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"THE QUEEN AND THE CRAFT."

THE CRAFTSMAN;

AND

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VOL. I.

HAMILTON, C. W., OCTOBER, 1866.

NO. 1.

WHAT IS THE GOOD OF FREEMASONRY?

[From All the Year Round.]

Extolled as the true faith, denounced as an offshoot of Satan, praised by crowned, and banned by tanned heads, dreaded as a subtle political engine, and admired for its profound indifference to politics, the essence of goodness according to some men, and the spirit of evil if you listen to others, Freemasonry is as complete a mystery to the uninitiated as when the mythical lady hid herself in the lodge clock-case, or the equally mythical American citizen was slain for tampering with its secrets. Listen to the words of wisdom, according to Bro. Stodgers, P.M., and you will learn that men may be Freemasons for years without penetrating the arcana of the Order; may attain divers dignities without comprehending their true import; may die in the fulness of Masonic parts without having emerged from Masonic boyhood; and after having spent as much time and labor on the art as would, to put it modestly, suffice for the acquisition of every European tongue, yet fall short of the supreme distinction of being a "good Mason." Whether, as the elder Mr. Weller, and the charity boy he quotes, respectively remarked of the institutions of holy matrimony, and of getting to the end of the alphabet, it be worth while going through so much to learn so little, is, I hear the cynic whisper, entirely a matter of opinion; but that neither the labour involved nor its reward is under-estimated, the most superficial knowledge with the subject proves.

Bro. Plover and myself have some right to our opinion, for we are Past Masters, Mark Masters, and Royal Arch Companions—are officers of our chapters, and Treasurers of our lodge. What our mutual and horsey friend Tibbins irreverently calls our "plated harness," involves medals, jewels, and ornate ribbons for our manly breasts, aprons for our fronts, and broad collars like those worn by Knights of the Garter (but handsomer) for our necks.

The Victoria Cross is an ugly excrescence compared to the costly decoration given me as a testimonial by the brethren of my mother lodge; the clasps to the jewels of some of our friends exceed in number those of the oldest Peninsula veteran, and we calculate that we might now be Sanskrit scholars of some eminence had we thought fit to serve that language as faithfully as we have served the Craft. Upon sordid money considerations we scorn to dwell. Initiation fees, exaltation fees, fees for advancement, emergencies, subscriptions to charities, to lodges, and for special purposes, make up a pretty sum to look back upon; and if the upshot of all were but the amusement and gratification derived, I am not prepared to say that we have had full value for our money. Joyous evenings, periodical feasts (in which

something else flows besides soul), mutual compliments, and pleasant friendships, may all spring from other sources than what Burns called "the mystic tie." With the warmest appreciation of the pleasures of Freemasonry, I, for one, should renounce the whole paraphernalia of collars, aprons, and giegaws, were I not satisfied of their practical value, and deeply impressed with their usefulness in stimulating to benevolent impulses and charitable deeds. This is, in truth, the chief virtue I care to claim for the Order, in this country, and in these times. Abroad, the Freemasons, so fiercely cursed by his Holiness the Pope, may mix up democratic caballing with their ceremonials, and play an important part in the spread of liberal principles, but in England, religious and political discussion are alike forbidden in lodge; and though in the olden days, when skilled craftsmen worked together in travelling bands, leaving magnificent monuments of civilisation and piety in their train, the objects of association were better understood, they were not more practical in their results than now. It is impossible to belong to a Masonic lodge, or even to eat Masonic dinners with regularity, without helping to support some of the most noble charities in the land. You are caught, we will say, by the promise of festivity and the hope of enjoyment. You know a jovial set, and would like to be one of them, and you are in due course proposed, elected, and initiated in some Masonic body. From that moment you are a cog in a mighty wheel, and can no more help moving with the rest of the machinery in the direction of good works, than you can avoid wearing your apron when on duty in your lodge.

Your earliest lesson is that of charity and toleration; but the great advantage of the rules of the community you have entered, is that no individual demerits or torpor can long withstand their beneficial tendency. Other precepts you may neglect or ignore. Your private life may be far from irreproachable. You may be depreciated by your fellow members as "a knife-and-fork Mason"—that is, one who cares more for the table of the tavern than the table of the law—and may be quoted by outsiders in proof of the evil effect of belonging to a secret society. All this rests with yourself. Even what we call the inner mysteries of our Order—mysteries which it takes so much time and application to master and comprehend—do not pretend to alter character. A selfish man will be a selfish Mason, a churlish man a churlish Mason, a conscientious man a conscientious Mason, to the end of time. It is wiser to disclaim all legermain, and freely confess that no purifying or awakening talisman is given to the Masonic neophyte. The knowledge imparted is moderate in extent, and the man obtaining it finds that he has but learnt the rudiments of an elaborate system, the true bearing of which is veiled in alle-

gory and illustrated by symbols. Those who sneer at Masonic symbols, who ask with conventional irony why Masons cannot accomplish the good they profess to seek without donning aprons and bedecking themselves with glittering baubles, should, to be consistent, denounce symbolism altogether. Take the House of Commons, and note the precise formality with which old rites and customs are observed there, and say whether the solemn speaker would look as wise and dignified in a shooting-jacket or a dressing-gown, and whether the quaintly wigged and black-gowned figures below him are not more appropriately attired than if they wore the paletot and wide-awake of country life. Regard the throne with its surroundings of velvet and ermine and jewels and gold; the pulpit with its conventional black and white; the bench with its time-honoured robes; the bar with its wigs and gowns! or, turning to private life, remark how the symbolism of dress and ornament attends us from the cradle to the grave. The white draperies of the christening ceremony, the orange-flowers and favours of the wedding, the ghastly mockery of the nodding black feathers on the hearse, are surely as open to criticism as our Masonic blue and white aprons, or our gay ornaments. Freemasons, let it be remembered, rarely intrude their finery on the outer world. There are other excellent societies, the members of which periodically break out in buff boots and green tunics, or march with linked fingers through the town, to the clashing of wind instruments, and behind banners bearing copy-book axioms of approved morality. But with Freemasons it is a point of honour not to wear the costume of their Craft, or any adornment pertaining to it, save in their own lodges. To do otherwise—to flaunt collar, apron, or jewel in other places—is a serious Masonic offence, and one censured with severity by the authorities. The sole exception to this rule is some important public occasion, when a dispensation is granted by the Grand Master of the Order, and the first stone of some great building is laid, or the remains of some distinguished brother is conveyed to the earth. The exceptional character of these occurrences entitles us to the boast that our symbols are only worn for the benefit of those who understand them, and to whose technical knowledge they appeal. In some cases they mark the rank of the wearer, like the soldier's uniform; in others, the practical good he has effected, like—shall we say, the bishop's mitre?

Each division of the Order, called a lodge, is ruled over by certain officers, who are appointed by its Master. To be eligible for this high post, you must have served in one of two subordinate offices for twelve months, and must be efficiently skilled in what is called the "working," to conduct the elaborate rites creditably. The first condition is imperative; the second is sometimes evaded, though neither the Master accepting office, nor the lodge electing him, acts up to the bounden obligation when this is the case. The cost of Freemasonry depends almost entirely upon the lodge you join, and is governed by the habits of the brethren composing it, and the by-laws they have themselves agreed on. The broad rules controlling all lodges, and all Masons owing allegiance to the Grand Lodge of England, are things apart from these by-laws, though the latter have to be formally sanctioned as containing nothing opposed to the "Book of Constitutions" or the leading principles of the Craft.

Each lodge meets several times a year, and in London the members usually dine or sup together at the conclusion of their "work." The Masters, the Past Masters, and the two Wardens are all members of the Masonic parliament, in this way every Freemason has directly or indirectly a voice in the government of the Order. Each Past Master has been Master of a lodge for twelve months, and both Master Wardens are elected by their fellows. The Masonic parliament meets four times a year, and is called Grand Lodge. Its debates are held in the really magnificent temple in great Queen-street, London, which has just been rebuilt under the auspices of the Grand Supt. of Works, Bro. Frederick Cockerell, and is the property of the Craft. It is presided over by a Grand Master, who is nominally elected every year, but who is eligible for re-election, and who is, as some Masons think unwisely, virtually appointed for life. Once in every year, some one is proposed and seconded as a fit and proper person to fill the position of Grand Master, and the votes of those assembled in Grand Lodge are taken. The present Grand Master of English Freemasons, the Earl of Zetland, who succeeded the late Duke of Sussex, is so widely and deservedly popular, that he has held this position for more than twenty years. The propriety of limiting the Grand Master's eligibility for office, and electing him for four or six years and no longer, is a point upon which there is some difference of opinion, and one which it is unnecessary to do more than allude to here. The Grand Master is aided by a council, and supported by Grand Officers, who may be termed the upper house of the Masonic parliament. These dignitaries are appointed by the Grand Master, hold office for a year, have permanent past rank, and wear distinguishing insignia for life. All questions of Masonic law—and problems affecting these are of constant occurrence—all difficulties of administration, all disputes and dissensions—and, despite their brotherly love, even Masons occasionally quarrel—can be brought before Grand Lodge as the final authority. Committees of its members sit regularly to adjudicate and present periodical reports, advise on the bestowal of money gifts to necessitous brethren, and on the answers to be given to those asking for interference or advice. The time devoted to the subject, by those who take a leading part in these councils; the patient unwearying attention given to minute and frequently tedious details; the constant sacrifice of private interests to the common good; and the careful and laborious discussion which precedes every decision—all this would astonish those who regard Freemasonry as a mere plea for conviviality. It is a simple fact that busy professional men habitually devote a considerable portion of their time to business drudgery; that boards and committees meet to debate and divide; that in no case is remuneration or reward looked for.

This voluntary self-absorption is not the least striking part of Freemasonry, for, at the meetings I speak of, neither convivial pleasures nor indirect personal advantage can be hoped for. It is sheer dogged hard work, performed gratuitously and cheerfully by men upon whom the rules and precepts I have hinted at, have made full impression.

