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THE CRAFTSMAN, HAMILTON, 15th AUGUST, 1869.

## SAVED FROM DEATH.

WRITTEN FOR THE CRAFTSMAN BY D. D.

Original.

## CHAPTER I.—"THE OLD OLD STORY."

In a handsome house in the suburbs of London, lives Mr. William Barton, a gentleman of large means, as everything about his well-furnished house indicates. More than that, he has an only daughter, only child, in fact, young, pretty and unmarried, so you may judge he was a gentleman, whose acquaintance was by no means to be disregarded, but rather to be sought after than otherwise. However, as yet, he was living quite retired. He had formerly been in business in London, but having accumulated a goodly store of this world's goods, he had retired to a country house in Devonshire, some ten years before, where, shortly after their removal, his wife died. He had never returned to London since then, but had devoted himself to the care of Nellie, his daughter, then only eight years old. Now she is eighteen, and her father's darling; so, when two months ago, she expressed a wish to see something of the great city, her father had yielded to her wish, thinking it most natural, as indeed he did almost every wish his daughter expressed. He engaged the splendid residence we have spoken of, furnished it elegantly, and installed her as its mistress, since which time they have greatly enjoyed themselves, seeing the sights in a quiet way.

Upon the evening on which our story opens, Nellie and her father were seated in a comfortable little room, handsomely furnished, of course, but conveying that idea of comfort, which, to our mind, is inseparable from an open fire. It was a cold evening, and Mr. Barton had drawn an easy chair to a corner of the fire-place, while Nellie was seated in a low seat beside him. Let me try to describe this heroine of mine. Rather *petite*, but very graceful-looking, with the tiniest hands and feet, hair of that golden hue which painters love, and eyes, "deeply, darkly, beautifully blue;" the straightest little nose, and the prettiest little rosebud of a mouth, that one could hardly refrain from kissing her on the spot. Just now, she is evidently engaged in that most feminine occupation,—teasing.

"Papa," she says, "I do want you to take me somewhere this evening, I am tired staying in the house, and have been expecting all day to go out in the evening. Do, Papa dear, please," and the eyes are raised beseechingly.

"But my dear," her father answers, "you know I told you it was quite impossible for me to be with you to-night. I have an engagement that cannot be postponed, and must keep it."

"But what is the engagement, papa, and why can't you put it off?"

"Well, my dear, for the very logical reason that I can't."

"Papa, you look as mysterious as any bluebeard. Where can you be going? Oh, papa! papa! I believe I have found you out you look as you used to, down in Devon some nights; you are going to *Lodge*! there, don't try to deny it, you look guilty, and may as well confess it at once."

Mr. Barton laughed heartily as he saw his secret discovered.

"Papa, you needn't, if you wanted to go out so badly, and some one wanted to go to *Lodge*, and you had to stay at home alone, you wouldn't feel so merry. Its too bad, I hate Masons and Lodges and——"

"What, what, how is this, Miss Nellie,—rank heresy! I am perfectly astounded," interrupted a gay voice at the door.

With a simultaneous cry of "Frank!" both father and daughter sprang forward to welcome a fine looking young man, who responded to their hearty greetings with expressions of delight, at being with them again. The first welcome over, and the suspiciously vivid blush which had testified to Nellie's emotion retreated, the party sat down in something like composure and a rapid stream of questions and replies followed, showing that the friendship between them was of long standing. Frank Middleton was, as we have said, fine-looking, tall, and with a breadth of chest denoting a strong constitution. His was a face to be trusted instinctively, his brown eyes had a penetrative, yet good-humored expression, and his mouth, that great index of character, betokened firmness and decision, altogether such a man as would be supposed to be generally successful in life, and deservedly popular as well.

At an early age, he had been left an orphan, under the guardianship of Mr. Barton, between whom and the deceased Mr. Middleton, there had existed a warm friendship. He had been well provided for, and at the age of twenty one, had invested, with his guardian's approval, most of his property in a large wholesale house, of which he was junior-partner.

He had been travelling on business for the firm for three years, and was now, as he informed his friends, home for a month, preparatory to a journey to New York, which would end his travelling for some time at least, and probably altogether. After this explanation, we must return to Nellie, who is defending her denunciation of Masonry, for which Frank has called her to account.

"Well, you see, Frank," she says, "papa will always go to lodge when I want him particularly."

"And that reminds me," interrupted her father, "that I must be off. You'll excuse me Frank, I know, and Nellie can tell you all about it when I'm gone," and without giving Nellie a chance to reply, away he hurried.

"Well," said she, "if papa is going, there is no use my saying any more about it this time."

"No indeed," said Frank, "especially as I can't allow it, Miss Nellie. Don't you know that I am a mason? Then just fancy my feelings, when, on stepping up quietly, expecting to see you sitting thinking of me with a melancholy look, I find you raging away at my best principles in a most outrageous manner."

"Why Frank, I really beg your pardon, but you see, I did not know that you belonged to the order, or that they had any such fine principles," said the girl, laughing saucily.

But Frank did not seem to hear her reply. He had fallen into a fit of abstraction, and was intently gazing into the fire, and evidently thinking upon some thrilling subject, for Nellie, who was watching

him in some astonishment, saw him draw his breath hard, as if recalling some unpleasant event.

At length he turned suddenly, and taking one of the little hands near him in his, said, "Nellie, would you care to know that I was in great danger since I saw you last, and would it please you to hear how I was saved?"

He waited for an answer; and the eager "Yes, oh, yes!" pleased him so much, and the mute expression of those lovely blue eyes, beaming with love and purity, caused him to tell a different tale ("the old, old story") than that he had first intended. Grown bolder, he bent over the fair face beside him, and his dark hair mingled with her golden locks as he whispered, "Nellie, darling, you know I love you. Can you love me just a little?" There was no reply, and he gently raised the blushing face and read his answer in the loving gaze she sought not to conceal.

"My love, my darling!" was all he said, as he gathered her to his manly breast in a passionate embrace, as if nothing could ever separate them again. Each felt that, come what might, they two would share it together, and that henceforth life to them was happiness.

Lovers' conversation is proverbially uninteresting to all but the immediate parties concerned, so we will retire in the meantime, and join them again on Mr. Barton's return from the Lodge, some hours afterwards. Then, when Frank had made him acquainted with what had transpired during his absence, and had forced from Nellie a blushing acknowledgment that she was a willing party to the transaction, the old gentleman's astonishment knew no bounds. However, when he had recovered his presence of mind, and remembered that Nellie was really a young lady, and not the little girl he had been thinking she was, he came to the conclusion that if she must be married, she could not have made a better choice. So he told them, and the whole party shortly after retired to rest, with bright hopes for the future.

#### CHAPTER II.—THE CAPTURE.

The next morning, after breakfast, as Mr. Barton, Nellie and Frank were sitting in the library, looking over some curiosities that Frank had brought from Russia, where he had lately been travelling, Nellie suddenly claimed Frank's fulfilment of the story, promised the night before.

"Certainly," said Mr. Barton, "let's have it. But remember, no 'traveller's tales'."

"Well, sir," said Frank, "the 'story,' as Nellie calls it, is rather startling, I must confess; but still it was much too true for me to dwell on it even now. So I will hurry and get it done, as the remembrance of it sends a thrill through my frame even yet. Strange to say, that although the occurrence took place more than a year ago, I have never conquered a strong reluctance to speak of it; but last night, when I heard Nellie's fierce onslaught on Masonry," and he smilingly shook his head at her, "it all came back to me, and, for the first time, I felt that I could tell it.

"Well then, Nellie, 'once upon a time,' or more definitely, about fifteen months ago, I had occasion to visit Naples, as I dare say you remember. While there, I received a dispatch from the senior partner, Mr. Wareham, saying that a merchant who was

indebted to the firm in a considerable amount, had written to him, that if he would send some one to Ascoli, where he resided, about forty miles from Naples, he would pay the money. It happened that just as I received his letter, I was starting on horseback for another place. Thinking it better to attend to this matter promptly, I changed my route, and without disclosing my intention to any one, started at once for Ascoli.

"The roads were very bad, and often really dangerous, as part of the way was by narrow mountain paths, where a mis-step would be fatal. Added to that, I several times lost my way, so you may be sure I was glad enough to reach the place at last, and to take the first shelter I could find. The inn-keeper, a rough, villainous looking man, I seemed to dislike at once; and several men, who lounged around the room, were no improvement on him. Some way, the significant look on one man's face, when I asked for the person I came to see, rather alarmed me; and when I left the inn to proceed to his house, I mentally determined not to return there again, if possible. I found the merchant, who paid me the money, but did not seem at all inclined to be hospitable. He appeared to be so anxious to get rid of me, that I refrained from asking him for accommodations, and hurried back to the inn, looking, as I went, to see if there was any other place of more promising appearance,—but in vain. It was a miserable little town, and my inn seemed the only one in the place. It was now getting late; and on my way I tried to think that my previous feeling towards the men at the inn was merely nervousness, and that there was no occasion for it. Still, when I returned to the inn the old foreboding came back, and I felt sure I had fallen on a nest of thieves, if not worse.

"After a look around, to see if I could discover one face that seemed honest, and having failed, I determined to push on to another town of more pretensions, about five miles distant. The landlord, when advised of my intention, used every argument he could think of to induce me to stay. He said the road was dangerous, that it was infested with robbers, and that he was sure it would storm before long, and, in short, conjured up a host of evils I would be subject to if I ventured on such a course, but finding all of no avail, at length brought my horse, which seemed to have been well taken care of. As I rode away, I could not help remarking the dark scowl of every face, and I thought I heard one man mutter, 'it would have been less trouble here.' What would have been of less trouble here? To rob and perhaps murder me, I felt convinced, and I could not forget the sinister looks of the villainous crew.

"My way lay through a small wood, and on either side of it, the path narrowed, so that it required careful attention to follow it. I had a presentiment that in this wood, some evil would befall me. My horse too, seemed to share my uneasy feeling, for he trembled in every limb. However, there was no help for it, on I must go, so examining my revolver, and finding it all right, I drove the spurs into my horse, and he bounded forward with great speed. I had almost reached the centre of the wood, when he suddenly reared in the air, and almost unseated me. By the light of a dark lantern, which one of them carried, I saw a dozen men, armed to the teeth, and a more desperate looking

set of scoundrels, it would be hard to find. Two of them had seized the bridle, and one who seemed to be the leader, and whom I recognized as the inn-keeper, roughly ordered me to dismount. The answer I gave him was a bullet from my revolver, which I think took effect, but I had no sooner fired, than I was struck from behind, a violent blow on the head, which I suppose stunned me, for I remembered nothing more for some time.

*To be continued.*

**LEGEND OF STRASBURG CATHEDRAL.**

There is a quaint old tradition which comes down to us from ancient times, tottering under its load of age, and replete with the superstitions of the past. On the borders of Alsatia there lies a great city, dating the foundation far back to the old Roman days, and rich in those architectural relics of the olden time, which are ever so dear to the antiquary.

"Quaint offspring of centurial years, the town of Strasburg stands,  
Rich in the lore of a mighty past, in legend and in story;  
Rich in high-hearted, honest sons, a country's truest glory;  
Rich in its old Cathedral Church, with clustering Ivy spread,  
The Santa Croce of the land, where sleep her noble dead."

