was cleared, and dancing commenced to the splendid music of Steel's Quadrille Band, which was kept up until about 5 o'clock next morning, when the company separated, well pleased with the success of the entertainment. On the afternoon previous, the brethren met in the Lodge-room, when the following officers were installed:—

W Bros G Tico Bastedo, W M; Geo Smith, P M; Bros William Burger, S W; William VanAllen, J W; W Bro H Watson, Treas; Bros Isaac Cartmer, Sec'y; Charles Nichaus, S D; J D Matheson, J D; John Wallace and E Bones, Stewards; David Robertson, D of C; Robert Redpath, I G; W Scott, Tyler.

PORT ROWAN.

WALSINGHAM LODGE, No. 174.—The following Brethren have been installed as officers for the ensuing year:—W. Bro. Jas. Ryan, W. M.; Bro. C. Bennett, S. W.; Bro. J. Raymond, J. W.; Bro. R. Richardson, Treasurer; Bro. Wm. Ross, Secretary; Bro. John Collett, S. D.; Bro. C. C. Francis, J. D.; Bro. John Hudson, I. G.; Bros. W. H. Stevenson, Hall Pavis, and Wm. Finch, Stewards; Bro. H. H. Woodward, Tyler.

SIMCOE.

NORFOLK LODGE, No. 10.—The following officers were elected:—W Bro Dr John Clarke, W M; Bros S Gardner, S W; W P Kelley, J W; A A Merrill, Secretary; R W Bro Henry Groff, Treas; Bros R Thoroughgood, S D; Lyman Wells, J D; W B Osborne, I G; A J Donly, W H Mulkins, J T Chadwick, John Weatherly, Stewards; Joseph Hanna, Tyler.

The installation ceremony was conducted by M. W. Bro. Col. Wm. M. Wilson, Grand Master of Canada, assisted by Bro. M. H. Foley. Bro. James Ryan, Worshipful Master of Walsingham Lodge, was also installed into office. In the evening the brethren sat down to an excellent supper at the Norfolk House, provided in Bro. Battersby's best style. The chair was filled by V. W. Bro. Dr. John Clarke, supported on the right by the M. W. the Grand Master, W. Bro. Eadon, P. M. of St. George's Lodge, Montreal, and W. Bro. John Williamson; on the left by R. W. Bro. Matheson, W. Bro. Dr. John Wilson, and W. Bro. Capt. James Ryan, W. M., of

Walsingham Lodge; first vice-chair by Bro. S. Gardner, S. D.; and second vice-chair by Bro. W. P. Kelley, J. D. After a pleasant evening, the Junior Warden gave his toast, and the brethren separated at a seasonable hour.

POINT LEVI.

TUSCAN LODGE, No. 182.—The following officers were elected:—W. Bro. J. Breakey, W. M.; W. Bro. W. Biggar, P. M.; Bro. J. Buchanan, S. W.; Bro. W. Gibson, J. W.; Bro. G. Davey, Treasurer; Bro. J. Maib, Secretary; Revd. Bro. D. Anderson, Chaplain; Bro. R. Downes, S. D.; Bro. W. Sibley, J. D.; Bro. M. Cass, Director of Ceremonies; Bros. W. Muir, and R. Lambert, Stewards; Bro. J. Anderson, I. G.; Bro. J. L. Tweedle, Tyler. Permanent Committee.—W. Bro. C. Stockman, Bro. L. Ramsay.

BURFORD.

BURFORD LODGE, No. 106.—The following officers were installed. Bro. F. Mudge, W. M.; Bro. J. K. Thomson, S. W.; Bro. W. Groom, J. W.; Bro. H. G. Townsend, Secretary; Bro. F. Findley, Treasurer; Bro. L. Whittiker, S. D.; Bro. W. H. Chrystler, M. D., J. D.; Bro. E. Sage, D. of C.

PORT DOVER.

ERIE LODGE.—At the annual meeting of Erie Lodge, Port Dover, the following officers were elected:—W. Bro. J. V. Hoover, W. M.; Bro. John Becker, S. W.; Bro. James Callhoun, J. W.; P. W. Bro. B. Powell, Treasurer; Bro. R. Stephens, Secretary; W. Bro. Dr. Tibbets, Chaplain; Bro. James Crossland, S. D.; Bro. H. H. Sovereign, J. D.; Bro. J. Boyer, I. G.; Bro. James Corbett, Tyler.

WATERFORD.

WILSON LODGE.—The following is a list of the officers of Wilson Lodge, No. 113, F. & A. M., installed on the anniversary of St. John's Day:—Bro. Wm. Allan, W. M.; Bro. J. G. Culver, S. W.; Bro. Wm. Parney, J. W.; Bro. E. Matthews, Secretary; Bro. J. W. Squire, Treasurer; Bro. I. W. Merrill, S. D.; Bro. D. Tobin, J. D.; Bro. John Birdsall, Chaplain; Bro. — Flanders, I. G.; Bros. John Bartran, and D. R. Foster, Stewards; Bro. James Beal, Tyler.

