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THE CRAFTSMAN HAMILTON, 15th AUGUST, 1868.

THE ANCIENT PAGAN MYSTERIES AND THEIR  
CONNECTION WITH FREEMASONRY.

BY R. W. BRO. S. D. FOWLER, F. O. S. W.

Concluded.

EGYPT.

According to the Egyptian Mythology, Osiris was the good principle, or the Sun, Typhon, his brother, was the evil principle, or darkness. Typhon conspired against his brother, and with his accomplices, made a feast, at which Osiris was an unsuspecting guest. Towards the close of the feast Typhon showed his company a chest of the most beautiful workmanship, which he offered to bestow on any one of them who by lying down in it proved that he exactly filled it. When it came to the turn of Osiris he placed himself in the chest without suspicion; but scarcely had he lain down when the lid was closed, and he was suffocated. The chest with the body was then thrown into the Nile. The Legend further relates that when Isis, the wife of Osiris, was informed of the horrible event, she set out to search for the remains of her husband, which she found at Byblos in Phœnicia; that she deposited them in a retired place, far from the haunts of men; that Typhon in hunting found them during the night by chance, and in his fury cut up the body into 14 pieces, which he dispersed in various countries; that Isis, having been apprised of this new crime, hastened to collect the scattered pieces, all of which she found except the organs of generation, which had been thrown into the Nile and devoured by a fish called Phagra; that Isis substituted an image of this organ, or the Phallus, which she consecrated, and which has from that time figured prominently in the Mysteries.

ADONIS.

Passing again from Egypt to Phœnicia, Venus, according to the legend, having seen the young Adonis, was so taken with his beauty that she carried him off and shut him up in a chest to secure him for herself, showing him to none but Proserpine. This Goddess not less charmed with his good looks than the Goddess of Love and Beauty herself, wished in her turn to get possession of him, and succeeded, notwithstanding the opposition of Venus, both then appealed to Jupiter to settle the matter, who decided that Adonis should belong 6 months of the year to Venus, and 6 months to Proserpine. This decision was acted on, but Adonis, being an enthusiastic hunter, was killed on Mount Libanus by a wild boar, who drove his tusks into his organs of generation. Venus, attracted by his cries, found only his inanimate body, which she bathed with tears. The public feasts in honor of Adonis commenced in Phœnicia when the waters of the river Adonis, which takes its rise in Libanus, were charged with a reddish color which proceeded from a red earth peculiar to that mountain. The women of the country imagined that the wound of Adonis was renewed every year, and that it was his blood which colored the water. This phenomenon gave the signal for the feast, and on its last day was celebrated the resurrection of the God. These mysteries were

also introduced into Judea, and the prophet Ezekiel tells us that once a year the Jewish women sat at the gates weeping for Tammaz or Adonis.

THE CABIRI OF SAMOTHRACIA.

Casmilus, the youngest of the Cabirian Gods, was killed by his three brothers, who fled carrying with them his organs of generation in a chest or basket, his head wrapped in a purple cloth and his body borne on a shield, to Asia, where they buried him at the foot of Mount Olympus. The murder of Casmilus was represented in the mysteries of the Cabiri. The candidate had a purple girdle and was crowned with olive leaves, and seated on a throne. While the sacred dance took place around him, the murder and funeral rites were then enacted, the candidate representing Casmilus.

DACTYLES.

The mysteries of the Dactyles were celebrated on Mount Ida, in Phrygia, and were similar to those of the Cabiri, but Casmilus was there termed Kelmus. Branches of these mysteries were established in the islands of Rhodes and Crete, the legend being much the same in each.

CORYBANTES.

Besides the Dactylian, Phrygia was also the seat of the Corybantian Mysteries, in honor of "Atys," or the Sun. Atys was a priest of Cybele, and brought to Phrygia the Mysteries of the Mother of the Gods. This pious act rendered him dear to the Goddess, but provoked the jealousy of Jupiter, who caused him to be slain by a wild boar. Macrobius says that Atys was one of the names of the Sun, to symbolize the office of this body as chief and ruler of the Celestial harmony. This God is represented as holding in one hand a rod, and in the other a flute of 7 pipes, (now called Panspipes). In his monument are also figures of the ram and the bull, the one the sign of the dominancy of the Sun, and the other of the Moon, which in turn occupy the equinoctial point. And, besides the ram and the bull, we have also the sacred Pine, an emblem of the double generative power of the universe, this tree bearing flowers of both sexes. The festival in honor of Atys took place at the vernal equinox, when the heat of the sun is beginning to be felt, and lasted three days, the first day representing the finding of the mutilated body of Atys at the foot of a pine tree by the Corybantes, whence he was carried into the temple of Cybele, where he expired. This symbolized the fictitious death of the sun in winter. The second day was the feast of trumpets, the noise of which raised Atys from the dead, or the sun reviving in the spring from his death or torpor of the winter. On the third day the initiatory ceremonies took place; after which came the feast of joy, called "hilaria," to commemorate the return of Atys to life.

CERES.

The history of Ceres is in the main that of Isis, but different in the details. Pluto, God of the infernal regions, (or the inferior signs of the Zodiac), carried off Proserpine to Hades. Ceres, in despair, sets out in search of her daughter, taking a torch, which she lighted at Mount Etna, to guide her on her way by night, and after traversing many lands arrived at Eleusis, in Attica. Meanwhile, Jupiter, moved by the entreaties of Ceres, ordered Pluto to

restore Proserpine to her mother, which he consented to do on condition that she had taken no food in his dominions. The fates agreed to the condition, but unfortunately it turned out that Proserpine, walking in the garden of the infernal regions, had plucked a pomegranate, of which she had eaten seven kernels. The only compromise Jupiter could agree to in this emergency was that she should live six months alternately with her husband and six months with her mother.

Ceres had a son named Iacchus. This Iacchus, also called Bacchus, was introduced into the Eleusinian Mysteries, and was the same as the Horus of the Egyptians. He was eventually murdered by the Titans, as Osiris was by Typhon.

The Dionysiad Mysteries were also sacred to Bacchus, as was the Sabasian and Orphic; the legend with some variation, was common to all.

#### MITHRAS.

From what we have stated with regard to the Mysteries of Mithras, it is evident that the legends of this Sun god made a much nearer approach to the true history of the creation, the entrance of evil into this world, and of the fall of man from his original condition, than those of any other Pagan nation which have come down to us.

#### SCANDINAVIAN.

It is related in one of the cantos of the Edda of the Scandinavians, that a certain architect undertook, with the help of his horse alone, to build a city or fortress for the gods which could not be taken by siege; and demanded that Freya (the Scandinavian Venus) should be given him to wife in lieu of wages, and that he should receive the Sun and the Moon as an additional recompense. When his work was almost completed, Thor killed him with a blow of his club, and his body was precipitated into the infernal regions, or "Nifheim." Another canto of the same book relates, that Balder the Good had a palace in which were pillars with Runic characters on them, by means of which the dead could be raised.

This Balder at one time had a frightful dream, which he believed betokened danger to his life. The other gods of the Valhalla to whom he communicated his apprehensions, determined to do everything in their power to allay his fears, and took an oath of all animals, vegetables and minerals, that neither of them should do any harm to Balder. The only exception to this oath was the mistletoe, a parasite plant of the oak, which, on account of its feebleness, was supposed to be unable to cause any mischief. By this means, Balder was in their eyes rendered invulnerable; the gods then amused themselves by throwing stones and other projectiles at him, which touched without hurting him. Hoder the Blind (or Destiny), being prevented by his infirmity, was the only one who did not join in this pastime; but Locke (the evil principle) offered to guide his aim, that he, as well as the others, might throw something at Balder. Hoder accepting his offer, Locke put into his hand a branch of the mistletoe, and by his aid, Hoder threw it at Balder, whom it pierced through and through, causing him instantly to expire; and thus it is why the Gaulish Druids and Scandinavian Drottes went at the winter solstice in search of the mistletoe, and with great ceremony cut it with a golden knife or

sickle, whose curved shape recalls that portion of the year or zodiacal circle in which the murder of Balder was perpetrated.

In the Druidical initiation, a scenic death and resurrection took place. In one of Taliesin's poems, the hierophant describes the process he had himself undergone: "I have been a grain of the Arkites which vegetated upon a hill. I was received by the hen with the red fangs and divided crest. I remained nine nights an infant in her womb. I have been Aedd, returning to my former state. I have died. I have revived, and was fully instructed by her with the red fangs. Of what she gave me, scarcely can I express the great praise that is due."

#### ASTRONOMICAL.

There is no doubt whatever that the ancient Pagan initiation had a direct astronomical reference; but I am fully convinced that a far deeper mystery was concealed in their rites. And although their original meaning was lost even to themselves, when they forgot or cast aside the true revelation and depended on their own reason and fancy for their guidance, yet a portion of the ancient traditions handed down from the time of the creation still remained among them, (yet certainly much obscured by their fables); and the careful enquirer may still trace up to its source the interpretation of many of their types and emblems, and divest them of the false coloring and application, which, in course of time, came to be accepted as the *original* meaning of the ceremony.

As regards the astronomical view, take the Egyptian myth, Osiris, slain by Typhon; the Scandinavian Balder slain by Locke; the Phœnician Adonis, by a wild boar; the Samothracian Casmilus, by his three brothers; the Grecian Bacchus, murdered by the Titans; the Phrygian Atys, also killed by a wild boar; and the figurative sacrifice of the candidate in the Persian system of Mithras. In all these, the candidate represents the great Sun god, figuratively slain by the rigors and cold of winter; which, depriving the Sun of his heat and a great portion of his light, renders him powerless to perform the functions of his being, and to bring forth the fruits of the earth. But with the Spring comes a change; the Sun revives, his heat increases, and the return of Summer is hailed with shouts of joy, as being a resurrection from the dead.

