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THE CRAFTSMAN, HAMILTON, 15th MAY, 1868.

## THE ANCIENT PAGAN MYSTERIES AND THEIR CONNECTION WITH FREEMASONRY.

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

Our Institution reaches back to the earliest ages, its outward form may have to some degree submitted to the influence of time, but its spirit has ever remained the same.

The Indians, the Persians, the Egyptians, the Syrians, the Greeks, the Romans, had their mysteries; and the temples where these mysteries were celebrated, presented a symbolic image of the Universe. Often the lofty roof of those temples, studded with stars like the firmament, was upheld by twelve columns representing the twelve months of the year. The frieze which crowned the pillars was called the "zoophire" or the Zodiac, and one of the twelve signs was placed over each pillar, frequently alternating with the Lyre of Apollo,—emblematic of the melody which, according to the ancients, produced the movement of the heavenly bodies, but which is inaudible to our imperfect organs. The body of this Lyre was formed from the skull and horns of the ox, an animal which, from having been employed in tilling the soil, became the emblem of that heavenly body which fructifies it, its seven strings alluding to the seven planets then known.

We find the same symbolic type in the temples of the Gauls and Scandinavians. The Edda relates that Gilte (a word which comes from the Teutonic word wolf), on approaching Asgard the domicile of the Gods, saw the roof of the lofty palace covered with golden stars or bucklers as far as the eye could reach, and arriving at its threshold found it guarded by a man employed in tossing seven small swords into the air at once and catching them as they fell. In hieroglyphic language, swords or daggers represented the rays of the heavenly bodies; those swords then figuratively related to the planetary system, and Asgard was consequently a representation of the Universe.

The cave of Mithras or the Sun God was another emblem of the world. The Initiates of Persia consecrated caves to the worship of this God. They divided them into compartments, and figured on them the order and disposition of the universe. It is from their example that the custom of celebrating mysteries in caves has been established, and this explains why Pythagoras and Plato called the world a cave, a cavern. In the ceremony of initiation among the disciples of Mithras, the candidate was required to ascend a ladder or flight of steps, and in so doing had to pass through seven doors, each representing one of the planets, through all of which, according to their doctrine, the disembodied spirits of men passed in succession, and having been gradually purified in their passage, at length arrived at the abode of the uncreated light, from whence they had originally been taken, to enter into bodies and inhabit the earth.

Freemasonry has analogous symbols, and there is ground even for believing that the word "Lodge" itself is derived from the Sanscrit "Loca" or "Logo," which signifies world; and considering the affinity that exists between the Sanscrit, and the Greek and Latin, from which our modern idioms are formed, such etymology does not appear forced. We also

inform our entered apprentices that the Lodge extends in length from the East to the West, in breadth from the North to the South, in depth from the surface to the centre, and in height from the earth to the highest heavens, and that the pillars on which it rests are Wisdom, Strength and Beauty, the chief attributes of the Creator.

India is probably the birth place of the ancient mysteries. The priests of that country, (called by the Greeks "Gymnosophists," because they clothed themselves very lightly), were from time immemorial renowned for their wisdom and vast knowledge; and crowds of people came from all countries to receive initiation at their hands.

From the first they appear to have surrounded their doctrine with allegories and symbols. Witness their idol with three heads and four arms on one body, their trinity composed of Brahma the Creator, Vishnu the preserver, and Siva the destroyer, a representation of that Eternal Being who upholds his work, while destroying and renewing portions of it without ceasing. Witness also the "Lingam Yoni," formed from the generative organs of both sexes. Bardasanes, as quoted by Pophyry, gives another of their emblems, a lofty statue, half male, half female, with the sun on the left breast and the moon on the right. Their priests were divided into three classes, "Oupavites," "Pratchinavites," and "Nivites," and communicated their knowledge only after long and painful trials. The course of study was not less than 37 years, their teachings were all oral, and that which was confided to the memory was never to be written; this mode of teaching was subsequently adopted by the Gaulic Druids and Scandinavian Drottes, who had undoubtedly an eastern origin.

It was a received opinion in India, that none could enjoy eternal blessedness without initiation.

After a sacrifice preceded by fasting and bathing in water, the candidate received a Word, which he was obliged to repeat, if possible, 100,000 times a day, but so secretly that even his lips must not be seen moving. A long course of study was then prescribed, and much of his time was spent in solitude and prayer.

**ETHIOPIA.**—From the Ganges, a portion of the Gymnosophists proceeded to Ethiopia, and established a college at Meroe, where, by their knowledge and influence, they controlled the affairs of the kingdom; and Hergamenos, contemporary with Ptolemy Philadelphus, to free himself from their influence, put many of them to death when assembled in their Temple, for the performance of their mysteries.

**EGYPT.**—The Egyptian priests no doubt sprung from the Ethiopian Colleges, they acknowledge that Osiris, their principal god, was an Ethiopian, and the most intimate relations were kept up between them and the Gymnosophists of Meroe; they met yearly to offer a conjoint sacrifice to Ammon, and to celebrate the sacred feast which the Greeks called "Heliotrapeze" or the table of the sun.

The Egyptian priests formed a class or caste, and transmitted the priesthood by hereditary right; they also took a prominent part in the government of the state. In the position they assumed they reduced the monarch to the attitude of a subject, they watched him during his life and constituted themselves into a tribunal at his death, citing his

remains before them they placed his good and evil actions in the balance, and by a solemn judgment attached either approbation or condemnation to his memory. They were divided into three classes according to their attainments, and each was entrusted with an habitual occupation or profession, some cultivated astronomy, others medicine, some composed the sacred chants, others planned buildings, &c.

They had two sets of religious doctrines, the exoteric, which were taught to the multitude, and the esoteric only communicated to the few selected with care from among the other castes, or from the illustrious strangers who came among them, who thus found themselves associated with the priesthood. There were however but a small number to whom the direct revelations of their sacred doctrines were made, and even then they were only learned by means of difficult allegories offered for their penetration during the course of sacred instruction; so that which the priests taught their initiates was essentially a moral fiction, intended to make the people happier and better.

Memphis, near the great pyramid, was the principal centre of the Egyptian initiation. The most profound secrecy surrounded the ceremonial, and the initiates kept on this subject a silence so much the more rigorous, as their lives were at stake if they were imprudent enough to lift the veil which covered the sanctuary. This rule was also general in Greece, and a price was put on the head of Diagoras for having revealed the Eleusinian mysteries. Androcides and Alcibiades accused of the same crime, were cited before the tribunal at Athens, which was feared all the more, as ignorant and credulous people were the judges. Eschylus the poet, when accused of writing on these forbidden subjects, was only absolved on proving that he had never been initiated. Aristotle was branded as infamous, for having sacrificed to the manes of his wife, according to the rites prescribed in the Eleusinian mysteries, and was forced to take refuge in Chalcis.

The Egyptian mysteries were divided into greater and lesser; the lesser were those of Isis and were celebrated at the vernal equinox; the greater comprised those of Serapis and Osiris, the former taking place at the summer solstice, and the latter at the autumnal equinox.

The privilege of initiation was accorded to those only whose lives were without stain, and was strictly interdicted to murderers. It was the same with the Greeks, Nero who solicited initiation at Eleusis, paused at the threshold when he heard the Ceryce or sacred herald, in the proclamation which preceded the celebration of the mysteries, pronounce excommunication against all impious and wicked persons; and two and a half centuries later the Emperor Constantine demanding admission was refused on the ground of being a despiser of the Gods.

When the Aspirant for the Egyptian initiation was properly prepared by fasting and ablution he presented himself at midnight at the great Pyramid accompanied by a guide and furnished with a lamp, he mounted seven steps and entered by a door or opening of about forty inches square, and traversed a long, low and winding gallery, he then arrived at a pit or well to which he could see no bottom, into which however he must venture, and his guide at

last shewed him an iron ladder to aid his descent, down which he led the way, at the sixtieth step was an opening which led to a passage cut in the rock, with a winding descent of about one hundred and fifty feet, and at the extremity of this passage was a brazen door which opened without effort or noise, but shut behind them with a noise like thunder. This signal announced to the priests that a candidate was commencing his trials, and the zacons or ministers of the lower order made preparation to receive him. Beyond the brazen gate was a grating, through the bars of which was seen an immense gallery, with a long line of arcades on each side, brilliantly lighted by torches and lamps, while the priests and priestesses of Isis were heard chanting funeral hymns, to a melodious accompaniment of sweet toned instruments, rendered still more imposing and mournful by the vaulted echoes, fixing the attention of the neophyte and throwing him into a soothing revery, which his guide allowed him to enjoy for a little space, and then attracting his attention caused him to seat himself on a stone bench, asking whether he had fully made up his mind to proceed, if he answered in the affirmative they entered an arched gallery about seven feet wide; over the arch and directly in front was a slab of white marble with the following inscription, "The mortal who travels this road alone, and without looking back will be purified by fire, by water, and by air, and if he surmount the fear of death, will rise from earthly things and see the light, and after due preparation will be made to understand the mysteries of the great goddess Isis." His guide tells him he can go no further with him, that great dangers are before him, that in order to triumph over them he must display indomitable courage, and unalterable presence of mind, but that if he had any fears of his strength failing him, he had better return at once while he had the power for in another minute it would be too late. The candidate continuing resolute, he exhorts him to fortify himself against fear, embraces him with tenderness, and takes his leave, he however follows him unseen to render him assistance, should he be overpowered by the dangers he may meet; in such an event he conducts him out of the subterranean labyrinth, and commands him in the name of the goddess Isis, to preserve the strictest silence on what he has heard and seen, and never to dare to present himself for initiation at any of the twelve temples of Egypt.