Let it be borne in mind that ten thousand initiations took place last year; that the income of the Craft exceeds that of many a principality; that its members subscribe to their three charitable Institu-

tions—the Freemasons' Girls' School, the Freemasons' Boys' School, and the Asylum for Aged Freemasons and their Widows, some twenty thousand pounds annually; that the cares of administration and distribution devolve upon the busy men forming the committees and sub-committees named; and it will be readily seen that apart from its "secrets," this time honoured institution has worked, and is working substantial and undeniable good. Its hold on earnest members is the best proof I can advance of the reality of its tie.

But it is time you saw one of the institutions we are so proud of. Let us take a railway ticket from either Waterloo or Victoria Station, and after a twenty minutes' run, alight at Clapham Junction. A few minutes' bewilderment in the dreary subterranean caverns of that mighty maze; a few abortive ascents up steps which are so ingeniously placed at the sides of the tubular dungeon we traverse as to lure us upon wrong platforms, whence we are sent below again ignominiously; a short game at question and answer with the old crone selling oranges at the corner; and, crossing another railway bridge, we are in front of a spacious red brick building, on the lofty tower of which, besides the clock, are a pair of compasses and a blazing sun. We will not stop to talk further about symbols now. After admiring the spacious, well-kept garden of this place, and enjoying the sweet scents rising up from every flower-bed, we make for the front door, when the sharp clink of a croquet-mallet reaches us from the right, and, turning a corner, we come upon a thoroughly happy party. Some twenty girls, from twelve to fifteen years old, are laughing merrily at the vigor with which one of their number has just sent the ball rattling through the little croquet hoops. The healthy, happy, laughing group framed in by foliage, and relieved by the bright green of the velvety turf upon which they play; the frankly modest confidence with which we, as strangers, are received; the courteous offer to accompany us round the grounds and the house; the revelation, that, as this is the matron's birthday, every one is making merry in her honor—are all a capital commentary upon the Masonic virtues I have vaunted. Next, we learn that some ladies and gentlemen are playing in another portion of the grounds, and in a few paces we are in their midst, being welcomed by house-committee men, are hearing that our chance visit has happened on a red-letter day, and that other brethren are expected down. The speaker is an exalted Mason who has five capital letters after his name, and, as I have never seen him out of Masonic costume before, it does not seem quite natural that he should play croquet without his apron and decorations. This gentleman (who will, I am sure, accept this kindly-meant remembrance in the spirit dictating it) is so pleasantly paternal, his exuberant playfulness and affectionate interest in the games played, and in the pretty little players, is so prominent, that we soon forget his grander attributes, and settle down to a quiet chat on the discipline and rules of the establishment. This is the Freemasons' Girls' School. It clothes, educates, and thoroughly provides for 103 girls, who must be daughters of Freemasons, between eight and sixteen years, and who are elected by the votes of its subscribers. The comfort of its internal arrangements, its spotless cleanliness, the healthiness of its site, the judicious training of its matron and governesses, are themes we descant upon at length, the rosy faces and unrestrained laughter of the

children bearing forcible testimony to us. The committee of management visit this school frequently and regularly, and their deliberations generally terminate in a romp with the school girls. The little gardens, some with paper notices pinned to the shrubs, with "Please do not come too near, as we have sown seed near the border—Signed 28 and 22," written in pencil in a girlish hand; the healthy, cleanly dormitories, the light and airy glass-covered exercise hall, where the young people drill and dance; the matron's private sanctum, which is like a fancy fair to-day in the extent and variety of the gay birthday presents laid out; the tea-room, where we all have jam in honor of the matron's nativity; the board-room, hung with the portraits of Grand Masters and Masonic benefactors, and which is placed at our disposal that we may enjoy a quiet chat with the two dear little girls in whom we have a special interest, are all visited in turn. Then a procession is formed, and "We love Miss Smooth-twig dearly, and so say all of us!" is sung, while Bro. Buss, P. M. and P. Z., who has just come in, and Bro. Putt, G.A.D.C., and his fellow house-committeeman, who have already welcomed us, beat time joyously to the good old "jolly good fellow" tune. This song is a little surprise prepared every year for the birthdays of governess and matron, and the amiable assumption of delight at an unexpected novelty which beams from the latter's kindly face when the well-worn tune is sung, is not the least pleasing incident of the day.

The Freemasons' Boys' School is at Wood-lane, Tottenham, and in it from eighty to a hundred sons of Freemasons are clothed, educated and provided for, with similar comfort and completeness. The Institution for the Relief of Aged Freemasons and their Widows, though neither so wealthy nor so liberal as the other two, provides an asylum for, and grant annuities to, the old and infirm.

These are some of the secrets of Freemasonry. The coffins in which, as many of my friends firmly believe, we immure young and tender candidates; the painful brandings which makes sitting down impossible; the raw heads, red-hot pokers, and gory bones, with which we heighten the awesomeness of our dreadful oaths; the wild revels and orgies which some ladies believe in,—must be left in obscurity. Having shown the fair fruits of Masonry, I must leave you to form your unaided judgment of the tree which brings them forth. Besides, I dare not reveal more. The learned author of many volumes of Masonic lore has stated his firm conviction that Adam was a Freemason, and that the Order, and its accompanying blessings, extend to other worlds than this. I offer no opinion on any such imaginative hypothesis, but confine myself to the stout assertion that Freemasons have a tie which is unknown to the outer world, and that their Institution is carefully adapted to the needs, hopes, fears, weaknesses, and aspirations of human nature. That it has unworthy members is no more an argument against the Order, than the bitter sectarianism of the Rev. Pitt Howler, and the fierce uncharitableness of Mrs. Backbite, are arguments against Christianity.

Staveley Parish Church, England, another monument of our brethren, has been restored at a cost of \$30,000. This church was built in the decorated style of the fourteenth century. Thus this good work goes on.

THE LAST RELIC.

They tell of a young girl, some seventeen years of age, who, clad in deep mourning, knocked at the door of a rich man's house in one of our largest cities, and asked eagerly for the owner. The servant, no doubt, partaking of the demeanor of his master, who was deemed a harsh and severe man by all who knew him, was about to turn the suppliant from the door, when her importunities touched a lingering cord of sympathy in his heart, and he announced her to the lordly owner of the mansion. He was indeed a stern man, and, apparently, hard and unfeeling in his nature. There were deep wrinkles on his brow, which seemed to denote that he had not passed through life without partaking of some of its sorrows and many of its cares. He was in a deep reverie when the servant entered; perhaps counting his gains, or, it may be, bringing back the past before him as in a glass, and counting up his hours from childhood to his weary age. Who knows? How few care? But strange it was, even to his servant, who knew so well the forbidding nature of his master, when, after a moment's hesitation, the rich man said, "Let her come in."

In a moment the poor girl was in his presence. It was a strange contrast; that weak, trembling being, treading upon soft carpets in the meek habiliments of poverty, in the presence of the owner of millions—*she* in her deep humility, and *he* in all the lordliness of wealth. She stood before him, and in low, trembling tones, that were full of melancholy sweetness, said:

"Sir, I am a stranger and in distress; I am a fatherless child, and my loved mother is now severely ill. For months my hands have labored to sustain her, but poverty comes too fast upon us. We are poor, but we are not beggars, we came from a far country, and are strangers. One by one we have parted with all our little valuables, and here is the *last relic* of a loved father. He gave it me as a keepsake—something to keep for his dear memory; but, alas! starvation is a stern thing, and necessity knows no law. You are rich—some say you are unkind, and yet I have ventured; will you buy it, sir?"

She ceased speaking, and the rich man appeared touched; he looked at the speaker with a glance in which tenderness seemed struggling with the morose feelings which had, for so many years, congealed into ice the more tender emotions of his nature.

"Look up, young lady," said he.

His voice had in it a tone of sympathy, which gave her confidence; and she raised her eyes timidly to the penetrating glance of him in whose presence she stood.

"Let me examine the article which you wish me to buy," he continued; "and although not doing business in that line, yet, perhaps, I may be induced to help your present necessities."

The girl, with trembling hands, took from her neck a black ribbon, at the end of which there was attached a rich jewel of gold. It was of singular shape, and upon its two sides were engraved certain characters, of which its pleading possessor knew not the meaning; and yet she prized it much, as the gift of a dearly loved parent; and as she almost reluctantly placed it in the hands of him whom she had sought to be its purchaser, she pleaded:

"When times come good again, sir, I can buy it

back; but, oh, buy it now sir, that I may get bread for my mother, and procure that medicine which her malady requires."

The rich man had taken the jewel in his hand, he passed the ribbon through his fingers, and at last looked upon the article which he was solicited to buy. Why does he start? why turn ghastly pale, and then sink into the richly cushioned chair that was behind him, cover his face with his hands, and weep like a little child? Why press that jewel to his lips, then to his breast, and again weep?

Reader, do you ask why? Let me tell you. The jewel—the *last relic* of that poor, unfriended girl and her afflicted mother—was that of a Mark Master, and it belonged to the only brother of him to whom it was offered for sale. Oh! how deep was the struggle within the man's breast! He was rich in all that this world can afford of worldly wealth, but meagre in those deep and dear affections which make life desirable. He had lived for himself; and he had hoarded up the dross of wealth, and permitted the fountains of deep affections to dry up in his soul. He had forgotten his kindred, he remembered not the old homestead, nor the familiar faces that used to bless him by the fireside. But now, as if Providence had directed it all, a little jewel, his brother's *mark*, came to him, even as the day star comes to the devotee, to direct his thoughts to Heaven and humanize his feelings. The strong man was subdued! He is no longer the man bound up in gold, but the man made and renewed in the image of the God of Love! But let him weep; the tears will do him good, for they are not only tears of deep contrition for past sins of omission, but drops that will bring a blessing on more than one sorrowing heart.

Hear him while he speaks.

"Young lady, I do not ask *your* name. The man who owned this jewel was the son of my father, and my brother, by a tie almost as sacred as that of blood. Was he *your* father? Tell me!"