There is a striking resemblance to each other in all these myths we have been considering; and we very naturally find a similar likeness in our Master Mason's legend. We say naturally, for all have the same source; but in the one case, the original idea is lost, or so obscured that we can but faintly trace it up, while in the other, the true light still shines. That sacred Book ever open in our Lodge tells us, that from the creation of man, and even before it, there has been an unceasing struggle between good and evil; that the scene of warfare was transferred to this globe; that man, created at first upright, fell before the temptation of the Evil One; but that with the fall came also the promise of his resurrection from both moral and physical death. I repeat my full conviction, that our Masonic rites and the ancient Pagan mysteries have one common origin, and that the record of that origin is alone to be found in the Scriptures of truth; that the events to which the spurious mys-

teries are supposed to refer, occurred long before the presumed circumstances which they record; that their emblematical teachings shadowed forth more or less clearly, or rather, more or less obscurely, the creation of man in an upright state, his fall from innocence, the resurrection of the body, and the immortality of the soul, together with a future state of rewards and punishments; and the true candidate, in his gradual and measured approach to the great source of light and happiness, is instructed in its truth, connected with the doctrine of a personal responsibility, before he is introduced into the sanctum sanctorum to learn the true nature of Him, through whom alone the resurrection could be beneficial, and without whose atonement eternal exclusion from His presence would be his portion. It is no bar to this belief to maintain that our Master Mason's legend is literally true. It rather elevates our Order, to hold that the wise Solomon employed a true but tragical history to teach lessons of the very highest importance to mankind. Certainly, these truths were taught by means of emblems and symbols; so were all truths before the era of printing, and the consequent wide dissemination of knowledge, hitherto confined to the few. Again, the legend would scarcely have been adopted by Solomon for the sole purpose of consecrating the memory of his humble associate, however his virtues and services might merit the continued respect of the brethren of all ages and times, because the naked fact would have afforded a very poor apology for the basis of an institution destined to extend to every nation of the earth, and to endure, as we believe it will, to the end of time. In this view it is far surpassed in splendor of display, and the imposing effect of its machinery by the Pagan legends of the death and resurrection of Osiris and Bacchus.

The careful and impartial enquirer cannot escape from the fact, that the legend of speculative Masonry has a special reference to something of a higher and more supernal character than the death of Hiram—something connected with our best and most valued interests, both in time and eternity, even to the unhappy fall of our first parents, to which the penalty of death was attached,—which all mankind unite in deploring,—and also to their restoration to life and holiness by the promise of a mediator.

And there is no sound reason why our Hebrew brethren should dissent from this interpretation of the true teachings of Masonry; they believe as we do, in the fall of our first parents from innocence to guilt—a moral death—and the promise of restoration through the atonement of a Messiah. The only point on which we differ is, whether that Messiah be yet come or not. The general doctrine, as far as the argument respecting Freemasonry is concerned, applies to their belief as well as ours; nor on a deliberate investigation of the case, can they reasonably be induced to dispute or deny it.

Our Rev. Bro. Dr. Oliver says, the types and allegories of Freemasonry are illustrative of the sacred truths of religion, but they embrace those points of doctrine only which are common to all mankind: and it is to exemplify these doctrines, and to make them conducive to the practice of morality, that the details of our consecutive degrees have been arranged.

First, the candidate is taught how, under the theocracy of the patriarchal dispensation, the worship of God consisted of a few simple rites of devotion, which were accepted according to the sincerity of the devotee; and hence, religion was merely the practice of morality, based on the love of God and his promise of reconciliation to his creatures.

Secondly, the candidate is passed on to a view of the Mosaic dispensation, shadowing forth a church triumphant when the fulness of time should come, and when the Theocracy ceased, and a regal government began, the candidate was shown, in the details respecting the erection of the Temple, to the middle chamber. Here, as a Fellow-Craft, he was entitled to come, but no further. A type of a more glorious revelation of the Divine Shekinah was represented in the two famous pillars and their spherical crowns, which were placed at the entrance of the porch.

Thirdly, he was raised to a higher and more comprehensive view of the beauties of the system, by a scenic display of the resurrection of the dead, and introduced into the sanctum sanctorum, where he beheld the ark and the propitiatory, overshadowed by the true Shekinah, which, in a former degree, was only indicated by a symbol. This a type of the Christian dispensation, which was established by that sublime Being of whom the Jewish Shekinah was the glory or radiant appearance, and therefore it was with manifest propriety that the resurrection was shadowed forth in the substituted degree, because in no preceding religious system was this doctrine fully revealed and exemplified.

In conclusion, let me say that the following beautiful words which Milton puts in the mouth of Michael the Archangel after the fall of Adam, should be engraved on the recollection of every brother.

Having taught him the way of salvation through the great atonement, the Archangel continues

This having learned, thou hast attained the sum  
Of wisdom. Hope no higher, though all the stars  
Thou know'st by name, and all th' ethereal powers;  
All secrets of the deep—all nature's works,  
Or works of God in heaven, air, earth, or sea,  
And all the riches of the world enjoy'st:  
And all the rule one empire. Only add  
Deeds to thy knowledge answerable. Add faith,  
Add virtue, patience, temperance, and love,  
By name to come called *charity*: the soul  
Of all the rest. Then wilt thou not be loath  
To leave this Paradise, but shall possess  
A paradise within thee, happier far.

### THE MASTER MASON'S DEGREE—ITS FIRST APPEARANCE IN SCOTLAND.

BY BRO. D. MURRA · LYON, A. M.

While, as we believe, Scotland was indebted to the mediæval Building Fraternities of the Continent for its organization of its first lodge of the Mason Craft, to its union and incorporation with England in 1707 we are inclined to ascribe its subsequent acquaintance with, and adoption of, what for nearly a century and a half has been known in Scotland as Freemasonry; for that this system of Masonic Degrees was an *importation*, *importation*, we think, be obvious to Scots brethren when they remember that in the processes of initiation and advancement, conformity to the new ceremonial required the adoption of genuflections, postures, etc., which, in the manner of their use—the country being then

purely Presbyterian—were regarded by our forefathers with abhorrence, as relics of both Popery and Prelacy. It should also be borne in mind, that previous to the introduction of Speculative Masonry in Scotland, the number and quality of officers necessary to direct the affairs of lodges were not such as could render practicable the working of any elaborate ritual. A Deacon, Warden, Clerk (who was no Craftsman), and Officer, were the only officials in Mother Kilwinning till December, 1735, and in some other lodges till a later period; and with such a meagre array of officers, how, by any possibility, could the *dramatis personæ* of Speculative Masonry have been sustained?

In his courteously-framed comments upon Bro Hughan's invaluable "Analysis," our learned brother, "Masonic Student," points to the existence at York, in the fourteenth century, of *le loge lathomorum*, in proof of the antiquity of the third degree. However much such testimony may tend to support the claims to hoary antiquity which are put forth in favor of the Master Mason degree, it possesses little weight from a Scottish stand-point; for archaeologists have yet to establish the existence of a lodge of Secret Custom, or anything resembling such an institution, in connection with the Scottish Craft at any date anterior to the transformation of the once purely Operative lodges into the Symbolical Freemasonry of the eighteenth century. There is no record extant, Masonic or profane, from which can be drawn any conclusion, further than that in their organization the members of the ancient building associations of Scotland were leagued together for the protection of their common rights, and much after the manner of the trades' unionists of modern times. They had their entry money, their money-test of membership, their regulations for the limitation of the number of apprentices, their relief fund, their fines for defaulters, and their "Coventry" for recusants. And in the furtherance of what appears to have been the primary object of their institution, the Craft's "leagues and bands" of the fourteenth and succeeding centuries were often brought into collision with the community, whose protection from the extortionate charges for tradesmen's labor was sought through the administration of the laws that were from time to time enacted by Parliament, because of the arbitrary and oppressive measures of the Courts of the Mason and other Crafts. A similar feature is presented in the early history of the Craft in England, and it has not escaped the notice of our learned brother, J. G. Findel, who recognizes in it evidence sufficient to justify a modification of the extravagances of some Masonic historians, in their representations of our kings and queens having in ancient times been the "nursing fathers" and "nursing mothers" of the Craft. The office of "Deacon or Maisterman" was created by Act of Parliament (1424), and by the same power it was afterwards alternately subjected to suppression and restoration, as the interests of the commonwealth might require.

We have already shown that in the sixteenth century, Masonic Courts for the reception of Masters and Fellows could not be legally constituted without the presence of the Deacon and Warden, who were on such occasions to be accompanied by a certain number of Apprentices; and that only Notaries-Public were eligible for the office of Lodge Clerk, whose duty it was, under an oath of fidelity, to write

and attest all indentures, minutes of meetings, etc. We find, too, that when the practice prevailed of individual brethren entering to Mother Kilwinning members furth of the lodge, such newly-made brethren were, on the faith of having received "The Word," admitted in the capacity of Apprentices, and held as competent to take part in any other business of the lodge. We cannot, therefore, regard the law rendering the presence of apprentices necessary to the reception of Masters or Fellows in any other light than as giving strength to the supposition that in such receptions no secrets were communicated that were not known to apprentices; and this is still more apparent when it is considered that the office of Deacon, the highest in the lodge, as well as that of Warden, was sometimes held by brethren before they had been advanced to the grade of Fellow.

This was the case in 1672, when in view of some real or supposed advantage that was expected to flow from the patronage of the nobility and other non-operatives of distinction, John, Earl of Cassillis, was elected Deacon of Mother Kilwinning, and also on the occasion of the same office being held in 1674 by Alexander, Earl of Eglinton.\* Even the first "Right Worshipful Master" of the Lodge of Kilwinning (Patrick Montgomerie of Bourtrehill) was elected and installed into office when only an "Entered Prentice"; and it is certain that the then Hereditary "Patron, Protector, and Overseer" † of the Craft knew nothing of Masonic degrees till the 18th of May, 1736, at which date he was in the Canongate Kilwinning Lodge "admitted a brother of the Ancient and Honorable Fraternity of Free and Accepted Masons." His advancement to the degree of Fellow Craft took place on the 2nd of the following month, and to that of Master Mason within a few days of his election as "Grand Master" of the newly-formed Grand Lodge of Scotland.

Up to within a short period of the abdication by St. Clair of the Protectorate of the Craft, there is a total absence from lodge records of any allusion to secret Masonic rites other than what was embraced in giving "the Mason's Word"—a privilege which seems, in 1715, to have been conceded by St. Mary's Chapel to the founders of the Lodge Journeyman, who had previously done so upon their own responsibility. Great value was attached by Craftsmen to possession of this talismanic monosyllable; for all who were "without the Word" were regarded by the lodges as Cowans, to work with whom subjected defaulters to fine or expulsion. "The Word," then, given under oath, as a means of mutual recognition

\* The appointment to the head Masonic office at Kilwinning of these two noblemen, is indicative of the views of the Lodge upon the great political and religious questions of that exciting time. Cassillis was one of the Commissioners from the Church of Scotland to the Assembly of Divines, whose deliberations at Westminster resulted in the adoption of the "Solemn League and Covenant for reformation and defence of religion, the honor and happiness of the King, and the peace and safety of the three kingdoms of England, Ireland, and Scotland." Eglinton espoused the principles which led to the Revolution, and enjoyed the confidence of William III.