The story runs that once in every twelve-month, on the eve of St. John, when the quiet burghers of that ancient city are wrapt in peaceful slumber, and when the hour of midnight clangs out from the loud-toned bell which hangs in the old Cathedral tower, that the spirits of the stone-masons, by whose hands the sacred pile was erected, arise from the tomb, and once more revisit the scene of their former labours. Up from the dark and gloomy crypt, along the columned aisles and vast dim nave, across the white-gleaming marble floor, checkered with ghostly shadows that stream from pictured oriels, past the stone carved statues that keep watch and ward with their swords and sceptres, comes the long train of death-like night-wandering shadows. Clad in their quaint old mediæval costume, the Masters with their compasses and rule, the Craftsmen with their plumbs and squares, and levels; the Apprentice lads with their heavy gavels, all silently greeting their companions, old and dear, with time-honoured salute and tokens as of yore. While the last note of the deep-mouthed bell is still trembling in the air, reverberating from arch to arch, and dying away amid the frozen music of the traceried roof—forth from the western portal streams the shadowy throng. Thrice around the sacred edifice winds the waving, floating train, brave old Erwin himself leading the way; while far above, up above the sculptured saints who look down upon the sleeping city, up where at the very summit of the feathery, fairy-like spire, the image of the Queen of Heaven stands, there floats a cold, white-robed female form, the fair Sabina, old Erwin's well-beloved child, whose fair hands aided him in his work. In her right hand a mallet, in her left a chisel, she flits among the sculptured lace-work of the noble spire, like the Genius of Masonry. With the first faint blush of dawn the vision fades, the phantom shapes dissolve, and the old Masons return to their sepulchres, there to rest until the next St. John's eve shall summon them to earth.—*Freemasons' Magazine.*

Never electioneer for Masonic candidates, as no man is a true Mason who solicits office.

**TWO DREAMS.**

In the year 1808 there was, and probably still is —unless, among the many changes which have taken place since I left London it is pulled down—a place in the Strand called Lycas Inn, the smallest of the law inns; and a queer old, dismal, dark place, it was, although it had some very comfortable suites of chambers. The inn consisted of eight or ten spacious houses, forming a quadrangle. In one of these resided a relative of mine, George Cockayne, a solicitor of some considerable practice, having an agency business for many country attorneys in the Midland Circuit. He used to relate the following singular coincidence of two dreams and their consequences.

He had a client, a country magistrate, in one of the midland counties, who called upon him one morning and related a dream—if it was a dream—he said, of which he seemed very doubtful, for so deeply had it impressed his mind that he had actually come to London purposely to consult my friend on the subject. "I reminded him," said Cockayne, "that my profession did not include the interpreting of dreams. 'Hear me seriously,' said the magistrate, 'and you will see the necessity of my taking advice.' So I handed him a chair, and prepared to listen, when he thus proceeded:

"Last Monday night I had been in bed about an hour; I may have previously dropped off to sleep, but think not; and what took place was quite vivid, and unattended by the usual misty weakness of a dream, so that I am very doubtful if it was in sleep it occurred. I saw, or thought I saw, the pale face of my old friend and neighbor at the lodge, at the foot of my bed (he then lay dead, but I did not know this till the following morning). He asked me to rise, and I did so, when he informed me that his death had been foully caused by his cousin, the family apothecary, "who believed himself to be, after my son, the next heir to the estate; and he assured me this, that if means be not taken to prevent his prescribing for my boy, he will meet with a similar death. I entreat you, therefore, to use your influence to have him removed from attending my family at all, and save my dear boy from a premature death."

"On saying this, he appeared to fade gradually from my sight, and I got out of bed, feeling assured that this was a reality, and no dream. Now, Sir, I am invited to attend the funeral of my old friend on Tuesday next. What would you advise?"

"Why," I replied, "this is surely a very frail foundation on which to found a charge against a respectable man. Why did not the ghostly visitor furnish you with some specific evidence? Would you, as a magistrate, listen to such a tale? Have you any other reason for suspecting foul play?"

"No," said he, "I certainly have not."

"I looked at my friend, and asked him if he really had come eighty miles in consequence of this dream. 'Yes,' said he; 'I can quite understand your wonder, but I was so impressed with the reality of what I saw with my own eyes and heard with my own ears, that I could not resist the desire I felt to consult some lawyer of considerable experience.' 'What, in dreams?' said I. 'Well, you may laugh at me, but really it seems a serious matter to my mind.'

"He came in the afternoon," said Cockayne, "to dine with me. I found his mind still full of its reality, and he urged me to send for that celebrated Row Street Officer, Townshend, to go down with him by the mail that evening; but I finally succeeded in convincing him how dangerous it would be to raise so serious an inquiry on the foundation of a dream, and I never heard more on the subject from him.

"About ten years after this occurrence my client died, and as my new partner, Mr Taylor, was going the circuit, it was arranged that he should call on the executor of my late client for a small balance due to me from the deceased. On Mr. Taylor's return home, while paying me the amount he had received, he mentioned that the executor had related to him a very singular circumstance while dining with him.

"I should here state that Mr. T. was not in partnership with me at the time of my late client's visit to London respecting his dream, nor had I ever related it to him.

"Some conversation," said Mr. T., 'arose after dinner, when the lady had retired, about dreams, when he mentioned to me a very curious one of his own, that occurred to him some years ago. He did not call it a dream, but insisted upon it that it was a reality. He said, that late one night he was reading in his library Tomline's "*Life of Pitt*," which, said he, 'could not suggest such a subject as was then presented to his mind. While I was reading, my light gradually dimmed out, and a well-known, familiar voice addressed me. I saw nothing. The purport of the address was, that the friend whose funeral I was going to attend on the morrow, had been put to death by his medical attendant, who also contemplated doing the same to his son, as, in case of the son's decease, he would, as next relative, succeed to the property, and I was entreated to take up the matter. I kept listening, but no more was said. The voice, I felt sure, was that of my deceased friend. I felt a shuddering creep over me, and after a minute's pause I shrieked out, "Who is there?" No answer was heard; so I rose from my chair, and with some tremor lighted my candle, and sat down to think; but soon after this my wife's bedroom bell rang, which I concluded was for me, as it was very unusual with me to sit up so late. When I got up-stairs, my wife had dropped off to sleep again, so I said nothing to her on the subject; but early in the morning I rode over to a friend, who was the coroner, and communicated to him my strange message. He severely ridiculed it, or rather me, for entertaining such a notion of a dream, which he insisted it was; but at the same time, he cautioned me to keep it quiet, and not subject myself to an action for defamation. I did keep the matter quite secret, and only now venture to relate it, as the last of the parties concerned (the poor doctor) was thrown from his horse and killed. Fairly or foully, he had succeeded to the estate on the decease of my old friend's son."

"On hearing this," said Mr. Cockayne, "I related to Mr. Taylor my old client's singular dream, and we concluded the matter ought not to rest here; so I finally determined to go down and see the executor and make a cautious inquiry. I did so, and found that the son had been attended by his medical relative during a long illness, which ended in death, and that he had succeeded to the property as heir-

at-law, without any suspicion of unfair treatment. I then asked if my late client had ever mentioned to him a particular dream relative to this matter. He looked greatly surprised, but answered in the negative. I then communicated to him the dream, as related to me, whereat his astonishment was great indeed. After some further consideration, we determined to proceed together to the old coroner, and relate it to him. We did so, and he was equally astonished; but, after much serious consideration, we concluded that it was altogether a dead case, and could not be resuscitated to any practical purpose.

"The coroner observed that it was a most singular instance of coincidence, possibly arising from both the parties being led into the same course of reflection, on the impropriety of a medical relative being the sole attendant upon two persons in whose death he was deeply interested, and it was decided to avoid originating any public investigation. So the matter dropped."

The doctor's family have since been deprived of the estate by a contest in Chancery, wherein it was discovered that he had established his heirship by a forged document, and that he was, in fact, illegitimate.—*Leisure Hours.*

#### KNIGHTS TEMPLAR EMBLEMS.

In *Clarke's Heraldry* will be found the following illustrations of the emblems of the Knights Templar, which will undoubtedly be read with interest by our Companions of the Chivalric Order:

"The dress of the *Pilgrim* was an under vest with an *outer robe*, having half open sleeves, showing the under sleeves, which continued to the wrists. On his head, a broad-brimmed *hat*, with a shell in front; on his feet, *sandals*, or short laced boots; in his hand a *staff*, and by his side a *scrip*.

"An *Escollop Shell* was the Pilgrim's ensign in their pilgrimages to holy places. They were worn on their hoods and hats, and were of such a distinguishing character, that Pope Alexander IV., by a bull, forbade the use of them but to pilgrims who were truly noble.

"A *Calvary Cross* represents the cross on which our Saviour suffered on Mount Calvary, and is always set upon *three steps*, termed grices. The three steps, are said to signify the three qualities whereby we mount up to Christ, 'Hope, Faith and Charity.'

"A *Patriarchal Cross* is so called from its being appropriated to patriarchs. It is said the Patriarchal Cross is crossed twice, to denote that the work of redemption, which was wrought on the cross, extended to both Jews and Gentiles,

"The *Crozier* (according to Polydore Virgil) was given to bishops to chastise the vices of the people. It is called *Basculis Pastoralis*, as given to them in respect to their pastoral charge and superintendence over their flocks, as well as for feeding them with wholesome doctrine, as for defending them from the incursions of the wolf, wherein they imitate the good and watchful shepherd, to whose crook this crozier has a resemblance.

"The *Cock* is a bird of noble courage; he is always prepared for battle, having his comb for a *helmet*, his beak for a *cullass* to wound the enemy, and is a complete warrior, armed *cap-a-pie*. He hath legs armed with *spurs*, giving example to the valiant soldier, to resist dangers by fight and not by flight."—*Key Stone.*

**ON TREE AND SERPENT WORSHIP, AS EXEMPLIFIED BY SOME RECENTLY DISCOVERED INDIAN MONUMENTS.**

Being an abstract of a paper read at the Royal Institution of Great Britain, by JAMES FERGUSON, Esq., F. R. S., Friday, February 6th, 1859.

The speaker introduced the subject by explaining the difficulties which arose in treating of it, partly in consequence of the reckless manner in which a certain class of antiquaries had theorized regarding Serpent-worship, but more because, as a result of this, all the better class of the critics had been deterred from meddling with what had become the laughing-stock of sober-minded persons, in consequence of the absurdities which had been engrafted upon it. Except one work by Bottiger, on the "Baumkultus der Hellenen," no serious work had been published in Germany, bearing on the subject; while in France nothing had appeared in elucidation of the worship of either Serpent or of Trees.