"He was my father, sir."

"Then I am your uncle; take me to your mother. Henceforth our fortunes are one;—my home shall be yours, and you shall be my daughter."

* * * * *

There were three happy hearts that day in a small house in one of the lanes of that crowded city—a tall dark-looking man, with gray-iron hair and strong features, yet now bearing a subdued aspect, and a moistened eye; a widowed invalid, with a placid smile irradiating her calm and beautiful features; and a young girl, gentle in her subdued beauty, blessing God that His smile had sanctified THE LAST RELIC.

GRAND MASTERS.—Among the kings of England who were Grand Masters previous to 1735, were Alfred, 900; Henry VI., 1446; Henry VII., 1500; James I., 1603; Charles I., 1625; Charles II., 1660; and William III., 1692.

The present world is our Masonic universe—the ever present moment is our Masonic eternity, for it is by the deeds of to-day that all must be judged.—*Gourley*.

MASONRY IN JAPAN.—We see by the papers that a Masonic Lodge has been established at Yokohama, Japan.

THE RELIGION OF MASONRY.

BY REV. JAMES H. LATIMER, A. M.

It is religious, not by creed or dogmatic statement, but deeply, necessarily so in its spirit. Its symbols, in which it is so rich, all point to piety—to a genuine religious experience. Nowhere do you see more distinctly that nature is typical of man's being, his life, and his destiny.

The Lodge typifies the world. It is blue, because the sky arches above it. The Mosaic pavement symbolizes the lights and shades of human life. Menzel, the historian of Germany, in speaking therein of Masonry, tells us "the aim of this Society was the erection of the invisible temple of humanity, and its allegorical symbols, the trowel, the square, and the leather apron, were borrowed from the tools used in common Masonry."

In Oliver's "Signs and Symbols" we read, "you must keep within the compass and act upon the square with all mankind, for your Masonry is a dead letter if you do not habitually perform its reiterated injunctions."

Robert Buras, who was a Mason, though because of his gross errors, not a true (perfected) one, realized the symbolism and morality of our Order, in lines written to the Lodge where he belonged—lines not found in his published works:

"May freedom, harmony and love
Unite you in the grand design,
Beneath the Omniscient Eye above,
The glorious Architect Divine!
That ye may keep th' unerring line,
Still rising by the plummet's law,
Till order bright completely shine,
Shall be my prayer when far away."

So better yet, and far more poetically has the German Goethe set forth the typical character of Masonry—Goethe, the first poet and largest brain of modern times. Thus he sings in a poem entitled "The Lodge:"

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

The future hides in it
Good hap or sorrow,
We press through it—
Naught there abides in it
Daunting us—onward.

And silent before us,
Velled, the dark portal,
Gaal of all mortal;
Stars silent rest over us;
Graves under us silent.

But heard are the voices—
Voices of the sages,
Of the world and the ages—
Choose well, your choice is
Brief, but yet endless.

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

Here is evidence enough of the deep symbolism of Masonry. Its rites and ceremonies mean far more than a careless observer may see. To me, they stand as finger-posts pointing to the deep mysteries of religion. There may be men who can see nothing religious in them. So there are men who look with staring eyes upon the Sun of Truth and yet are blind; and do we not read of one of old, who saw not the angel of God in his way, and pressed on madly, till the dumb beast beneath him broke the silence and chided his master?

Masonry does not afford us a church, and it does

not claim to be a religion. Yet I may say, and truly say, as St. Paul says of the law, "It is a schoolmaster, to lead us to Christ." It is, in fine, a beautiful porch, with long arcade, hung with pictures of Bible scenes, which familiarize the eye with sacred objects, and lead you to the church and personal religion. I do not say it always does this, but I do say it *ought* to do this—it is admirably designed to do this.

It seems to me that every one of the degrees of Ancient Craft Masonry is emblematic of a certain type of Christian experience, and no one but a genuine pious man can fathom their full meaning.

That this is not a mere subjective view of my own let me shew you by quoting from Masonic authorities. William Hutchinson says: "The first state of a Mason is representative of the first stage of the worship of the true God. The second stage of Masonry," he continued, "rises with the temple. The Master Mason" he goes on to say, "represents a man under the Christian doctrine, saved from the grave of iniquity and raised to the faith of salvation."

The venerable Salem Town, so long Grand Chaplain, presents his view of the three degrees as follows: "In the first, every observing candidate is led to view his moral blindness and deplorable state by nature. The second is emblematical of a state of improvement and trial. The third presents the life of the good man in his pilgrimage state, with enemies on every side—evil propensities to be conquered, and remaining corruptions to be extirpated—amid all which he keeps his integrity."

If I may be permitted to add my own view, and illustrate it by Pilgrim's Progress, I should say, that the first degree represents the Pilgrim leaving the city of destruction. The second leads him through the house of the Interpreter, and the third brings him beneath the cross, where his burden falls off and rolls into the sepulchre below.

My brothers, let us be Masons in deed, and not in word alone. Heed the exhortation of Salem Town, as he tells you, "Look through the *forms* of Masonry to the *substance*; through the symbols contemplate their high and sacred allusions."

SYMPATHY FOR THE AFFLICTED.

When Robbins and Riley were cast away upon the coast of Africa, many years ago, in that country, far away from home and friends, they were the recipients of Masonic favor. And at the hands of a stranger, face to face they found a brother. The story of their extreme suffering from heat, thirst and hunger, beggars description; there are but few cases on record which portrays such human distress. And when they arrived at Mogadore, but mere skeletons, as much so as they could be and be alive, they had merely the spark of human life, and in this condition a stranger came to them with a language spoken in signs and tokens. They knew each other. They had somewhere upon the face of the globe knelt before the altar—taken upon themselves a solemn obligation to help a poor worthy brother in distress.

Joy and gladness overflowed their hearts, melting the strong men to tears, when he kindly and sympathetically administered to the necessities of his brethren. Like a good Samaritan, Bro. Wilberforce bound up their sorrowful and aching hearts, and gave them means to return home to friends and kindred.—*Mystic Star.*

CULLING THE COPE-STONE.

WRITTEN FOR THE "MASONIC MONTHLY," BY BOB MORRIS.

THE Master to the Quarry came once more,
Two Mason-kings attending,—one of Tyre,
Pillar of Strength through all this seven years' toil,
Whose four-score thousands had the sacred Mount
With unexampled glory crowned ;
And one, great David's greater progeny,
The wise, the matchless Solomon,
The world-renowned, favorite of God and man,
For whom these thousands and this mystic plan.

Proudly between, the aged Master walked,
And all who saw the Architect declared,—
"This is his triumph-day, his crowning-day,
To-day he seeks the cope-stone!"

It was so,—
Block upon block the walls had risen up,
North, South, East, West, the roof enclosing in,
And each in ghostly silence to its place :
Pillar and Porch colossal faced the East ;
The checkered pavement showed its mystic face ;
Rich curtains veiled the portals of the Fane ;
The glittering rays of diamonds displayed
Device of cherubim and Judah's palm
Engraved on every wall ;—the work was done ;
Moriah from her deepest base to crown,
Was hidden 'neath this monument of God.

On beaded knees the Quarrymen are grouped
Around the three Grand Masters, quick to hear
The final order : down,—once, twice and thrice,
The Gavel falls upon a neighboring stone,
And every ear intent, they cheerful wait
To hear his will and pleasure.

"Craftsmen, ho !

A stone of matchless worth !
From deepest crypt bring forth the block to light,
A COPE-STONE broad and beautiful and bright ;
Ye veterans seek it, ye can best attest,
What prize of nature crowns our Temple best."

'Twas found, 'twas wrought, and in our after day,
(He whom they loved had passed from life away)
The exulting thousands looked aloft and saw
His SIGNER on the cope-stone ; then they sung :—

Hail favorite of the skies,
Hail Sovereign great and wise,
Whose God hath answered thee in smoke and flame :
This day THE SCINNE hath penned
A record that shall lend
Thee and thy works to everlasting fame

Hail, Hiram, builder-king,—
The cedars thou didst bring
In princely state from snowy Lebanon,
Shall speak thy royal bloom
In beauty and perfume
While vernal leaf shall catch the kindling sun.

Hail thou departed one,
The loving widow's son,
In life beloved and best beloved in death,—
This Temple, through all time
Shall speak in notes sublime
Thy skill unequalled and unshaken faith.

Hail to the finished Fane !
All hail, again, again,—
Thy form magnificent our eye doth see,
'Midst streaming fire and cloud
That vainly would enshroud
Its glories from Omniscient Deity.

Hail the MARK MASTERS' SIGN !
How from those letters shine
The mystic meaning that inspires the heart ;
They speak of laboring days,
Of blessed rest and peace,—
They prompt us each to choose the better part.

Jerusalem, farewell !
Fond memories shall tell
How we have builded, how fraternized here ;
The might of Israel's God
Spread o'er thy hills abroad
To crown thee with all glory, year by year.

Hail now our long-hoped home !
Land of our birth we come ;
Ah yearned-for, prayed-for, long and ardently !
Upon thy children now
A mother's gift bestow,
In life a blessing and in death a sigh.

MASONRY IN THE SOUTH.

A correspondent from one of the Southern States sends us, (*National Freemason*), the following, which fully accords with our own opinion :

"The south is the Masonic 'Beulah' of our land, for, from every hamlet, village and city comes the cry, 'more light,' and there is scarcely a home or fireside that feels not the genial influence of the Order, or but numbers masonry among its household gods. Rich and poor, learned and unlearned, meet on that common level, and the hand of Masonic charity is often extended to assist the falling brother. On the Masonic level we all, Federals and Confederates, without regard to political distinctions, meet and work ; and on the points of fellowship, the blue and the gray are intermingled in fraternal embrace as though they never had been joined in death struggles. What a commentary on the mission of Masonry ! What wonder that the Order grows ! In my humble opinion the future relations of the two sections depends more upon our Order than on almost any thing else, because on that level we meet without mutual distrust, free from the wiles of politicians, and there we find out the good qualities of each other. There we prove our charity, our humanity, and our truth. I think of this often, and always with faith and hope."