† Hitherto, it has been the custom to designate St. Clair and his predecessors in office as "Grand Masters" of the Craft, and as having presided over certain "Grand Lodge" Communications. Such phraseology is, strictly speaking, incorrect; for prior to the formation of the Grand Lodge of Scotland, the titles "Grand Master" and "Grand Lodge" were recognized neither at Kilwinning nor any other Masonic quarter in Scotland. The adoption of the designations referred to was doubtless the work of "Speculatives," actuated by a desire to imitate the example of their Masonic neighbors in the South. Notwithstanding this, however, some may still feel further disposed, when alluding to the ancient centre of Scottish Masonry, to use the prefix "Grand," as implying all that is meant to be conveyed by "the Held Lodge of Scotland"—an appellation by which, as may naturally be inferred from the Masonic Ordinance of 1699, it was in one period known. Aspirants to the honor of priority over Mother Kilwinning must not shut their eyes to the fact, that even when called upon to occupy a secondary position, that Lodge had under its jurisdiction the Masons of Glasgow.—the possessors, we presume, of those so-called ancient royal charters of which, now-a-days, we hear so much.

and assistance, seems to have been the chief, if not the only, secret which was communicated to members of the Fraternity apart from those common to any trade or handicraft, and which could only be acquired by personal application, or through the wisdom and experience of skilled artificers of the same profession. Then there was the oath of fidelity, which, in presence of Apprentices, Fellows and Masters alike required to take, and in which they promised to be "leil and true" to Church and State, and to the Trade with its acts and ordinances. From the fact of its being customary for the brother who "made" another at a distance from his lodge, personally to report to head-quarters as to the "obligation" under which the novice had been entered, we are of opinion that the form of initiation was simple in the extreme, and varied according to the capacity of the initiator and the circumstances under which the entry took place.

As to the "Master Masons" of Operative times being the *bona fide* employers of labor, the Masonic ordinances which we formerly quoted, as well as the tenor of the charter to the lodge of Kilnarnock that emanated from Kilwinning in 1734, and which embraced regulations that were totally inapplicable to Speculative Masons, prove that such was the case—and not only so, but it was also necessary that ere a Master could be recognized as such, he should give practical proof of his skill as a craftsman in the particular department of work in which he purposed to serve the public; in the employment of Apprentices and Fellows, pricing of work, etc., he was also subject to the regulations of the lodge. There is indeed a notice in the records of the Lodge of Edinburgh, of the Quarter-Master-General of the Army having been created a Master Mason; but in this act—taking into account the period at which it was conferred (1641) and the social position of the recipient—we can only recognize the Fraternity's formal admission to the freedom of the trade of one who for some cause or other they delighted to honor. In later times (1720) we find Masonic Associations displaying their loyalty towards the House of Hanover, by investing with a similar distinction citizens who had taken up arms against the Jacobites. But in none of the cases referred to could there be said to be anything relating to the conferring of Masonic Degrees.

The fact that the Master degree abounds with archaisms does not of itself contribute much to the settlement of the question of its antiquity. It is no breach of charity to suppose that its fabricators knew their mission too well to frame the ritual in language that would point to its modern origin: hence the antique garb in which it is masked. It is in the resolution of Mother Kilwinning (June 1735)—a step which we are inclined to regard as that lodge's formal adoption of Speculative Masonry—that we find positive evidence of the existence in Scotland of a Master Mason degree in the sense in which the term is now understood, a contemporaneous notice of three separate degrees being furnished by the records of Canongate Kilwinning, as shown in Bro. Oneal Haye's admirable sketch of that lodge. One cannot fix the precise time at which Speculative Masonry with its Jewish legend was imported into Scotland. It may have been before 1735; in all probability it was, taking into account the influx of non-operatives into our lodges that took place shortly after the union between the two kingdoms had

been effected; but of the fact there has yet been no written evidence produced.

#### THE SCOTS GREYS AND FREEMASONRY.

We are indebted to "Miles" for the information that the Greys are "at present commanded by a gallant officer, who is also a Freemason." That information is all the more welcome and gratifying for being imparted contemporaneously with the publication of Kingslake's account of the Heavy Cavalry Charge at Balaclava—an episode of the Crimean war, in which the name of Bro. Colonel George Calvert Clarke is associated with such deeds of valor as must ever redound to his fame as a soldier. Bro. Colonel Griffiths is also honorably identified with the charge of the "Three Hundred." In the course of a recent visit to our repository, we found that our retrospect of the Scots Greys' connection with Freemasonry lacked a feature which, from its importance, we now supply. In noticing some of the eccentricities of the Lodge of Kilwinning, we showed that in 1778, Archibald, 11th Earl of Eglinton, had been elected "to be Most Worshipful Grand Master of the Mother Lodge for life." He held the post of Deputy Master in 1742. This brother began his military career as a cornet in the Scots Greys about 1739-40, and afterwards held the colonelcy of that distinguished regiment. Without recapitulating our former remarks upon General the Earl of Eglinton, we may here state that in his lordship's early connection with the Royal North British Dragoons, coupled with his close relation to Mother Kilwinning, we think we are furnished with a clue to the circumstance which led to the erection of the "Scots Greys Kilwinning," and also to the probable date of its original charter.—*Freemason's Magazine*.

#### WHY WOMEN CAN NOT BE MASONS.

BY REV. C. F. NASH.

Many, if not most women, entertain a "favorable opinion" of Masonry. Many who are ostensibly opposed to it, base their opposition chiefly upon the *exclusiveness* of its privileges. They feel that the "husbands' privileges should be their's; and that whatever is not good enough for them to enjoy, is not good enough for their husbands to enjoy; and hence, being denied the rights of Masonry themselves, they object to their husbands enjoying them. This may seem to smack strongly of selfishness; it does; but the selfish feeling is not the only one that opposes. Women feel that the denial to them of the rights of the mystic institution, is a reflection upon their dignity, and the equality of their position in society. They do not feel so about the club-room; they feel that their husbands go there only to their hurt; they have no desire to accompany them; and this objection has a deeper signification than the one often urged, that their presence at the club-room, is absence from home, and that their bacchanal enjoyments there leave their partners at home the delectable privilege of pining away the dreary evening hours in solitude. Not so, however, of attendance at the masonic lodge. It is felt that he goes there for laudable purposes; that the fascinations which draw him hither are of a lawful kind, and of unexceptionable character; and the fact that they are denied the same enjoyments, is regarded by women as a foul blot upon an institution, wearing, aside from this, immaculate garments.

True there are some women, as there are some men, who through ignorance and superstition, rail against Masonry, but it is believed that they are in the minority. Now this former class, who think well of Masonry, with the exception named, ask us, "If Masonry is so good, why can not we enjoy its privileges? Why can not we be Masons?" And the answers usually returned, only increases their opinion that the institution is narrow, and exclusive, in this particular. If these were the queries of captious fault-finders, we might pass them in silence, as unworthy of serious attention; but coming, as they do, from our wives, mothers, sisters, and daughters, we must consider them worthy of a candid and respectful answer.

Masonry is an ancient institution, having existed, as we say in common parlance, "From time immemorial;" probably in some form long prior to the building of the Temple at Jerusalem, but it can be traced back, definitely, to that period. No one of ordinary intelligence and reading need be told that woman then occupied, by common consent, a very different position from what she does now, in the enlightened and christianized portions of the world. She was considered as little better than man's slave; his "help-mate," and nothing more. Under such a state of society, the idea of making her man's equal in the enjoyment of any privilege, was not thought of; and if any man had dared introduce it, he would have been considered, himself, effeminate, a bold innovator, a disturber of the public peace, and a dangerous member of society. No one expressed surprise at the exclusion of women from Masonry then, nor do we now wonder that she should then have been denied its rights; and did society remain the same now as then, women would not presume to ask for its privileges, nor even a reason for their refusal. But just at this point our good wives and sisters remind us that society has materially changed; that men do not "lord it" over women as once they did; nor do they desire to; their chief object now is, as the rule, to make life pleasant and desirable to them, and themselves happy in its enjoyment. "Why then," we are significantly asked, "has not Masonry modified its usages so as to conform to the improvements, as well as society, have changed: not only is the question of female suffrage agitated in our own country, but in England also, where to a very limited extent it is already enjoyed, and even Russia, has not only manumitted her serfs, but is seeking the elevation of women; and why should Masonry alone be an exception?" Not "alone:" begging pardon, Odd Fellowship is in the same category, and probably always will be. There is force in these questions, and Masons must feel it. But this is the reply I would make: in the survey of lands anciently, there were certain marks of lines, and principal corners established, by which said boundaries could always be known: and a heavy penalty was attached to the removal or effacement of these marks, called "landmarks." Masonry also has its landmarks; principles laid down for its government in all time by its founders, and which we are not at liberty to modify, without subjecting ourselves to the penalty of removing the landmarks. And this interdiction of making masons of women, is one of those landmarks; it has become an established usage of the institution, and one which, respect for the wishes of the founders will not permit us to violate. Anxious as we may be, and are, to please, accommodate and

render happy our kind sisters, we have received the institution upon certain express and stimulated conditions; and we can not violate these without being guilty of breach of compact, and a forfeiture of all our rights under it. But this will not satisfy all; some say, "A bad promise is better broken than kept; these are times of reconstruction; re-construct the system, and leave out these objectionable features." To such another reason must be given. Masonry imparts its instructions by *symbolry*: a symbolry at once chaste, impressive and beautiful. So much so that masons never tire of it, though they hear the same lessons repeated night after night, there is always a freshness and charm about them that draws and holds them to the spot. Though the same lessons may be taught from the pulpit or the religious press, yet never was the tongue of the former, nor the pen of the latter, so truly eloquent to the initiated as the simple symbolry of masonry.— This symbolry is known to the uninitiated as "riding the goat." Now both sexes have their proprieties and improprieties; these are regulated by the taste and usages of society; there are many things, perfectly right in themselves, which, nevertheless, would be considered perfectly proper for men, but out of taste and out of character for women. Every reader will supply instances of this kind, illustrating this statement. So of Masonry; its instructions are constitutionally of such a character as to require this riding of the goat. There is nothing improper in a man doing that, if he is to accomplish a worthy object by it; but how ridiculous a lady would appear mounted on a goat. "Not more ridiculous," I hear one say, "than a man, if she is furnished with a *side-saddle*." Ah, but there's the rub: the symbolry of the institution requires that the candidate should ride the goat *astride* and *hare-back*. A man would hardly think of riding any other way, but not one woman in ten thousand would be willing to ride in that way. This must suffice as an illustration of why women cannot be masons, and it is hoped that with these reasons all reasonable women will be satisfied. We have an account, considered authentic, of one woman who was regularly made a mason. She stole into the room when the Tyler was arranging it for the evening meeting, and, concealing herself, witnessed the conferring of the third degree. Discovering herself at the close, expressing her delight with the degree, and her willingness to conform to all the usages of masonry, the degrees were conferred upon her, to deprive her of the liberty of divulging. She discovered nothing improper for women in either of the degrees, but she was the one of ten thousand, before referred to.—*Mystic Star*.