The case was different in this country; a whole literature had sprung up, dating from the visit of King James I, to Stonehenge, in company with his architect, Inigo Jones; and from their time Dr. Stukeley, Colt, Hoare, Geoffrey Higgins, Bethurst Deane, and many others, had published volume after volume on the subject. Almost all these works had, however, been based on a passage in the 29th book of Pliny's "Natural History," in which he related the formation of an "Anguinum" or serpent-egg, by an assembly of snakes on a certain day, adding that the egg was considered an important charm by the Druids. On this slender basis, Stonehenge, Avebury, and all the megalithic temples of Britain, were called Druidic, and serpent-worship admitted as the established faith of our forefathers. It was in vain to hope to attack successfully such a castle in the air, unless some new and tangible evidence could be brought to bear on the subject. This, however, has now fortunately reached us from India, and the object of the evening's discourse is to explain its form and relevance.

The first monument bearing on the subject was the Temple of Nakhon Vat, in the centre of the new desolate country of Cambodia, which was discovered about ten years ago, almost accidentally, by a French traveller, M. Muhot. It is probably not too much to say, that, taken altogether, it is probably the most remarkable temple in Asia, being one of the largest, and is unsurpassed by any in the extent and the beauty of its form, and the marvellous elaboration of its sculptural details. On examination it was found that this temple was erected by an Indian colony from Texila, as late as the 13th century of the Christian era, and was dedicated wholly to the worship of the Serpent.

The next piece of evidence was brought to light even more accidentally. While looking for objects to cast for the Paris Exhibition of 1867, a large collection of sculptures in white marble were discovered buried under rubbish of all sorts in the stables of Fife House, then occupied as a temporary museum attached to the Indian Office. On examination, it was found that these had been sent home some twelve years ago, by Sir Walter Elliot, having been principally excavated by him from the Amravati Tope, a building of the 4th century, situated about 60 miles from the mouth of the Kistnah river in the Zillah Guntoor.

The building to which these marbles belonged was originally enclosed by a circular screen 195ft. in diameter, or exactly double the dimensions of the corresponding screen at Stonehenge, the height of the two circles being nearly the same. Within this was a procession-path, 12ft. in width, and then an inner screen only 6ft. in height, but even more elaborately ornamented with carvings than the outer enclosure. The interior of the Tope inside these two circles was occupied by a number of buildings, all of which have been destroyed, and their materials used by a local Rajah in building the town of Amrati, at the end of the last century.

On examination, it was found that the Tope had been erected in the 4th century, and was in all essentials a Buddhist monument; but its sculptures proved that the worship of the seven-headed Naga, or Serpent-god, was nearly as important and as prevalent when it was erected as that of Buddha himself. Another circumstance, nearly as unexpected, was that the worship of the Tree was equal in dignity to that of the Serpent—the three forming a trinity for which we were by no means prepared.

The next piece of evidence which came to light was in the form of a series of photographs of the Sanchi Tope, near Bhopal, in Central India, made by Lieut. Waterhouse, and a still more interesting series of drawings of the sculptures of the same monument by Lieut.-Col. Maisey.

The sculptures of this monument are earlier than those of the Amravati Tope, and date from the first century of our era. In them Buddha himself never appears as an object of worship, though the monument is essentially Buddhist. The Serpent is worshipped, but only occasionally; but the Tree is the prevailing and prominent object of adoration.

The light thrown on the subject by the examination of these three typical examples was so distinct and clear that many minor indications which had hitherto been overlooked were now found to bear directly on the subject; and the general result was to prove what had only before been suspected,\* which was, that before the preaching of Gautama Buddha, or Sakya Muni, who died 543 B. C., the prevailing worship of the aboriginal tribes of India was Tree and Serpent worship; that the former was tolerated by Buddha—the latter abolished; but in later times, when the prophet's influence became weaker, that the two had cropped up again, and had, in later times, so obscured as nearly to obliterate the reforms he had introduced.

Mr. Fergusson then proceeded to point out what he believed to be the key to half the problems of Indian mythology or art: this was, that the country was now, and had in all historical times been, inhabited by two perfectly distinct and separate races of men. One aboriginal, so far as known, and of distinctly Turanian race; the other, Aryans, who emigrated into India some 2,000, or it may be 3,000 years before the Christian era, and who, down at least to the 7th century B.C., completely dominated the aboriginal races.

The language of the Aryans was Sanscrit—their religion that of the Vedas; and it may be asserted, almost without limitation, that all the literature of India belongs to this great family of mankind; but like Aryans all over the world, they had no great feeling for art, and erected no permanent buildings.

The aboriginal Turanians, on the other hand, had

\* "History of Architecture," by the Author. Vol. II, p. 448.

no literature, but an innate love of art, and build as instinctively as bees. Their religion like all similar races, was ancestral. They had no distinct idea of a future state, but supplied its place by metempsychosis; and, as before stated, their principal outward symbols of worship were Serpents and Trees.

The religion which Buddha taught was not a reform of the Vedic faith of the Aryans, but a refinement of the less intellectual religion of the Turanians. Serpent-worship was abolished, and with it human sacrifices, to be replaced by the utmost tenderness towards all living things; but Tree-worship was not only tolerated but encouraged; the ancestral tumulus became a relic shrine; ascetics were formed into monastic communities; and, what is even more important for our present purposes, simultaneously with this upraising of a Turanian race, men began to erect permanent buildings in India. There does not, so far as we now know, exist in all India a single building or any carved stone that dates from the days of Aryan supremacy; but 300 years after the death of Sykya Muni, Asoka, then emperor of India, did for Buddhism what Constantine did for Christianity 600 years afterwards. He made it the religion of the state; and with him begins also the history of lithic architecture in that country. The old caves that belong to this age, and all those down at least to the Christian era, are literal copies of wooden forms; and it is not till after the time of the Sanchi's gateways, which were erected in the first century after Christ, that the architecture ceases to be mere imitative carpentry, and becomes appropriate to masonic forms.

These propositions were illustrated by diagrams on the walls, taken principally from the Sanchi and Amravati Topes to which the speaker frequently referred as illustrating this branch of his subject.

Having established these points in so far as India was concerned, the speaker then turned to the forms which this worship had assumed among the Turanian races in other parts of the world.

The earliest written notice of the worship of Trees and Serpents, is that contained in the 2nd and 3rd chapters of Genesis. With the knowledge we now possess on this subject, it appears reasonable to assume that the curse therein recorded on the Serpent was not against the reptile as such; but the expression of a Semitic people of their abhorrence of what they considered a degrading superstition, which it was necessary should be anathematized and swept away in order to make way for the purer and higher worship of Jehovah, which it was the great object of the writers of the Pentateuch to introduce. In so far as the Jews were concerned, the abolition seems to have been successful; but when they come in contact with the Canaanites it again crops up occasionally. As, for instance, when the Lord is said to have appeared to Moses in a flame, issuing from a sacred tree, on which occasion the prophet's rod was turned into a Serpent. A still more remarkable instance was that of the brazen Serpent, which Moses erected in the desert to cure the Israelites from the bites they were suffering from. Though we lose sight of this image for a while, it appears that the Jews burnt incense and made offerings to it down to the time of Hezekiah, and that it was during these 600 years kept in the temple with the Asherahs or Groves, which were the

symbolical trees of this form of worship. It re-appeared after the time of Christ in the form of the sects of Ophites; and, in so far as we can trust coins, prevailed in all the cities of Asia Minor in which the seven churches were first established.

Both forms apparently prevailed in Babylon, but only Tree worship has been found in Assyria; while in ancient Egypt the adoration of the Serpent apparently only formed one item, in that wonderful pantheon of animal worship which formed so singular and so marked a part of their mythology.

In Greece we find a history and mythology precisely analogous to what we find in India. An old Turanian race of Pelasgi with ancestral, and Tree and Serpent worship, superseded by an Aryan race symbolized by the return of the Heracleidæ, and all whose earlier myths represent either the prevalence of this form of worship or the struggles of the immigrant Aryan races to suppress it. When once they had attained the political supremacy, however, the Hellenes seem to have become more tolerant.

The Pythonic oracle at Delphi was adopted conjointly with the Druidic oracle of Dodona, as the principal sanctuary of the country. The oldest temple of the Apollo at Athens was erected to enshrine the tree of Minerva, which was given in charge to the serpent Erechthonios. But still more remarkable than these was the worship of Esculapius in the form of a serpent in the grove at Epidaurus, which prevailed till after the Christian era. Among the demigods and heroes of the Serpent, association was as frequent as with the greater cities, as is exemplified by the stories of Cecrops, Jason, Theseus, Hercules, Agamemnon, and generally with the Homeric fables.

Rome borrowed her Esculapian serpent-worship apparently from Epidaurus, though Italy had a centre of that faith at Lanuvium, and it afterwards became so favourite a form under the Empire that the number of tame Serpents became a positive nuisance.

The Germans apparently worshipped Trees, but never Serpents; but in Scandinavia, the Finns and Lapps and other Turanian tribes brought with them both Tree and Serpent worship to such an extent, that notwithstanding the long supremacy of Northmen of a different race, both Trees and Serpents were worshipped in Esthonia as in Scandinavia in the last century, and the faith as exhibited in the Edda is as near a counterpart of what is found further East as could well be expected, considering the distances of the places and the very different channels through which the description reaches us.

From Scandinavia the faith seems to have reached the north-east coast of Scotland, but not to have penetrated south of the Forth in that direction. Its traces are very few and indistinct south of the Tweed, and what are found seem to have come by a more southern route from some other source. Both the Welsh and the Irish, however, have many traditions of Serpent-worship, which, if treated reasonably, might throw some light on the subject; but except the legend of the Virgin Keyna, at Stanton Drew, they are at present all of the vaguest form.

Leaving these indistinct traces to fade into the western ocean, the speaker next pointed to Africa as the great centre of Tree and Serpent worship of the present day. The faith of the kingdom of

Dahomey, on the Gold Coast, is essentially the adoration of Trees and Serpents, accompanied by ancestral worship and human sacrifices, and female soldiers. In fact, Africa preserves in full vigour and perfection at the present day, all those characteristics which we see only dimly reflected in the myths of other nations.

In the new world, too, the worship of the Serpent—apparently there connected with that of the sun—certainly prevailed extensively before that continent was discovered by Columbus; and with forms so like many of those found in Asia, that frequent attempts have been made to prove that what we find there is a form of Buddhism. This cannot, however, be sustained; but it certainly appears to be a form of that primæval faith on which Buddhism was based, and out of which it arose in India.

In conclusion, the speaker pointed to certain forms of Dolmens, stone circles, menhirs, and such like rude stone monuments, found in India, identical in form and purpose with those found in Africa, in Brittany, and nearly all over the world wherever a Turanian people can be traced. These are not necessarily old, though some of them may be of any age: others were certainly erected in India within the limits of this century, and are undistinguishable from the older examples; showing how persistent certain forms of faith are when once adopted by certain races of mankind. Among these, the Turanians are certainly the most instinctive and least progressive of any.

It is the last fact which gives unity while it adds interest to the whole subject. In Tree and Serpent worship we have the oldest known form of faith, and belonging to the most ancient people of whose existence we have any knowledge. It is now found generally in a nearly fossil state underlying the Semitic and Aryan strata which have been superimposed upon it. Occasionally, however, it crops up in out-of-the-way corners of the world, fresh and vigorous, and tells a strange tale of the persistent unchangeableness of certain races of mankind, and still more strange irradicability of certain forms of superstitious faith.—*Freemasons' Magazine*.