The aspirant then proceeds about five hundred feet along the gallery, noting on each side niches in which were placed on cubic blocks, colossal statues of basalt and granite looking like mummies waiting the resurrection. His lamp sheds but a feeble light, and spectres appear at each step which on his approach vanish into air. He at length arrives at an iron gate guarded by three men armed with swords and having fantastic helmets on their heads, one of whom thus addresses him, "We are not placed here to stop your advance, if you have the courage to proceed, continue your route, but remember that after passing this gate you *must* go forward to the end, and if you do turn back you will find us at our post to oppose your retreat, and you will never be allowed to depart from these subterranean recesses," which in fact was the case, for if fear got the better of him after passing the gate he was seized by the guards, conducted to the lower apartments of the temple and shut up for the rest of

his life, he might however have a chance to be made a subordinate officer, and might even marry a daughter of one of the priests, but his connexion with the outer world was ended and he was compelled to write to his friends that he was punished for his rashness, but that the merciful Gods had granted him a happy and peaceful retreat—from that moment he was considered dead and his name never mentioned.

Advancing about fifty feet beyond the gate, he perceives a brilliant light which grows more intense as he approaches, and he enters a hall one hundred feet in length, breadth and height; on each side are branches of trees, with balsam and pitch, all on fire, and the flames meeting in an arch overhead, this furnace is directly in his path; after passing this peril another is before him in the shape of a grating or trellice work of red hot iron across his path, its lozenge-shaped compartments leaving scarcely room to place his feet; hardly is this second trial surmounted when a third presents itself, a wide and rapid stream bars his progress which he must pass by swimming, rails are however placed to prevent him from being swept off by the current; he strips off his clothing and fastens it on his head by means of his girdle, placing his lamp over all, to direct him in the obscurity which prevails on the other side. He crosses with difficulty, and finds himself at the entrance of an elevated archway, within which is a landing place, or platform, of about seven feet square, on each side of which are to be seen parts of two large brazen wheels, while the planks of the landing conceal the rest of the machinery underneath; before him is an ivory door opening inwardly and which resists his efforts to uncloset, he then perceives two rings suspended in front of the door and catches hold of them, when to his surprise and terror the brazen wheels commence to turn with a deafening noise, and the floor slips from under him, leaving him suspended by the rings over a gulph, from which a fierce wind is blowing; after remaining for a short time in this cruel position, stunned by the noise, chilled by the cold blast from underneath, and fearing his strength would fail him, to his great joy the noise gradually subsides and the floor is restored to its place, the two-leaved gate flies open and he is at the entrance of a vast temple sparkling with light.

The door by which he enters the sanctuary is in the pedestal of the triple statue of Isis, Osiris, and Horus. On the walls are traced a serpent vomiting an egg, a symbol of the universe enclosing within itself the germ of all things, and which is developed by the heat of the sun, the crux ansata representing the generative power of nature, both active and passive,—another serpent coiled in a circle with its tail in its mouth being an emblem of eternity, also of the annual course of the sun—with many other allegorical pictures.

The Neophyte is received by the priests, who are clothed in their mystical robes and ranged in a double line, at their head a torch-bearer carrying a vase in the form of a ship, which gives out a brilliant light, an altar bearer carrying a representation of the moon, the next bearing the attributes of Mercury, viz: the branch with the golden leaves, and the caduceus; representing the Divine Voice, or logos the universal life,—another with the hand of justice and a vase in the form of a woman's breast,

having a reference to the milky way through which the spirits must travel in their return to the uncreated light—another the mystical winnowing fan; another the sacred sieve, significative of the trials of initiation and the sifting out the unworthy, another a vase with the water of purification; another a cistus or sacred basket, the representative of the "cties," or female organ of generation, and in which was placed the "phallus," or male organ; lastly, one carrying a vase called "canope," shaped like an egg, round which was coiled a serpent, an emblem of our globe, surrounded by the signs of the Zodiac.

The candidate prostrates himself before the statue and is raised by the "Gerber," or Master of Ceremonies, and presented to the Grand Priest who embraces him, offers his congratulations on his success, and presents him with a cup containing a mixture of milk and honey, telling him that the draught will make him forget the evil maxims of the world, and having drunk he directs him to kneel before the triple statue and placing his hands on his head prays to the goddess Isis in his behalf. The Neophyte is next presented with a bitter draught which he is told will cause him to remember the lessons of wisdom he is about to receive, and this part of the ceremony is concluded by a hymn in honor of Isis.

After this comes a long course of fasting and purification accompanied by a series of instruction, but all received by the candidate in perfect silence, he must not utter a word although tempted in every manner to do so. At length his trials are over, and the twelve days of reception commence, during which he is clothed with mystical garments and receives an explanation of the symbols and is instructed in both the sacred and secular knowledge in possession of the priests. After which is held the sacred procession called "the triumph of the initiate," and in which he occupies a prominent position, arrayed in gorgeous apparel and his head covered with a white veil concealing his features, he is thus presented to the king; and after the procession, conducted back to the temple, and divested of his splendor he puts on a white tunic which must henceforth be his clothing. This terminates the grand ceremony and is generally followed by a sacred feast of three days in which the newly initiated occupies the seat of honor.

Such of the initiates of Isis and Horus as were found worthy were admitted into the mysteries of Serapis, of these we know almost nothing. Apuleius tells us that they were celebrated in the night at the summer solstice, and that the candidate was prepared by fastings and purification. In some of the ancient monuments this God, called indifferently Serapis, Jupiter, or the sun, is represented with a long bushy beard, an emblem of the strength of manhood, and with a calathus (literally a bushel measure) on his head, being the symbol of plenty and representing the sun in the superior signs, alluded to the strength of his heat and the abundance of the fruits of the earth, which that heat produced.

The mysteries of Osiris were the consummation of the Egyptian initiation, we have no details of the trials through which the candidate was obliged to pass, but what may be called the legend, has very much in common with that of the Master Mason's degree, and to which we will revert further on.

(To be continued.)

## FACTS vs. PREJUDICE.

"I am confident I shall lose the case," said Mr. Sargent, at the dinner table; "there are four masons on the jury; one of them, Jake Beekman, knows that I am an anti-mason. The attorney employed against me is a mason, and the Judge is a mason. I tried to have the trial put off, but I could not do it; and now I must be beaten, not on the merits of the case, but by secret and diabolical combinations. It's all a farce, and I might as well give up the case."

"It seems to me you are unnecessarily alarmed," said his sister, "if only four of the twelve jurymen are masons—"

"Alarmed I am," interrupted Mr. S., "but not unnecessarily. They will manage to carry the rest with them, or if they do not they will not agree, and I shall be put to the expense of another trial. My case is a clear one, and were it not for those rascals I should get it, without doubt."

Such was the strain in which Mr. Sargeant continued during the whole dinner-time, much to the annoyance of his sister and daughter.

At the opening of the court he was found by the side of his counsel, ready to proceed with the lawsuit. His evidence was put in during the morning, and it remained for the defence to produce their witnesses. The first called was John Black, the blacksmith, or, as he was familiarly known, Jack Black.

"He is one of the vilest masons in the town," whispered Mr. Sargent to his counsel.

The attorney for the defendant asked the usual preliminary questions as to his name, residence, &c., and proceeded as follows:

"Now, Mr. Black, if you ever heard any conversation between the plaintiff and defendant respecting these horses, or the sale of them, you will state what it was."

*Witness.* "I heard Mr. Sargent and Mr. Johnson talking about the horses last February. Mr. Johnson said one was lame and therefore should not pay the price agreed on."

*Counsel for Defl.* "Well, was any thing else said?"

*Witness.* "Why, yes! Mr. Sargent said if he'd prove the horse was lame he needn't pay anything for them."

*Counsel for Defl.* "There, wait a moment—said he needn't pay any thing for them. Do you know whether either of the horses was lame?"

*Witness.* "One was lame at that time, and I had been, to my knowledge, for some weeks."

Mr. Sargent's attorney next cross-examined the witness.

"Mr. Black, you say that Mr. Sargent told Mr. Johnson, the defendant, that if either of the horses was lame he needn't pay for them?"

*Witness.* "Yes, that was the purport of his remark—he may not have used precisely those words."

*Attorney for Plff.* "Now, Mr. Black, refresh your memory, and tell me whether Mr. Sargent did not say that Mr. Johnson need not pay for them if the horse was lame at the time he sold them?"

*Witness,* (scratching his head and thinking.) "It strikes me there was some reference made in his

remarks to the time of sale, but whether it was in that connection or not, I cannot tell."

*Attorney for Plff.* "Then you cannot say he did not use the qualifying words?"

*Witness.* "I certainly cannot."