"Some brethren who write themselves high in the order, think it makes no difference what language is used in communicating the Masonic Lectures, provided the *ideas* are all embodied in their instructions. They think that a talented Master should have license to display his learning. We have no objection to *proper* additions to the lectures, *when degrees are being conferred*; but any attempt to display is very apt to make the author appear as ridiculous as the subject of the following anecdote:

"A mother asked her little boy what Jacob did when he heard of the supposed death of Joseph? The answer is, 'He rent his garments, and put on sackcloth;' but the little fellow, wishing his mother to see that he could answer in his own words, said, 'he hired out his clothes, and put on a sack.'

"It is folly to paint the lily."—*Masonic Sun*.

### THE CHANGES OF LIFE.

A MASONIC SONG, COMPOSED BY A BROTHER WHO RESIDED IN MALLOW,  
CO. CORK, IRELAND.

Tune—"See will see yet."

Should the changes of life e'er compel me to roam,  
In a Lodge of Freemasons I'd still find a home;  
There the sweet smile of Friendship welcomes each guest,  
And Brotherly Love gives that welcome a zest.

*Chorus*—Gives that welcome a zest, &c.

When I'm absent from Lodge, pleasure tempts me in vain,  
As I sigh for the moments of meeting again;  
For Friendship and Harmony only are there,  
Where we meet on the Level and we part on the Square.

*Chorus*—And we part on the Square, &c.

There the soul-binding Union only is known,  
Which links the poor peasant with King on his Throne:  
There the rich and the poor on a level do meet,  
And, as Brothers, each other must cordially greet.

*Chorus*—Must cordially greet, &c.

On the quicksands of life should a Brother be thrown,  
It is then that the Friendship of Masons is shown;  
For the heart points the hand the distress to remove,  
And our motto is Friendship and Brotherly Love.

*Chorus*—And Brotherly Love, &c.

When the Master of all, from his star-studd'd Throne,  
Shall issue his mandate to summon us home,  
May each Brother be found to be duly prepared,  
In the Grand Lodge above to meet his reward.

*Chorus*—To meet his reward, &c.

### FREEMASONRY.

How sacred is the Mys' Craft,  
That e'en in distant lands,  
With ties of true Fraternal love  
Can join opposing hands!  
The blood-red arm of ruthless war,  
As struck by spell Divine,  
Falls nerveless as a child's before  
The Mason's secret sign.  
He finds 'midst foreign crowds a friend,  
A home 'neath every sky;  
His countless Brethren ne'er disdain  
Their kindred, nor deny;  
For that vast family are taught  
To form one social band,  
And bear th' unbroken chain of love  
To Earth's remotest land.  
No narrow bounds of creed or clime,  
Of language or of hue,  
Contract a Mason's sympathies  
When suff'ring Brethren sue.  
To all alike, in weal or woe,  
A Brother's smile is shown,  
Whose hearts the same Great Master love,  
The same Great Master own.  
To one Celestial Architect  
Ascends the general prayer;  
They live within the Compasses,  
And act upon the Square. —ANON.

### MASONIC EMBLEMS.

THE ALL-SEEING EYE.

[Whom the Sun, Moon, and Stars obey, and under whose watchful care even  
Comets perform their stupendous revolutions.—*Trestle Board*]

Shine on, silver stars, with thy steady gleam,  
And cheer the glad heart with thy mellow beam;  
With thy night-vigils beacon the firmament high,  
Neath the guardian care of the All-Seeing Eye.

Smile down, gentle Luna, still smile on us here  
And lighten the shadows, which night make so drear;  
On our path fall thy beams, as our soul doth lie  
In the wonderful light of the All-Seeing Eye.

Blaze forth, flaming comet, blaze forth in thy might,  
And earthward rush on, with thy terrible light;  
Neither heed' we, nor fear, for thou canst not come nigh;  
Thou art curv'd 'neath the glance of the All-Seeing Eye.

March on, sun of day, in thy triumphant course,  
Revel in thy pride as a powerful source;  
But thy power is not might, for it cannot vie  
With the life-giving power of that All-Seeing Eye.

Oh, pause! wicked heart, and turn back in thy sin,  
For evils and crime, thou hast thought hid within,  
Are as open and clear as the light of the sky  
To the keen, searching glance of the All-Seeing Eye.

Oh, Brethren! let ever this thought be our guide,  
These Emblems Masonic be ever our pride;  
That when gathered above still on us may lie  
The mildest beams of the All-Seeing Eye.

M. L. W.

### MASONRY AND POLITICS.

Keep Masonry and politics apart; let them have no connection, however distant! Remember when you visit the Lodge-Room, that "no private piques or quarrels—far less quarrels about nations or State policy" can exist there with safety to our Order. At the door we lay aside all our difference—let them rest in silence and forget them for the time, and mingle like brothers on the ground-floor, in the middle chamber, or the sanctum, on a common level, united for a great and noble object. How beautiful and heart-cheering is such a sight! Brother! you, like ourselves, can hold it and know its influence. From the fierce strife, men, all flushed with party rancor—rivals and strenuous opponents in the political contest—come up to the entrance of the porch; their flushed countenances become composed; the spirit of opposition manifested in the eye, grows dim; the hands active in gesticulation but a moment before, as with the indices of opposing thoughts, clasp each other with a warmth which flows only from the heart; no angry debate is heard; no word of disrespect escapes the lips of any; all is tranquil and calm—a unity of sympathy and desires, and as each listens to the teachings of Masonry, and feels their benign influence, he forgets that there is any strife without, all is so peaceful and unanimous within. Such a scene is the strongest evidence of the benefit and purity of Masonry; such a scene is one of her proudest trophies. This state of things should be witnessed in every Lodge. Where it does not exist, some one has been false to his trust, some one has disregarded the principles of the institution, and through ignorance, carelessness, malice, or misguided zeal, seeks to inflict a blow, when he should be actuated only by the feelings of reverence and gratitude.

—*Key Stone.*



## The Craftsman,

AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT."

HAMILTON, ..... AUGUST 15, 1868.

### GRAND LODGE.

Our readers, we are sure, will have read with very great satisfaction the report of the proceedings of Grand Lodge which appeared in our last number. The general spirit of harmony which pervaded the discussions, and the evidences of masonic prosperity which were everywhere manifest, are subjects for sincere congratulation. On one subject alone was there any even apparent dissatisfaction, and that, we are satisfied, arose from a misapprehension of the facts; we allude to the Board of General Purposes, and the delay in the conduct of the business of Grand Lodge. The resolution come to, however, moved by the same brother who complained that the most important business was left to the last day, recognizing the services of the Board and authorizing the payment of the expenses incurred by its members in attendance at its meetings, is a sufficient proof that that Body retains the confidence of the members of Grand Lodge.

We think it is a matter to rejoice at that this question was discussed. The conversation which occurred must have a very important influence in the future: and will, let us hope, lead to such promptitude as will enable the Board to lay before Grand Lodge on the first, or at furthest the morning of the second, day of its meeting, its reports upon all the important questions to be considered. Hereafter it will meet on the Monday instead of Tuesday, and will thus have two clear days before the meeting of Grand Lodge to transact business and prepare reports for submission to that Body. And these two days, if properly used, will effectually remove all causes of complaint, and enable the representatives present in Grand Lodge to discuss with care and proper deliberation the various questions brought before them.

What we desire to point out, however, is that the mere order of Grand Lodge that the Board shall meet a day earlier, will not in itself ensure that its reports shall be ready for the meeting of that Body on the Wednesday. In order to ensure this, it is absolutely necessary that the Craft generally shall lend their hearty assistance in carrying out the repeated orders of the Board confirmed by Grand Lodge. As a matter of fact, in the past, there has been generally nothing that could be done the first day of meeting, except the examination of the Grand Secretary's and Grand Treasurer's books, and the preparation of the financial reports of the Board. These are always presented on the first

day of meeting of Grand Lodge. But as to other business, it does not actually come before the Board in a way that it can be dealt with until brethren come to attend Grand Lodge. Then the members of the Board have to be present at the sessions of Grand Lodge, and have only such hours as they can snatch in the evenings and mornings to devote to the work of the Board, which, perforce, must be transacted hurriedly, and often without that due and careful consideration which the questions coming before them merit. All this would be avoided were the Craft at large to follow the requirements of the Constitution and the orders of Grand Lodge.

Take, for instance, the subject of benevolence. The Board have on two or three occasions reported that no case will be considered which is not sent to the Grand Secretary before the meeting of the Board, with such particulars as will enable the Committee to understand its merits and its urgency. Yet that has scarcely in a single instance been observed; and as a consequence, the Board are unable, until after the meeting of Grand Lodge, to consider the question of benevolences. At the recent meeting, the report was handed in the second day; yet so pressing were claims, that a supplementary report had to be presented on the Friday. So with questions of appeal, and of masonic jurisprudence. Until Grand Lodge is actually in session, the parties are seldom or never present; and as a consequence, much delay, and sometimes embarrassment, occurs.

Nor are the Deputy District Grand Masters altogether blameless in this matter. Their reports are intended to lead to practical legislation, if they have any real value at all, beyond the mere record of progress, in numbers and in the true masonic spirit, of the Craft. The Constitution has provided for this, in requiring each D. D. G. M. "to transmit to the Grand Secretary, at least fourteen days prior to the annual Communication, a circumstantial account, in writing, of his proceedings, and of the state of masonry in his District; together with a list of such lodges as may have been constituted since his last return, and the fees due thereon to the Grand Lodge." That clause of the Constitution has unfortunately become a dead letter; the reports being seldom or never presented until Grand Lodge meets, and at a time when the Committee on the condition of masonry find it simply impossible to give to them that attention which they merit. Much of the value of these reports is thus lost; and injury results to the Craft in consequence.

These are practical questions, which it is of the utmost importance should be brought fairly and prominently before the Craft. The mere meeting of the Board one day earlier will effect no good object, unless the suggestions we have ventured to

urge be taken to heart. The difficulty now is not so much that the Board has not met early enough; it is that the Board has had nothing beyond financial business to do when it did meet, or until the formal assembling of Grand Lodge. Let that difficulty be removed, by the Constitution and order of Grand Lodge being lived up to, and our brethren may rely upon it that the Board of General Purposes will always have work enough for Grand Lodge to do from the hour of its assembling until its close.