A MASONIC THRENODY.

To express the full and rounded period of a Freemason's life the following lines were composed. The writer imagined himself standing by the body of a deceased brother, an old Mason and an old friend ; one who for more than sixty years had handled the Masonic tools with vigor and success, and who never once, in all that time, soiled his white apron. This was Dr. SALEM TOWN.

He imagined himself applying the Masonic imple-

ments to such a life, as the operative Mason would apply them to a block of marble on which all the skill and polish of his art had been expended. The summing up of his reflections are contained in the following Threnody.

Brethren, when *we die*, will our surviving friends say as much for us? When we die, will those who throw the evergreen sprigs upon our coffin be prepared to say, "He *was* a true Mason. He did his work according to the best light given him. All the tools of Masonry fit perfectly into the square and angle of his life. Lay him with all tenderness in the cradle of his rest!"

So falls the last of the old forest trees
Within whose shades we wandered with delight;
Moss-grown and hoary—yet the birds of heaven
Loved in his boughs to linger and to sing:
The summer winds made sweetest music there;
The soft spring showers hung their brightest drops,
Glistening and cheerful, on the mossy spray,
And to the last that vigorous, ancient oak
Teemed with ripe fruitage.

Now the builders mourn
Through temple-chambers their Grand Master fallen.
The clear intelligence, the genial soul,
The lips replete with wisdom—*gone, all gone!*
The ruffian, Death, has met and struck his prey,
And from the quarry to the mount, all mourn.

Bind up with asphodel the mystic tools,
And jewels of the work: bind up, ye Crafts,
The Square—it marked the fullness of his life;
To virtue's angles all his deeds were true;
The Level—lo, it leads us to the grave
Thrice-honored, where our aged father sleeps:
The Plumb—it points the home *his soul* hath found;
He ever walked by the' unerring line
Let down, suggestive, from the hand of God.

Bind up in mourning, black and comfortless,
The Gauge—he gave one part to God, and God,
In blest exchange, gave him eternity;
The Trowel—in his brotherly hand it spread
Sweet concord, joining long-estranged hearts;
The Hour-glass, whence his vital sands have fled,
And every grain denoting one good deed;
The Gavel—in his master-hand it swayed
For three-score years the moral architect,
Quelling all strife, directing every hand,
And pointing all to the Great Builder, God.

Bind these with asphodel; enshroud these tools
And jewels of the work; let bitter tears
Flow for the man that wielded them so well,
And who, o'erborne by death, hath in ripe age
His labor fully done, passed from our sight.

ORIGINAL CHARACTERISTICS OF KNIGHTHOOD.

BY THE LATE THOMAS CORWIN.

We should never forget this truth: as we ascend in the mysteries of the Order, so in proportion are our obligations increased and the sphere of our action enlarged. The unbounded hospitality that greets and cheers the way-worn pilgrim of this world with pure benevolence, unsolicited and unbought; that courage and constancy which tread with untiring step the rugged road of virtue, and subdue each rising obstacle in their way; that humility and patience which melt away the natural asperities of our imperfect nature, and endure without a murmur the "thousand ills of life;" that truth which is mighty above all things, which shall flourish in immortal green when the heavens "shall depart as a scroll," these are the God-like attributes of your profession. The history of our Order, though gloomy, nevertheless presents a grand exhibition of human nature. The sensation we feel in tracing it to its origin, though elevated and delightful, will still at times be tinged with melancholy reflection, rendered sublime, however, by the magnificence of the objects constantly in view.

The hardy spirits who founded our Order and lighted up the sacred asylum in Palestine, were fired with zeal that no human effort could resist. They had visited that land consecrated by the advent of the Messiah. They stood upon the shores of Jordan, that had seen the descent of the baptismal dove. They sat down and sorrowed upon those hills of Judea that had trembled at the miracles of a God. They saw with bitterness of heart the pious pilgrim spurned, robbed, murdered by the ruthless Turk. They beheld the stupid Mussulman exert a withering despotism over the inheritance of Jacob. They saw the mosque and minaret tower in impious grandeur over the tomb of Christ, and the chosen habitation of Israel seemed to them cursed on account of the infidel possessor. The burning sun and the barren fig-tree of holy writ were still there; riven rocks and open sepulchres still announced the prodigies of the crucifixion; but dried up rivers, scorched and barren fields, spoke to them the curse of Heaven, and there the desert stretched out its burning arms in mute desolation, as if it had not dared to break the dead silence since the "Eternal uttered his voice."

It was amid these grand and gloomy scenes that the founders of our Order called the council, and assembled round the triangle. Charity and hospitality were their objects—a charity that stooped to the unfortunate, that sought after the miserable, that raised the bowed down, that clothed and fed the naked, famishing pilgrim, journeying under the fervid heat of a Syrian sun, 'o die at the Redeemer's shrine. These were the original characteristics of Knighthood, and though the scene of action is now changed, such are still its high and holy professions. To this high-toned moral feeling, we are pledged by sacred obligation to conform our practice among men, and with each other. 'Tis for ourselves to determine whether we shall profess principles which exalt and sublimate the soul above the sordid selfishness of groveling mortality, and at the same time, cling to those vices that degrade, chill, and brutalize all the generous aspirings of the heart. Surely it will not, cannot be; honor, conscience, and truth, "mighty above all things," forbid it.

"PROOF OF WALTER SCOTT'S BEING A MASON."

We had a strong impression, though no allusion is made to the fact by Mr. Lockhart in the Biography of his illustrious father-in-law, that Sir Walter Scott was a member of the Masonic fraternity. Our impression was correct. An obliging brother, Bro. Rhind, Master of St. David's Lodge, has kindly favored us with the following information:

"The name of Walter Scott, advocate, Edinburgh appears in the minute books of St. David's Lodge as having been initiated at an 'emergency' meeting held on the 2d March, 1801. He was passed and raised on the same occasion, along with seventeen other brethren. On 23d March, 1802, Mr., afterwards Sir, Walter Scott, recommended for initiation an English gentleman, named Dewhurst Bilsbury—a circumstance from which it may be inferred that Scott then took considerable interest in the proceedings of the Craft."—*London F. M. Magazine.*

BUSINESS NOTICE.

We send the first number of "THE CRAFTSMAN" to each Lodge, in the expectation that it may so commend itself to the membership as to induce lists to be at once sent in. A very large edition has been printed, in order that subscribers, sending in their names, may be supplied with the volume complete. To secure this, however, names of subscribers, accompanied in every case with the amount of subscription, should be sent in immediately, as the edition for the second number will be determined by the lists received in the meantime. We direct attention to the terms of subscription published on the last page, from which it will be seen that liberal inducements are offered to Secretaries of Lodges or others disposed to assist in extending the circulation of the paper, and thus promoting its usefulness.

The Craftsman,

AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT."

HAMILTON,.....OCTOBER 15, 1866.

THE CRAFTSMAN.

Some few months ago, the publishers issued a prospectus announcing their intention, should sufficient encouragement be afforded, to publish a monthly Masonic paper, under the title of "THE CRAFTSMAN." We stated in our prospectus that this step had been suggested in consequence of the steady growth in this Province of the order of Ancient Free and Accepted Masons, especially since the establishment of the Grand Lodge of Canada, and the conviction that the publication of a journal which should form a medium of intercommunication between the large and increasing membership of our British American Masonic fraternity could not but be a matter of great consequence.

The responses which have been received to the prospectus, have been such as to convince us that we did not over-estimate the want that was felt for a paper devoted to the discussion of Masonry, and the readiness of the brotherhood to sustain it. We have received from all parts of the country assurances of the most generous support; and we present our friends with the first number of THE CRAFTSMAN, in the certain confidence that it is destined through the cordial support and good offices of the Craft, to become a permanent, and, let us hope, creditable adjunct of Masonry in British America.

It will be our constant aim in the editorial management of the CRAFTSMAN, to avoid unprofitable disputes and controversies, to promote among the Craft a true masonic spirit, and induce the practice of those benign precepts of Masonry which are inculcated in its sublime ritual. Accepting as our motto the standard toast of all true English Masons, "The Queen and the Craft," it will be our object to enforce its true meaning by promoting a spirit of

sterling loyalty and attachment to the institutions under which it is our happiness to live; and while, in the genuine spirit of Masonry, knowing no political or sectarian party, we shall do our best to promote the great interests of British America, as an integral part of the British Empire, by uniting Masons in every part of it more strongly in the bonds of brotherly love, relief and truth.

As stated in our prospectus, "the proceedings of our own grand lodge, and the discussion of questions arising out of them, will form a prominent and valuable feature of the publication, and a limited space will be given to the publication of condensed reports of other grand lodges, both in Europe and America, in so far as they present points of special or general interest. An opportunity will also be afforded for the judicious discussion of points of masonic law which may at any time arise in the working of lodges; and in this department, the co-operation of the best Provincial authorities on questions of masonic law will be secured. A special department for general correspondence on masonic subjects, open to all masons; and editorial replies to masonic questions, will form an interesting feature of "The Craftsman." We are happy to say that the cordial co-operation of masons, whose names have become a household word in Canada, has been secured, and that with their assistance, there can be no doubt of the Craftsman's becoming a useful and interesting source of Masonic intelligence.

We promise our friends to leave nothing undone which, on our part, can contribute to the permanent success of the Craftsman. It will be for them, should they deem the publication worthy their support, to assist us, by securing for it a large and general circulation among the Craft.

AN EXPLANATION.