*Attorney for Plff.* "Did not Mr. Sargent say that the horses were sound when he sold them?"

*Witness.* "He did."

*Attorney for Plff.* "Who was present during this conversation besides you, the defendant and plaintiff?"

*Witness.* "No one."

It was intended to prove by Black, that Sargent had acknowledged that the agreement was, that if either of the horses turned out to be lame, the defendant need not pay the price stipulated. He, with candor, told the circumstances just as he remembered them, much to the astonishment of Mr. Sargent, who believed his masonry would cause him to swear the case entirely on Johnson's side. When Black took his seat Mr. Sargent breathed freer, but said not a word. His silence was more ominous than his speech.

The case was given to the jury after elaborate arguments, and a long charge from the judge. They were out one hour, and brought in a verdict for the full amount claimed by the plaintiff. That evening Mr. Hazewell, the counsel of Mr. Sargent, took tea with his client, and the conversation naturally turned upon the case.

"It is all clear enough," said Mr. Sargent, "and had it not been for those masons on the Jury, a verdict would have been rendered in five minutes."

"That might have been," said Mr. Hazewell; "but it would have been in favor of the defendant."

"Why so," inquired Mr. S., somewhat astonished at the cool remark of his counsel.

"Because one mason and six others on the panel were against you; and it was principally by the influence of those who were masons that the case was decided in your favor."

"It was a Jesuit's trick, then," said Mr. Sargent, evidently staggered and rendered very uncomfortable. His sister and daughter rejoiced inwardly, although they did not venture to say a word.

\* \* \* \* \*

Mr. Sargent was sitting at his desk, busily engaged in writing, when Charles Anderson entered his counting room.

"Can I see you alone for a few minutes?" said Charles, in a voice somewhat tremulous.

"Certainly; walk into this room," said Mr. S., at the same time leading the way into a small apartment.

"I have called to see you," said Anderson, "on business of much importance, and I may as well be frank to say it involves my happiness and your daughter's."

Mr. Sargent received the announcement with dignity, and simply said, "Proceed, sir."

The words were uttered so coldly that Charles' heart sank within him; he knew too well the sternness of the man.

"You have for a long time opposed the union of Maria and myself, because"—

"You are a mason," said M. Sargent very quickly. "It is true, and on that ground I withhold my consent now."

"I have waited patiently," replied Anderson, "hoping you might change your views"—

"Change my views," said Mr. Sargent, with some feeling—"change my views! I"—he hesitated, appeared a little embarrassed but quickly resumed—"when I change them I will let you know."

"You have required as a condition of our union that I renounce masonry?"

"I did tell Maria so," was the reply.

"I would, sir, if I could, comply with your request; but every principle of justice and honor forbids. The institution I love and revere; to me it has been a school of the purest morality—beautiful and sublime—hoary with age and venerable."

This was said with much feeling and almost unconsciously. There was a pause for a moment, when Charles added, "Your daughter is dear to me, very dear—dear as life itself; but if I cannot win her without sacrificing honor and self-respect, I must submit to my fate. Her consent I had long ago, and I have come, by her advice, to seek yours."

The last words were uttered in a tone which betrayed the feelings of doubt and fear in the mind of the speaker. At this juncture of affairs, they were interrupted by a knock at the door. Mrs. Jameson was admitted. On seeing Charles she stopped suddenly, and, looking intently at him, forgot to salute Mr. Sargent, who was evidently surprised at her manner. Charles was not a little confused, and, saying he would retire till the lady had finished her business, he stepped into the other room.

"Pray tell me, sir, who that is?" said Mrs. Jameson.

"That is Mr. Charles Anderson, a young lawyer. Why do you ask?"

"Because I owe him a debt of gratitude which I can never pay."

"That must be very great," said Mr. S. "Explain, my good woman."

"You know," said the widow, "that my family was for a long time provided for by some unknown person—I have discovered that this young man is that person. He it was who sent the physician and the provisions, and has continued to supply me for months."

Mr. Sargent listened to this statement in astonishment, and musing a moment, said aloud, but apparently to himself, "What motive had he in view to act so secretly?" And then, as if a new thought had come suddenly into his mind, he opened the door, and requested Charles to enter. He did so, and was introduced to Mrs. Jameson.

"I am glad," said she, her eyes fast filling with tears, "to have this opportunity to acknowledge the favors received at your hands, and to thank you before this gentleman."

"Madam," said Charles, somewhat tartly, "you are not indebted to me for favors; I was but the humble instrument to convey you the aid of another."

"Pardon me, sir, if I offended you; you cannot think it strange that I should desire to know who was my benefactor."

"I, too, feel an interest to know who has so kindly aided this lady," said Mr. Sargent. "It is not right

that the name of one so kind-hearted and benevolent should be kept secret. I have long wondered who it was; the manner in which he has dispensed his charity has already placed him high in my estimation"

"I have the right to inform you," said Charles, "who is the benefactor; and I can best describe him by saying that this lady is not the only one whom he has assisted. He is constantly seeking out, and through such humble instruments as I am, aiding the widow and the orphan, cheering the disconsolate, and lessening the burdens of the unhappy. His deeds are done secretly; his left hand knows not what his right hand doeth"

"I am sure it is so. I doubt not one word you say," ejaculated the widow, while Mr. Sargent stood silent and motionless. A slight pause ensued, which Mrs. Jameson broke by saying, "But do give the name of this kind-hearted person."

"It is no person," said Charles, with emphasis—"it is an institution which has lived, doing its work of mercy silently for hundreds of years, and which is now persecuted as it has been in the past by those who, not evilly disposed, are ignorant of its nature and principles. Amit, Lodge, of Free and Accepted Masons, of which I am Master, has aided you, and sought to promote your happiness."

Just as Charles finished this sentence, there was a knock at the door, and Mr. Sargent, as though he found relief in letting out a little breath, cried out loudly, "come in." The intruder proved to be the younger partner of Messrs. Judson & Brother. Mr. Sargent was about to extend his hand, when the visitor warmly greeted Charles, and said he had been hunting for him more than an hour.

"So you know Mr. Anderson, do you?" said Mr. Sargent, with surprise.

"Yes, very well."

Conversation turned upon various topics, and, when the first opportunity offered, Mr. Sargent sought to satisfy his curiosity by enquiring how Messrs. Judson & Bro. came to lend him two hundred dollars. "Did you know me, or of me, till that day?" he inquired.

"We did not," replied Mr. Judson.

"Ah! I have it," said Mr. S., suddenly; "it was through the influence of Mr. Anderson—was it not so?"

"It is true, I saw Mr. Anderson at that time, but it was the first and last time that I saw him till we met here a few minutes since. He was a stranger to me, and introduced himself."

"Well," replied Mr. S., more puzzled than ever, "I give it up. The whole matter is a mystery to me, which I should like to have explained."

"With Mr. Anderson's permission, said Mr. J., I will explain. What say you, sir?"

"As you please," replied Charles.

"What I said was true; I never saw Mr. Anderson till he came to me and informed me of the dilemma in which you were placed. He made himself known to me as a mason, told me your circumstances, and asked it as a favor for himself that I would loan you the money. On his account, I did so, and I was happy to be able to serve you."

Had the lightning struck Mr. William Sargent, he would hardly have been more confounded.

\* \* \* \* \*

The lamp had just been lighted, and Maria was sitting in her room reading, on a dreary, stormy night. The wind howled, and without it seemed as if Old Nick himself was let loose.

"A gentleman is in the parlor who wishes to see you," said the servant.

"Pray who is here this stormy night," said Maria.

"I do not know, Miss; he did not give his name."

"Well, I suppose I must see him," said Maria, soliloquizing.

With a slow step she wended her way down to the parlor, wondering who could be there. She opened the door, and, to her astonishment, there was Charles Anderson waiting to receive her.

"Charles, how came you here?" she ejaculated, as though he were an intruder.

"Fear not," said he, "all's well that ends well; I have not taken the citadel yet, but the out-posts are in my possession. At least there is victory enough for one day."

An explanation was quickly given. The circumstances which have been related, had made a deep impression on her father, and he had so far modified his opinion as to permit Charles again to visit the house. The happy sequel soon followed. Within six months Maria Sargent became Mrs. Charles Anderson, and in less than one year Mr. William Sargent was a member of Amity Lodge.

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"I was depending on you to stay at home to-night," said Mrs. Anderson to her husband at tea-table, some two years after her wedding; "I have invited Mr. and Mrs. Hall to spend the evening with us. Is your business of such importance that you must go?"

"Excuse me to-night, my dear Maria; my business is very important, for this night I complete the victory which you and I have sought to win—your father is my successor in office, and this night I install him as Worshipful Master of Amity Lodge."

#### CONCERNING THE CEREMONIAL OF MASONRY.

"A constant ritualistic service becomes wearisome from inevitable repetition." Thus writes the able Editor of a widely-circulated religious paper. On exceedingly good terms with himself and his own opinions, he makes this *ex-cathedra* announcement when speaking of another denomination, whose simple, yet sublime, liturgical form of worship has descended to us through the far generations from the storied long ago. Not to defend a liturgical form of divine service do we quote from the paper aforesaid, but to put aside the "bare bodkins" of those luke-warm Masons who, in substance, say the same thing with regard to the exemplification of the degrees in Masonry.