**MASONRY AND THE HIGHER DEGREES.**

BY ILL. BRO. ROBERT HANCOCK, K. T., 32°.

As the ancient and accepted rite is about being established in this country, a few words relative to what are called the higher degrees may not be inappropriate. Unfortunately, in the minds of many, a certain prejudice exists against these time honored degrees, and it is a matter of regret that any such feeling should prevail.

Throughout Europe, the United States, and South America, masons of the highest standing are intimately associated with the A. and A. Rite, and knowing their devotion to the fraternity, it is absurd for any mason to doubt the principles upon which these degrees are founded—it is more than absurd, it is wrong to say that there is no masonry beyond the third degree. To make such an assertion is to calumniate some of the most brilliant intellects of our fraternity. The master mason sees his brother, for whom he possesses the greatest esteem and regard, advocating the higher degrees, how dare he then, never having received them, ridicule or despise them? As well might the profane deny that masonry is 'a beautiful system of morality, veiled in allegory and illustrated by symbols.' Without climbing these steps in the masonic ladder it is uncharitable to denounce those who do, especially when many of the most distinguished masons throughout the world have labored with the greatest enthusiasm for the propagation of these same higher degrees. Then let our brethren, who have not yet taken these degrees, watch those who have; talk to them, question them, and they will find that by giving us the right hand of fellowship, they will add one more link to that mystic chain that unites us in our common brotherhood.

As we advance in the morality of masonry, we more fully appreciate its philosophy, and every degree we take is a step in that direction; thus our esteem and reverence for the fraternity is ever on the increase; the beautiful ritual, the noble principles, and the ancient landmarks are doubly sacred to the Knight Templar or Knight of Kadosh. His position in his encampment or chapter depends upon his standing in his mother lodge. If expelled from the lodge he is prevented by that act from

again attending any of the higher bodies. The Blue Lodge is the root and foundation of Ancient Craft Masonry; the other degrees are the branches, rich in foliage, blossom, and fruit, but naught without the parent stem. If then the tree is cut down at the root, all dies,—so with the mason of the 33rd degree, expel him from his lodge, the foundation is gone, and he can no longer associate with his brethren. Such being the case, is there any likelihood of those masons who admire and advocate the A. and A. Rite forgetting their allegiance to the Blue Lodge? There is not the least probability, for those who possess the true spirit of the craft must at once perceive that every degree is only another effort to exhibit, by impressive lessons and striking illustrations, the greatness and goodness of T. G. O. T. U.

The degree of L.L.D. has been conferred on our esteemed brother, Principal Graham of St. Francis College, Richmond, P. Q., by Norwich University, Northfield. The Principal was Preceptor of the Academy in the same place for several years previous to his appointment in St. Francis.

**ANSWERS TO CORRESPONDENTS.**

QUESTION.—“Can a brother state in open Lodge, before the ballot takes place, that he will either vote for or against a candidate?”

ANSWER.—As the question is put, certainly not. But it is quite competent for any brother in the Lodge, before the ballot is passed, to express his opinion on the fitness of the candidate, upon the report of the Committee of Investigation. After the ballot is passed, all discussion must cease; and no brother is then at liberty to discover his ballot.

**CAPITULAR MASONRY.**

**MEETING OF GRAND CHAPTER.**

The Annual Convocation of the Grand Chapter met at Montreal on Tuesday last, and was well attended. We shall in the next number of the CRAFTSMAN give a report of the proceedings. In the meantime, we are glad to be able to publish the address of the Grand Z. M. E. Company T. Douglas Harington, as follows:

**ADDRESS.**

To the Most Excellent

The Grand Chapter of Royal Arch Masons of Canada,

GREETING:

**COMPANIONS:**

Passing down the picturesque Ottawa River,—once more, God willing, to meet you in friendly council and brotherly greeting,—I could not help reflecting on the apparently short space of time that has elapsed since we last met in annual convocation within sight and hearing of that noble river, and, combining pleasure with profit, descended the timber slides, and floating quietly to shore, enjoyed ourselves as brethren should do, in harmony and pleasant concord.

Last year we prayed the Great Architect of the Universe, "to spare us happy and happily to meet again, and continue His blessings to us." It has been His divine pleasure to listen to that prayer, as far as we are concerned, but some He has called to their rest; and though it is natural and right to lament their departure and the loss of their familiar faces, yet we should not sorrow as without hope, but look forward to a re-union and a future happy companionship, that will know no ending.

One of our departed friends, Companion ROBERT SPENCE, I feel it to be a duty to make special mention of. Devoted to our Order, he was ever ready to give his time, his talents, and his means towards promoting the prosperity of Freemasonry, and our charitable and benevolent Committees were always sure of his prompt and faithful attention. He was a good citizen,—a trusty friend,—and his end was peace. His memory will long remain fresh and green in the annals of Canadian Freemasonry.

With regard to the *general business* of our order, I can but repeat, at this our "*Eleventh Convocation*," my declaration of last year, that my work has been easy, and my labour light. I know of and have experienced no material drawback to the peace, harmony, and good fellowship, that should always pre-eminently prevail in Masonic assemblies, and amongst the members of our antient and honorable Institutions. Small differences have arisen. We would not be mortal if they did not. But I have heard of nothing during the last twelve months, that friendly mediation and gentle authority has not been easily able to heal and set right.

I have had the pleasure of granting *Dispensations* in favor of three *new Chapters*, all of which I trust you will find to be so recommended by the District Grand Superintendents, as to warrant your confirmation by regular charters. They are as follows, viz:—

Prince Edward Chapter.....Picton  
 Waterloo Chapter.....Galt  
 and  
 New Brunswick Chapter.....St. John, N. B.

As regards this last, I shall presently more fully allude to it.

The Companions of the "*Bedford District*" Chapter petitioned for authority to resuscitate it under the new name of "*Prerost*," which I granted; and as, owing to unhappy circumstances, that can be explained to you, their original Charter was lost, I directed a new one to be prepared, and found it necessary and equitable to remit all arrears of dues, except a sum due on account of the missing Warrant, and also the fee on the new Warrant of Confirmation, and, of course, for all Grand Chapter Certificates.

We have now some *thirty Chapters* on our Register and I anticipate that each Grand Superintendent is prepared to report on their working condition and general usefulness, as well as on the progress of our order in his particular District. These reports are of considerable importance, and the Grand Superintendents should bear this in mind, for it is upon them that the Grand Chapter must rely for such authentic details and statistics, as will enable the Parent Body to estimate and understand the value of her subordinates, in fulfilling their parts of the general Masonic compact and obligations.

The *Grand Treasurer's* Accounts and the Books of your very faithful and invaluable *Grand Scribe E.* will afford you all financial details, and to them I have great pleasure in referring you. I am happy to say that the condition of your funds has enabled me to pay up the arrears due to Companion Harris for past services, in accordance with the report of the Committee on Audit and Finance of last year, as adopted by Grand Chapter.

The *Proceedings* of various *Grand Chapters* have been received by your Grand Scribe E. who has, with my concurrence, handed them to Companion Robertson to report thereon, and I have no doubt that you will derive satisfaction. I have to thank him for undertaking this great labour. R. E. Companion Seymour, whose able abstracts have so often appeared attached your own proceedings, felt compelled owing to the state of his health, I am sorry to say, to resign his post of Chairman of your Committee on Foreign Correspondence. The thanks of Grand Chapter are his well earned due, and so I have taken on myself to assure him.

All the Grand Bodies evince a most kindly feeling towards us, and their Proceedings show a degree of prosperity on their own parts, that is much to be rejoiced at, and is a subject of and for sincere congratulation.

I am sorry to state that the *Grand Chapter of England* has sustained a sad loss by the sudden death, on the 15th ult., of Companion William Gray Clarke, her able and energetic Grand Scribe E. His obituary notice appears in the public prints; and I would suggest to Grand Chapter to send home a message of condolence. Companion Clarke had made himself known and appreciated on this continent by his quick attention to business, and his ready courtesy in correspondence; and his decease to be sincerely lamented.

Last year I brought under your notice the probable effect of Confederation on Capitular Masonry in and throughout the *Dominion*; and Grand Chapter was pleased to concur in what was then my opinion, and sanctioned the appointment of a Committee to carry out certain preliminaries, and report at the present Convocation. Events have, however, since occurred, of such a nature as to render such Committee of no particular benefit, and I have therefore abstained from so doing. *Nova Scotia* and *New Brunswick* have now their respective independent "*Grand Lodge*," fully organized and recognized. The Grand Lodge of Canada has representatives from and near to both. I can no longer, consequently, think that in spirit those two portions of the *Dominion* are "*Unoccupied Territory*." There can be no doubt that independent "*Grand Chapters*" may be at once established in each by the companions residing and working therein. Under these circumstances, I did not think it right to fritter away the valuable time of companions by naming them a Committee having no power of action.

Being nevertheless impressed with the importance of constituting, if possible, one "*General Grand Chapter*" for the *Dominion*; and believing that, considering the not very numerous subordinate chapters, a general union would give far more weight, influence and stability to the Royal Art than separate governing bodies. I requested the Grand Scribe E. to issue a circular inviting our *Nova Scotia* and *New Brunswick* Companions to

meet us, if in their power, at this Convocation, and, in all good fellowship, consider the matter, and arrive at some conclusion. From Nova Scotia I have not a word, and looking at the dislike of that Province to the Act of Confederation, I did not much expect any action. From New Brunswick communications have been received, and the Companions there have not been inactive. The Grand Scribe E. has the papers connected with this interesting movement.

In the meantime the "New Brunswick" Royal Arch Chapter, held at St. John, made regular application for a Warrant of Affiliation with this Grand Chapter, and, under the peculiar circumstances, I felt justified in anticipating what, I am sure, will be your action, and directing the preparation of a Warrant, and, also, the registration of the names of the Companion Members free of fees. "New Brunswick" Chapter hailed from Ireland, and by the Constitution of the Grand Chapter of Ireland it was attached to an Irish Lodge. Now the Lodge that gave it vitality joined the Independent Grand Lodge, and in this predicament "New Brunswick" resolved to affiliate with us; and in meeting their expressed wishes I have tried and hope I have succeeded in causing our Companions to feel they are "at home." The Chapter nominated Companion Robert Marshall for the office of Grand Superintendent, and I conferred upon him the necessary power till the regular election. And so the problem of union or not stands at this time. For somewhat the same reasons as regarded the other Committee I have not nominated a special one on work and ceremonies, thinking it better to allow the matter to stand over until the Maritime Provinces have determined on their course. They have doubtless become attached to their own work, and will naturally have something to say on so delicate a subject.