FREDRICK THE GREAT always firmly maintained that Masonry was an institution to the State, because, he often said, it prohibits Masons from intermeddling in political matters. It requires them to serve their country, and its object is the perfect moralization of its members. In one of his letters written on the 30th of January, 1777, to the National Grand Master, Prince Frederic de Brannewig, he thus expressed himself: "I cannot but infinitely applaud the spirit which leads all Masonic brethren to be good patriots and faithful subjects, and under a Grand Master as enlightened as your Most Serene Highness, who to superior talents unites the most tender attachments for my person, I cannot but promise myself the most fortunate results, from his devoted exertions to increase virtue and true patriotism in the hearts of my subjects."

Never solicit a man to become a Mason.

Never fail to vote as a member of a Lodge upon all questions before it.

Never disclose the manner of your vote upon applications.

Never speak of Lodge matters in improper places.

THE RAISING OF THE BEAUSEANT.

BY PROFESSOR AYTOUN.

Fling out the Temple as of old!  
 Ages hath not stained the whiteness of its fold,  
 Nor marred the ruddy cross, Salvation's sign.  
 Once more we lift the sacred standard up—  
 Companions, fill the cup—  
 We pledge the Beauseant in this sparkling wine!  
 Oh! what a valient host have fought and bled  
 Beneath that banner to the wind outspread,  
 Since first it moved against the infidel!  
 Who knows not how it waved on Salemn's towers;  
 When Acre, Ramla, Nazareth were ours,  
 And at Tiberias fell?

Fell with the Knights who bore it to the field,  
 When foulest treason broke the Christian shield,  
 And bade the Turkish crescent-sign advance!—  
 Fell but to rise again with triple pride,  
 When, bounding o'er the tide,  
 The armies came of England and of France!

And who is he, the leader of that band,  
 Who first sets foot upon the Holy Land?  
 Move on, unrival'd champion that thou art!  
 Shout, brethren, shout! aloft your banners fling—  
 'Tis he, the Christain's hope, the island king—  
 Richard, the Lion-heart!

Thou Acre fell—the Moslem foe went back,  
 And still our brethren followed on their track,  
 And ever in the van of battle flew  
 The sacred Beauseant, like a meteor star  
 Shedding its wrath afar  
 Upon the foul and unbelieving crew.

Unvanquished still—till fraud, not force, combined  
 With besest envy in a despot's mind,  
 Dragged from its staff that glorious emblem down,  
 And poured, like water, forth the guiltless blood,  
 When Jacques Molay, the valiant and the good,  
 Received his martyr-crown.

Then perished all—Yet no; on Scottish ground  
 Some remnant of the Templars still was found,  
 Whom even treason did not dare to quell,  
 Walter de Clifton! honoured be thy name?  
 Who, braving death and shame,  
 Did'st vindicate thine Order's truth so well.

Years passed away, ere yet the warring world  
 Beheld again the Templar's flag unfurled;  
 But England saw the rosy Cross return  
 Once more to light, and scattering dismay  
 Within their ranks upon that glorious day  
 When Bruce won Bannockburn!

Then Raise it up, Companions, once again,  
 Though now it gave not in the battle plain,  
 True hearts are here to guard its spotless fold,  
 For ever honoured be the Templar's name,  
 For ever dear their fame—  
 Fling out the Beauseant banner as of old!

Love may exist without jealousy, although this is rare; but jealousy may exist without love, and this is common; for jealousy can feed on that which is bitter, no less than on that which is sweet, and is sustained by pride, as often as by affection.



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

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

IRA CORNWALL, Jr., General Agent.

## The Craftsman, AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT"

HAMILTON,..... AUGUST 15, 1869.

### MASONRY AND CIVILIZATION.

BY BRO. ROBERT RAMSAY.

We notice a great deal in our exchanges regarding Masonry and Religion. One party frequently almost Christianising the fraternity; another attempting to make it appear that Freemasonry proper is simply the religion of Deism; whilst a third would view it merely as a secret society, similar to Odd-fellowship, Knights of Pythias, &c. The fact is, Freemasonry has a mission of her own to perform; she is not the handmaid of any special creed or religion; she embraces within her fold the liberal and enlightened members of almost every religious sect in the world; she interferes in no way with the individual belief of any of her sons, demanding only a firm adherence to her ancient landmarks. Her mission, therefore, is not particularly connected with religion; and the moment she becomes sectarian, the grand tie that unites us in our common brotherhood is severed and we degenerate into a mere society. Freemasonry, if she is allied with any, is not so much the handmaid of religion as the twin sister of civilization. The advanced views held by the leading members of our fraternity prove this. Our lectures inculcate it—our rituals teach it. Take that trite old saying: that "Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols," and it alone proves it. If that is Freemasonry, then how closely is she allied with civilization. Note in what countries Freemasonry flourishes most. Is it not beneath the Union Jack and the Stars and Stripes? In Continental Europe what do we find? Is it not among the liberal minds of Germany that Freemasonry is most pure and beautiful? Turn to our own country—Canada—and note how Freemasonry prospers. The reason of all this is obvious. A Freemason must be free from party prejudice; he must view all as brothers, no matter from what land they hail or to what church they may belong. Despotism and tyranny tramp out the nobler sentiments of men's natures: hence, in countries so governed, the truths of Freemasonry and the light of civilization are alike retarded.

Again, Freemasonry is progressive, though adhering with fixed tenacity to certain landmarks, principles and tenets, yet she advances with the

age. As the views of the world become moulded by the advance of ages into a kindlier form, so does our institution liberalize and improve her beautiful philosophy. Thus we see her day by day advancing with, oftener leading, step by step, the civilization of the age. Men, by means of Freemasonry, learn that mankind is possessed of an innate principle of honor, that only requires cultivation to develop it. Masonry teaches this by exemplifying in the Lodge-room and before the world, that men can appreciate morality, fidelity, and fraternity. The belief in a common Divine Essence is the first great link that teaches man that the whole human race is a Brotherhood. This is true philosophy, and at the same time the crowning point of civilization. It is this liberality of thought, this freedom from prejudice, that must elevate the nations of the earth. A limited monarchy or a republic can appreciate such efforts; a despotism, on the other hand, will always labor to retard and crush out an institution, the "single aim of whose members is to promote the welfare of their fellow-men."

Masonry and civilization, therefore, have many objects in common; and so long as Freemasonry is true to her principles, she must ever be in the vanguard on the march of progress and reform. Every day we notice great changes occurring in the governments of the world, and we believe that the silent influence of Freemasonry has much to do with this. Men are no longer burnt at the stake for their belief, nor are dungeons filled with political martyrs. Freemasonry was the first to teach liberality towards all. Christianity even could not divest itself in early days of bigotry and intolerance. It was Freemasonry, therefore, that set the noble example, and pointed out to the wondering people that Jew and Gentile, Buddhist and Deist, could alike kneel in one common band, to unite in one common prayer to the one common God.

### GRAND LODGE PROCEEDINGS.

We publish in this number the most important portions of the proceedings of the Grand Lodge of Canada at the last annual communication. The meeting was characterized by the greatest fraternal feeling, and the various reports from the District Deputy Grand Masters contained satisfactory evidence of the progress of the different Lodges, and of the general harmony and prosperity prevailing throughout the jurisdiction.

The Grand Lodge ordered warrants to issue to all the new Lodges named in the address of the Grand Master, and also to a new Lodge to be held in Toronto to be called Stevenson Lodge.

We also observe that the sum of \$1385.00 was voted for benevolent purposes, and appropriated to the relief of a number of individual cases brought to the notice of the Grand Lodge.

**THE PRESS EXCURSION.**

We have to notice the Annual Meeting and Excursion of the Canadian Press Association, which took place during last month. The masonic representative, who was present, has to acknowledge the most kindly and fraternal attentions from brethren at Cobourg, Rochester, Syracuse, Oswego, Kingston, Picton, and Belleville. The whole affair passed off very successfully, and was highly creditable to all concerned.

**GRAND CHAPTER.**

The Twelfth Annual Convocation of the Grand Chapter of Royal Arch Masons of Canada, was held at Kingston, on Tuesday, the 10th inst. The following Companions were elected for the ensuing year:

M. E. Comp. T. Douglas Harrington, re-elected, Grand Z.	} Grand Council.
R. " " James Seymour, " H.	
" " " Henry Robertson, " J.	
" " " Thos. B. Harris, re-elected Grand Scribe E.	
" " " M. J. May, " N.	
" " " R. Hendry, jr., " Prin. Sojourner.	
" " " Jno. V. Noel, " Treasurer.	
" " " J. H. Graham, " Registrar.	

The meeting was well attended, and in every respect pleasant and successful. The next Convocation of Grand Chapter will be held at Quebec.

**ANNUAL COMMUNICATION OF GRAND LODGE.**

REPORTED SPECIALLY FOR THE CRAFTSMAN.

MONTREAL, 14th July, 1869.

The Fourteenth Annual Communication of the Grand Lodge of A. F. & A. M. of Canada, commenced its sittings in the Masonic Hall in this city, at 2.30, p. m.

**PRESENT.**

M. W. Bro. A. A. Stevenson, Grand Master,	
On the Throne.	
B. W. Bro. James Seymour, D. G. Master.	
V. " " A. W. Ogilvie, as G. Sen. Warden.	
" " " James Bain, as G. Jun. Warden.	
" " " S. B. Fairbanks, as Grand Chaplain.	
R. " " Henry Macpherson, as " Treasurer.	
V. " " Henry Robertson, as " Registrar.	
R. " " Thos. B. Harris, " Secretary.	
V. " " Jno. King, " Senior Deacon.	
" " " Daniel Thomas, " Junior "	
" " " J. Patterson, as " Supt. of Works.	
" " " John Taylor, " Dir. of Ceremonies.	
" " " E. Mitchell, Ass't " Secretary.	
" " " E. C. Barber, " " Dir. of Ceremonies.	
" " " Fred. Mudge, " " Sword Bearer.	
" " " Geo. A. Pearce, " " Organist.	
" " " A. E. Fife, Ass't " " "	
" " " J. Might, " Pursuivant.	
R. " " Robert Noxon, " Tyler.	
V. " " S. W. Decker, " " "	
" " " J. B. Futvoye, " " "	
" " " J. Quigg, " " "	
" " " Allan McLean, } Grand Stewards.	
" " " J. G. Gemnell, }	

And Representatives from one hundred and eighty-five Lodges.

The Grand Lodge having been opened after solemn prayer in AMPLE FORM, the Grand Secretary read

the Rules and Regulations for the government of Grand Lodge.

The minutes of the last Regular Communication, and of two subsequent special Communications, were read and confirmed.

The M. W. Grand Master then delivered his annual address, as follows:

**GRAND MASTER'S ADDRESS.**

BRETHREN OF THE GRAND LODGE OF CANADA:

Having been permitted by the good providence of God, to meet together again in Grand Lodge it is fitting and appropriate that we make it our first duty to acknowledge with devout gratitude the merciful care of the Almighty Architect and Supreme Governor of the Universe, who has throughout another year surrounded us with the shelter of his divine protection, and has enabled the representatives of the Lodges within the jurisdiction, to assemble once more in fraternal concord, to participate in the deliberations of this annual communication of Grand Lodge.