BRANTFORD.

The members of Doric Lodge, F. & A. M., assembled in their Lode Room on the evening of St. John's Day, and celebrated the day by a supper, at which W. Bro. Hall presided.

FRANCESTON.

LEBANON FOREST LODGE, No. 133.—The following are the officers of this Lodge for the current year:—W. Bro. William Carick, W. M.; W. Bro. Laird Wilkie, P. M.; Bro. John Ross, S. W.; Bro. George Eacrett, J. W.; Bro. Joseph Acheson, Treasurer; Bro. Jacob Hand, Secretary; Bro. Robert Bonus, Chaplain; Bro. G. A. K. McCleod, S. D.; Bro. John Willis, J. D.; Bro. Michael Eacrett, D. of C.; Bro. G. B. D. Waldron, I. G.; Hadley Dane, Tyler.

SIMCOE.

The brethren of Simcoe Lodge, No. 76, met for the first time, on Thursday last, in their new room in Murphy's brick building, Holland street. They have a fine large lodge-room and two good ante-rooms, and everything is as complete as could be wished. We learn with pleasure, that in members, No. 76 is fast increasing, and that in a short time it will be one of the best lodges north of Toronto. The thanks of the brethren are due to Bro. John Murphy, who has given the flat over Wrights store, free of charge for their use; and to Bro. Patterson, of Richmond Hill, who has presented them with a very fine emblem stove. The following are the names of the officers for the present year:

V. W. Bro. J. W. H. Wilson, W. M.; Bro. H. S. Broughton, S. W.; Bro. Kermott, J. W.; Bro. E. Marrow, Secretary; Bro. I. Abbott, Treasurer; Bro. R. M. Campbell, S. D.; Bro. W. R. Jamieson, Chaplain; Bro. Jno. McBeath, D. C.; Bros. H. Grose, and W. Y. Archard, Stewards; Bro. E. Algeo, I. G.; Bro. D. Cronan, Tyler.

MONTREAL.

St. George's Lodge, No. 19, G. R. C.—The following is a list of officers duly installed for the ensuing Masonic year:—W. Bro. E. M. Copeland, W. M.; V. W. Bro. William Angus, P. M.; M. W. Bro. Aldis Bernard, P. M.; P. G. M.: R. W. Bro. Robert Irwin, P. M.; R. W. Bro. A. A. Stevenson, P. M., D. G. M., Bro. Wm. MacKenzie, S. W., (re-elected.); Bro. William T. Franklin, J. W., (re-elected.); Bro. Robert T. Routh, Treasurer, (re-elected, third time.); Bro. Francis M. Sowdon, Secretary, (re-elected, third time), Bro. Arthur R. Sowdon, S. D.; Bro. W. A. Smith, J. D.; Bro. Jas. H. McNider, I. G.; Bro. James R. West, D. of C.; Bro. Thos. C. Stratton, Organist, (re-elected); Bros. George W. Costen, and Samuel Peidar, Stewards; W. Bro. Robert Noxon, Tyler.

DUNHAM, P. Q.

PREVOST LODGE, No. 1, C. R.—The list of officers of Prevost Lodge, duly installed for the ensuing Masonic year are as follows: W. Bro. Stevens Parker, (re-elected.) W. M., Bro. Hannibal W. Wood, S. W.; Bro. James Oliver, J. W.; Bro. Hugh Montgomery, Chaplain; Bro. Thomas Wood, Treasurer; Bro. Elijah E. Spencer, Secretary; Bro. P. A. Longway, S. D., Bro. Henry Pagnello, J. D.; Bro. Allen Vail, J. G.; Bro. S. R. Whitman, D. of C., Bros. G. R. Longway, and Hiram Seeley, Stewards; Bro. Wm. B. Seeley, Tyler.

MORRISBURGH.

EXCELSIOR LODGE, F. AND A. M.—The following are the officers elect for the current year.—Bro. T. F. Chamberlain, W. M.; Bro. Mathew Halliday, S. W.; Bro. Gavin Moffat, J. W.; Bro. Rev. J. Davidson, Chaplain; Bro. Charles P. Empey, Secretary; Bro. J. R. Casselman, Treasurer.