In presenting to our readers, the masons of British America, the first number of the Craftsman, we deem it due to ourselves, as well as to them, to offer an apology for the delay which has occurred in bringing it out. We were anxious that it should appear in new type, and the difficulty of obtaining this from our Canadian Type foundry, which we are anxious to support, has caused the delay. The first font shipped was unfortunately destroyed by the fire at the Grand Trunk Sheds, at Point St. Charles, in July last, and the second only reached us last week. Even now, as the reader will perceive, the font is not altogether complete, some of the letters, as the h's being evidently cast from a different matrix. We trust, however, that before the second number is issued, these defects will have been remedied. Our study, they may rely upon it, will be to make *The Craftsman* a credit to Canadian masonry.

MASONRY IN BRITISH AMERICA.

When we consider the past history of Masonry in these colonies, in connection with her present position and future prospects, we see much occasion for gratitude to the Great Architect of the Universe, who has thus far blessed the efforts of those earnest workers who have so long and faithfully devoted their time and talents to secure for our Mystic Temple a permanent and lofty position in British America.

It will be generally conceded that the formation and establishment of the Grand Lodge of Canada in 1855, exercised a powerful and beneficial influence in promoting the best interests of the Order, both in Upper and Lower Canada; the members of the Fraternity at that time, owing a divided allegiance to the three Grand Lodges of the United Kingdom, were unable to unite in carrying out any of the philanthropic schemes, which form so prominent a feature among the great designs laid down upon our Masonic trestle-board. Although co-workers in the same quarry, they were kept separate and apart, hedged in by conventional lines, and all their efforts weakened and thwarted by the systems which then regulated and controlled their labours. Under the present regime, the Craft in Canada is rapidly progressing both in influence and respectability, the apathy and indifference which formerly prevailed in Masonic affairs, has now given place to a more lively interest; the whole Province has been divided into Districts, over each of which, a superintendent, selected by the representatives of the Lodges of that Division, is annually appointed by the Grand Master, with the rank of a D. D. G. M.; this system has been productive of the most beneficial results, and in those Districts where this official has faithfully and zealously discharged the very important duties entrusted to him, the prosperity of the subordinate Lodges, and the superior intelligence of the members of the fraternity, demonstrate conclusively the great value of his services.

There are now nearly 200 Lodges working under Warrants from our Grand Lodge, her Registry contains the names of thousands of the most intellectual and respectable members of the community, and during her brief but prosperous career, a fund of upwards of \$20,000 has already accumulated in her coffers; this, with an average and rapidly increasing annual income of over \$6,500, will soon enable the Grand Lodge to wield an amount of influence, and do an amount of good, that will reflect the highest credit upon our Order—

And when our children turn the page
To ask, what triumphs marked our ago?
-What we achieved to challenge praise,
Through the long life of future days—
This let them read, and hence instruction draw
Here were the many bless'd
Here found the virtues rest
Faith linked with love, and Liberty with Law.

We congratulate the members of the Craft in Canada, upon the wisdom they have displayed in the past, and we look forward with joy and confidence to the future.

In the Provinces of Nova Scotia, New Brunswick, Prince Edward and Newfoundland, there are many members of our mystic fraternity who are all earnestly and actively engaged in promoting the objects and interests of our time-honored institution. With the exception of Nova Scotia however, which can now boast of an independent Grand Lodge of her own, (a movement which has been promptly endorsed and cordially recognized by her sister Grand Lodge of Canada,) the Craftsmen in the other maritime provinces still remain subject to and working under Warrants issued by the Grand Lodges of Great Britain; but from events which have recently transpired among them, it requires no prophet to foretell that those brethren, though doubtless still cherishing the fraternal link that binds them in affection to their parent Grand Lodges, will ere long feel impelled by a sense of their higher duty to Freemasonry, to follow the example set them by Canada and Nova Scotia, and to establish independent Grand Lodges of their own. When these events have transpired, and when all these flourishing Provinces are united in one great confederation, the important question of a united Grand Lodge for British North America will then come up for consideration and decision. And should the great North-western Territory also eventually unite her destinies with ours, then the numerous brethren of the Square and Compass, who already bow to the gavel, in those fertile and distant regions, will knock and demand admission to the tessellated panement of our Grand Lodge—then indeed may we use the proud boast of the poet, and exclaim

"No pent up Utica contracts our powers,
For the whole boundless continent is ours!"

Upon this theme, however attractive and dazzling as it is, it would be unwise for us now to speculate. Let us improve the present moment, 'tis our own,

"And, like the good old Patriarch on record,
Hold the fleet angel fast until he bless us."

Amidst all the prosperity which has thus marked the progress of our Order, the influence of the Press must not be forgotten, for to the press of Canada, the Canadian Mason is much indebted. It has been felt however, that the time had arrived when the Fraternity should have an organ of their own, one exclusively devoted to the discussion of Masonic affairs. To supply this want "The Craftsman" is now submitted to the candid consideration of the fraternity. We are aware that there are members of our Order, who regard with much apprehension any allusion to Masonry, in a public paper; but these apprehensions are imaginary, and this is one reason why the science

of Freemasonry has not made even more rapid progress in the dissemination of its philosophical beauties than it has hitherto done. Freemasonry is of such a nature, as to acquire increased respect from the world, as well as from the Fraternity, in proportion as its principles and doctrines are familiarized to the imagination, and impressed upon the heart. We therefore confidently launch our little bark upon the waters of public opinion. Of course we anticipate an occasional gale, and we may possibly, (impelled by a wind from the black north), drift towards a shoal, or quick sand, which might have been avoided had we kept a sharper look out! But the mariner gains that by experience which is of priceless value to the world by the very tempests and dangers which he encounters, and from which he is preserved. Therefore, we shall examine our Masonic Chart with the strictest scrutiny, and steer our course onwards, with all the zeal and perseverance which our experience may permit, relying upon a generous support from a free and enlightened fraternity.

A SWINDLE.

A circular has recently been received by the Grand Secretary, and possibly by other leading Masons, embodying the prospectus of a great gift enterprise, professedly under the patronage of the Masonic Orphan Association of New York. In this circular the statement is also made, that the scheme has received the approval, and is under the patronage of the leading Masons of the United States and Canada. We have full authority for stating that no "leading Mason" in Canada has given the enterprise his approval, and that the use of their names is without warrant. From the *National Freemason* we learn that the same remark can be made as to the leading American Masons. Our Masonic contemporary, alluding to the subject, says:—"The circular is anonymous, and is simply an attempt at an unmitigated swindle. If any of the brethren are tempted to throw away their money, let them at least endeavor to throw it where it will serve some better end than lining the pockets of swindlers. The leading Masons of the United States and Canada are not in the habit of patronizing any such schemes, but when they commence they will not be ashamed to announce it over their own signatures. Till then, let the Craft and the public give this cheat a wide berth." The advice is sound, and we repeat it for the benefit of Canadian Masons, whose benevolence may tempt them to invest in this enterprise.

THE corner stone of the new Episcopal Church at Hull, to supply the place of that recently destroyed by fire, is to be laid with Masonic honors. A Dispensation has been issued to M. W. Bro. T. D. Harington to perform the ceremony, as the representative of the M. W. the Grand Master.

ROYAL ARCH MASONRY.

The Annual Convocation of Royal Arch Masons of Canada was held at the Town of St. Catharines on the 14th August last. In the absence of M. E. Comp. T. D. Harington, Grand Z., M. E. Comp. William Mercer Wilson, P. G. Z., presided. The attendance was larger than usual, most of the subordinate Chapters being represented. From the reports of the several Grand Superintendents, it appears that capitular Masonry is in a very prosperous condition. A very interesting report, referring to correspondence with twenty-four sister grand chapters was presented by R. E. Comp. James Seymour.

M. E. Comp. Harington's address to the Most. Excellent the grand chapter of Royal Arch Masons of Canada, was read by M. E. Comp. Wilson. After referring to the regret which he felt at being unable to be present, owing to his duties as a public officer requiring his presence at the Seat of Government, M. E. Comp. Harington proceeds to say:

"Once again it falls to my lot, companions, to call upon you reverently to return humble and hearty thanks to Almighty God for sparing us to confer together—for our prosperous condition—and for His many blessings poured out upon us, and this favored portion of the British dominions.

"As I had the pleasure of doing last year, so I am now enabled to state, that I know of no serious breach of harmony existing between our Chapters or Companions. I have, on the contrary, good reason to believe that all are working in unison, and that a quiet continuous growth of prosperity exists in our Order. My work has been light in consequence, having been confined principally to granting certain necessary dispensations, and replying to questions relating to capitular jurisprudence.

"I have granted a second dispensation in favor of "*St. Mark's Royal Arch Chapter*," to be holden at Trenton, C. W., which had not commenced working at the time of our last annual convocation, but which Right Excellent Companion Fowler, Grand Superintendent for the Central and Prince Edward Districts, has now been formally opened and constituted according to ancient usage.

"I have also granted a Dispensation for the "*Manitou Royal Arch Chapter*," to be holden at Collingwood, C. W., the petition for which came to me duly and constitutionally recommended. The Right Excellent Companion Harris, Grand Scribe E, opened and constituted this new subordinate.

"I recommend Grand Chapter to confirm these two new Chapters by Warrant.

"The several other Dispensations granted by me have been ordinary ones coming under—*Sections 6, 17, and 18, "of Subordinate Chapters*," in the new book of Constitutions, and deemed by me to be necessary for the well-working of the Chapters interested."

The address expresses satisfaction that the communications and relations with sister grand bodies are of the very kindest description. On the subject of the establishment of a grand chapter of British America, it says:

"The near accomplishment of the confederation of the dominions on this continent of our beloved Queen, God bless her, naturally causes me to invite your attention to the formation of a "*Grand Chapter*

of British North America," and to suggest that communication be at once entered into with our companions of the maritime Provinces on this matter, so interesting to us all, and all Chapters hailing from the "old country" should be cordially invited and urged to become members of the confederacy."

The address closes with an eloquent reference to the success of the Atlantic cable, and the loyalty displayed during the Fenian troubles by "an entire population, whose strong boast is that they are subjects of such a Sovereign over hearts, as well as dominions, as Queen Victoria."