In introducing the business of this session there are several topics, which it will be proper for me to submit for the consideration of Grand Lodge, but in discharging that duty, I will endeavor not to trespass unnecessarily upon your valuable time, feeling inclined rather to lay myself open to blame for unusual brevity than for undue prolixity.

It was my intention to have visited during the winter months, one or more of the lodges in each of the various Districts within our jurisdiction, but the words of the immortal bard hold true still that "the best laid schemes o' mice and men gang aft aye," so from various circumstances, chiefly, however, from the unparalleled succession of snow storms which occurred early this year, and the consequent uncertainty of Railway travel and other means of conveyance, I was unable to carry out that design, except to a very limited extent.

It is to me a source of great pleasure to be able to congratulate you upon the flourishing and prosperous condition of our ancient and honorable fraternity. At no previous period in our history were its prospects so encouraging as at the present time. Very full and interesting information regarding the state of our lodges is conveyed in the able reports of the District Deputy Grand Masters for the various districts; and the report of the Board of General Purposes, with the Grand Treasurer's statement, will exhibit our financial affairs in a very favourable and satisfactory light.

During the year, I granted dispensations for opening the following new lodges, viz:—

North Gower Lodge,	North Gower Ont.
Lancaster	Lancaster, Ont.
Chateauguay	Huntingdon, Que.
Evergreen	Lanark, Ont.
Hawkesbury	Hawkesbury, Ont.
Brome Lake	Knowltonville, Que.
Elysian	Garden Island, Ont.
Dominion	Ridgeway, Ont.
Craig	Ailsa Craig, Ont.
Lake	Roblin's Mills, Ont.
Harris	Orangeville, Ont.
Frederick	Fredericksburg, Ont.

The petitions were all strongly recommended, and in each case a certificate was appended, either from the District Deputy Grand Master of the District, or from a competent Past Master that the

Worshipful Master elect was capable of conferring the degrees, according to the established mode. I trust that they have performed their work, and transacted their business in such a manner as will enable Grand Lodge to order the issue of the usual Warrants of confirmation.

Two special communications of Grand Lodge were convened during the year. The first was held at the City of Kingston, on the 12th Oct., 1868, for the purpose of laying the foundation stone of a new Masonic Hall, which ceremony was most ably performed by M. W. Bro. Simpson, P. G. M. The second was held at the City of Hamilton, on Dominion Day, 1869, when I had the honor of laying the foundation stone of St. Thomas' Church.

The ordinary Masonic transactions of the past year have not been varied greatly from the routine of preceding years. There have been submitted for my opinion and decision, a large number of questions, which I do not deem it necessary to mention in detail here, as my Letter Book is open during the session of Grand Lodge, to all who may desire to examine it. One or two points, however, it may be well to allude to. I have felt it my duty to decline acceding to all applications for dispensations to initiate into Freemasonry persons physically disqualified, for the reason, which I hope will commend itself to your judgment, that when once the line is passed, it is utterly impossible to discriminate between the admissible and the non-admissible, and I have felt it to be a safe course, and one sure to result in good to the fraternity, to refuse all petitions of that nature.

From various parts of our jurisdiction, I have learned with great regret that the ambition of some of our brethren, in regard to obtaining Lodge offices, seems to have outrun their discretion. In several instances this has been carried so far as to result in the formation of two or more parties in a Lodge, and under the eagerness and excitement which such a state of things invariably produces, open canvassing for office has been actually resorted to. Brethren, this is an evil of great magnitude, fraught with most disastrous consequences, and it ought not to be tolerated either in private Lodges or in Grand Lodge. To be elected to a prominent position in the craft is doubtless an honor to which all deserving and duly qualified brethren may aspire; yet it ought always to be remembered that merit and ability alone are the true grounds of preferment among Masons, and it is most unseemly that anything like electioneering for office should ever be attempted. It is to be hoped that in future every brother will denounce and discountenance such proceedings by every means in his power. The most effectual mode of securing the complete abolishment of this evil practice, will be for every brother, when approached in that way, to cast his vote *against*, instead of *for*, the party who resorts to such improper methods for the purpose of obtaining office.

The remarkable ability at all times displayed by the R. W. Grand Secretary; his promptitude and fidelity, together with the untiring zeal he invariably manifests in promoting the best interests of the fraternity, entitle him to your warmest gratitude, and a renewal of that confidence which has been extended to him during the many years he has so worthily filled his important office. The same

remarks will equally apply to the R. W. Grand Treasurer, who has so faithfully discharged the duties of his responsible position to the entire satisfaction of Grand Lodge.

During the year, I have made arrangements for an exchange of representatives with several sister Grand Lodges, and have accredited the following brethren as the representatives of the Grand Lodge of Canada, viz:

R. W. Bro. Geo. S. Blackie, in the Grand Lodge of Tennessee; R. W. Bro. John V. Ellis, St. John, N. B., in the Grand Lodge of New Brunswick; and R. W. Bro. James Cunningham Batchelor, New Orleans, in the Grand Lodge of Louisiana.

I have great pleasure in recommending that the rank of P. G. Senior Warden of this Grand Lodge be conferred upon our representative in the Grand Lodge of New Brunswick.

From a very early period in the history of our Grand Lodge, the question of the establishment of a Masonic Asylum has largely occupied the attention of our Lodges and brethren. A special committee, consisting of some of the most influential and talented members of Grand Lodge, has been annually appointed to mature a practicable scheme, and notwithstanding the efforts they have put forth from time to time, the state of that question, at the present day, irresistibly forces upon the mind the enquiry whether an asylum such as that proposed would be calculated to relieve the existing distress so effectually as the system now in operation.

It does seem to be a doubtful question, whether the expenditure necessary for the erection and maintenance of such an institution would be justifiable under present circumstances? There appears to be a very general opinion prevailing that the great majority of applicants for Grand Lodge benevolence would much prefer accepting even a small annual grant, which could be expended in maintaining themselves amongst their own relatives or acquaintances, rather than seek for admission to an asylum, which would be considered (no matter how unjustly) as partaking of the nature of a pauper institution; and it must be well known to you all, that in this country, amongst every class of the community, there exists a decided feeling of aversion to anything partaking of that character. The uncertainty which seems to have surrounded the asylum project, leads me to suggest for your consideration whether it would not be better to relinquish for the present the realization of that scheme, and to devote our means and energies towards the establishment of a much needed institution for the support and education of the children and orphans of the fraternity, and others who might prefer to avail themselves of its advantages, under regulations which Grand Lodge might see fit to adopt. A Freemasons' school, organized on a proper basis, would, no doubt, enlist the sympathy and support of the Lodges generally, and might be so managed as to entail a very slight tax upon the funds of Grand Lodge, if indeed it might not be made altogether self-supporting. I commend this matter to your earnest consideration.

It will be within the recollection of many now present, that when Grand Lodge met in this city, three years ago, an application for recognition was received from the Grand Lodge of Nova Scotia then recently organized; after due deliberation the

application was favorably entertained and recognition accorded by the Grand Lodge of Canada; at that period considerable difference of opinion existed amongst the fraternity in that Province, regarding the expediency of organizing an independent Grand Lodge in Nova Scotia, and consequently a majority of the Lodges continued their allegiance to those Grand Lodges from whom their warrants were derived. Efforts have been made from time to time, to effect a union of the Craft there, and I feel certain that the members of this Grand Lodge will rejoice to learn that this has at last been satisfactorily accomplished on a basis similar in many respects to the union which took place in Canada in 1858, every Lodge in that Province (except one, a military lodge) being now enrolled under the banner of the Grand Lodge of Nova Scotia. Early in last month, I received an invitation from the joint committee on Union, and also from that venerable brother, the Hon. Alex. Keith, who has for a long period of years presided over the English Provincial Grand Lodge of Nova Scotia, to proceed to Halifax, and install the Grand Master elect. Duly appreciating the honor intended to be conferred upon this Grand Lodge, through that invitation, I did not feel at liberty to decline its acceptance. On arriving at Halifax on the 23rd ult. in company with M. W. Bro. Bernard, P. G. M. of Montreal, and M. W. Bro. B. L. Peters, G. M. of the Grand Lodge of New Brunswick, we received a most cordial and fraternal welcome, from R. W. Bro. Keith and other brethren. The Grand Lodge of Nova Scotia, and the District Grand Lodge, both met on that day for the transaction of business prior to the Union, which was consummated the same evening in a manner which reflects the greatest credit upon all concerned. On the 24th I had the honor of installing the new Grand Master (M. W. Bro. Keith) and other Grand Lodge Officers. Immediately after the installation, the members of Grand Lodge and other brethren, (numbering in all about 600) marched in procession to St. Paul's Church, where a most admirable and eloquent discourse was delivered by R. W. Bro. the Rev. D. C. Moore, Grand Chaplain, who selected as his text, those singularly appropriate words, "Let brotherly love continue." In the evening a banquet was held, at which there were nearly six hundred present. Our visit was a most delightful one to us, and we hope that it may be the means of opening up Masonic intercourse, and of uniting together more closely than heretofore the Masons of Nova Scotia and New Brunswick with those of Ontario and Quebec. To M. W. Bro. Keith, our fraternal acknowledgements are justly due for the princely hospitality extended to M. W. Bro. Bernard and myself, at his own magnificent mansion, during our brief but most agreeable sojourn in the City of Halifax.

Many other events of interest to us, which have transpired during the year, might with propriety be alluded to here. Such as, for instance, the admission into the Masonic Fraternity of His Royal Highness the Prince of Wales, our future (though we hope far distant) Sovereign, and the enlargement of the boundaries of the Dominion of Canada, extending now from sea to sea, and fixing more firmly the foundations of a common nationality amongst the people inhabiting the vast territory embraced between the Atlantic and Pacific Oceans, but the consideration of these and all other matters

of a kindred nature must be postponed in view of the fact that there is one subject requiring immediate attention, which possesses for us, as a Grand Lodge, a far deeper interest and importance, namely the unsatisfactory and anomalous position we occupy as a supreme governing Masonic body, having no control whatever over a considerable number of lodges still existing in Canada under the authority of other Grand Lodges, although within *our* territorial jurisdiction. I do not deem it expedient to refer at present to the reasons which led to such an undesirable state of affairs, nor to any difficulties or misunderstandings which have arisen in consequence thereof. My desire is to find out whether it be not possible now to approach the Brethren of these Lodges who yet hold aloof from us, in such a way as may lead to a solution of these differences which have hitherto kept us apart, and secure the consolidation of all the lodges within this jurisdiction in one common Canadian Brotherhood. I am led to believe that there exists at present a very strong desire for *union* on the part of many of the officers and members of these lodges, and I am given to understand that any pacific propositions which this Grand Lodge might see fit to make, would receive their earnest and fraternal consideration. I would therefore warmly recommend the appointment of a special committee to open negotiations with these brethren, for the attainment of the object already indicated, and I urge this the more from the conviction I entertain that unless something is speedily done in this direction, the very existence of this Grand Lodge, as at present constituted, will be seriously imperiled. This vitally important question will not admit of delay, and therefore no time should be lost in adopting this or some other method of bringing about this most desirable object.