At the close of the Lodge, an interesting ceremony was performed,—one which was attended with a great deal of pleasure to all parties concerned. The members of the Lodge desiring to mark their appreciation of the services of W. Bro. A. G. Macdonell, the retiring W. M., presented him with a handsome Apron and Jewels belonging to the office of P. M. The apron was of white lamb skin, lined with blue silk, very handsomely got up, and the jewels were of solid silver, while on the inside was engraved on a silver plate the following words:—"Presented to W. M. Bro. A. G. Macdonell, by officers and brethren of Excelsior Lodge, No. 142, G. R. C." Bro. DeCastle was deputed by the Lodge to perform the ceremony of presentation, and he acquitted himself in a highly creditable manner.

NEWCASTLE, N. B.

The annual meeting of Northumberland Lodge was held on the afternoon of St. John's Day. The following brethren were duly installed as officers for the year:

Wm. Masson, Jr, W. M.; R. R. Call, I. P. M.; Thomas Maltby, S. W.; Angus Campbell, J. W.; E. Williston, Tr.; Edm. C. Tozer, Sec'y; Harvey Phinney, S. D.; John Currie, J. D.; Jas. Russell, I. G.; John Jodry, Tyler; B. Maltby, S. St.; John Fish, J. S. St.

After all the ceremonies had been performed, a large party of the brethren started for a drive to Chatham and back, when a pleasant evening was spent, supper being provided at the principal hotel.

BRITISH COLUMBIA.

We have just received a communication from Victoria, Vancouver's Island, giving an account of the formation of a Provincial Grand Lodge of British Columbia in connection with the Grand Lodge of Scotland.

The following Brethren were appointed, invested and proclaimed Provincial Grand Officers for the ensuing year:—R. W. Bro. Norton I. Neustadt, Provincial Deputy Grand Master; W. Bro. R. H. Adams, Provincial Senior Grand Warden; W. Bro. John E. Hunt, Provincial Junior Grand Warden; W. Bro. J. Robertson Stewart, Provincial Grand Treasurer; W. Bro. A. G. Richardson, Provincial Grand Secretary; W. Bro. Rev. Thos. Somerville, Provincial

Grand Chaplain; W. Bro. A. C. Campbell, Provincial Senior Grand Deacon; W. Bro. E. C. Holden, Provincial Junior Grand Deacon; W. Bro. H. B. W. Aikman, Provincial Grand Sword Bearer; W. Bro. Philip J. Hall, Provincial Grand Tyler.

OTTAWA.

CARLTON ROYAL ARCH CHAPTER.—The following officers were installed as office bearers for the year:—Very Ex. Comp. M. J. May, 1st Prin. Z.; Very Ex. Comp. J. Featherstone, P. 1st P. Z.; Comp. E. P. Remon, 2nd Prin. H.; Comp. J. J. Gemmell, 3rd Prin. J.; Comp. W. Hay, Scribe, E.; Comp. G. H. Lane, Scribe, N.; Ex. Comp. D. M. Grant, Treasurer; Comp. J. McIae, P. S.; Comp. E. K. MacGillivray, S. A. S.; Comp. J. Taylor, J. A. S.; Rev. Comp. C. P. Bliss, M. of V.; Comp. J. Painter, D. of C.; Ex. Comps. James Salmon, and John Graham, Stewards; Comps. Kirby, Wade, and Brown, Permanent Committee.

In the evening about thirty Companions and brethren (Deputy District Master Featherstone being the guest of the evening) sat down to a most excellent supper, prepared at Salmon's Hotel, at which the V. Ex. 1st Principal May presided. The evening was spent in a very pleasant manner, everything passing off most satisfactorily.

GRAND LODGE OF NEW BRUNSWICK.

The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of New Brunswick, was consecrated and dedicated according to ancient form and usage, at St. John's, on the evening of the 27th ult. There was a large attendance of Brothers from the various city lodges, as well as from lodges in all sections of the Province. The services were of the most interesting and impressive kind, and included the installation of the Grand Master—performed by Past Master John Willis, the Senior Past Master of the Jurisdiction, and over forty years a member of the Craft—the consecration and dedication of the Grand Lodge, and the installation of its officers by the M. W. Grand Master. The musical portion of the ceremonies, which were performed in a very efficient manner and gave great satisfaction, were under the direction of Brother Henry Card, the organist, and Past Master James Robertson, who were assisted by a full choir of male voices. The officers of the Grand Lodge are as follows:—

M. W. Bro. Lester Peters, *St. John*, Grand Master.
R. " " William Widderburn, *St. John*, Deputy Grand Master.
" " " Hon. William P. Flewelling, *Clifton*, Senior Grand Warden.
" " " David Brown, *St. Stephen*, Junior Grand Warden.
V. " " Rev. Wm. Donald, D. D., *St. John*, Grand Chaplain.
" " " Wm. H. A. Kean's, M. P. P., *St. John*, Grand Treasurer.
" " " William F. Bunting, *St. John*, Grand Secretary.
" " " John Richards, *Fredericton*, Senior Grand Deacon.
" " " Benj. R. Stevenson, M. P. P., *St. Andrews*, Junior Grand Deacon.
" " " John V. Ellis and W. Robert Marshall, *St. John*, Grand Directors of Ceremonies.
" " " James MacDougall, *Richibucto*, Grand Sword Bearer.
" " " John Mullin, *St. John*, Grand Standard Bearer.
" " " Henry Carl, *St. John*, Grand Organist.
" " " Jas. Mullin, *St. John*, Grand Pursuivant.