The following are the names of the Grand Officers elected for the current year:

M. E. Comp.	T. Douglas	Harrington,	Grand Z.
R. " "	William B.	Simpson,	" H.
" " "	Thomas	McCraken,	" J.
" " "	Thos. Bird	Harris	Grand Scribe E.
" " "	H. A.	Lewis,	" " N.
" " "	John S.	Bowen,	" Prin. Sojr.
" " "	John W.	Murton,	" Treasurer.
" " "	Wm. M.	Jamieson,	" Registrar.
" " "	John	Sweetman,	" Janitor.

GRAND SUPERINTENDENTS.

R. E. Comp.	Chas. Kahn,	London District.
" " "	Thos. Duggan,	Hamilton "
" " "	David Curtis,	Wilson "
" " "	James Adams,	Toronto "
" " "	L. H. Henderson,	P. Edward "
" " "	E. H. Parker,	Central "
" " "	Thomas Milton,	Montreal "
" " "	H. L. Robinson,	E. Townships "
" " "	Thos. Lambert,	Quebec "

In the evening, at 9 o'clock, the members of Grand Chapter were the guests of their companions of Mount Moriah Chapter at a banquet, given in honor of the meeting, at the Stephenson House.

The next Annual Convocation will be held at the city of Ottawa.

The two Chapters referred to in the address, have since been confirmed by Warrant.

We learn that since the meeting of the Grand Chapter, a Dispensation has been granted for a Royal Arch Chapter to be holden at Oshawa, under the name of the "Pentalpha Chapter." E. Comp. Wm. McCabe is the First Principal Z. From what is known of the companions who have undertaken the establishment of this Chapter, no reasonable doubt can exist of its success.

We also learn that a petition has been forwarded for a Dispensation in favor of a Royal Arch Chapter, to be holden at Dunnville, in the County of Haldimand.

WE regret to learn that the Lodge room, occupied by "Alexandra" Lodge, No. 158, Oil Springs, was burned down on the 13th September last, the furniture and papers, including the Warrant of the lodge, being all destroyed. Our Oil Springs Brethren, nothing daunted by their loss, have resolved at once to erect another Lodge room. A duplicate Warrant has been sent to them to replace that destroyed by fire.

THE CRAFTSMAN will hereafter be issued on the 15th of each month. We are rather late this month, from causes which are elsewhere explained, but in the future subscribers may rely upon receiving the paper punctually on the 15th of the month.

PROCEEDINGS OF GRAND LODGE.

We are in receipt of the proceedings of the Grand Lodge of Ancient Free and Accepted Masons of Canada, at its eleventh annual communication held at the city of Montreal, July 12, A. L., 5866, A. D., 1866. The Most Worshipful, the Grand Master, presided. There was a very large attendance present, 136 Lodges being represented either personally or by proxy. The address of M. W. Bro. W. B. Simpson contained an interesting resume of the principal events of the year. On the subject of a Grand Lodge for British North America, which is exciting some attention in all the Provinces, the address says:

"From present appearances, there is every reason to believe that the great question of confederation of the British North American Provinces will, within a few short weeks, be accomplished. Let us then carefully consider the position in which this Grand Lodge will be placed by that event. A strong feeling is, I am given to understand, entertained by many prominent Masons in the sister Provinces in favor of a Grand Lodge for the whole of British North America, with a Provincial Grand Lodge under her in each Province. With these views, as you are well aware from the remarks I made at the Toronto Masonic Banquet last July, I fully concur; being persuaded that such a confederation would prove of incalculable benefit to our Order, and place us in the foremost rank of the Grand Lodges of the world—not even second to our honored and revered parent, the Grand Lodge of England. Ponder well, then, my brethren, the advisability of uniting with our brethren of the maritime Provinces for this purpose. And if on due deliberation you concur in my views, let a committee be appointed by this Grand Lodge, whose duty it shall be to invite the Lodges in the sister Provinces, by their delegates, to meet them at some central place, and there prepare the necessary steps to receive them into this Grand Lodge, which may then be called together for the purpose of ratifying their acts and declaring itself the Grand Lodge of British North America. Before closing this part of my address, I would draw your attention to the important fact that so soon as the confederation of these Provinces takes place, the Grand Lodge of Canada is necessarily placed in precisely the same position in regard to the sister Provinces as the Grand Lodge of England, Ireland and Scotland, and may at any time elect Lodges in either of them."

The M. W. the G. M. states that in March last he received a communication signed by three brothers, styling themselves respectively Grand Master, Grand Registrar, and Grand Secretary elect of the Grand Lodge of Nova Scotia, informing him that after due deliberation, the Scottish Provincial Grand Lodge of Nova Scotia had dissolved itself, and that a convention of Scottish Masons had then been held, at which a Grand Lodge was formed and the officers thereof duly elected, and requesting him to nominate some Brother to proceed to Halifax to instal the Grand Master. He felt it impossible to comply with this request, considering the action of the Nova Scotian brethren so irregular as to render the legality of the formation of the Grand Lodge more than doubtful. He instructed the Grand Secretary to reply, stating, that, "had the movement to form a Grand Lodge been participated in by the lodges

hailing indiscriminately from other jurisdictions than the Grand Lodge of Scotland, the Grand Master would not have had the slightest hesitation in at once extending to them the right hand of fellowship, but he feared the simple fact of the English and Irish Lodges not having been formally invited or solicited to co-operate in the movement, although possessing equal rights with the Scottish Lodge, must prove fatal to the speedy acknowledgement of the proposed Grand Lodge of Nova Scotia.

The address urges very strongly the importance of uniformity and correctness of work in all the lodges, and recommends the appointment of a Grand Lecturer for that purpose.

So much of the address as related to the Grand Lodge of Nova Scotia, was referred to a special committee, composed of M. W. Bros. T. Douglas Harington, A. Bernard, W. M. Wilson; R. W. Bros. A. A. Stevenson, S. D. Fowler, W. H. Weller, and Henry Macpherson. The other portions of the address were referred to the Board of General Purposes.

At the election of Officers for the current Masonic year, the following brethren were declared duly elected :

- M. W. Bro. William M. Wilson, Simcoe, Grand Master.
- R. " " A. A. Stevenson, Montreal, D. G. Master, re-elected.
- V. " " John Kerr, Toronto, Grand Senior Warden.
- " " Isaac H. Stearns, Montreal, Grand Junior Warden.
- R. " " Rev. V. Clementi, Peterboro', G. Chaplain, re-elected.
- " " Henry Groff, Simcoe, Grand Treasurer, re-elected.
- V " " Frank C. Draper, Toronto, Grand Registrar.
- R. " " Thos. Bird Harris, Hamilton, G. Secretary, re-elected.
- Bro. Thomas F. McMullen, Grand Tyler.

Nominated by the Representatives of Lodges of the various Masonic Districts as District Deputy Grand Masters, and which were subsequently approved by the M. W. Grand Master.

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|----------------------------------|-------------------|-----------|
| V. W. Bro. Francis Westlake, | London | District. |
| R. " " David Curtis, re-elected, | Wilson | " |
| " " " Charles Kahn, re-elected, | Huron | " |
| " " " James Scymour, | Hamilton | " |
| " " " A. DeGrassi, re-elected, | Toronto | " |
| " " " W. H. Weller, | Ontario | " |
| " " " Donald Fraser, | Prince Edward | " |
| " " " Macneil Clarke | Central | " |
| R. " " Richard Bull, re-elected, | Montreal | " |
| " " " John H. Graham, | Eastern Townships | " |
| " " " John Turner, | Quebec | " |

The special Committee on that part of the Grand Master's address, referring to the Grand Lodge of Nova Scotia, through their chairman, M. W. Bro. Harington, reported: "That having examined the several documents relating to the matter, together with the correspondence entered into by the M. W. the Grand Master of the Grand Lodge of Canada, and having had the advantage of the oral evidence of M. W. Bro. W. M. Wilson, P. G. M., who had made full enquiry at Halifax, it is the opinion of the said Committee that the new Grand Lodge of Nova Scotia is entitled to a prompt and heart recognition by this Grand Lodge." Subsequently the following resolution was adopted unanimously. "RESOLVED—That the report of the Special Committee on the recognition of the Grand Lodge of Nova Scotia be adopted, and that the Grand Secretary be hereby instructed to announce to the M. W. the Grand Master of the said Grand Lodge that the Grand Lodge of Canada cordially recognizes the Grand Lodge of Nova Scotia, and welcomes her as a sister amongst the family of the Grand Lodges of the world."

The Board of general purposes in their report in relation to the Grand Masters address, say:—

"The prospect of a political confederation of the British American Provinces opens up to this Grand Lodge a pleasing hope that the vital interests of Masonry may be advanced thereby, and that it may look forward to a Masonic as well as a National Union, that the Board believe that there is no special action necessary to be taken at this time beyond what has already been done, and the matter may safely be left in the hands of the M. W. Grand Master until the next meeting of Grand Lodge.

In the "In Memoriam" part of their report, the Board embody the following beautiful stanzas, by a writer in the *Freemason's Magazine*, on the death of our late lamented R. W. Bro. William Henry White, Past Grand Secretary of the Grand Lodge of England, whose demise took place on the 5th April last, at the ripe old age of 89 years:

At last the subtle thread of life is broken—
The venerable Mason sleeps at last—
Death came and signalled him with mystic token,
To join the phantom brethren of the past
Bowed with the weight of nearly ninety years,
Our patriarch passes from this vale of tears.

Born when Columbia's flag was first unfurled,
When Washington's was yet an unknown name,
And long before Napoleon shook the world,
Or Nelson soared upon the wings of fame,
Through the long vista of his life we gaze,
O'ercome with visions of those bygone days.

Empires and States have had their rise and fall
Since he appeared upon this stage of time;
But Masonry—his pride—survives them all,
Fixed on foundations heavenly and sublime
Age has not dimmed its lustre, nor effaced
The principles on which its power is based.