"To him who, in love of Masonry, holds  
Communion with her visible forms, she speaks  
A various language; for his gay hours  
She has a voice of gladness, and a smile  
And eloquence of beauty; and she glides  
Into his darker musings with a mild  
And gentle sympathy, that steals away  
Their sharpness ere he is aware;"

The man who tires of the "inevitable repetition" there, necessarily must be in the "forms and ceremonies of Masonry." The men who *always* crave permission "to retire" when the drama is ended,

and the lesson of the degree is about to be taught the solemnized neophyte—a course which can only be paralleled by that of the church member, who attentively listens to songs of Zion and the fervent invocation which inaugurate the service, and then hastens away when the *sermon* begins; these are not the men

—"who, in love of Masonry, hold  
Communion with her visible forms."

To them "she speaks no various language," but, on the contrary, her ceremonial sounds in their dull ears like a twice-told tale, or the incurious repetition of the educated parrot. In Masonry, as in science,

"A little learning is a dangerous thing;"

and the remainder of the well-known couplet contains a lesson which every Master should iterate and reiterate in ears of members of his Lodge,—

"Drink deep, or taste not the Pierian spring."

To that end, is it important that the Master Builder should draw no unartistic designs upon his trestle-board. To that end, it is needed that he who wields the authoritative gavel should be well fitted by cultivation and patient study; by ardent love of "the noble science and the Royal Art;" by natural and acquired elocutionary ability; and by deep appreciation of, and reverence for, the eloquent symbols whose teachings he points out and unfolds,—well fitted by these to impress such lessons upon the neophyte as will go with him to the grave, and through all his Masonic history will blossom beautifully, and bear "the fruits of good living." That Brother is, after all, not to be censured, who cannot bear to hear the oft-repeated lessons of Masonry rehearsed in a hesitating and unimpressive—a blunder-filled and hurried style; for the sameness thereof and the vicious subject manner are as distasteful to a Mason of discernment, and seem as if, as would be a paraphrase done in the style of the "Harp of a Thousand Strings," of one of Bishop Simpson's eloquent sermons.

The more deeply a Mason digs for "hid treasures" in the unfathomed mines of Masonic lore, the more reverent of Masonry he becomes. The more exact his knowledge of her ritual, the more intensely glows his love for her historic symbolism. His "attentive ear" is never indifferent to lessons inculcated by "instructive tongues." In his eyes, the forms of Masonry are ever varying in their winning beauty as the prismatic hues of the Great Architect's "Bow of Promise;" and his heart never wearies of her ritualistic repetitions, but they come to him like the memory of the old familiar hymn sung by his sainted mother in his boyhood—which never palls—is ever new—and, to the reflecting man, is an amulet which shields him from the approaches of vice.—*The Evergreen.*

The saddest of all sights upon this earth is that of a man, lazy and luxurious, or hard and penurious, to whom want appeals in vain, and suffering cries in an unknown tongue. The man whose hasty anger hurries him into violence and crime, is not half so unworthy to live. He is the faithless steward that embezzles what is given him in trust for the penniless and impoverished among his brethren. The true Mason must be, and has a right to be, content with himself; and he can be so only when he lives, not for himself alone, but for others who need his assistance, and have a claim upon his sympathy.

## THE MASONIC TEMPLE.

[The following neat poem was written by the now aged Past Grand Master, Wm. R. SMITH, of Wisconsin, in the year 1810. At that date he was an officer of the Grand Lodge of Pennsylvania, and the poem was read at a public Masonic gathering held under the auspices of that Grand Body.]

In slumbers of darkness the Universe lay;  
The germs of true knowledge reposed in the mind;—  
When order prevailed!—and resplendent as day,  
The sunbeams of Masonry burst on Mankind!  
A Temple was opened to brotherly love,  
The Altar was sprinkled with Corn, Oil, and Wine;  
Its incense ascended to Heaven above,  
And Faith, Hope and Charity guarded the shrine.  
This Temple once entered, within all was light;  
Once passed o'er the threshold, the Veil was remov'd;  
And Man stood majestic when raised to the height,  
His God he adored, and his Brother he lov'd.  
How grand was the motive that urged him to kneel  
At Altars he built to Humanity dear!  
The Widow and Orphan were soon taught to see  
That smiles may succeed to the grief-springing tear.

From regions of morn, to the closing of day,  
From South, to the point where no portal is known,  
Cemented by love, Man of man was the stay,  
And Masonry held, of the Arch, the Key-stone!  
Sublime in the East stands the Order; how bold  
And grand are the Fanes reared in Liberty's clime!  
And here, on our far Western prairies, behold,  
Our Temple is opened—the pride of our time.

Tried Sons of the Order our Landmarks preserved—  
Unrivalled in zeal, though our numbers be few,  
Our labors must meet with the wages deserved—  
Our Altars be sought by the worthy and true.  
Oh! then let the Craft in their strength now arise,  
Embellish this Temple—as worthy its name,—  
So work—that its avenues lead to the skies,  
And ages unborn shall rejoice in his fame.

## THE MOST VALUABLE THING IN ALL THE EARTH IS MAN.

Who shall judge a man from nature?  
Who shall know him by his dress?  
Paupers may be fit for princes—  
Princes fit for something less.  
Crumpled shirt and dirty jacket  
May beclothe the golden ore  
Of the deepest thought and feeling,—  
Velvet vest could do no more.  
There are springs of crystal nectar  
Ever welling out of stone;  
There are purple buds, and golden,  
Hidden, crushed, and overgrown.  
God, who counts by souls—not dresses,  
Loves and prospers you and me;  
While he values thrones the highest  
But as pebbles in the sea.

Man, upraised above his fellows,  
Oft forgets his fellows then:  
Masters, rulers, lords, remember  
That your meanest hands are MEN!  
Men of labor, men of feeling,  
Men by thought, and men by fame,  
Claiming equal rights to sunshine,  
In a man's ennobling name,

There are foam-embroidered oceans,  
There are little wood-clad rills;  
There are feeble, inch-high saplings,  
There are cedars on the hills.  
God, who counts by souls—not stations,  
Loves and prospers you and me;  
For, to him, all vain distinctions  
Are as pebbles in the sea.

Toiling hands alone are builders  
Of a nation's wealth and fame;  
Titled laziness is pensioned,  
Fed, and fattened on the same;  
By the sweat of other's forehead,  
Living only to rejoice,  
While the poor man's outraged freedom  
Vainly lifteth up its voice.  
Truth and justice are eternal—  
Born with loveliness and light;  
Secret wrongs shall never prosper  
While there is a starry night.  
God, whose world-heard voice is telling  
Boundless love to you and me,  
Sinks oppression, with pride swelling,  
Midst the pebbles in the sea.

**GERMAN MASONIC PRECEPT.**—Detest avarice and ostentation. Do not look for the reward of virtue in the plaudits of the multitude, but in the innermost recesses of thy own heart; and if thou canst not make as many happy as thou desirest, reflect on the sacred tie of benevolence which unites us, and exert thyself to the utmost in promoting our labor of love.

That our influences shall live after us, and be a living power when we are in the grave, and not merely that our names shall be remembered, but rather that our works shall be read, our acts spoken of, our names mentioned as evidences that those influences rule, live, and prevail, and to some extent control the minds of a portion of the world's inhabitants—this is the aspiration of the human soul. In this we see how far the monuments of genius and learning are more durable than monuments of power; for have not the verses of Homer continued for twenty-five hundred years or more without the loss of a word, during which time palaces, temples, castles, cities, have been decayed and demolished?

**THE DUTY OF A MASON.**—As an honest man, the duty of a Freemason is plain and easy. It requires of us honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing. Lie not at all, neither in a little thing nor in a great, neither in the substance nor in the circumstance, neither in word nor in deed,—that is, pretend not what is false, cover not what is true; and let the measure of your affirmation or denial be the understanding of your contractor, for he that deceives the buyer or the seller by speaking what is true, in a sense not intended or understood by the other, is no less a liar and a thief than he who deceives and obtains by falsehood. Our prices should be according to that measure of good, and evil which is established in the fame and common accounts of the wisest and most merciful of men skilled in that manufacture or commodity, and the gain such as, without scandal, is allowed to persons in all the same circumstances.—*The American Freemason.*

**The Craftsman,**  
AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT."

HAMILTON, .....MAY 15, 1868.

MASONRY IN THE MIDDLE AGES.

If we had no other evidence of the splendor of the middle ages than that displayed in the works of art of all kinds which that period has handed down to us, we should even then have ample proof wherewith to refute those opinions which, without any modification, pronounce that epoch to have been dark, barbarous and miserable. A period of ignorance and calamity could not have produced such sublime works as the Minsters of Strasburg, Vienna and Ulm, together with the Cathedrals of Cologne, Magdeburg, Spire, Freiburg, and so many other churches in the cities of Germany and the Low Countries. For art flourishes solely in the light of freedom and in the genial warmth of prosperity and human happiness.