GRAND STEWARDS—Past Masters—Edward Willis, *St. John*, S. S. Littlebale, *Cartleton*, Hugh McKenzie, *Richibucto*, R. R. Carl, *Newcastle*, John Wallace, M. P., *Hillsboro*. John Bowyer, Grand Tyler.

There were also present several visiting brethren, including a delegation from the State of Maine, headed by Brother D. E. Seymour, a member of the Grand Lodge of that State, who, amid the plaudits of the Brethren, entended on behalf of the Grand Master of Maine, the right hand of fellowship to the Grand Master of New Brunswick.

ANTI-MASONRY.

BY BHO. W. B. LANGRIDGE.

It is a favorite saying in many quarters that the "world moves." We are prepared to endorse this; we believe it does—in a circle. The latest evidence of this is the holding an Anti-Masonic Convention at Aurora, Ill., October 31st, under a call of Dr. Jona Blanchard, President of Wheaton College, Ill., Mr. Philo Carpenter, and others, for the purpose of prayer and consultation on the following topics:

"1.—The relation of the prevalent secret orders to the Christian religion.

"2.—The duty of professing Christians in relation to them.

"3.—The propriety of calling a National Convention on the subject."

This convention was held, and the official declaration of the result is, that some "eighty persons, from five different States" were registered, "representing ten christian denominations." "Letters were received from residents of ten different States, earnest and eloquent in the interests of the convention," and all urging the calling of a National Convention at an early day. "Resolutions were adopted, declaring the secret orders now prevalent in the country anti-christian in their nature and tendencies, and gentlemen representing five evangelical christian denominations argued out at length the propositions adopted." A resolution was adopted appointing a National Anti-Masonic Convention next May, and Oberlin was named as a suitable place for its meeting, having probably gained the "bad eminence" of such an endorsement through the action of its college in expelling a student for the crime of being a mason, and its being, besides, the hot-bed of many of the *isms* that always flourish best in anti-masonic soil.

This may be thought by some a "tempest in a tea-pot," or the efforts of a few zealots and bigots to proscribe others for opinion sake. But is it so? Or even if it is, is it to be disregarded? We say not, in either case. We see here the leaders of "ten christian denominations" laying aside their quarrels to unite against us; and they *are* the leaders, as the persecuting and radical in every cause always drown the voice of calm reason and truth, and lead the unthinking multitude from hosannas to curses.

We see here eight States sending up their delegates, and five others their letters, to swell this meeting, which is not called "Anti-Masonic," or any thing of that sort, but with a wisdom that does the Rev. Dr. Blanchard credit, is dubbed a "Christian Convention," thus in its very name enlisting the feelings of many, and falsely suggesting that the christian religion is threatened or in danger.

Then if we look at the denominations from which these come, we see that they consist of a very large number who are very closely under the control of their leaders. The United Brethren have patiently and persistently abused us; argued that our institution is wicked, anti-christian and devilish, because it is not sectarian. The assembly of the Congregational church in Illinois, of which Dr. Blanchard is a member, has for years, until its last annual convention, adopted resolutions denouncing us, and it was the failure to do this last year that has caused this convention; and so it goes through the list of all the *ten* denominations. Let this coming National Convention be a success, and let those ten churches

only show that they do unite against us, and there will be a prospect of a large party, which prospect itself will draw to it all the rabble of unprincipled men who *not* to use popular delusions and popular excitement to advance their selfish ends, and hoist themselves into power. Swell this by the unworthy, timid and time-serving masons who have no convictions, but are ready to yield to any new excitement, and the vast army of rejected candidates who would, in many instances, rejoice to pull down a society which refused them admittance, and see what an army can be raised. As in the crusades, we have "the will of God" as a rallying cry to marshal a host actuated by "malice, hatred, and all uncharitableness."