I do not think of any other subject necessary to be brought especially before you. There is a notice of motion for this Convocation of a change in the time of our assembling, viz.: to the Monday preceding the Annual Communication of Grand Lodge in July; but as Grand Chapter adopted the report of the Executive Committee, to wit: That it would not be convenient to meet at the same time as Grand Lodge, I apprehend the motion will not be pressed. In that same report it was declared highly desirable to name some "central place" where the Grand Chapter meetings shall always be held from year to year, and this may well be arranged, taking into view the comfort and convenience of our distant Companions from the Maritime Provinces.

In conclusion, Companions, I will briefly call your attention to the fact, that, amid all the general prosperity and freedom of our common country, murder and rapine have again presumed to threaten their presence under the guise of Fenianism and redressing the wrongs of Ireland. One of our most eloquent citizens and foremost Statesmen, a genial, warm hearted type of a true son of the "Emerald Isle," has fallen a victim to assassination; while, in another part of the British Empire, the life of a son of our beloved Queen, a young, engaging, manly, frank specimen of a sailor, who could not yet have made a personal enemy, has been endangered through the same cowardly crime. Thank God! the latter is spared to his Queen and country.

Again, therefore, I urge on you as I did on a former occasion, be ready ever ready and willing to offer your services to repel the attacks of all such rank invaders, and, (as it has been well said), "stamp them out!" The second of our *Antient Charges* should be replete with interest to every member of our Order, and he can never find a better guide to what is his strict duty as a citizen and loyal subject. And so I say, and you will echo my words, God save our good and gracious Queen! and may He bless our country, prosper our institution, and increase its means of doing good, and dispensing aid whenever and wherever there is distress; and continue His goodness to us and to all men. So mote it be.

T. DOUGLAS HARRINGTON,  
Grand Z

MONTREAL, AUG., 1868.

PRESENTATION TO BRO. REV. WM. HAY.

At an Emergency Meeting of the Scotland Lodge, No. 193, A. F. and A. M., held on the 15th June, A. L., 5868, in the Masonic Hall, Scotland, the Rev. Wm. Hay, Chaplain of the Lodge, was the recipient of an address, accompanied by a beautiful Chaplain's Masonic jewel from the members of the Lodge, as a token of remembrance and respect, previous to his leaving for the town of Belleville, Ont., where he intends for the future to reside. The members assembled in considerable numbers, and there were also present many from Brant, Wilson, Norfolk and Burford Lodges, including R. W. Bro. Curtis, D. D. G. M., Wilson District; W. Bro. John Taylor, P. M., Brant Lodge; V. W. Bro. John Clarke, M. D., W. M., Norfolk Lodge; W. Bro. Allan, W. M., and W. Bro. L. Beam, P. M., Wilson Lodge. The address was presented on behalf of the Lodge, by R. W. Bro. Curtis, and was as follows (to which Bro. Hay made a suitable reply:

To BRO. REV. WM. HAY, CHAPLAIN,

Scotland Lodge, J. F. & A. M., No. 193.

REV. AND DEAR SIR AND BROTHER.—We the Master, Wardens and members of Scotland Lodge, have learned with unmitigated feelings of regret that failing health has rendered it necessary for you to seek a field of lighter labor. Fain would we have listened to the accents of your well-known voice throughout many years to come—even until the Most High had called you to enjoy the untold pleasures of the Grand Lodge above: but he had ordered it otherwise, and it becomes us to say "Thy will be done."

We desire on the occasion of your removal from our midst to offer for your acceptance the accompanying Chaplain's jewel, as a slight token of remembrance, and with it our best wishes and prayers for the health, prosperity, enjoyment and usefulness of yourself and family in the new home to which the Grand Architect of the Universe has directed your steps, and trust that wherever you may be His benign influences may be shed abroad on you and yours. Signed on behalf of the Lodge.

FRED. NUDGE, W. M.  
THOS. O. PROUSE, S. W.  
CHAS. WHITNEY, J. W.

Scotland, June 15th, A. L., 5868.

Masonry is the apotheosis of work. From first to last it is work. It venerates the Grand Architect of the Universe. It commemorates the building of the Temple. Its principal emblems are the working tools of mechanics and artisans. It preserves the name of the first worker in brass and iron as one of its pass-words; and making a working man the hero of its principal legion, it crowns him as the companion of kings.

**At Rest.**

Died at Milton, on Monday, 3rd August instant, W Bro Gilbert Tice Bastedo, aged 34 years.

Our W. Bro. was a warm-hearted mason, and his loss will be severely felt by the Freemasons of Halton. He was initiated in *Strict Observance Lodge* of this city, and afterwards was one of the charter members and most active promoters of St. Clair Lodge, Milton, in which he rose from the rank of Junior Warden to fill the Master's chair, and at the time of his death was Master for the second time. He was also a Royal Arch Mason and Knight Templar, and always took a lively interest in the success of the Masonic craft, as did his father and grandfather before him. He was buried on Wednesday, the 5th inst., with masonic honors.

**NEWFOUNDLAND.**

On Wednesday last, the 1st July, the R. W. Master and officers of Lodge Harbor Grace, No. 476, R. S., were installed for the ensuing masonic year, at high noon, by the Right Worshipful the Provincial Grand Master, A. M. Mackay, Esq.

The following are the officers:—

- |      |                                |                   |
|------|--------------------------------|-------------------|
|      | Bro. George C. Rutherford..... | R. W. Master.     |
|      | " Henry T. Moore .....         | W. Senior Warden. |
|      | " W. H. Thompson .....         | W. Junior Warden. |
|      | " John Patterson .....         | Treasurer.        |
|      | " John Syme .....              | Secretary.        |
| Rev. | " J. S. Phinney .....          | Chaplain.         |
|      | " John Neyle .....             | Senior Deacon.    |
|      | " Roderick McKea .....         | Junior Deacon.    |
|      | " James Hipplesley .....       | Bible Bearer.     |
|      | " Stewart Munn .....           | } Stewards        |
|      | " Thomas Wills .....           |                   |
|      | " James Warren .....           | Inner Guard       |
|      | " Samuel Congdon .....         | Tyler.            |

At one o'clock, the brethren from St. John's who had arrived in the *Diamond*, assembled at the Masonic Lodge, together with the British Society, and proceeded in the following order of procession to the ground where the foundation stone of the British and Masonic Hall was to be laid:

- Band of the British Society.
- The British Society.
- The Avalon Lodge, R. E.
- The St. John's Lodge, R. E.
- Band.
- The Tasker Lodge, R. S.
- The Harbor Grace Lodge, R. S.
- Royal Arch Masons.
- Grand Marshal, T. Higgins.
- Grand Marshal, E. L. Moore.
- Vase (Wine), Carried by G. Howell, D. Adams, E. Parsons.
- Cornucopia (Corn).
- Vase (Oil).
- Grand Bible Bearer, J. Hipplesley.
- The Architect, with plans, &c., J. Hutchings.
- Bottles with coins, &c.
- Carried by L. Bremner.
- Grand Chaplain, Israel McNeil.
- Grand Steward.
- Grand Steward
- The Provincial Grand Sec'y, Prescott Emerson.
- The Deputy Grand Master, H. T. Moore.
- S. G. M., T. H. Ridley.
- D. P. G. M., W. T. Parsons.
- C. Magistrate, J. Hayward.
- Grand Record Bearer.
- The Provincial Grand Master, A. M. Mackay.

The procession having arrived at the ground, and the Provincial Grand Master and others having taken their proper places, the ceremony was commenced by the band playing the National Anthem. The Grand Architect then came forward, and on

behalf of the Lodges of Newfoundland, presented the Provincial Grand Master with an elegant silver trowel. The Provincial Grand Master received it with thanks, and intimated his intention to convey, at a future period in the ceremony, his sense of the kindly feelings which had prompted his brethren to present it to him.

The Grand Chaplain then offered up a short prayer, and the stone was laid according to the ancient usage and ceremonies of Masonry, the corn and wine and oil being poured upon the stone by the Provincial Grand Master.

The Masons' Anthem was then played by the band, and the Masonic honors were given.

The Provincial Grand Master then made the following address:—

*Worshipful Masters, Wardens and Brethren of the St. John's, Tasker, and Avalon Lodges:*

In my own behalf, and on behalf of our brethren of Lodge Harbor Grace, permit me to thank you for your attendance and your co-operation here to-day. The fact of your being here at a distance from your homes, at, no doubt, much personal inconvenience to many of you, proves that the true principles of Masonry burn within you. I, myself, from long experience of you all, can bear testimony that you are, when called upon, equally ready to respond to the demands of the distressed brother, the widow, and the orphan.

*Worshipful Master, Wardens and Brethren of Lodge Harbor Grace:*

I have much pleasure in congratulating you on the position which you have gained for yourselves this day. With a history of scarce six months, you already are, by your numbers, entitled to rank as one of the foremost Lodges in this country; and from my own knowledge, I can say that you have ever borne in mind that our institution is in strength established, and not in numbers only.

I am only expressing the earnest hope of every one of your brethren here present from St. John's and elsewhere, when I pray that the fire which you have kindled on your Masonic altar may continue to burn till the end of time, when the great day of God's wrath shall have come.

Brethren all: for the silver trowel with which you have this day presented me, permit me to offer all my hearty thanks. I esteem it all the more highly that one-half of it comes from you, brethren, who work under a different jurisdiction, and acknowledge another's control than mine. I shall hand it down to my family with pride, and ever esteem it as a pleasant memento of this day's proceedings.

*Mr. President, Vice-President, Officers and Gentlemen of the British Society:*

I thank you for your presence here with us, and I trust the building, the foundation-stone of which we have laid, may be speedily completed; and that flood, earthquake and fire may long pass by it, that you may have it in years to come as a place wherein to assemble yourselves together to work out the great problem which we, as Masons, claim to aim at, viz., the amelioration of the condition of our fellow-men.

*Ladies and Gentlemen:*

Permit me to offer you a word of thanks for the interest which you have manifested in the ceremony in which we have just been engaged. To you the ceremony must be unmeaning, though not I hope,

uninteresting; but every part of it has its Masonic significance, perfectly intelligible to every Mason.

I am aware that a prejudice exists to some extent against us by the outside world,—especially, I was going to say, by the ladies; but this is only a fossil of the past, which a more intimate knowledge of ourselves and our objects would speedily dissipate.

We are accused of being a *secret Society*, of holding a secret which we will not entrust to our dearest friend, nor give to our wives; but the true secret of Masonry consists only in the practice of every social and moral virtue.