Teutonic architecture is a combination of the greatest boldness and sublimity of idea, produced by religious inspiration and deep natural feeling, with the most admirable industry and perfection in the execution of the detail. In the contemplation of those wonderful structures, our heart swells and the breast expands with reverential awe and emotion; we become completely lost, and forget ourselves in the presence of so much grandeur, whilst we feel as we continue gazing, as if with those bold ideas our mind was conveyed upward towards heaven, leaving its earthly infirmities behind it; such is precisely the expression which characterizes the truly sublime and grand in all the creations of nature, as also in the works of man. And when the eye, after it has recovered from this first and overpowering impression of the whole, contemplates the detail, it observes that there is scarcely a solitary stone throughout the gigantic edifice which is introduced in its rough state, but each bears some artistical labor which makes it share in the embellishment of the whole. We will only remark of the Minster of Strasburg, that it has the loftiest tower in Europe, being 594 feet high. Bishop Werner began to lay the foundation of the church in 1015, but it was not completed until 1275. After which the eminent architect, Erwin of Steinbach, sketched the plan of the tower in 1277. This was begun and completed in 1439 by John Hultz, of Cologne, so that 424 years were consumed in the entire construction. Of the Cathedral of Cologne,—which in its design, commenced by Archbishop Conrad, of Hochstedt, in 1248, is still more noble,—not even the church itself, not to name its tower, has been completed, although

its construction has lasted 250 years. But we shall not wonder at this, when we consider the thousands of images which are carved in the stone.

It tends to the eternal fame of those times, that the industry, patience and outlay of capital so necessary for the construction of such works were not spared, while later generations have but too often wasted their powers upon undertakings which have left no trace behind.

In order to comprehend the origin, and especially the successful execution, of those miracles of architecture, according to one great plan, we must remark that it was not individual architects, who, with sometimes good, sometimes bad workmen, as in our times, undertook such works; but they were accomplished by an *Association of Masons*, distributed over the whole of Europe, who were bound together by religion, honour and discipline. Even among the Romans there were building societies of great extent, the remaining members of which retired to the monasteries, and there occupied themselves chiefly with the construction of churches, and created the more sublime style of christian architecture. Regular but temporal builders were also received into the society, and when, in the eleventh century, the vigor of the monachal system began to slumber in the indolence and satiety of acquired riches, these temporal builders obtained by degrees the superiority, and eventually formed the grand associations, by means of which those wonderful works were executed. They possessed and followed *mysterious signs and customs*, by which the members of the body forming the class of the more sublime architecture were distinguished from the more simple artizans. Every society had its protecting patron from whom it was named, and wherever a grand undertaking was to be executed they all came from their various districts and assembled on the spot, so that their art, like a common possession, was beneficially distributed throughout most christian countries. These important societies received from the reigning emperor and princes letters of license, and even their own judicial courts, at which the chief architect presided as judge. Close to the spot on which was to be erected the large building they were engaged upon, and which edifice perhaps took centuries to construct, a wooden house—or *Hutte* was generally built, neatly adorned inside, in which the said Chief Architect with the sword of justice in his hand, sat under a canopy and pronounced judgment. This hutte or court house in Strasburg, derived a peculiar importance during the period of the construction of the Minster. It was soon regarded as the most distinguished amongst all in Germany; its institutions were imitated, and the other court houses frequently derived counsel and decision from it. (After Strasburg came, in 1681, under the dominion

of France, all connection between this principal *Hutte* and the others gradually ceased to exist; and the consequent disputes as to superiority, which arose between the latter, were eventually put an end to in 1731, by an imperial decree, by which all distinctions of privilege were abolished.)

The noble principle of these associations declined with the general spirit of the middle ages. The great architectural undertakings ceased; the energies of men were divided in all directions. War monopolized so entirely the resources of states that but little more could be done for great monuments of art, and a general darkness hid the craft for a season—(kohlransch).

H. R.

### GRAND LODGE OF NEW BRUNSWICK.

We are in receipt of the "Proceedings of Conventions to organize the M. W. Grand Lodge of the ancient and honorable fraternity of Free and Accepted Masons of New Brunswick, held at the Masonic Hall, City of St. John, August 16 and October 9 and 10, A. L. 5867, and of the first Grand Communication, held January 22, 23 and 24, A. L. 5868, with an appendix containing the Constitution and General Regulations of the Grand Lodge of New Brunswick;" and also of the official circular of the Grand Master, announcing the formation of an independent Grand Lodge. From the proceedings it appears that at the first convention there were seven Lodges represented by twenty-two brethren, five of the Lodges being of the Grand Register of England, and two of that of Ireland. At this meeting, W. Bro. B. Lester Peters, who has since been elected Grand Master, was called to the chair; and from his explanations, it would seem that the movement was due to the change effected by confederation, on account of which "the exclusive right of erecting Lodges in the Province could no longer be maintained by the Grand Lodges of England, Scotland and Ireland;" and the questions which presented themselves were whether "to form an independent Grand Lodge, or to unite with the Grand Lodge of Canada, preparatory to the formation of a Grand Lodge for the Dominion." It was, after discussion, determined that a circular should be addressed to all Lodges in New Brunswick under the jurisdictions of England, Ireland and Scotland, calling a convention to consider the present position of masonic affairs in the Province, and to take such action thereon as might be deemed necessary, such convention to be held on the second Wednesday in October.

In accordance with this resolution and the circular issued under it, the convention met on the 9th October, and again chose W. Bro. Peters as chairman. At this meeting nineteen Lodges were represented, fourteen of the Grand Lodge of England, three of that of Ireland, and two of that of

Scotland; the number of Brethren present, almost entirely Masters and Past Masters of Lodges, being fifty-seven. The chairman having briefly stated the origin, progress, and objects of the present convention, the Secretary read a copy of the circular addressed to each of the Lodges. This circular quoted at length the remarks of the Grand Master Mason of Canada, M. W. Bro. Wilson, on the subject of the union of the Provinces, and the effect of that union upon Freemasonry. It then went on to point out, that in consequence of confederation, the Grand Lodge of Canada and that of Nova Scotia, held at least concurrent jurisdiction with the Grand Lodge of England, Scotland, and Ireland, in granting warrants to establish Lodges in New Brunswick, which, "it is asserted, is at present what is termed 'unoccupied masonic territory,' that is territory not in the exclusive possession of any recognized independent Grand Lodge;" and it urged that if this position was tenable the Province would become common ground for the operations of all those Grand Lodges, in which event, the exercise of masonic jurisdiction by so many governing authorities must, by creating confusion and want of unity of action, impede the general advancement and prosperity of the Fraternity in that Province. The questions submitted for consideration in the circular were, 1. "Whether the exclusive right of instituting Lodges in this Province can, in the altered political position of the Province as a part of the Dominion of Canada, be preserved to the Grand Lodges of England, Scotland, and Ireland;" and 2. "Whether in the opinion of the Lodges in this Province the interests of the Fraternity and the general advancement and prosperity of our order would be best served by uniting in a General Grand Lodge for the whole Dominion of Canada, or the establishment of an independent Grand Lodge for the Province of New Brunswick." The first resolution moved was for a postponement of the entire questions for six years, but this motion was rather summarily disposed of, only five representatives voting for it; then Bro. Ellis moved that

"Whereas the existence of Lodges of Free and Accepted Masons in this Province, hailing from three several Grand Lodges, with the prospect of the introduction of other jurisdictions at an early day, creates a diversity of interest and allegiance, an absence of harmony in working and action, perpetuating local and sectional feelings, and thus estranging the affections of brethren whose "Order knows no country, and is confined to no race,"

"Therefore, Be it resolved: That, in order to apply a remedy to these evils, to form perfect fraternal union and harmony, to establish order and ensure tranquility, to provide for and promote the general welfare of the Craft, and secure to the fraternity of New Brunswick all the blessings of Masonic privileges, it is expedient and right, and our bounden duty, to form a Grand Lodge in and for the Province of New Brunswick."

Two amendments were moved to this resolution, looking to consultation with the parent Grand Lodges before any final action was taken, but these after discussion were withdrawn, and the original motion carried by a large majority. On the roll of Lodges being called sixteen answered by their

delegates in favor of the resolution, which Lodges have now constituted the Grand Lodge of New Brunswick. At the subsequent meeting, on the following day, after the formal declaration of independence, R W Bro. Robert T. Clinch, District Grand Master under the Grand Lodge of England, was unanimously elected Grand Master, and a Committee was appointed to wait upon him and request his acceptance of the office. He, however, declined the office, on account of his official position under the Most Worshipful the Grand Master of England, which he had not resigned, and because, while appreciating the compliment paid to him, he had no wish to fill any office. Bro. Benjamin Lester Peters was then chosen Most Worshipful Grand Master. The balance of the proceedings were mainly such as were necessary to give effect to the resolution of independence, and after a motion declaring that all Lodges in New Brunswick should be required to give up their charters to their respective Grand Lodges by the 31st of the present month of May, the convention adjourned.