Having thus stated my views in regard to the various matters, to which I deemed it advisable to advert, it only remains for me to express a hope that you will give to every question submitted to Grand Lodge, a patient and careful consideration, and that in all your deliberations you may be led to such conclusions as will be productive of beneficial results to the fraternity of which we have the honour of being accounted members, so that on your return to your respective places of abode, you may be able to look back with feelings of satisfaction and pleasure to the profitable work accomplished at this communication of Grand Lodge.

A. A. STEVENSON,

Grand Master.

MONTREAL, July 14th, 1869.

The D. D. G. Master of the several districts then read their reports, exhibiting the prosperous condition of masonry in all parts of the jurisdiction.

The annual Report of the Board of General Purposes as likewise the semi annual one was then read by the President of the board, but as space will not permit us to publish those reports in full, we merely notice the fact that the finance report shows a balance of \$37,811.48, exclusive of \$5000 belonging to the Asylum Trust Fund, making a total of \$42,811.48 at the credit of Grand Lodge.

As the report of the Asylum Trust Fund will be read with interest by the craft, not only throughout this jurisdiction but in *any* country or jurisdiction, possessing as it does much more than the local interest in which all the other reports abound, we

have decided to give it in full, and enable the craft to see what steps have been taken in this great and important undertaking.

TO THE BOARD OF GENERAL PURPOSES.

The Masonic Asylum Trust beg leave to present the following Report:

The lapse of another year without any steps having been taken by the Grand Lodge to sanction the commencement of the Asylum, the principle of the necessity for which was affirmed so many years since, has, to the knowledge of your Trustees, been the cause of deep pain and regret to many sincere masons, who, as they read with pride and gratification of the progress that such Institutions are making in the "Old and New Worlds," and especially in that favored portion of the former from which we hail, namely the Kingdom of Great Britain and Ireland, the beloved "Mother Country," feel it to be a reproach to Canada and Canadian Masonry that we are still without a "sign or token" to signify to the uninitiated, that our Institution is truly based on that Divine principle which when classified with "Faith and Hope," by one who wrote by inspiration was declared to be greater than both, namely: "Charity," and your Trustees fervently hope that this Session of the Grand Lodge will not be allowed to close without action being ordered whereby this reproach may be taken away.

Your Trustees had occasion since the last meeting, to make enquiries, but they cannot ascertain that any offer has been made, or if made is now open, of a site for the proposed Asylum, in any way approaching in eligibility to the munificent one from Niagara, to which they called the attention of the Grand Lodge, in their last Report. (see proceedings of G. L. 1868, pages 598 and 599.) and they therefore again strongly urge the acceptance of the Niagara offer, the very name of which possesses a certain interest for Canadian Institution, masonically and otherwise, and the sanction of the Grand Lodge that immediate steps be taken to make a beginning in this good and glorious work, to the honor of the Craft, and we trust the approval T. G. A. O. T. U.

The recent erection in the town of Niagara of a magnificent summer Hotel will doubtless cause this old and interesting town to become a place of general resort for the travelling community which your Trustees name as another cause, and in their opinion not an unimportant one, which may be suggested in addition to those urged in their former Report, for adopting this location for the Asylum.

Your Trustees request, that, as no action was taken upon their former Report, it may be read in connection with the present one, and they have only further to report an addition to the funds, per subjoined statements of \$235.61 to which add the former balance \$4701.40 (see proceedings 1868, p. 598 where this is stated by a typographical error as \$4681.40.) makes the present balance \$4937.01.

The interest has, however, only been made up to April last, adding therefore the amount accrued since. The Trust now exceeds, by a small amount, the round sum of \$5,000, as available for the purpose of commencing the Asylum, with such other funds as the Grand Lodge may see fit to appropriate to so important an object.

In conclusion, your Trustees have no hesitation in adding that this sum will in all probability be at

once doubled by contributions from Private Lodges, who, your Trustees can speak advisedly when they state, are only holding back until the action of the Grand Lodge is announced, and this great scheme set on foot with the authority, and under the auspices of the "Rulers of the Craft."

All of which is respectfully submitted.

KIVAS TULLY, } Chairman.  
S. B. HARMAN, }  
A. DEGRASSI, } Trustees.  
JAMES BAIN, }

TORONTO, July 10th, 1869.

STATEMENT OF ACCOUNT ABOVE REFERRED TO.

<i>Dr.</i>	
To balance per last account.....	\$4701.40
(Stated in error as \$4681.40)	
" interest received as follows:	
1. On Canada 7 per cent. Debentures, paid off .....	\$133.00
2. On Bank balances .....	11 61
3. On Dominion Stock (present invest- ment, as under).....	144.00
	<u>\$288.61</u>
Less Brokerage.....	\$ 5.00
Temporary Bank Advance.....	12.00
Premium on Stock purchased....	36.00—53.00
	<u>235.61</u>
	\$4937.01
<i>Cr.</i>	
By present Investment Dominion Stock, cost \$4936.00 .....	\$4806.00
By balance in Bank.....	137.01
	<u>\$4937.01</u>

The President of the Board also read and handed in several other reports; but, as already intimated, we do not intend publishing those reports at this time, more especially as we understand it is the intention of the Grand Secretary to issue the printed proceedings at an early date.

On the afternoon of Friday the election of officers for the ensuing year was proceeded with, and the following brethren duly elected and installed to their various offices:

- M. W. Bro. A. A. Stevenson, Montreal, G. M., re-elected.
- R. " " James Seymour, St. Catharines, D. G. M., re-elected.
- " " " P. J. Brown, Ingersoll, G. S. W.
- " " " Daniel Thomas, Sherbrooke, G. J. W.
- " " " Rev. H. Montgomery, Lennoxville, Quebec, Chaplain.
- " " " Henry Groff, Simcoe, Ont., G. Treas., re-elected.
- " " " S. B. Fairbanks, Oshawa, Ont., G. Registrar.
- " " " T. B. Harris, Hamilton, unanimously re-elected G. Sec'y

District Deputy Grand Master.—

- R. W. Bro. Jno. E. Brook, London District, re-elected.
- " " " David Curtis, Wilson District, re-elected.
- " " " Thos. Mattheson, Huron District, re-elected.
- " " " O. Klotz, Wellington District.
- " " " I. P. Willson, Hamilton District.
- " " " J. K. Kerr, Toronto District.
- " " " Wm. McCabe, Ontario District, re-elected.
- " " " H. W. Delaney, Prince Edward District.
- " " " Thos. J. Wilkinson, St. Lawrence District.
- " " " J. J. Gemmill, Ottawa District.
- " " " M. Gutman, Montreal District.
- " " " H. L. Robinson, Bedford District.
- " " " Isaac H. Stearns, St. Francis District.
- " " " Alex. Walker, Quebec District.

Thus ended one of the most harmonious and interesting Communications of Grand Lodge ever held in Canada; and the greatest harmony, goodwill, and brotherly love prevailed between all the members, and the favourable reports from all quarters, rendered this Communication highly agreeable, edifying, and particularly interesting.

THE BANQUET.

On the evening of Thursday, the brethren of the Montreal Lodges entertained the members of Grand Lodge to a sumptuous and magnificent banquet in the Mechanics' Hall. About four hundred Masons were seated around the hospitable tables, which literally groaned beneath the weight of the substantial and delicacies with which they were laden. M. W. Bro. A. Bernard occupied the chair, and seated on his right M. W. Bro. A. A. Stevenson and M. W. Bro. T. D. Harrington; and on his left M. W. Bro. Simpson and R. W. Bro. James Seymour. While occupying seats on either side of those already mentioned, were—R. W. Bros. T. B. Harris, Grand Secretary; James Dean, Jr., Prov. Grand Master of Quebec and Three Rivers, E. R.; John H. Graham, D. D. G. M.; Henry Macpherson, M. H. Spencer, V. W. Bro. A. W. Ogilvie, M. P. P.; Henry Robertson, and other distinguished Masons.

During the entertainment, a splendid military band, who were stationed in the Gallery, discoursed some very fine selections, which added greatly to the charms of the evening.

On the removal of the cloth, the following toasts were given and received, enthusiastically calling forth both speech and song:

- The Queen and the Craft.
- The Prince and Princess of Wales.
- His Excellency the Governor-General.
- The Army and Navy and Volunteers.
- The M. W. the Grand Master of the Grand Lodge of Canada.
- The Health and Success of our Entertainers—the W. M's and Lodges of Montreal.
- The P. G. M's of the Grand Lodge of Canada.
- The D. G. M. and the Grand Lodge.
- The Grand Lodges of Nova Scotia and New Brunswick.
- The Grand Lodges of England, Scotland and Ireland.
- The Grand Lodges of the United States, and sister Grand Lodges throughout the world.
- The Ladies.
- The Press.

The happy party separated at a late hour, each and all highly gratified, and speaking in enthusiastic terms of the kindness and hospitality of their Montreal brethren.

NEXT COMMUNICATION.

The next Communication of Grand Lodge will be held at the city of Toronto, on the second Wednesday of July, 1870.

ELORA.

The newly-elected officers of Irvine Lodge, No. 203, G. R. C., Elora, have been regularly installed. The ceremony was performed by R. W. Bro. Otto Klotz, D. D. G. M. of Wellington District, assisted by W. Bro. Charles Sharpe, W. M. of Speed Lodge, and W. Bro. A. B. Petrie, P. M. of Irvine Lodge. The following are the names of officers installed:

- W. Bros. John Smith, W. M.; A. B. Petrie, P. M.; Bros. W. F. Savage, S. W.; W. J. McElroy, J. W.; Robert Cromar, Treas;
- David Foote, Sec'y; John Mundell, S. D.; Wm. Elliot, J. D.; John Gordon, John Connell, Stewards; Robert Dalby, Inner Guard; Wm. Strachan, Tyler.

DEAF AND DUMB ASYLUM.—A special meeting of Grand Lodge was to be held in Belleville on the 12th August, for the purpose of laying the corner stone of the new Deaf and Dumb Asylum.

Correspondence.

MASONIC COURTESY.

TO THE EDITORS OF THE CRAFTSMAN.

DEAR SIR AND BRO.—I have read with very great pleasure, and I trust some profit, the excellent article under the above heading, from Bro. Robert Ramsay, which appeared in the last number of your journal; and I am so fully convinced of its justness, and applicability to more than one Lodge in Canada, that I cannot help adding my testimony to what he has so very ably stated, having experienced some such treatment as he has condemned. A few years ago, while on a visit to Great Britain, I went one evening, in company with another Canadian Mason, to the Freemasons' Hall, London, with the intention of visiting a Lodge then holding a meeting; but we were so coldly received that we soon took our departure. Since that time I have seen considerable Masonry, and have met with indifferent receptions when visiting Lodges; but until I visited Ottawa, during the last session of Parliament, and visited some of the Lodges working there, I did not know what it was to feel that I was a stranger in a Masonic Lodge. I had been told before visiting Ottawa, that all visitors were treated in the same indifferent manner; so I must do the brethren the justice to say that I was no exception to the general rule. I was, I must confess, not a little surprised to find that Dalhousie Lodge on the Registry of England, gave me a better and warmer reception than our Canadian Lodges. And as many strangers visit Ottawa during each Session of Parliament, I think our brethren at the Capital might take a lesson from the Craft in London, Hamilton, and Toronto, with considerable benefit to themselves. Let me say, in conclusion, that I do not desire to find fault with the Craft in Ottawa merely for the sake of finding fault; but I agree with Bro. Ramsay when he says: "If Freemasonry is anything beyond a Mutual Insurance Company, it is a fraternity, i. e., an actual vital brotherhood, a society bound together by the ties of Brotherly Love, Relief and Truth;" and every visitor who is admitted into a Lodge should be welcomed as a brother.