What then shall we do? How shall we meet this coming storm? Not with the weapons of a similar warfare. We cannot turn our Lodges into political club-rooms, or band ourselves into propaganda to emulate these people. We cannot in weekly meetings argue this cause under the garb of zeal for religion. We can only protect ourselves as the disciples were directed to do: by being "wise as serpents and harmless as doves." By seeing that no root of bitterness spring up among ourselves, and more than all, by redoubling our vigilance in guarding our mysteries from the eyes of the unworthy. We must be more careful. We must use the black ball more freely. We must make it the rule that a man shall be positively good, useful and influential, and not merely one of whom no evil can be said. Yet more than this: we must purge our Lodges. We must cast out from among us the libertine, the drunkard, and the profane swearer, wherever we find them, and make the Lodge the rival of the Church in the purity of her membership, as well as in that of her teachings and the strength of her influence over those who have knelt at the altar. Our strength—even our life—lies in cutting off the dead timber we are carrying; in casting overboard the men, who by their daily conduct afford those opponents of ours their strongest argument.

We must, in a word, so elevate the standard of Masonry, so depopularise and render it select, choosing and retaining only those whose daily lives are a guarantee of honor, truth and honesty, of uprightiness before God and of good repute before the world, as will compel the respect of the thoughtful and tolerant in the churches, and of the influential and respectable of those without; of that class whose instincts are always on the side of justice and fair play, and have too much self-respect and too much sincerity and independence of mind to be led to blame or praise to satisfy the whims, the zeal, or the jealousy of narrow-minded leaders. With God and these on our side we need care little for the others. Shall we have them?

Brethren, it is time we looked at this thing calmly but resolutely in the face. There is yet time to act; soon it may be too late. What will you do?

MADAWASKA LODGE OF ARNPRIOR.—The Brethren of this Lodge met for the first time on the 9th ultimo, under a Dispensation from the Grand Master, for the installation of officers, when Bro. Robert Meikle was installed W. M.; Bro. Dr. J. G. Cranston, S. W.; Bro. Thomas J. Leitch, Jr., W. The other office bearers installed were Bros. John Munro, Archibald Garrioch, G. E. Neilson, William McNaughton, William McKay, &c.

"BE YE TEMPERATE, &c."

The Masonic virtue so often neglected, and so solemnly impressed upon us in our lectures, was the most striking feature in the character of John the Baptist. Seeing with prophetic vision, the important station he was to occupy in accomplishing the designs of his Master, he possessed a moral courage that raised him to an elevation of soul equal to the task. He appeared in the world among a people adverse in their habits to the abstinent, self-denying life he lived. The long and well established reign of Polytheism brought the united religions of Rome and all her tributary States, to oppose the peculiar doctrines he was commissioned to usher into the world. Rome herself, at this period, was rapidly marching to the full maturity of national sin. The laurels that bloomed round the tombs of her early heroes, were forgotten for the inhuman sports of gladiators and frivolous public shows. Her triumphal arches began to droop, and the stern integrity which characterised her early days had now expired in the sensual delights of the bath. Yet, in the midst of these allurements to luxury, his food was locusts and wild honey. Surrounded with obstinate bigotry, at the peril of his life, he marched with sturdy and fearless step, to the fulfilment of his Master's will, and when the arm of power was outstretched for his destruction, he boldly proclaimed the wickedness of Herod, and foretold, in the startled ear of the tyrant, the coming vengeance of God. Chains and imprisonment had no terrors for him, for integrity of heart brought unconquerable fortitude to his aid; and when his work was finished, disdaining that sycophantic spirit that might suggest a compromise with his oppressor, with dauntless confidence he met the blow, and, like one of the Grand Masters of our Order, he sealed his fidelity with his blood. Had I the tongue of angels, still in this mirror you shall see more than words can possibly portray. Yet once more, my brethren, in the pure spirit of brotherly love, let me solicit your attention to that *temperance* so conspicuous in the character of this holy man, that it is the first feature his biographer has sketched.

No vice within our observation has so much degraded the character of Masonry, none has made such wide-spread ravage in the world, as the odious sin of intemperance; it carries its annual thousands to an untimely grave, and an unprepared reckoning with their final judge. What renders it fearful beyond most evil habits is the strange insensibility with which it invests its unhappy votary. The miserable victim of confirmed intemperance is cursed with a fatuity unassailable by reason or admonition. He deliberately prepares himself for the sacrifice, binds himself to the altar, and himself applies the fatal instrument of immolation. At this awful period, every vice follows in its train, reason is bewildered, conscience is benumbed, the heart debased, and the noblest work of God sinks below the level of a brute. This fatal habit is often, nay, it is usually the offspring of idleness and inattention to the business of our proper vocation, and that too frequently in the season of youth. Strange, unaccountable stupidity! And that happy period when the intellectual powers are expanding, and the entire character beginning to assume a permanent form—in that delightful season to improvement, emulation and hope—how many waste the precious years without one vigorous effort in any useful or valuable

pursuit! Such take their downward course in life, barren of knowledge or virtuous habits, through a bleak and comfortless region of care, decrepitude, and sorrow. Thus a whole lifetime is often passed over, thoughtful only of the present hour, till the brink of the yawning gulph is seen; but then it is too late to retreat from the danger, and an age of careless, thoughtless inactivity is closed by a few hours of gloomy anxiety—of intense, ineffable horror. This is not the fiction of imagination; it has been often realized and seen among us, where least of all it should be looked for within the circle of Masonry. Nothing, I repeat it, has contributed so much to strengthen the common prejudice against Masonry, and impair its usefulness in the world, as the disorderly and vicious lives of some of its members.—Wherever such are found among us, it is our duty to apply all the corrections our principles afford; to whisper wholesome counsel into the ear; and by every means in our power, impress truth upon the heart.