Thus was formed the Grand Lodge of Free and Accepted Masons for the Province of New Brunswick. Without, in any way, questioning the right of the Brethren there to form a Grand Lodge or the propriety of their doing so, in which we heartily concur, we cannot help pointing out what appears to be a very serious fallacy in the grounds upon which they based their action. It was alleged by them, as a reason for the formation of a Grand Lodge, that the passage of the British American Act, 1867, gave to the Grand Lodge of Canada and Nova Scotia concurrent jurisdiction with the Grand Lodges of Great Britain and Ireland, in New Brunswick; and that, therefore, in order to prevent the exercise of that jurisdiction the erection of the Grand Lodge became necessary. The fact is that confederation had no such influence upon the powers of the Grand Lodges of Nova Scotia and Canada. So far as the latter is concerned, it either gave it absolute jurisdiction—in which case the erection of a Grand Lodge in that Province is a violation of the territorial rights of the Grand Lodge of Canada, or it left things precisely as it found them, with New Brunswick unoccupied masonic territory, and with the right to any Grand Lodge the world over to establish there warranted Lodges under its jurisdiction.

Neither the Grand Lodge of England, nor that of Scotland or Ireland had any territorial rights in respect of New Brunswick, which did not equally belong to the Grand Lodge of Canada, and if the latter has failed to exercise its right to establish Lodges in that Province, the fact is due simply to its courtesy to the Parent Grand Lodges in England, and its unwillingness in any way to go beyond its own immediate jurisdiction. The necessity for a Grand Lodge, therefore, was not made any stronger by the act of

political union between the Provinces. It was a necessity arising out of the fact, that neither in Canada nor anywhere else has Masonry flourished so well when the supreme authority was three thousand miles away. We are glad that this fact has been discovered by our New Brunswick brethren; and our only regret is that it had not been found out sooner, so that the larger question of the possible conflict with the territorial rights of the Grand Lodge of Canada arising out of confederation might have been altogether avoided. We do not anticipate, however, that this will form any serious barrier to the extension to the new Grand Lodge of the right hand of fellowship by that of Canada.

### THE MISSION OF THE MASON.

BY ILL. BRO. RAMSAY, E. T. 32.

The mission of the mason is I fear very imperfectly understood by a vast number of our brethren; all are too apt to follow individual theories, and devote themselves to special branches of our mystic art. One class, in their zeal, labor solely for the welfare of a particular rite, others devote their attention exclusively to the ritual, whilst a third division looks upon the ceremonies as of secondary importance, and makes his specialty the landmarks and constitution. All these objects are praiseworthy in themselves, *but they must all three be united* and then they are merely as a "sounding brass and a tinkling cymbal" *unless combined with the noble principles of our Fraternity.*—For example, review for a moment the steps of the initiate as he conforms to the time-honored ceremonies of the E. A. degree. What does he learn there? Does he not there accept his mission? His petition has been reported favorable, the ballot has been found "clear," and yet he cannot be received till he has answered, upon his honor, certain deep and searching questions, and before he is allowed even after that to perform "the circumambulation" he is tested in a manner peculiar to ourselves regarding his faith in THE FIRST AND ALL IMPORTANT LANDMARK OF OUR ORDER. If that test proves unsatisfactory no power can make us welcome him as a brother, no influence can remove the barrier. But if his trust is in the G. A. O. T. U what words of fraternal love are whispered in his ear, and at every step he becomes more impressed with the solemn and awful leap he has taken; till at last as the light bursts upon him, and he beholds for the first time those three great lights of Masonry, which inculcate such noble principles that he feels that to *perform his mission*, it will require him to devote every effort and every energy during his life, to this glorious undertaking—the reward of which will be a place in "the Grand Lodge above where the Supreme Grand Master forever presides."

And so I might exemplify every little point and

feature of this beautiful degree. Every moment is the mission of the mason being elucidated. The preparatory ceremony, the shock of entrance, the sacred test, the badge "more ancient than the Golden Fleece or Roman Eagle; more honorable than the star and garter," our peculiar rites, our lectures pregnant with noble principles and divine thoughts, all lead the mind of the neophyte to contemplate that great fundamental truth "THE FATHERHOOD OF GOD, AND THE BROTHERHOOD OF MAN." All the surroundings impress him with the vast responsibilities he is assuming, no one of which can ever "conflict with his duty to God, his country, his neighbor, or himself." If these are the lessons taught in the first degree of our noble fabric, what mission has every mason promised to perform? In the first place I hold it to be *his duty* to so quietly yet earnestly work in his mission, that the world will admit him to be a "good man and true"—Let him ever show by his daily walk that his faith and hope are placed in the Sup. G. M. O. T. U. Let him be a peaceful citizen and obey the laws of the country in which he dwells; let him live strictly up to that glorious tenet of Brotherly Love; let him ever be ready to relieve the distressed, the widow, and the orphan, as far as he is able; let him be upright, honorable, and truthful—and finally let him exercise CHARITY.

In the second place so as to be better able to accomplish all these things, he must study the Landmarks that have been handed down to us from generation to generation; he must acquaint himself with our time-honored traditions; he must master the constitutions, laws, and edicts of his Grand Lodge—without doing this he is unable to answer the sneers of the profane, or to instruct the neophyte in the history of our Institution—and his mission is to teach his younger brother, and explain to him the basis of a superstructure that has withstood persecutions, wars, bigotry, and intolerance.

Again, unless the workman is well skilled in the Ritual, the most impressive ceremonies may pass unnoticed; the example of carelessness in the work leads to neglect, and non-attendance at the Lodge, inaccuracies creep in, harmony is destroyed, and the labor of years is lost. No mason then who wishes to honestly perform his mission should fail to become thoroughly versed in our beautiful ritual. This, I believe, to be the mission of the mason; all is important—the Principles, the Landmarks, the Constitution, the Ritual, *all* should be studied, and lived up to—no single one of these is sufficient, as the tie is so closely drawn, that to attempt to divide it mars the symmetry of the whole.

The mission, then, undertaken by the conscientious student of our mysteries, requires a life-long devotion to the cause, as it should be the object of his daily

walk to exercise humbly, but firmly and conscientiously before his brethren and the world the Wisdom of a godly and moral life, the Strength of "an alliance with virtue and the virtuous" and the Beauty of Brotherly Love, Relief, and Truth combined with Charity for all mankind.

Several brethren in the neighborhood of the village of Elora, in the County of Wellington, have sent a petition to the M. W. the Grand Master, praying for a new lodge at that place, to be called the Irvine Lodge, with Bro. Alex. B. Petrie as first W. M.

Among the recent additions to the Masonic Press in the United States, is "The Evergreen," an excellent sixteen page monthly, published at Dubuque, Iowa, and have P. G. M., E. A. Guilbert for Editor, and P. G. M. Rob Morris for associate editor. The former is a well read Freemason, and the reputation of the latter is world wide.

Bro. Cornelius Moore, in the *Masonic Review*, publishes the "Lament of the Exiles," which he truly says is given with "a touching pathos that goes home to the heart"; and says he does not know who is the author. The author is the Rev. R. Stewart Patterson, of Strathroy, Ont., and the verses occur in the story of Nahami, which he contributed some time ago to THE CRAFTSMAN.

The *American Freemason* is a very neatly printed, forty-eight quarto page Quarterly, the first two numbers of which we have received. It is published by "The American Masonic Publishing Association," and is edited with unquestioned ability; we say this without at all committing ourselves to the views propounded on all subjects. If our contemporary, however, would accept a suggestion from this Northern quarter, we would strongly advise a more Masonic tone. Profanes reading the *American Freemason*, might well exclaim, "see how those Masons hate one another."

The following are the installed officers of King Solomon's R. A. Chapter, No. 8, Toronto, for the present year:

E Comp Thomas Sargent, Z; R E Comp Augustus Thos Houel, P Z, E Comps David McLellan, H, Charles Gustave Fortier, J, Comps Emmanuel Hollingshead, Scribe E; ———, Scribe N; V E Comp Daniel Spry, Treasurer; Comps Geo Carson Patterson, Principal Sojourner; Edmund Goodall Leigh, Senior do, Richard Clayton, Junior do; John Ross Robertson, Master of First Vail; Thomas Robinson, Master of Second do; William Christopher Morrison, Master of Third do, William Denyer, Master of Fourth do, Henry Clay Houel, Organist; Vincent Clementi, Chaplain; Maurice Phelan, Standard Bearer; Robert Gilbert, Sword Bearer; John Murray, Joseph Grand, Stewards, Samuel McGowan, Janitor.

#### ANSWERS TO CORRESPONDENTS.

QUESTION.—1. Can a man be made a Mason by dispensation of the Grand Master without the consent of the Lodge within whose jurisdiction he resides, and without consulting said Lodge in any particular?

2. Also, can a person be made a Mason by dispensation of the Grand Master outside the jurisdiction of the Lodge where he resides, and who has previously been rejected one or more times?

ANSWER.—1. He can; the 3rd section under the head "of proposing members" of the Book of Con-

sitution, giving express authority to the Grand Master to issue such a dispensation.

2 He cannot, unless the legal period of twelve months after his rejection has elapsed, the rule being absolute in such cases.

It is proper, however, to remark that no Grand Master would issue a dispensation for the purpose referred to without enquiry of the Lodge in whose jurisdiction the person desiring to be proposed resided. To do so would be, although clearly within his authority, an act of very great discourtesy.

QUESTION.—A candidate living at A. desires to become a Freemason, and applies to a Lodge at B. for initiation. There is a Lodge at C., much nearer to him, but in a different District. Must he apply to the nearest Lodge within the District in which he resides, or is it the nearest Lodge within the Grand Lodge jurisdiction that he must apply to?