Peace to the dead—his pilgrimage is done
And requiems at his sepulchre we sing,
For him the fight is fought, the battle won,
Yet this last tribute to his tomb we bring
That Masonry he long and ably served,
And never from the path of duty swerved.

Then may the Acacia o'er his ashes bloom
His memory still be cherished warm and bright,
Till the last trump shall call him from the tomb,
Again to mingle with the sons of light,
In that divine, celestial lodge above,
Where the world's Architect presides in love.

The following is a recapitulation of the returns of Lodges for the year ending 24th June, 1866, as far as heard from:

Lodges working under Warrants	170
" " " Dispensation	2
" " represented in Grand Lodge, July, 1866.....	136
" " organized	183
" " extinct	11
" " working	172
Initiations reported.....	833
Passings "	727
Raisings "	683
Joinings "	266
Resignations "	452
Deaths "	68
Suspensions for non-payment of dues	218
" " unmasonic conduct.....	12
Expulsions " " "	3
Restorations	54
Members in good standing	6263

Receipts from Lodges for the fiscal year ending 31st December, 1865, for Fees, Dues, &c..... \$6,650 24

Cash balance in the Grand Treasurer's hands on the 30th June, 1866..... \$18,225 75

Masonic Asylum Fund, as reported the 30th June, 1866. \$3,785 25

A number of very important notices of motion were given for the next Annual Communication of Grand Lodge, which will be held at the city of Kingston, on the second Wednesday in July, A. L. 5867,

MASONRY IN NOVA SCOTIA.

We are glad to learn that the formation of the Grand Lodge of Nova Scotia is giving a very great impetus to Masonry in that Province, and that there is a fair prospect of all the lodges in our sister colony shortly giving in their allegiance to the ruling Masonic body of the Province. The *Masonic Mirror* of New Brunswick, thus alludes to the Grand Lodge of Nova Scotia:

THE GRAND LODGE OF NOVA SCOTIA.

"No event has ever transpired of greater importance to the Masonic Fraternity in the Lower Provinces, than the formation, in Nova Scotia, of a sovereign Grand Lodge. It was thought by many that the successful establishment of the Grand Lodge of Canada would be followed immediately by the establishment of a Grand Lodge in each of the other Colonies. For, the recognition by the Mother Grand Lodges of the Grand Lodge of Canada, of necessity settled the principle that the Freemasons in Colonies of the British Crown having distinct forms of government, were entitled, when they desired it, to control their own affairs by means of their own Grand Lodges. Notwithstanding this, the Colonial Masons have not readily taken advantage of the precedent so clearly established. Several causes might be assigned for this. The Grand Lodges at home are not anxious to lose their Colonial subordinates. They have a very natural desire to control the territory they now possess, and are not disposed to be quietly dispossessed; and the contributions they receive from the Colonial Lodges help considerably to swell their funds. Colonial Freemasons, knowing that the consent of the Mother Grand Lodges would only be grudgingly given to what is termed the "independence movement," have borne with existing evils patiently enough rather than seek displeasure and perhaps censure, from the authority at home. Then that strong feeling always existing in the Masonic Fraternity against change of any kind, has had more than its due influence. Besides this, brethren holding offices in the different Provincial Grand Lodges—and who, as a general thing, retain their positions for many years—could scarcely be expected to favor any measure which would deprive them of the favors they now enjoy—or, at least, place it in the hands of the whole Craft to say whether they should enjoy them or not. These are some of the principal reasons which have prolonged the rule in the Provinces of the Grand Lodges established in the United Kingdom. In the meantime, however, the *idea* of a Grand Lodge for each of the different Provinces has made great progress among the brethren. Nineteenths of them will admit that such a body is desirable, and that its establishment is simply a matter of time.

"Our Nova Scotia brethren have deemed it wise to procrastinate no longer. Indeed, if we remember aright, the subject was mooted four or five years ago. It was discussed in the Provincial Grand Lodge, and the Grand Lodges of England and Scotland were appealed to. The former refused her consent; the latter made no reply. In the English Lodges, the brethren, reluctantly enough, allowed the question to remain in abeyance. In the Scottish Provincial Grand Lodge, and among the Scottish Lodges, it has been continually discussed—the neglect and

carelessness of the Mother Grand Lodge, in all matters pertaining to the Craft in the Province, serving to strengthen the feeling for independence—and, finally, in February last, the Provincial Grand Lodge on Scottish Registry was formally dissolved, and the representatives of three or more Lodges met in Convention, and formed the "Grand Lodge of Nova Scotia," which body is now the sovereign Masonic authority in that Province. Several other subordinate Lodges have recognized its authority, and it has at present eleven Lodges on its roll. It has been recognized by the Grand Lodge of Canada, by most, if not all, of the Grand Lodges of the United States; and, although some time may elapse before a formal recognition is given to it by the Grand Lodges of England and Scotland, yet that recognition will eventually come. The exercise of the genuine spirit of the Institution—of charity and forbearance—will, in time, bring all the Lodges in Nova Scotia into the new jurisdiction, and the Craft will receive a great impetus from the good work that has been inaugurated. It is pleasing to note the energy with which the new Grand Lodge has gone to work. Lodges of Instruction have been started: a new spirit seems to have been infused into the Lodges, and much of the ill-finished work which has been so long peculiar to the labors of the Nova Scotia Craftsman, will soon be among the things that were. Giving self-government to the Craft, is giving it life, vigor, energy and elasticity. Placing the supreme power in the control of the Lodges, must have the same good effect in Nova Scotia that it has had in Canada, in England, in Scotland—wherever Grand Lodges have been established."

The following is an official list of the office-bearers of the Independent Grand Lodge of Nova Scotia:—

- M. W. Bro. W. H. Davies, M. D., Grand Master.
- R. W. Bro. Wm. Taylor, Deputy G. Master.
- " Jas. R. Graham, Sub. G. Master.
- " R. J. Romanes, G. S. Warden.
- " Wm. Garvie, G. J. Warden.
- " A. K. McKinlay, G. Treasurer.
- " S. R. Sircom, G. Registrar.
- " C. J. McDonald, G. Secretary.
- " Newell Snow, G. Lecturer.
- V. W. Bro. W. S. McDonald, G. S. Deacon.
- " L. Petitmaître, G. J. Deacon.
- " Ralph Patrick, G. Architect.
- " E. L. Spike, G. Jeweller.
- " Jas. Fortune, Bible Bearer.
- " W. M. Allan, Jr., G. D. of Ceremonies.
- " A. Hesseleir, G. Sword Bearer.
- " Louis Meyer, Organist.
- " Jno. M. Hay, Pursuivant.
- " Jno. E. M. Taylor, Tyler.
- V. W. Bro. David Pottenger, Burns Lodge, G. S.
- " Wm. Brush, Athole " "
- " C. F. Hopkins, Kieth " "
- " T. H. Pryor, M. D., Scotia " "
- " Geo. Anderson, St. Mark " "

The Grand Lodge of the State of Illinois met in Annual Communication on the 3rd October, A. L., 5866, and elected the following Grand Officers:

- M. W. Jerome R. Gorin, G. M.
- R. " Nathan W. Huntley, D. G. M.
- " " Horace Hayward, G. J. W.
- " " Harrison Dills, G. T.
- " " Harman G. Reynolds, G. S.

MASONRY IN NEW BRUNSWICK.

The Brethren in New Brunswick are discussing the propriety of following the example of their brethren in Nova Scotia, and establishing an independent Grand Lodge for that Province. With the view of promoting this object, some enterprising brethren have established a paper, "The Masonic Mirror," devoted to the advocacy of "the independence movement;" and judging from the first number, it is likely to do good service to that cause. Some of the Lodges too are moving in the matter with great energy. The Leinster Lodge, No. 347, I. R., has adopted a preamble and resolutions, looking to the consolidation of the Masonic Fraternity in British North America. The following circular, embodying the resolutions, has been issued:—

LEINSTER LODGE, No. 347, I. R., }
SAINT JOHN, N. B., AUG. 6, 1866. }

At a regular meeting of Leinster Lodge, held in the Masonic Hall, Ritchie's Building, on the evening of August 6th, the following Preamble and Resolutions received the unanimous assent of the Lodge, and were ordered to be forwarded to the different Lodges in the Province:—

"WHEREAS, There is reason to believe that the consolidation of the Masonic Fraternity in British North America would tend to the promotion of harmony in the Institution, to an increase of its prosperity and usefulness, and to the better and more effectual exercise of those deeds of benevolence and charity in which it is bound to engage; therefore

"RESOLVED, That in the opinion of Leinster Lodge it is desirable to secure the assembling at an early day, in convention, of delegates or representatives of various Lodges in this Province, to deliberate on the subject of Union and the governing machinery which it would necessarily call into being, and to consider whether the approval of the Parent Grand Lodges would not readily be accorded to such movement; and further

"RESOLVED, That a copy of these Resolutions and Preamble be forwarded to every Lodge in the Province; and that the Master of this Lodge be authorized to deliberate with his Wardens and other Brethren, as to the course best to be pursued to secure the assembling of a Convention at an early day."

EDWARD WILLIS, W. Master.

THOMAS C. STOCKTON, Secretary.

The *Masonic Mirror* in alluding to this circular, remarks:—

"One point laid down in these resolutions as worthy the consideration of the Convention, is the matter of approval by the parent Grand Lodges. In embodying this in their resolutions it was not, we presume, the intention of the brother who moved the resolutions, nor of the members who signified their approval of them, to bind the delegates to make no forward step without first obtaining the full and free consent of the parent Grand Lodges. The object, as we understand it, was to induce members of the Fraternity not thoroughly satisfied about the right of Lodges under certain circumstances to organize an independent Grand Lodge, to attend the Convention, with a view to secure a comparison of their views with those of brethren who held that the step was a proper one, to the end that general harmony

of action might be secured. If this view of the matter be the correct one, then has Leinster Lodge acted wisely."