If all these fail to revive the dying spark of virtue—to ourselves and to the world we owe the solemn duty—they must be cast out from among us. Such can only serve to create discord in the temple, and impede the labors of the true and worthy Mason. When we reflect on the many bland and beautiful persuasives to virtue which our ceremonies exhibit, and which our lectures unceasingly teach; when we superadd to those guards which furnish resistance to every approach of vice, it may fairly be assumed that none but a disposition fatally determined to wickedness could resist their conjoined impressions. But if, in despite of all endeavor, a brother continue incorrigible, "cut him down why cumbereth he the ground!"

When we shall have thus discharged our duty, Masonry shall arise and put on her beautiful garments; her doors then shall be thrown wide for the reception of the wise and faithful in heart, of all the tribes and kindred of the earth, and be closed against the wicked, the faithless and unworthy. Then may we confidently expect our reward. We shall have the gratitude of the destitute, whom we have cheered and fed; the prayers of the wayward, whom we have reclaimed: the benedictions of the good of all the world, and the smiles of an approving conscience, that

"Which nothing earthly gives or can destroy,
The soul's calm sunshine and the heart-felt joy."

SUNSET.—Who is there that ever looked up to the "golden gates of the resplendant west," and beheld them arrayed in all their magnificence, and watched the beautiful departure of the god of the day, and has not felt himself lifted from earth to heaven, and his feelings spiritualized by the contemplation of the scene? The glories of sunset can be seen and enjoyed in the greatest fulness only in the country. The winds are now hushed among the foliage, the birds of heaven have ceased their warbling—and the voice of the laborer is no longer heard—silence hangs like a canopy upon the scene. At such a season, go walk about the country; carry no books to aid your reflection; go alone or with a friend; let your heart be open to the influence of the scene; let its home-felt delights rise up unrepressed; resign yourself freely and entirely to emotions of your own bosom—and if you have not been corrupted and contaminated by intercourse with the world, you will return a better, happier, holier man.

FAREWELL OF BRO. ROB. MORRIS.

Brother Rob. Morris, just before leaving New York for his tour into Oriental lands, to which we have already made reference, penned the following words of farewell, which he desires should appear in the Masonic Press generally. Bro. Morris has many friends in this jurisdiction who will wish him God speed in his journey:—

MIZPEH.

Words of Farewell to "Brothers and Fellows of the Mystic Tie."

By Rob. Morris.

"They took stones and made an heap. And he said, This heap is a witness between me and thee. Therefore was the name of it called Mizpeh, for he said, The Lord watch between me and thee when we are absent one from another."
—Genesis xxxi., 46.

Mizpeh I well named the patriarchal stone,
Once fondly reared in Gilead's mountain pass!
Doubtless the Eye-all-seeing *did* look down
Upon that token of fraternal grace:
And doubtless He who reconciled those men,
Between them *watched* until they met again.

So, looking eastward on the angry sea,
The wintry blast, inhospitably stern,
Counting the scanty moments left to me
Till I go hence,—and haply *not* return,—
I would, oh brother, build a Mizpeh too,
Beseeching God to *watch* 'twixt me and you.

It was His providence that made us one,
Who "otherwise perpetual strangers" were:
He joined our hands in amity alone,
And caused our hearts each other's woes to bear;
He kindled in our souls fraternal fire,
Best'ring children of a common sire.

In *mutual* labors we have spent our life,
In *mutual* joys sported at labor's close,
With *mutual* strength warred against human strife,
And soothed, with *mutual* charity, its woes;
So, sharing *mutually* what God has given,
With *common* faith we seek a *kindred* Heaven.

Bring stones, bring stones, and build an heap with me!
Rear up our Mizpeh, though with many tears:
Before I trust me to yon stormy sea,
Hither with memories of many years!
Come round me mystic Laborers, once more,
With loving gifts upon this *wintry* shore!

Bring *prayer*: the Watcher in the heavens will heed;
Bring *types*, significant of heavenly hope;
Bring *words*, in whispers only to be said;
Bring *hand* *grasps* strong, to lift the helpless up;
Bring all those *reminiscences* of light,
That have inspired us many a wintry night.