A few months ago we were called upon to sympathise with our most illustrious Sovereign Queen Victoria on the receipt of the intelligence that an assassin's bullet had nearly deprived her of her second son, H. R. H. Prince Alfred. As it is our duty as loyal citizens to sympathise with her in her day of trouble, so it is our privilege to rejoice with her on the return home, safe and well, of that son so nearly snatched from her and from the Empire. I have just received intelligence by telegraph of his safe arrival, and I know I have only to propose "three cheers for Queen Victoria," to meet with the hearty enthusiastic response with which such a proposal is ever received by loyal British subjects.

A succession of hearty cheers was given at the conclusion of this speech.

The President of the British Society, J. Godden, Esq., then spoke as follows:—

*Right Worshipful Sir, Ladies and Gentlemen,—*

I have just witnessed with very great pleasure the laying with Masonic honours of the foundation stone for the British and Masonic Hall. And permit me, Sir, in the name and on behalf of the Conception Bay British Society, to congratulate you on the solemn and dignified manner you performed that most interesting ceremony; and is it not gratifying to such an assemblage here to-day, to see such Societies meeting here to perform by their presence that agreement made by their Officers on their behalf for the erection of a Hall for their use and accommodation? But, Sir, high and above in importance is the object for which these bodies are organized; and it may be asked why these organizations, and what the object and purpose? In this Holy Book beside me it is written to "do good and to communicate, forget not." May not our answer then be briefly given: our object is simply to do good, each Society doing it in its own way and manner. If such, then, is our object and purpose, should it not incite us to go forward? Is it not worthy our aspiration, and why? Because, to do good emanates from Him who is the giver of all good, the Great Architect and Masterbuilder in the Heavens, who we may, without presumption, believe looks down upon us this day with favour, and if with favour may we not expect His blessing also; and if His blessing be with us, who or what need we fear? And I trust, Sir, these Societies may go on hand in hand together, never permitting anything to rise to sever or ever disturb that connection and spirit of good will and friendship witnessed here to-day; that so, we may hand down this building and its association to our children—ay, to our children's children, a legacy, free and unfettered, worthy their acceptance, and to be held in honour.

The Substitute Grand Master, Brother Ridley, also addressed the meeting. He expressed the great pleasure and gratification which it afforded him to be present at a ceremonial so imposing. Largely connected as he was with the trade of this town, he naturally felt interest in any work which would be of benefit to the community. How much greater, however, was the interest which, as a Mason, he felt in the proceedings of this day. The immense concourse of people gathered here together to witness this ceremony, was a proof that it was one of no ordinary character, but would, he felt, exercise an influence beneficial to the welfare of Harbor Grace. It was gratifying to see two such Societies, as the Masonic and the British, united for the furtherance of one common object, which, neither standing alone, would have the means or the power to effectuate. He trusted that this brotherly feeling would ever continue, and that the building which was to be erected by them would for ages remain as a monument to their disinterestedness, their large hearted charities, and their efforts in the cause of benevolence and virtue.

Brother Hutchings and Robert Munn, Esq., also addressed the meeting, but our limits prevent our giving their remarks.

The procession then formed in reverse order and proceeded down Harvey street and Water street to the point of starting, where the Masonic and British Societies separated and returned to their respective halls.

From the appearance of the town it could be seen that the day was tacitly understood to be a general holy-day. The ground upon which the Masonic and British Hall is to be erected was gaily decorated with flags, and the shipping in the harbour displayed their bunting. There was an immense concourse of people present to witness the ceremony, and the utmost harmony and good feeling marked the proceedings of the day. When the Grand Master alluded to the safe return to England of H. R. H. the Duke of Edinburgh, the intelligence was received with a perfect diapason of cheers, which continued for some minutes. It was felt at the time that the people were not indulging in any common expressions of loyalty. The cheers came from warm hearts, and evidenced the deep feelings of gratitude which these hearts felt, in common with the whole nation, at the safe delivery of a Prince, so respected and beloved, from the dangers to which wild fanaticism had exposed him.

GOD SAVE THE QUEEN!

The following was the inscription on the trowel:

PRESENTED  
BY  
THE MASONIC LODGES  
OF  
NEW FOUNDLAND.  
TO  
BROTHER A. M. MACKAY,  
Provincial Grand Master, R. S.,  
Upon the occasion  
Of the laying  
OF THE FOUNDATION STONE  
Of the First  
MASONIC HALL.  
Erected  
IN THIS COLONY,  
AT  
HARBOR GRACE,  
THE 2ND DAY OF JULY,  
A. D., 1868. A. L., 5868

About 150 Masons, and 140 Members of the British Society were present, and fully 1,500 spectators, many of whom were ladies, who appeared to take a deep interest in the proceedings, and we doubt not, went home better disposed towards Masons than they were ever before.

On Thursday evening, the 25th June, the Provincial Grand Master, R. S., (A. M. Mackay, Esq.) erected his Grand Lodge, and installed the following brethren as office bearers:—

- Bro. W. T. Parsons, Deputy Provincial Grand Master.  
 " T. H. Ridley, Substitute Grand Master.  
 " T. McKenzie, Senior Grand Warden.  
 " Robert Dicks, Junior Grand Warden.  
 " John Bemister, Grand Treasurer.  
 " Prescott Emerson, Grand Secretary.  
 " William P. Munn, Grand Clerk.  
 R. v. " John Prince, Grand Chaplain.  
 " Alexander Graham, Senior Grand Deacon.  
 " E. L. Moore, Junior Grand Deacon.  
 " John P. Fox, Grand Architect.  
 " W. D. Morison, } Grand Stewards.  
 " J. N. Finlay, }  
 " Alexander Smith, } Grand Marshals.  
 " John McL. Muir, }  
 " David Watson, Grand Inner Guard.  
 " William Smith, Grand Tyler.

The Provincial Grand Lodge will, for the despatch of business, hold Quarterly Communications.

PRESCOTT EMERSON,  
*Provincial Grand Secretary.*

The anniversary of St. John the Baptist was duly celebrated, when the installation of officers of A. L. Lodge, No. 776, for the ensuing year took place; the following brethren being installed by J. S. Cliff, Esq., D. P. G. M.:—

- Bro. J. F. Chisholm, Worshipful Master.  
 " H. Henderson, Senior Warden.  
 " W. Hatchett, Junior Warden.  
 " G. Hutchings, Treasurer.  
 " J. Fletcher, Secretary.  
 " J. McAuley, Senior Deacon.  
 " C. Boone, Junior Deacon.  
 " C. Ellis, } Stewards.  
 " J. Ebsary, }  
 " J. Duchemin, Inner Guard.  
 " W. Smith, Tyler.

### THE TOMB OF HIRAM.

By Bro. Kor Monru.

I have found but few objects in my Palestinian researches of so much interest to my mind, both in a Masonic and archaeological point of view, as the great monument standing six miles east of Tyre, and designated by the natives *Kabr Hairan*. "the Sepulchre of Hiram." Travellers through Syria and Palestine have so rarely taken this route (from Tyre to Jibnin) that until 1833 there was no allusion to it in their books so far as I can discover. "Monro," vol. ii. p. 25, gives the earliest account of it, but his notice is brief. Thomson, in his "Land and Book," is more diffuse. Robinson, in "Biblical Researches," vol. iii. pp. 385, *et seq.*, goes out of his usual cold and dull manner, and really gets up a hale animation, while referring to *Kabr Hairan*. Shall I quote him?—

"We came (June 23rd, 1840, to one of the most remarkable monuments of antiquity yet remaining in the Holy Land. It is an immense sarcophagus of limestone, resting upon a lofty pedestal of large

hewn stones, a conspicuous, ancient tomb, bearing among the common people the name of *Kabr Hairan*, "Sepulchre of Hiram."\* The sarcophagus measures twelve feet long by six in height and breadth; the lid is three feet thick and remains in its original position; but a hole has been broken through the sarcophagus (also the superincumbent stone or lid, R. M.) at one end. The pedestal consists of three layers (four layers, R. M.) of the like species of stone, each three feet thick (but see my exacter measurement, R. M.), the upper layer projecting above the others; the stones are large and one of them measures nine feet in length. This grey weather-beaten monument stands here alone and solitary bearing the marks of high antiquity."

During my itineracy among sacred scenes, I have visited this spot so memorable for the tradition that associates it with one of our ancient Grand Masters. On the first occasion, April 15th, I had no assistant, save some natives, who knew as little of my language as I knew of theirs. Nevertheless, I made all the measurement wanted and took occasion of the inspiration of the hour to draft a few lines with which I will not torture your readers at present. On the second visit, May 22, I had the valued aid of my associate, D. W. Thomson, Esq., with whom I verified and corrected my former measurements, and noted down every important fact connected with this ancient relic.

The sepulchre of Hiram stands directly in the prolongation of the (original) island and (present) isthmus of Tyre upon a spur of the Lebanon at exactly the distance from that city that "lends enchantment" to the view. Originally, when Tyre was the metropolis of this coast, perhaps of the world, and the whole plain east of it was covered with the splendid edifices of *Palac-Tyrus*, whose ruins now compose the basis of the isthmus, the view from the top of this monument must have been grand in the extreme. Even now it tempts one to linger many an hour while the spirit drinks in the scene, upon which, however, I can not at this time, expatiate. Suffice, that, if this is the tomb of the Tyrian monarch, as I devoutly believe, it would be difficult to find a location so well adapted to it upon all this splendid mass of hills east of Tyre.

To describe the monument itself is the chief purpose of this article, and this I do the more minutely because no author has done it justice. Bro. the Rev. H. B. Tristram in his recent admirable work upon the Holy Land deserves to be studied both in his photograph view and letter-press upon this subject, but it was not within the scope of his plan to enter into particulars. . . . The builders first laid down a substructure of grout or concrete made of rounded pebbles in fine white lime about six inches deep. Upon this they imposed the first stratum of stones whose dimensions I cannot give, as the whole layer, save a portion of one stone, is hidden under the earth; that one however is 4ft. long by 2ft. 10in. high, and extends some 8in. beyond the first stones of the tomb proper.

The first layer of stones is composed of four blocks. For want of drawings I find it difficult to describe it. Say a stone, N. and S, for the eastward

\* The "common people" pronounce it as if spelt *Kebber Hairan*, accenting the last word on the penult.

of the monument; another in the same situation at the west end; and two abutting each other in the centre, to fill up the space between. The whole covers an area of 19ft. from east to west, and 8ft. 6in. from north to south. The height of this layer is four feet. The second layer is composed of five blocks, covering the same surface, and is 2ft. 10in. in height. Great pains were used in breaking the joints in which some artistic skill is manifest. The third layer (above ground) forms a sort of cornice to the structure by jutting out on every side about 8in. It is composed of four large stones, nearly symmetrical with each other, each 9ft. 8in. in length (from N. to S.), about 4ft. wide, and 3ft. 3in. high; the area covered by this tier is 15ft. 1in. by 9ft. 8in. These stones are very large, and from their relation to those below seem even larger than they are. Likewise, they give an appearance of height to the monument which adds to the grandeur of the *tout ensemble*.