ANSWER.—The Masonic Districts do not in any way restrict the jurisdiction of Lodges which extends half way to any Lodge, in whatever District situated. Hence the candidate in the case cited is bound to apply to the nearest Lodge, without reference to District boundaries.

#### PRESENTATION.

A very interesting and pleasing event occurred at the regular communication of King Hiram Lodge, No. 37, on Tuesday evening, 7th April. It was the presentation of a massive gold Past Master's Jewel to V. W. Bro. P. J. Brown, Past Master of King Hiram Lodge. It is well known among the Masonic fraternity that previous to Bro. Brown's election as Master, the Lodge was not in a very prosperous state, and that it is mainly owing to his perseverance and indefatigable exertions that "King Hiram" has been brought to its present favorable condition. On the occasion of the presentation, a suitable address was presented to Bro. Brown, to which he made a feeling reply—both of which will be found below. This recognition of Bro. Brown's past services, we need scarcely add, is well merited, and we hope he may long live to enjoy the honor:

To V. W. BRO. P. J. BROWN, P. M. King Hiram 37, Ingersoll:

DEAR BROTHER,—With feelings of pride and gratification we take this opportunity of expressing to you our appreciation of the zeal and energy you have displayed in bringing to its present state of perfection the working of our Lodge. With regret we admit that for some years past this Lodge had been gradually falling into disrepute on account of its inefficient working; but owing to your perseverance and attachment to the order, and under your able direction as Master of this Lodge for the past two years, we are proud to say that we have now within ourselves the ability to conduct the working of this Lodge in a manner second to none in this Province; and we beg now, in accordance with a resolution of this Lodge passed at its R. C. in February last, to mark our appreciation of your successful efforts on our behalf, by presenting you with this P. M.'s Jewel, and that you may long be spared to continue your counsel and assistance to us, is the fervent wish of your brethren of the mystic tie.

On behalf of the Lodge,

JAMES CANFIELD, W. M.

Ingersoll, April 7, 1868.

[REPLY]

W. BRO. CANFIELD, OFFICERS AND BRETHREN:

In accepting your very kind and brotherly address, and also this elegant P. M. Jewel at the hands of the Lodge, believe me that I do so with more pleasure and gratitude than I have feelings to express. It is true that I have labored faithfully and diligently since my connection with Masonry, not only for the benefit of this Lodge, but for the welfare of our glorious craft, but, W. Sir, it has always been a labor of love, and whatever part I have taken in bringing about the present efficient working of our Lodge, I have

always had the cheerful support and assistance of yourself and of every member of this Lodge, without which no Master can succeed in his proper working of a Lodge, and Masonry being progressive, I trust and pray that nothing may occur to prevent us from going onward in our good work.

I can assure you, Worshipful Sir, that the Jewel which has been presented to me to-night will always be looked upon as the most valuable token in my keeping, and I will always look upon it as a tribute of affection and "brotherly love."

And brethren may we, in the future as in the past, work together with that love and harmony which should at all times characterize Freemasons.

Again, I thank you from the bottom of my heart, and will ever pray that the G. A. O. T. U. will continue to cement and adorn our Order and this Lodge by the practice of every social and moral virtue.

P. J. BROWN.

#### TRADITION NO HUMBBUG—THE TALMUD.

BY E. A. GUILBERT, LL. D., F. O. M.

The unreflecting are wont to consider tradition a synonym of humbug, and hence a something not to be recognized as worthy of credence. Studious men, however, know that the humbug exists simply in the supposition, and that the assertion is itself an untruth. The great lexicographer—Webster—asserts *Tradition* to be "that which is transmitted orally from father to son, or from ancestors to posterity; knowledge or belief transmitted without *written* memorials." Tradition is history in the abstract. Before history was born tradition existed, and was the sole means by which the theories and events of one age descended to another. Tradition is the fecund mother; history the systematic and vigorous child. But for tradition most of earth's brightest characters would be unknown to this generation, many of them even by name. But for tradition most of those now before me would have no knowledge whatever of their ancestry, and their posterity but a limited acquaintance with them. And, lastly, I say it reverentially, but for the good genius of tradition, the Christians of the present day would be without the strongest proofs of the divinity and authenticity of their faith. Let no Mason, and, therefore, no Knight Mason, speak disrespectfully of tradition, for upon it as a chief corner-stone is based the solid, ornamented, enduring superstructure of our Order, and their foundation is not built either upon sand! Let the Mason, rather, emulate the faith and wisdom of the learned Apostle Paul, who was deeply versed in the splendid traditions of the Jews, and who, when writing to the Thessalonians, rebuked the skeptical in these words: "Therefore, brethren, stand fast and hold the traditions that ye have been taught, whether by word or our epistles;" and thus clearly announces his belief that without the support derived from rational and trustworthy tradition the Church itself could not live, and history would be a myth. Blessed, therefore, are the uses of tradition! She is the conservator of the world's annals; the foster-mother of the Church and of history, and the efficient counsellor and supporter of Masonry. Among the nations of antiquity, deprived as they were of the art of writing, tradition was the only means they possessed of handing down their theological doctrines, and a knowledge of the arts and sciences. They, therefore, carefully and jealously preserved its teachings, and set apart among each people a peculiar class of men who were dedicated to the purpose of sifting, keeping and transmitting this unwritten history to their successors. Among

the Jews, who were the foreordained guardians of the purest, the most creditable traditions, civil and theological, scientific and Masonic, of ancient times, and through whom these traditions have descended to the present, the rabbins were the custodians of the unwritten lore of the elect line of Seth. The Talmud contains in its many ponderous volumes the records of these traditions, which were not committed to the custody of written history until about the beginning of the third century; and this was then done by the venerable and patient Rabbi Jehuda, only because, in the national troubles which then prevailed, and which eventuated in the dispersion of the Jews, students of the law began to be so alarmingly few in number as to cause him to fear the loss of the unwritten doctrine. Jehuda's collection received from him the name of *Mishna*, a name meaning essentially repetition, because it was in effect but a written transcript of the unwritten law. Among the rabbi successors of Jehuda the *Mishna* is regarded with a veneration not at all inconsistent with the reverence in which they hold the Scripture itself. After the wise men of the Jews had devoted 200 years to the study of the *Mishna*, the Rabbi Jochannan—at the end of the fourth century—collected into one work the numerous commentaries the Jewish scholars had made, and styled his collection the *Gemera*, which means completion. The *Mishna* and *Gemera*, collectively considered, constitute what is called the Talmud. Of the Talmud there are two distinct publications—the one styled the Jerusalem, the other the Babylonian Talmud. In each of these the *Mishna* is identical, the *Gemera*—or commentary—only differing, the Jews in Chaldea not receiving the commentaries of the Rabbi Jochannan. The Talmud is by the Masonic student recognized as the opulent mine in which are the "hid treasures" of Masonic authenticity and history.

### THE THREE DEGREES.

BY A BUILDER.

The first three degrees, in what is known as "Ancient Craft Masonry," are Entered Apprentice, Fellow Craft, and Master Mason; and they are grouped together, and conferred only, in this country, in symbolic lodges, under the jurisdiction of Grand Lodges of the York Rite. Such lodges are sometimes designated as Blue Lodges, because the color upon their escutcheon is blue, which signifies "Friendship, and is the peculiar characteristic of a Master Mason." The banner of the lodge, the trimmings upon the clothing, indeed everything showing color in a lodge of the first three degrees, is blue—as the color of a Chapter is scarlet, and that of a Commandery black; and the grade or degree of a Mason, when in costume, is as readily detected by the color he wears, as by the emblems upon his regalia.

The Blue Lodge is the foundation of the entire structure of Freemasonry; and this is the case in all countries and in all Rites. No one can be advanced to the Royal Arch, or to the Order of Templars, unless he be a Master Mason, and in good standing as such. No one in the United States, can be received into the Ancient and Accepted Scottish Rite, unless he has previously received the first three degrees in a lodge of the York Rite, and be in good standing as a Master Mason. And it is now a well settled law

in all the departments of Masonry, and we believe in nearly if not quite all the States, that when a Master Mason is suspended or expelled from the "Blue Lodge," he is thereby placed in the same position in all the other departments of Masonry with which he may be connected. As an illustration: if a Royal Arch Mason should be expelled from the lodge to which he is amenable, he is thereby excluded from the Chapter, and also from the Commandery, if he has taken those Orders. The foundation of his masonic edifice is removed, and the whole fabric falls to the ground; nor can it be rebuilt until the foundation is restored.

The first degree, or that of Entered Apprentice, is the initiatory step to the entire series, and has two special characteristics. First: it is designed to test his religious faith,—his belief and trust in "the ever living and true God." Without such a faith he can not be admitted—no atheist can be made a Mason, for he can not be trusted, and it would be unsafe to admit him to the mysteries of the Order. It is not enough that he *have* faith in God, but he must acknowledge it—make a solemn profession of it, and under such circumstances as to preclude the idea of concealment or hypocrisy. All must be thoroughly satisfied that he is a *true* man, one who can safely be entrusted with the mysteries and knowledge of Freemasonry. And here let me remark,—it is not an imaginary Deity which is the object of his faith, but the Supreme Divinity made known to us by Nature and Revelation—the God of Abraham, of Isaac and of Jacob—the God of the Bible. Faith in his existence and in his attributes; that he takes knowledge of human actions, and holds man responsible for those actions: that he is infinite in knowledge, wisdom, power and goodness; that he hears and responds to the prayer of the sincere suppliant, and can aid and assist when all other help is vain.