I am, fraternally yours,

A. P. M.

TO THE EDITORS OF THE CRAFTSMAN.

WOODSTOCK, N. B., July 9th, 1869.

DEAR SIR.—I notice in the Craftsman May number the names of some of the oldest Masons in your section of the Dominion, as also in the United States. I herewith take the liberty of forwarding the names of two of the oldest Masons that I know of in New Brunswick.

Brother Fyler Dibblee was made a Mason in Midian Lodge, No. 31, Ancient York Masons on the Registry of Nova Scotia, 13th of July, 1807, A. L. 5507; exalted to the Sublime Degree of Royal Arch Mason in the Chapter held in Kingston, N. B., 27th October, 1809, and consequently has been a Mason 62 years, and a Royal Arch Mason 60 years. He is now in his 87th year, and is still hale and hearty, residing at St. John, N. B. Brother Asa Upton was made a Mason in St. George's Lodge, No. 19, Mangerville, N. B., in 1809, and has been a Mason 60 years. He resides in Symonds, County of Carleton, N. B. He is also in his 87th year.

Yours fraternally,

W. F. DIBBLEE,

P. M. Woodstock Lodge, No. 11, R. N. B.

PRESENTATIONS.

We have received for publication the accounts of several masonic presentations, as mentioned below; but our space is so fully occupied, that we are unable to give the addresses and replies in full, as we would like to do.

PARIS.

On the 27th July last, the officers and brethren of St. John's Lodge, No. 82, G. R. C., Paris, presented beautiful silver Tea Service to W. Bro. W. S. Martin, P. M., accompanied with an address, expressing their feelings of respect and esteem, and their appreciation of the services rendered while presiding as Worshipful Master for the past two years. The Service is valued at \$58.00, and a suitable inscription is to be engraved on the principal piece. The

W. Bro. replied, thanking the brethren for their valuable testimonial

#### COLLINGWOOD.

The brethren of Manito Lodge, No. 90, G. R. C., Collingwood, feeling deeply sensible of their obligations to W. Bro. John Nettleton, P. M., recently presented him with a handsome and costly Past Master's Jewel, of solid gold, and suitably engraved. The presentation took place on the 7th July last, the address being read by Bro. Joseph Jardine, J. W., on behalf of the members. It expressed their recognition of the W. Brother's valuable services and untiring energy during two year's occupation of the Chair as W. M., to which the recipient made an appropriate response.

#### LONDON.

On the 21st July last, the members of St. John's Lodge, No. 209, I. R., London, presented W. Bro. David Buckler, P. M., with a Past Master's Jewel, and also a Meerscham Pipe, in token of their gratitude to him for truly masonic conduct, and unwavering fidelity to the interests of the Lodge, during his term of office as Worshipful Master. The address also sets forth the energy and perseverance with which the difficulties under which they had been laboring were surmounted, and the Lodge brought "once more into the haven of peace." The W. Brother, in his reply, predicts "a glorious future yet for '209'."

At a regular Convocation of Mount Horeb Royal Arch Chapter, No. 25, G. R. C., held in the British Masonic Chambers, No. 359, Notre Dame Street, Montreal, V. E. Companion William Johnson, Grand Sword Bearer of the Grand Chapter of Canada, and Past 2nd Principal of this Chapter, in the name of the Companions, presented R. E. Companion Thomas Milton, Grand Superintendent of the District of Montreal, and 1st Principal Z. of this Chapter, with a Magnificent Silver Tea Service, and a Beautiful Marble Time Piece as a mark of their respect and esteem.

The Companion, in a very able speech, referred to the very valuable services which he, Companion Milton, had rendered this Chapter, he having for the past six years occupied the proud position of 1st Principal Z., during which period he had raised this Chapter from a mere name, to be a shining light in the order. Companion Johnson further stated, that in presenting this token of love, respect and esteem, the Companions had regard to the feelings of Mrs. Milton, who had to bear with the frequent absence of her husband from his home, while with untiring zeal, he devoted his time and energy to the general welfare of the Chapter.

The R. E. Companion in accepting this gift, assured the Brethern of his eternal gratitude, conjointly with that of Mrs. Milton, to whom Companion Johnson had so feelingly alluded. He further promised continued efforts on behalf of the Chapter, so long as the Grand Architect of the Universe granted him health and strength sufficient to enable him to do so.

This very handsome Tea Service was from the establishment of Brother W. S. Walker of Montreal, and bore the following inscription, as also did a silver shield on the marble stand of the Time Piece.

"Presented to R. E. Companion Thomas Milton, by the members of Mount Horeb R. A. Chapter, No. 25, G. R. C., as a slight recognition of his valuable services as 1st Principal Z. for the past six years. Wednesday, 9th June, A. L. 5869."

At the close of the meeting, the Companions adjourned to the Carlton House, where an excellent repast had been prepared by Companion James Martin, to which they did ample justice. The usual toasts followed, succeeded by some very excellent speeches by several of the Companions, which want of space compels us to omit. The whole concluding with the Junior Wardens Toast, "Happy to meet, sorry to part, and happy to meet again."

#### NEW MASONIC HALL, CARLETON, N. B.

The corner stone of the new Masonic Hall, in Carleton, New Brunswick, was laid on the 30th ult. The following Lodges were represented:

New Brunswick Lodge.	Carleton Chapter.
Leinster Lodge.	The Union de Molay Encampment of Knights Templar.
Union Lodge of Portland.	Grand Lodge of New Brunswick, escorted by
Hibernia Lodge.	The St. John Encampment of
St. John's Lodge.	Knights Templar.
Albion Lodge.	
New Brunswick Chapter.	

The display was the finest ever seen in St. John. The *Morning News* says:

"St. John has seen many masonic processions, and some composed of larger numbers than that of yesterday, but never any to compare with it in point of display. The regalia of the Blue Lodges, and even the bright crimson sashes, and crimson bordered aprons, of the New Brunswick Chapter, or the red and blue diamond sashes, &c., of the Carleton Chapter, were not unfamiliar; but the brilliant, not to say superb appearance of the Union de Molay Encampment, in their long, flowing robes of white, their crimson velvet head-gear, and their golden hilted swords, and the green sashes over black, plumed hats, and gilded tipped lances of the St. John Encampment, were quite new and striking in this city. In glancing over the line at various points as it marched past, we could not but remark the fine, manly forms, and handsome, intelligent faces of the vast majority of those connected with the Order. Evidently the bulk of the good-looking men of St. John belong to the Craft. Indeed, it is seldom that so many really fine-looking men can be got together as were to be seen in the ranks of the procession yesterday.

B. Lester Peters, Esq., Grand Master, was presented with a handsome silver heart-shaped trowel, set into a handle of imitation satin wood. The ceremony of laying the stone having been gone through, a lunch followed, which was well attended by the brethren. The Grand Master, in the course of his remarks, adverted to the noble effort of Carleton Union Lodge in erecting a hall for masonic purposes; and expressed a hope that the example thus worthily set would be followed by Lodges in the various rural districts, and especially by the brethren in the city of St. John proper. He also urged upon the city brethren to bestir themselves at once in the matter of a Temple for their own use, the glory of God, and the honor of the Craft. It was not necessary, he said, that the edifice should be one of such magnificence as to necessitate the expenditure of an immense amount of means; for in such case its erection would be protracted to a period too distant from the present. What the Craft needed was a building in which they might comfortably and conveniently exercise their ancient rites.

## ROYAL ARCH MASONRY.

MOUNT HOREB CHAPTER, No. 25, G. R. C.—  
The following Roll of Companions were installed to  
office at an Emergent Convocation on the 19th inst. :

R. E. Comp. Thos. Milton, Z; M. E. Comp. T. D. Harington,  
P. Z.; E. Comp. Geo. Nunn, P. Z.; V. E. Comp. R. Hardsley, H;  
E. Comp. George P. Pailey, J; Comps. Herbert LeCappellain,  
Scribe E.; William Armstrong, Scribe N.; T. J. Howard, Treas;  
W. E. Coquillette, P. S.; James Gibson, S. S.; David Wright, J. S.;  
Alex. Chisholm, M. 1st V.; Wm. Farquharson, M. 2nd V.; Joseph  
Tees, M. 3rd V.; George Pocock, M. 4th V.; George A. Pearce,  
Organist; James Tuckwell, D. of C.; A. Picault, C. Picault,  
Stewards; E. Comp. R. Noxon, Janitor,

## KNIGHTS TEMPLARS.

CONSECRATION.—The Union De-Molay Encampment and Priory, of St. John, New Brunswick, hereofore working under Dispensation, having by last English Mail received its more formal "Warrant" from "The Grand Conclave of the Royal, Exalted, Religious and Military Orders of Grand Elected Knights Templars, Hospitallers of Saint John of Jerusalem, Palestine, Rhodes and Malta, in England and Wales and the Colonial Dependencies of the British Crown," dated 21st day of May, 1869, under the hand and Seal of the Most Eminent and Supreme Grand Master of the Orders, Sir Knight William Steward, of *Aldenham Abbey*,—was on Monday evening the fifth of July, instant, consecrated in due and ancient form—Eminent Commander, Robert Marshall in the chair—the conclave was numerously attended. This new Encampment and Priory now numbers over sixty Members, and has on its Roll, many of the leading and most zealous members of the Fraternity within the Province. The Annual assembly of the Dominion Grand Conclave under England and Wales, will be held at Kingston, Ontario, early in August next. Sir Knights of the Union De-Molay Encampment have been specially invited to attend. Col. W. J. B. McLeod Moore is Grand Prior for the Dominion, and the Hon. Alexander Keith is Provincial Grand Commander for Nova Scotia and New Brunswick.

The Sir Knights, composed of many of the Past Masters and Worshipful Masters of Lodges, afterwards visited Leinster Lodge, where they were fraternally welcomed.—*St. John's Paper*.