The fourth layer is the sarcophagus, consisting of a single stone about 13ft. by 7., and nearly 6 feet high. I am not sufficiently conversant with architectural science to explain it, but the artist who designed this vast stone coffin has contrived to give an air of vastness to it that is in admirable keeping with his subject. He has chiselled a rude bevel upon it and to some extent shaped it, but the general idea it conveys is that of rude grandeur. The coffin, or cavity cut exactly in the top of this stone, is about six ft. 6in. long, 2ft. 2in. deep, and 1 ft. 8in. wide. Through the hole knocked out of the coffin, at its north-east corner I crept with some difficulty, and with solemn emotions superadded to considerable physical inconvenience, lay at length on the floor of Hiram's last receptacle, long since rifled of its contents.

The fifth layer is the lid of the sarcophagus, about 2ft. 6in. thick, and fitting by a shoulder into the cavity below. My associate, Mr. Thomson, climbed upon the top of this, and describes it as much grooved by the weather, and presenting no appearance of inscription or chiselling of any kind. A large piece of it was broken off at the north-east corner to come at the opening in the sarcophagus below.

The general condition of the block forming this *Kebr Huran* is good; some of them, however, are cracked in two, and many of them have their corners defaced; one of them on the north side is badly shattered. The material is the hard limestone of the country; no doubt each block was taken for some of the numerous stone-cuttings so plainly visible on the east and west of the monument. All around are strewn fragments of pillars, squared stones, stone sarcophagi, and other relics of the most ancient date. A large patch of Mosaic pavement was lately discovered about twenty rods south of the monument, and I found two considerable patches of the same lying in good preservation within a couple of miles west of it.

Nowhere have I discovered a relic of antiquity at all resembling this, save at a point some nine miles south of Jibnin, on the road from that romantic eyry to Safir, and quite near the village of Yaron. Here is "a very large sarcophagus lying in utter loneliness," as Dr. Robinson describes it in "Biblical Researches." "the lid two feet thick, the upper side slanted like a double roof, the ends

resembling a pediment." But there is another object two hundred yards west of that which Robinson did not see, and which was better calculated to remind him of Hiram's tomb than this. It is a sarcophagus cut from a rock never removed from its natural position. It is as if the artist, in a spirit of sublime boldness, selected a large commanding stone rooted at the earth's very centre, and, squaring off its top, chiselled out a coffin, placed his dead therein, shaped a fitting lid, and left his hero "alone in his glory," confident that through all time the living would respect the dead

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#### MASTER'S WAGES.

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"WHATEVER is worth doing at all is worth doing well," is a maxim of universal commendation. The proposition is so plain and convincing that it needs no proof, and is self-evident. No young man should start in any profession until he has previously determined to be a master in and a master of the business. It is all nonsense to be half a lawyer, or half a farmer, or half of any thing. Be master or nothing. Too much of the world is made up of the half-cut sort, and too few go at their business with a will and a purpose to excel. Some great man once said that if he were "only a boot black, he would be the best boot black in all London." This is the great principle that should stimulate every man in every undertaking. It is the "excelsior" that should be inscribed on every banner and impressed on every heart.

When a boy goes to learn a trade, he should make up his mind to be a "boss," and keep his eye steadily fixed upon this point as upon the North Star of his life, and never give it up. Difficulties may come in his way. Obstacles may arise. Malice and envy may oppose him. But perseverance will remove them all, and he will triumph. True, if he expects a crown he must endure the cross, for in almost every thing the one precedes the other. This is just as true of every man as it was with the great Reformer of Judea. So, too, when a candidate knocks at the door of Masonry. He should first resolve that he will be master and receive master's wages. This should be his aim and unswerving purpose from the time he puts his foot on the threshold, through all the troubles and difficulties that follow, until he reaches the goal. In the whole world there is not a position more truly worthy the most pure and honest ambition. To gain it, any sacrifice is commendable. No stone should be left unturned, no effort untried, nor should persistence abate, until the prize be won. Be a master, that you may receive master's wages.

And what are master's wages? the reader asks.

We answer: That if he expects to make money, or advance his worldly interests by joining the Masons, he has not only made a sad mistake, but he should have been unanimously black-balled when he first made the attempt to harness the institution to his business. He is out of place and had better resign at once. Masonry is a brotherhood, and all its labors are labors of love. "Her ways are ways of pleasantness, and all her paths are peace."

"The laborer is worthy of his hire," and, as a general thing, a man gets what he works for. We



have read that those who make long prayers and do their almsgiving in public places, to be seen and heard of men, have their reward.

But if a man joins the order with a just appreciation of what it is and what he will have to learn and what will be his duties, he will work for wages that thieves can not steal and which neither moth nor rust can corrupt. As Masonry is a fraternity, so a Lodge is, as it were, a family and the Master is like a parent. And shall we ask what are a father's or a mother's wages? Certainly they are alike in kind and character to those of the Master of a Lodge; derived solely from the happiness and prosperity of those over whom God in His providence has placed them. And whether a Mason be master by election or by dispensation, he is entitled to wages in proportion as he works for them, and aims to discharge his paternal duties. There are thousands of duties to perform, and thousands of pleasant reflections to enjoy as the consequences of well doing. No man can get the wages without doing the work, and none lose the wages that do the work.

The Lodge like the family is to be properly governed; fraternally and lovingly, so that all may take pleasure therein and the institution profit thereby. Every avenue must be closely watched and every element of discord and dissatisfaction kept out. The master's highest wages and chief joy is the prosperity and harmony of the Lodge, and the loving kindness that binds the members each to the other, and all to him.—*The Mystic Star.*

**A SIGN OF THE TIMES.**—We learn that the New Brunswick Royal Arch Chapter of Freemasons has decided to surrender their present warrant under the Duke of Leinster, Supreme Grand Chaplain of Ireland, and take out a new warrant under the Grand Chaplain of Canada, of which Thomas Bird Harris, Esq., Hamilton, Ontario, is Grand Recorder. The subject was discussed at a special convocation recently held for the purpose, and after it had been viewed in various lights, several gentlemen at first opposing the proposed change, the final decision was entirely harmonious to the great satisfaction of the meeting. As the "Royal Arch" Chapter is one of the largest and most influential Masonic bodies in the Dominion, its action must exercise a considerable influence upon the future of Royal Arch Masonry in this Province. This body has, we understand, over one hundred and ten members, some opposed to a political union, some in favour of it, but all in favour of a Masonic union in the Dominion of Canada. Though, as "outsiders" we do not pretend to know much about Masonic matters, we cannot but believe that the decision to which we have just referred will tend to develop national feeling and strengthen social bonds, and that it will not be without its influence on other capitular bodies in New Brunswick which are now connected with the Supreme Grand Chapter of Scotland.—*St. John's Morning Journal.*

The great distinguishing characteristic of a Mason is sympathy with his kind. He recognizes in the human race one great family, all connected with himself by those invisible links of circumstance forged by his Creator and theirs.

**MOUNT HOREB CHAPTER, No. 25.**—The following officers for the current year were installed in this Chapter, at the regular convocation, at Montreal, held on the 13th May:

R. E. Comp. Thos. Milton, Z., M. E. Comp. T. D. Harington, P. Z., E. Comp. Geo. Nunn, P. Z., V. E. Comp. Wm. Johnson, H.; E. Comp. R. Handsley, J.; Comp. Alfred Picault, Scribe E.; Comp. Maurice Dunsford, Scribe N.; Comp. T. J. Howard, Treasurer; Comp. G. P. Bailey, P. S.; Comp. Jas. McLea, S. S.; Comp. W. E. Coquette, J. S., Comp. James Tuckwell, M. of C., Comp. Julius Miller, M. 1st V., Comp. James Martin, M. 2nd V., Comp. Charles Picault, M. 3rd V., Comp. Wm. Farquharson, M. 4th V.; Comp. J. C. Brymer, Organist; Comp. G. Pocock and Comp. A. Chisholm, Stewards; Comp. W. B. Allan, Janitor.

### HE WANTED A BREAST-PIN.

One morning a man from the country stepped into a store on Washington street, and informed the proprietor that his occupation was that of a carpenter, and he desired to get a bosom-pin emblematic of his profession. The obliging jeweler looked over his stock, and, finding nothing else, showed him a Masonic pin. The young gentleman looked at it carefully.

"Yes," said he, "there's the compass and square. I use both of them; but why didn't they put a saw in it? It's first-rate as far as it goes. Hullo! there's G there,—what does that there stand for?"

The jeweler didn't know.

The man studied it carefully for a moment, and a bright idea struck him. His face flushed as if he had made a discovery.

"I have it," he said, "it's all right. G stands for gimlet. Compass, square and gimlet. That will do—I will take it."

There was a little touch of sadness in his voice as he pinned the emblem on his coat, and went away muttering,—

"Compass, square, and gimlet. I do wish there was a saw, though."

**ALMSGIVING.**—He that gives alms must do it with a singleness of purpose, and without desire to get the praise of men. He who hath done a good turn should so forget it as not to speak of it, but he that boasts of it or upbraids it, hath paid himself and lost the nobleness of the charity.

**THOMAS WHITE, JR., M. D., CORONER FOR THE CITY OF HAMILTON.**  
OFFICE.—Drs. Billing's & White's Surgery, Corner Henry and James Street, opposite Knox's Church.

**J. STUART SCOTT, M. D., L. D. S., Surgeon Dentist, 90 Queen Street west, Toronto.**—NITROUS OXIDE GAS administered for extracting Teeth without pain.

**REFERENCES.**—Hon. James Lockburn, Q. C., Speaker House of Commons, Hon. Asa A. Burnham, Senator; Dr. Boulter, M. P. P.; Dr. Baxter, M. P. P.; Dr. McGill, M. P. P.; Scot. & Grassie, Dentists, Cobourg.

**R. G. TROTTER, L. D. S., Surgeon Dentist, 53 and 55 King Street East, opposite Toronto Street, Toronto.**

**REFERENCES.**—Dr. Thorburn; Dr. Richardson; Dr. Uzziel Ogden; Dr. Newcombe; and F. Carlyle, Head Master Model School.

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