Lay them on Mizpeh! and the names revered
Of those who've vanished from our mystic band—
Are we not taught that, with the faithful dead,
In *Lodge Celestial*, we shall surely stand?
Oh crown the pile then with the good and blest,
Whose *memories* linger, though they are at rest.

Finish: and now I hope, whate'er betide,
Though wandering far toward Oriental sun,
He who looked kindly on that mountain side,
Will *watch* between us till my work is done;
Lord God Almighty! whence all blessings are,
Behold our Mizpeh, and regard our prayer!

Be my defender while in foreign lands;
Ward off the shafts of calumny accurst;
My labors vindicate while Mizpeh stands,
And hold my family in sacred trust;
Should I go more behold them, fond and dear,
I leave them, brothers, to Masonic care.

Finally, brothers, if in careless mood,
Forgetting pledges sealed on word divine,
I've injured any of the brotherhood,
Impute it not, this parting hour, a sin;
Forgive I to; He by whom all creatures live,
Grant us forgiveness, even as we forgive!

THE CEDARS OF LEBANON.

The stately cedars of Lebanon, several of which are believed to have been in their prime when Solomon built the Temple, stand by themselves in a gorge of the mountain with no other trees near them. Of "all the cedars of Lebanon that are high and lifted up," these alone remain, for on no other parts of the mountains are cedars to be found. The bark of the most ancient has been cut away in places

to afford room for carving names of visitors, among which, one regrets to learn, is that of Lamartine. In their anxiety to protect the Holy Places it is surprising that neither France nor Russia has thought of protecting the cedars of Lebanon, which have as strong a claim upon the veneration of all readers of the Bible as the shrines and relics of Palestine. These are trees such as those which suggested to the Psalmist and the Prophets the noblest imagery in the Old Testament. They are, moreover, called the "trees of the Lord," which "He hath planted."

COMPASS.

The Masonic use of this word in the singular number is confirmed by many evidences.

"The Compass is presented to our eyes,
And 'Circumscribe your actions' loudly cries."

This is from a play performed in 1772.

"Oh, the sweetest of creatures, they're cunning projectors,
They build without rule, square, or *compass*, or sectors—"

is from a prologue by Laurence Dermott, about 1775.

"You fix your scale and spread your *compass* wide,"

was written in 1773,

In 1774, we find the word in the plural number, as denoting more than one of the implements:

"Had their own signs and words and, doubtless, jewels,
Aprons and squares, and *compasses* and trowels!"

THE SABBATH.—The Sabbath is God's special present to the working man, and one of its chief objects is to prolong his life, and to preserve efficient his working tone. In the vital system it acts like a compensation-pond; it replenishes the spirits, the elasticity and vigor, which the last six days have drained away, and supplies the force which is to fill the six days succeeding; and in the economy of existence, it answers the same purpose as, in the economy of income, is answered by a savings' bank. The frugal man who puts aside a pound to day, and another pound next month, and who, in a quiet way is always putting past his stated pound from time to time, when he grows old and frail, gets not only the same pound back again but a good many pounds besides. And the conscientious man, who husbands one day of existence every week—who, instead of allowing the Sabbath to be trampled and torn in the hurry and scramble of life, treasures it devoutly up—the Lord of the Sabbath keeps it for him, and in length of days and a hale old age, gives it back with usury. The savings' bank of human existence is the weekly Sabbath.

THE MALAY'S TEST OF HONOR.—A New England sea captain, who visited "India beyond the Ganges," was boarded by a Malay merchant, a man of considerable property, and asked if he had any tracts he could part with. The American, at a loss how to account for such a singular request from such a man, enquired "What do you want of tracts? you cannot read a word of them." "True, but I have a use for them, nevertheless. Whenever one of your countrymen or an Englishman, calls on me to trade, I put a tract in his way and watch him. If he reads it soberly and with interest, I infer that he will not cheat me; if he throw it aside with contempt or a profane oath, I have no more to do with him—I cannot trust him."

AMERICAN MASONIC ITEMS.

The Grand Lodge of Colorado has formally recognized the Grand Lodge of Nova Scotia.

A new Masonic Temple has recently been built in Virginia City, Montana Territory, which cost \$35,000.

In the State of Maryland, the Grand Lodge has forbidden applications on the part of subordinate Lodges to the Legislature for acts of incorporation.

The Grand Lodge of Louisiana is in a very prosperous financial position. It owns \$4,817 in cash, and \$219,306 in other assets, over and above all liabilities.

The Masons of Philadelphia have purchased a lot for a new Masonic Hall, the corner-stone of which is to be laid on St. John's Day. The building is to be of granite, in the Norman style, and is to cost three-quarters of a million of dollars.

The Grand Lodge of Virginia has declared that no profane has any rights in Masonry. The election of an applicant merely invests him with the privilege of being admitted into the fraternity, which privilege can for good cause be withheld; and that Lodges have the right to admit or reject visitors at their option.