## OUR BRETHREN ON THE PACIFIC COAST.

We find in the *British Colonist* of the 25th June, the following notice of the proceedings at Victoria, Vancouver's Island, on St. John's day:

"Yesterday, the anniversary of the natal day of St. John the Baptist, was celebrated in a manner becoming the event by the Masonic Lodges of this City, assisted by Masonic friends from other parts of the Colony. At the hour of 9 a. m., the Members of the Order met in Masonic Hall, and the usual ceremonies having been gone through, formed in procession to Christ Cathedral. The Masonic Lodges represented in the line were the District Grand Lodge, E. R., the Provincial Grand Lodge, S. R., the Victoria Lodge, E. R., the British Columbia, E. R., the Vancouver Lodge, S. R., besides visiting brethren of the Nanaimo, New Westminster and Cariboo Lodges. The R. W. District Grand

Master, R. Bynaby, Esq., conducted the Masonic exercises, assisted by the Provincial Grand Master Dr. J. W. Powell, and the Deputy District Grand Master, Hon. Mr. Holbrook. The procession was formed under the direction of L. Franklin, Esq., acting District Grand Master of Ceremonies, and was preceded by the Volunteer Band. Upon arrival at the Cathedral, a portion of the Church of England Service was read by the very Rev. Dean Cridge, assisted by Rev. Frank Gribbell, District Grand Chaplain, after which Bro. Gribbell delivered a sermon upon the character and works of St. John the Baptist.

"After the service a collection was taken up, and the Brethren re-formed and returned to Masonic Hall, where they were dismissed.

"The brethren and friends, to the number of 250 proceeded by the *Enterprise* to San Juan Island, where they were received with every courtesy by Captain Delacomb, at the British Camp. The visitors engaged themselves till about 9 p. m., when the steamer left on her return to Victoria. Everything assisted in making the pic-nic a perfect success."

## MASONIC RULES, FROM AN OLD MONITOR.

Never recommend an applicant, unless you know him to be a *good man*, and who will conform to the precepts of the Institution.

Never cast your ballot in favor of a candidate unless you know him to be worthy, and free from reproach.

Never indulge in practices which will bring reproach upon the Institution.

Never forget that you are a Freemason, a link in the chain of the universal brotherhood.

Never be absent from your Lodge if you can help it.

Never make a display of Masonic emblems to attract attention for purposes of business.

Never forget that a Mason is your *brother*, and to treat him accordingly.

Never become an informer or spy upon your brethren.

Never repel a brother because he is poor.

Never act or sympathize with any clique or party in the body of Masonry.

Always abide the decision of the majority, without murmuring or dissent.

A Mason must be a "peaceable subject" to the State in which he lives.

He must be prudent in his conversation and actions.

He must consult his health, by not continuing too long from home after Lodge hours.

He must relieve a brother in want, if he can.

He must avoid all wrangling and quarrelling, and backbiting and slander.

He must not set up his own ideas of law and usage against the constituted authorities of jurisdiction.

He must defend a brother's character, and do him all good offices, as far as may be consistent with his honor and safety.

Masons must salute each other courteously, calling each other brother.—*Ancient Regulations*.



### "FOR LADIES ONLY."

After a silence of some months, and from a distance of many thousand miles, I once more greet the dear clients of whom I am so proud. Parting with them while the fields were white and dead and the rivers still and speechless, I present myself again as the grain is growing golden to the harvest, and the deep woods are softly tremulous with the sighs of the voluptuous south-wind. The spring-time has gone by, and lo! here stands the Summer in his prime. The hopes, the fears, the speculative uncertainties, the thrilling anxieties, the dark forebodings, and the bright joyous anticipations that mark the early progress of the year, are past forever for Sixty-nine. To-day there is no question as to what return Queen Nature's great servants, Rain and Sunshine, are to find vouchsafed to their labours. To-day the year's career has reached its full maturity, and its manhood pronounced irrevocably for good or evil. How shows the record of the shifting moons? Has promise been, or not been verified by performance, does our present hopeless disappointment sadly sorrow over the season of incertitude gone by; or amid the serene atmosphere of secured prosperity do we forget the vague apprehensions which tried us earlier? The die has been shaken in the box, and the fortune of the players stands revealed upon the table. Toil and care and watchful industry have been expended lavishly, is the husbandman satisfied with their fruit that smiles before him? Where Paul has eagerly sown, or Apollon earnestly watered, has the increase been given as each may deem commensurate? Is fruition happy as expectancy,—possession as desire? Has September fulfilled April, do we rest from our labours in thanksgiving, or querulous imprecate the Zodiac and arraign the impartiality of the spheres?

These are considerations for your fathers or your husbands. yet their application is not difficult for yourselves. For those among you for whom girlhood is gone by, and who wear the matron's crown, it is a question of awful solemnity. How rests that diadem? Softly and sweetly with the subtle mysterious fragrance of deep June roses, adding regal dignity to the broad comely brow it gleams over; or piercing with its cruel circlet of the thorn, and printing rugged furrows of care beneath its gloomy shadow? The symbol of a Sovereignty of perfected happiness, or the tinsel tiara that marks you as an actress and pretender through the world?

For you the Summer is high Left behind—ah! never to be revisited is the blithe breezy shifting landscape where, with the white reluctant feet of maidenhood, you followed down the brook to the river!

Withered and forgotten the careless wreath of delicate wild flowers, replaced by a costlier adornment. The airy muslin of the country lawns has given room to the heavy silks of the Park Avenues, the violets of the woodland have been discarded for the sapphire of society and the season. How wears the change, and was the chosen path the true one? Leads it under the broad shelter of branching elms and over the Springy turf that shame your carpet-pile, amid the glad chorus of lark and mavis, and through the playful flickering gleam of a sunlight that is softened into tenderness? Or out upon the parching sand, beneath a heaven of brass, where the almond tree flourishes in malice, and the grass-hopper is a burthen unendurable, when desire fails from exhaustion, and the dreary days have come when you have no pleasure in them. Ah, my daughters, there are Summers and Summers, and who shall bridge the gulf dividing Mariana in the South from the whispering garden of Ahraschid? It is one thing to salute the solstice in the sterility of Abiezer, and another to bid it welcome among the green vintage of Eshcol.

And it may be too that never has blossom opened to perfect the loveliness of its bud. The rough sorrows of the wild apple is but a poor development of the fresh gay beauty of its flower. By other waves than those rolling over Sodom grows a fruit that is luscious to look upon, but ashes to eat of. At best the bouquet of the pineapple is better than its taste, and the banana makes a better feature in the garden than show upon the dinner-table. The Summer time brings its sad lessons to many of us. The crop that we have sown has sprung to meet us, and there are tares among the corn. Or the seed has been squandered upon waste places, yielding no return, or what was given us as our portion by the Creator, been choked by the thorns among which it was recklessly flung. Or, worse than all, we chose the germ of evil, and the teeth of the dragon have leaped into shining blades of swords, turned point and edge against our bosoms. To no earthly wayfarers come the true Summer, bountiful with a fulness of joy. We have perhaps its ephemeral phantom here. Beulah is a pleasant land, and the Delectable Mountain's enchanted ground, but beyond them lies the dark River that rolls this side the Shining Towers. It is there only that gleams the light that never was on sea or land—the lasting Summer radiance there is no cloud to chequer nor chase away.

Enough of this trite philosophy of the grey-beard, I turn to happier themes. There has recently been a great deal of talk, more or less flippant, upon Mr. Mills' topic, The Subjection of

Women. In the school of the great thinker it is held that the social power of your sex is unduly circumscribed. If so, we have fallen upon evil times. It was not so long ago. Setting aside the special prerogatives of grace and beauty, womanhood used of old to rule in more debateable spheres. Science, art, culture and law, are surely among the agents most effective in the domestic government of the commonwealth. And yet their presiding deities were selected from the daughters of Memnosyne, conjoined with Themis the impartial, and with the stately queen of blindfold Justice, incapable of caprice or passion. Nay, religion itself acknowledged your faithful support, and the noblest temples were upheld by the devotion of caryatides. Altko with airy Greek and sterner Roman was the most precious and the rarest gift of heaven, impersonated in your sex, and to Pallas as to Minerva men prayed for supreme counsel. The image falling from the clouds to Ephesus was draped in no manly toga; while from the lips of an Oread nymph were gathered the grand precepts of the royal Latin law-giver. It was but among rude barbarians that Juggernaut or Thor won sway. And, passing over the knightly creed of the Crusades, where the devotion of your champions furnished the only salt to keep the world from vile decay, even to-day the salic law is triumphantly repealed, and national power as well as abstract freedom incarnates itself in feminine form. Whose figure this that bears the trident and the shield, whose that, whose starry brow marks the idol of the western world? Of the three pillars of our temple, there is but one reserved. With Wisdom as well as Beauty for your own, the coarser attributes of Strength may be readily resigned to rougher hands.

To descend to a more everyday illustration I refer to the late memorable debate in the Lords on the second reading of the Irish Church Bill. That evening the gallery rustled with rippling silk, and gleamed with brightest eyes. And that evening, one of the most accomplished of English statesmen, as he is one of the most gallant of English nobles, in his pae-gyric upon the distinction of the illustrious House he appealed to, referred to that upstairs gathering of those who had never been without their marked influence on human affairs as evidence of the momentous importance of their lords' decision, and the supreme anxiety created through the country at the crisis. Of that hereditary rank, designed to perpetuate the memory of our island chieftains, the names of two noble ladies whose husbands held no such distinction, shine conspicuous in the roll. Those names are Beaconsfield and Canning, names never to be spoken without affectionate reverence. While there are other two of no such conventional exaltation, but which worthily share the honors given to the leaders of Church and State among us. The wife of the Archbishop of Canterbury, and the wife of the Prime Minister of England, enjoy deservedly the loyal homage of a land that rates worth above all other title. The Subjection of Women indeed! Why it was but the other day, in the heart and heat of the greatest constitutional struggle the generation has yet seen, that a wayfarer among the back streets of Holborn—the locality of Sairey Gamp and Poll Sweedlepipe—encountered Mr. Gladstone himself, by the sick-bed of an Irish labourer. The First Lord, is a man of the kindest disposition and the most active benevolence. But, was it impulse of his own that sent him north from Carlton Terrace, or was it, think you, bidding of that noble English gentleman, whose days are passed in such ministrations of mercy, and who made herself a beautiful renown when she took the orphans of the Cholera, under her maternal care?

In that grand poetic rebuke, addressed to the heedlessness of one of your sisters, by the Master of modern poetry, the lesson that "kind hearts are more than coronets," is enforced very earnestly. It is a lesson, thank God, thoroughly understood and accepted by the queens of our English fashion. Not from her race or state or beauty or expectations, wins the mistress of Marlborough House the affections of her future subjects. It is by her bounteous generosity of soul, by her never-failing sympathy with all human suffering, by her contempt for personal fatigue or inconvenience in her promotion of all that is good and charitable.

Not so long since, the Governors of the Earlwood Asylum for Idiots diffidently ventured to request her patronage of an important ceremony. Imbecility has been associated in the public mind with images so repulsive, that there was a hesitation as to whether the Princess would care to venture among sights which might be shocking. To which deferential apology she replied—and surely here spoke something nobler than blood—that she could never hesitate to look upon any phase of misery so long as by doing so she could hope to approach some mode of its alleviation. While about the same time the Princess Mary had gathered round her at Hammersmith the rank and talent and beauty of the town, to assist her behind the counters of the Cedars, where she was selling bazaar trifles for the funds of an institution of philanthropy, and where who who pleased might chaffer for embroidered slippers with a duchess, and take our change gratefully from the Royal hands of Queen Charlotte's grand-daughter.

G. RAION.