The following are the office bearers of the District Grand Lodge of New Brunswick:

R. T. Clinch (St. John), District Grand Master.
B. Lester Peters (St. John), Deputy G. Master.
James Robertson (St. John), Senior G. Warden.
Geo. H. Russell (Chatham), Junior G. Warden.
Rev. Dr. Donald (St. John), G. Chaplain.
W. H. A. Keans (St. John), G. Treasurer.
Wm. F. Bunting (St. John), G. Secretary.
John Richards (Fredericton), Senior G. Deacon.
Benj. R. Stevenson (St. Andrews), Junior G. Deacon.
Arch'd. Rowan (St. John), G. Dir. of Ceremonies.
John D. Short (St. John), Grand Sword Bearer.
James Mullin (St. John), G. Pursuivant.
John Boyer (St. John), G. Tyler.
Chas. F. Tilley (Carleton), David P. Wetmore (Clifton), Henry Hallet (Hampton), Chas. A. Holstead (Moncton), Chas. Kelsey (Hillsboro'), and O. Flewelling (Salisbury), G. Stewards.

It is complained of in the *Masonic Mirror* of 3rd inst., that the status of the governing masonic body of New Brunswick, has been lowered by the change in its designation on the Registry of England from a Provincial to a District Grand Lodge. Hitherto it has been the practice to transmit the returns through the Provincial Grand Secretary; but this practice is to prevail no longer, as by a circular issued by the Grand Secretary of the Grand Lodge of England, and furnished to different Masters of Lodges, it is required that henceforth the returns be forwarded direct to the Grand Secretary's Office, London. The *Masonic Mirror* remarks:—

"What will be the natural effect of the change? The status of the District Grand Lodge will be lowered, and for all practical purposes it might as well not have an existence at all. Indeed under such a system a District Grand Lodge is anything but a boon. Altogether, the change is, to say the least, vexatious. It places the English Lodges on a much worse footing than those connected with other registries, and it takes from the District Grand Lodges powers which they must exercise if their organization is to be of any advantage at all."

MASONIC INSTALLATION.—On Monday evening the 8th Oct., the following companions were installed Office Bearers of New Brunswick Royal Arch Chapter, No. 301, R. I., for the ensuing year, by Robert Marshall, K. or 1st Principal, assisted by the 1st Principal elect, viz:—

John D. Short, K. or 1st Principal;
D. R. Munro, H. P. or 2nd Principal;
John Mullin, Chief Scribe or 3rd do.;
Revs. Dr. Donald, }
" Geo. J. Caie, } Chaplains;

H. D. McLeod, Registrar;
R. Marshall, P. K., Treasurer;
Thomas H. Keohan, Capt. of the Host;
Jas. McNichol, Jr., Sup't. of the Tabernacle;
David S. Stewart, R. A. Captain;
Dugald Kelly, Captain of the 3rd Vail;
Matthew Henderson, Capt. of the 2nd Vail;
G. H. Whiting, Capt. of the 1st Vail;
Henry Brown, Janitor.

The Installation Meeting was largely attended, and was a very pleasant and fraternal one.—*Globe*.

MONTHLY RECORD OF CURRENT EVENTS.

The event of the month has been the failure of the Bank of Upper Canada. On the 17th September, the branch of the Bank in Montreal failed to settle its balances with the Bank of Montreal, and, in consequence, orders were sent to the different agencies of the latter institution on the following morning, to refuse Upper Canada Bank Bills. The intelligence spread rapidly, and by eleven o'clock in the morning, the head office at Toronto closed its doors, the Cashier issuing a notice to the effect that the Bank had suspended specie payments. By a statement published on the day of stoppage, the liabilities of the Bank are stated at \$2,650,000, and assets at \$5,967,000, but of this \$1,500,000 is locked up in Real Estate. The Cashier, W. Cassels, Mr. T. C. Street, and Mr. Galt, Q. C., have gone to England, to arrange with the financial agents there, with a view to the satisfactory winding up of the affairs of the institution, or its resumption of business. Its Bills have been selling since the stoppage at a discount of from 25 to 50 per cent.

—The new Legal Tender Scheme has been put into operation, arrangements having been made with the Bank of Montreal for that purpose. The Bills of the Bank are, in the meantime, used as a Provincial currency, being stamped and signed by officers appointed for that purpose by order in Council. Some embarrassment was felt by the other Banks in consequence of an order issued by Mr. King, of the Bank of Montreal, for the settlement of balances on each day at all the Agencies throughout the country, in gold or legal tender notes. It is understood, however, that an arrangement has been come to between the Banks, by which they consent to take a certain amount of the legal tenders off the hands of the Montreal Bank, and that the obnoxious order of Mr. King has been withdrawn, the balances being settled as before by drafts upon the head office of each Bank, or upon Montreal.

—The Provincial Fair held during the last week of September, was a very great success, the number of entries and of visitors being larger than at former exhibitions. Some little apprehension was felt in consequence of the rumour that the Fenians contemplated making a raid on the frontier during that week, and of attempting acts of incendiarism and plunder in the principal Canadian cities. These fears proved unfounded, the week having passed over without disturbance of any kind.

—A meeting of Canadian manufacturers was held at Toronto during the week of the fair, and an association for the protection of Provincial industry was formed, with the Hon. Isaac Buchanan as President. A number of resolutions were passed, and the association promises to use its best exertions for the restoration of the tariff of 1859, reduced by that of last session.

—Two additional regiments, the 53rd of the line, and the 13th Hussars, have arrived in Canada within the month. The former regiment is stationed at London, the latter partly in Toronto and the balance in Lower Canada. The 61st Regiment was also sent out, but in consequence, it is said, of intelligence transmitted by cable of the danger of Fenian raids having passed away, the regiment, immediately on its arrival at Quebec, was reshipped for Bermuda. The depot of the 100th (Canadian) Regiment has arrived in Quebec, and the regiment itself, it is said, will shortly arrive in this country from Malta.

—The camp at Thorold was broken up on the 6th instant, having lasted for eight weeks. Upwards of eight thousand Volunteers have been passed through the camp, and received such instruction in the duties of the soldier on active service, as could be imparted in eight days. The weather, during the greater part of the time that the camp was in existence, was unfortunately, anything but favorable, and the Volunteers did not, therefore, enjoy the change as much as, under more favorable circumstances, they undoubtedly would have done.

—The prosecution of Mr. Roberts, President of the Fenian Brotherhood, who was arrested in June last, has been abandoned by the American Government, a *nolle prosequi* having been entered, by order of the Attorney General, communicated to the District Attorney of the city of New York.

—The amount of Provincial debentures sold in the Province, under the Act of last session of Parliament, was about one million of dollars.

—The election of a coadjutor Bishop for the diocese of Toronto took place at Toronto on the 21st instant. The candidates were Provost Whittaker, of Trinity College, the venerable Archdeacon Bethune, Dr. Fuller, and the Rev. Mr. Grassett. No less than seven ballots were taken before the requisite majority of clerical and lay votes were obtained for any one candidate. The majority of clerical votes were cast for the Provost, and of lay votes for Dr. Fuller. After several ineffectual attempts at election, the Provost withdrew from the contest, and his friends united upon the Archdeacon, thus electing him by a good majority. It is understood that Dr. Bethune will remove to Toronto, and enter at once upon the active performance of his duties.

—A terrible storm of wind occurred during the last week of September, on the coast of Newfoundland, and a great many wrecks were reported, among them a French Frigate, lost at St. Pierre, and several coasters. No less than one hundred and fifty dead bodies were picked up at St. Pierre in one day.

—The Civil Service Rifle Company, formed some years ago, has been disbanded, and the entire members of the civil service have been organized into a battalion, for the protection of the seat of Government, and the public archives in case of danger.

—By the treaty between Italy and Austria, the former acquires the territory of Venetia, as it existed while under the dominion of Austria, and the debt of Venetia, amounting to about thirty-five million florins, is assumed by the Italian Government.

—In consequence of certain charges of cowardice made against Col. Dennis, by Capt. King, of the Welland Field Battery, the Col. demanded a Court of Enquiry, which was granted. The Court consists of Col. Dennison, Lieut.-Col. Shanly and Lieut.-Col. Fairbanks. Several meetings have been held, and much evidence taken; but the decision of the Court has not yet been given.

—The Fenian prisoners in jail at Toronto are to be tried at the Assizes now sitting in that city. Mr. Justice John Wilson is the presiding Judge. In his charge to the Grand Jury at the opening of the Court, he strongly urged upon the Jurors the importance of divesting themselves of all feeling in the investigations which they were called upon to undertake.

—Lieut.-Governor Gordon, of New Brunswick, has been relieved of his position, and Major General Doyle is acting as Administrator of the Government. Gov. Gordon has made a tour through the Province, and is now on his way to Trinidad to assume the government of that island.

—The corner stone of a monument to the late Stephen A. Douglas, at Chicago, was recently laid with Masonic honors. The President, accompanied by Secretary Seward, Gen. Grant, and Admiral Farragut, was present. He converted his trip to Chicago into a political tour, making speeches at all the cities denunciatory of the radicals and of Congress. At some of those meetings a great deal of excitement prevailed.

—Patrick Byrne, brother to the late Warden of Dublin Prison has written a letter to Board of Superintendency of the City of Dublin prisons, pronouncing the letter alleged to have been written by his brother, giving an account of the escape of Stephens from prison, and published by that gentleman in the American papers, a forgery. He states that the late Warden has gone to Australia.

—The Candian insurrection against Turkey continues to be successful. Report had it that the United States sought to purchase the island from the Porte, but that the negotiations were cut short by the protest of France and England.

—The elections in the States have so far all gone in favor of the radicals; "the conservative" party will therefore in all likelihood be weaker in the next Congress than in the last. The elections in Pennsylvania, Indiana, Ohio and Iowa, took place on the 9th inst. In Pennsylvania the excitement was very great; but in all of the States the balance of gains is with the Republicans.

—The arms seized from the Fenians during the raid in June last, have been returned to them by the American Government, bonds being taken for double the value of the arms that they will not be used in the violation of the neutrality laws.

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