Shall negroes be admitted into existing Lodges or charters be granted for negro Lodges, are questions which excite some attention among our neighbors. The Grand Lodges of Illinois and Iowa have decided both questions in the negative, the latter setting forth among other reasons that the candidate for Masonry must be "freeborn."

Grand Master Hazlerigg, of Indiana, gives the following sound advice: "Do not risk the making of a good Mason out of bad materials,—out of him of whom you can only say, 'He's a good, clever fellow'—'I know no harm of him.' You will find it almost, if not quite, an impossible job to make good marble out of sandstone; better let it be."

During the year 1866, according to the proceedings of Grand Lodge, there were initiated in the various Lodges of the State of Michigan, 2,679, and 1660 candidates were rejected; in North Carolina the Lodges initiated 671, and rejected 343 applicants for Masonry during the same year; and in Ohio, no less than 3,260 were initiated last year, the entire number of Masons in that State being 20,225.

The eighty-first annual Communication of the Grand Lodge of the State of New Jersey was held at Trenton on the 22nd and 23rd ult. The following Grand Officers were chosen:—Henry R. Cannon, G. M.; Robert Rusling, D. G. M.; James H. Stevens, S. G. W.; Wm. E. Pine, J. G. W.; Wm. R. Clapp, G. Treas.; Joseph H. Hough, G. Sec'y; Henry E. Phelps, G. G. Sec.

The question of initiating or advancing maimed candidates has been considered in some of the American Grand Lodges, the war having left a large number of maimed citizens in the States. The Grand Lodge of Georgia favors the innovation, and that of Minnesota having had the case of a one-legged candidate brought before it, has deferred the consideration of the question for a year. It is difficult to understand how there could have been any hesitancy in deciding such a question.

MONTHLY RECORD OF CURRENT EVENTS.

—Charles Kean, the actor, is dead.

—The eruption of Vesuvius continues.

—More fighting is reported in Candia, in which the Cretans were successful.

—The Emperor of France is to visit the Sultan of Turkey next summer.

—A. C. Buchanan, Esq., Chief Emigration Agent at Quebec, died on the 2nd ult.

—The body of the Emperor Maximilian arrived at Trieste on the 15th ult. It has since been buried with becoming pomp at Vienna.

—The Chinese rebels have again gained a victory over the Imperialists.

—The Countess of Harrington *nee* Miss Foote, the celebrated actress, is dead.

—There is wide-spread suffering among the Nova Scotia fishermen. Means for their relief are being adopted all over the Dominion.

—Her Majesty has published a new book containing a history of her travels in the Highlands. It is having an enormous sale.

—The Duke of Edinburgh has met with a most enthusiastic welcome in Australia.

—Mr. Thornton, the new British Ambassador to Washington, has been presented to the President.

—Popular tumults have occurred in several places in Italy, and much discontent prevails.

—Great storms prevailed in England and throughout Western Europe during the latter part of January. A large number of maritime disasters are reported.

—A despatch from Lisbon tells of an attempted assassination of the King and Queen of Portugal, while returning from a hunting party.

—The Palestine exploration is progressing satisfactorily. Some most interesting discoveries have been made in and around Jerusalem.

—In London, in one day, no fewer than 712 persons connected with the Bank of England were sworn in as special constables. At St. Paul's, Covent Garden, the corps of Commissioners, who came up headed by their band, were sworn in to the number of 134. They are all under the command of Col. Sargent, C. B.

—There are now seven Field Marshals in the British army, the following four having lately been gazetted: Gen. Sir Alexander Woodford, G. C. B., G. C. M. G.; Gen. Sir William Maynard Gomm, G. C. B.; Gen. Sir Hew Dalrymple Ross, G. C. B., and Gen. Sir John Fox Burgoyne, G. C. B.

—Mrs. Lincoln is said to be really insane. She recently sold all the furniture in her house, and had two old men as body-guard, believing that she would be robbed and murdered. Her mania is for selling things, and a dread lest she come to want. All her friends are said to be conscious of her mental condition, but think, so long as she is harmless, her removal to a lunatic asylum would increase her derangement.

—On the evening of the 5th ult., a man named Chatterton was shot in the streets of London, and badly if not fatally wounded. The assassin was instantly arrested, and gave his name as Zem Middles. From his declarations, it seems that he mistook Chatterton for James Bird, the milkman, who is an important witness for the Government in the affair of the Clerkenwell explosion, and at the examination before the police court, identified one of the prisoners as the man that fired the powder. It is said that Middles is half-witted, and the belief is general that he is the tool of other parties, who prompted him to commit the deed. The shot took effect in the throat of Chatterton, where it made an ugly wound. He still lives, but his recovery is doubtful.