Assured beyond a reasonable doubt that the applicant is in possession of such a faith, he is then, in the second place, invested with the mysteries of that degree. These two leading items embrace the entire degree. There is no new development of truth, no impartation of essential truth to which the candidate is yet a stranger; it is simply ascertaining if certain essential truths are already apprehended and embraced by the neophyte, on which he can commence the erection of his masonic edifice. Fully satisfied of this fact,—that he is no atheist, and that his faith embraces the great elementary truth without which all creeds are folly, and all professions false, he is admitted to the arena of the mysteries. These two features embrace the whole degree; fitness ascertained and confidence reposed.

"Only this and nothing more."

The ceremonies and rituals in Masonry are not of extreme importance. They may be increased or contracted as they vary in all countries, and even in the different lodges in the same jurisdiction, without effecting the unity of the institution or the masonic standing of the individual. He may not have passed the same ceremonies, precisely, that others have, or in exactly the same manner or succession, and yet his initiation may not be questioned; but if he be an atheist he can not be a Mason, whatever ceremonies he may have been subjected to, or whatever degrees he may have taken. There *must* be a foundation for confidence—

a corner stone of principle—a great truth which gives assurance of trustworthiness, as a basis on which to build a masonic edifice in harmony with the demands of our nature and the laws of our Creator.—*The Masonic Review.*

### TOO LIBERAL, BY FAR.

We have been pleased with some remarks of Grand Master Coffinbury, wherein he urges, as a matter of importance, a close scrutiny into the intellectual capacities of candidates presented for initiation into our Order. The Grand Master, after referring to an admitted fact that many persons have been proposed for affiliation with our fraternity whose educational training has been sorely neglected, most justly remarks:—

“In order that such individuals may not penetrate far into the mysteries of the Sons of Light—if permitted at all to enter, the only true intellectual test has been established by Masonic law, in the rule that no candidate can be advanced unless he shows a competent intellectual capacity, and a proper moral appreciation by his proficiency in the science. If he can and will not, or if he would and cannot, learn, then he is unworthy, because he is incapable of becoming a Master in the art. This is one, and perhaps the only object of this grand Masonic provision. This rule has in many Lodges been grossly neglected; and perhaps no other rule, if neglected, is attended with greater calamity to the Order, for it is the very touch-stone which is to try the value of the matter that is to compose the several vessels of the temple.”

This is sound advice, and founded upon gospel truth. The error, however, does not lie with the individual members who, for reasons of either friendship or interest, may be induced to propose persons for candidature without well weighing other deviants than those of a moral character, but can be mainly attributable to the ill-advised and constantly augmenting desire of our Lodge to judge their efficacy by numerical strength in membership.

The fact is, that in the State of New York we have too many Lodges, which, if they were consolidated, might prove of double the efficiency of which they are now capable. But what makes the matter still worse, is that the number is constantly augmenting, as the ambition of individual or the internal discussions of existing Lodges prompts solicitation of dispensations, under which newly-created bodies work until their admission into the jurisdiction of the Grand Lodge, a privilege which can scarcely be refused with umbrage to the Grand Master sanctioning the initial step, or to worthy individuals, identified with the undeveloped enterprise.

As a matter of course, the financial necessities of new Lodges demand a rapid increase in membership, otherwise the burden of charity falls with irksome gravity upon the charter members. With a view of gaining financial strength, inducements are illegitimately tendered to the profane to enter this newly-created branch of the institution, and to propitiate the influx of incomes, the strict interpretation of the Masonic requirements are overlooked, or in some instances wholly disregarded. Is it to be wondered, then, that amid this leniency men of a low intellectual calibre continue to pass the barriers the wisdom of our forefathers interposed.

In those branches of Masonry avowedly devoted

to the cultivation of the higher mysteries, a corresponding bad effect, in a Masonic point of view, is experienced; for generally the more ambitious of the blue craftsmen, unmindful of their personal disqualifications, regard deprivation of further elevation as evidence of hostility to the system they have already embraced. Let there be a remedy invented for this growing ill.—*The Mystic Temple.*

### INDUSTRY AND HONESTY.

Common and homely virtues are industry and honesty, but not on that account beneath our notice. The bees love not drones, nor do men the idle and lazy; for those who are so are liable to become dissipated and vicious, and perfect honesty, which ought to be the common qualification of all, is more rarely met with than diamonds. To do earnestly and steadily, and to do faithfully and honestly, that which we have to do—perhaps this wants but little when looked at from every point of view; but how often do we see men greatly talented fail therein.

Idleness is the burial of a living man; for an idle person is so useless for any of the purposes of men that he is like one that is dead, and unconcerned in the changes of the world. Such a one only lives to spend his time and consume the fruits of the earth. Like a beast of prey, when his time comes he perishes; and, in the meantime, does no good. He neither ploughs nor carries burdens; all that he does being unprofitable or mischievous.

It is a vast work that any man may do if he never be idle; and it is a great way that a man may go in virtue if he never goes out of his way by a vicious habit or a great crime; and that man who spends much time reading good books, if his parts be answerable, will obtain a large stock of knowledge.

To learn and to do. This is man's work when he listens to his soul's requirements; for thus only can his reason increase, his intellect expand, and his soul grow.—*The American Freemason.*

### OUR SISTER GRAND LODGES.

#### VIRGINIA.

From the proceedings of the last annual convocation of the Grand Lodge of Virginia, held in December, 1867, we make the following extract from the address of the Grand Master, Bro. Edw. H. Lane:—

“No lovelier spectacle is ever presented than that of an assembly of men coming together for the glorious purpose of spreading the cement of brotherly love and affection. Masonry does not consist, as some erroneously suppose, in mere forms and ceremonies. We reverence our Ritual for its beauty, antiquity, and the great truths and useful lessons taught thereby. The preservation of our noble institution depends upon a rigid adherence to the ancient landmarks; by them every Mason is taught—nay, it is enjoined upon him, “carefully to preserve and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.” The rites we practice, the usages that exist, and the customs that prevail among us, are by no means to be regarded as constituting the sum total of Masonry. In addition to these, (which every Mason should guard well,) it is founded upon great and fundamental principles, recognized alike by the Christian, the patriot, the

philosopher, and the humanitarian. These great principles are familiar to every well-informed Mason. They comprise the duties we owe to our Creator, the duties we owe to ourselves and families, and the duties we owe to our fellow-men. These lie at the bottom of the fabric, and constitute the corner-stones as well as the pillars of this sublime edifice. A recurrence, every now and then, to these fundamental principles is absolutely necessary if we wish to retain for the institution that high character which it has heretofore maintained for the practice of Friendship, Brotherly Love, Relief and Truth. In our efforts to extend our usefulness and enlarge our sphere of operations, we should not forget the teachings of the past, or blindly cast our lot with those who adopt as their motto, "Progression." We fully recognize the doctrine that man is formed for social and active life; hence it is the duty of every Mason who realizes the privileges he enjoys, and recognizes the duties and obligations imposed on him, so to act and demean himself as continually to be adding to his stock of knowledge and practical philanthropy. In this sense, Masonry is progressive, and that Mason who so far forgets her teachings as not to realize and act upon these principles, is, in the language of Masonry, "deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection and respect." Beyond this, I humbly submit that Masonry is not progressive. I, for one, do not belong to that class of Masons (and I think I speak the sentiments of this Grand Lodge on this question) who insist that we shall accommodate our institution to every change in the condition of a country, whether it be a change in the social condition of its people or of her political institutions. No profane has any rights in Masonry. The privilege of becoming a member of our noble fraternity may be extended to those who possess the requisite qualifications—intellectual, moral and physical. It is, however, a mere matter of favor—hence the fraternity has the most undoubted right, and no one can question it, of selecting her own household. The selection should always be made with a wise reference to the good of the great body of Masonry.

The human heart will not bow willingly to what is infirm and wrong in human nature. If it yields to us, it must yield to what is divine in us. The wickedness of my neighbor can not submit to my wickedness: his sensuality, for instance, to my anger against his vices. My faults are not the instruments that are to arrest his faults. And therefore, impatient reformers, and denouncing preachers, and hasty reprovers, and angry parents, generally fail, in their several departments, to reclaim the erring.

### At Rest.

Died at Newburg, New York, on the 31st March, R. W. Bro. Rev. F. J. Lundy, P. G. Chaplain, Grand Lodge of Canada, in the 54th year of his age.

Bro. Lundy was born in Lund, Yorkshire, England, September 22, 1814. He came to Canada in 1836, and was at once engaged as Head Master of the Quebec Classical College. He married, in 1837, the second daughter of the Hon. Jonathan Sewell, Chief Justice of the province of Canada. Their union was blessed by seven children, five of whom are still living. When McGill College was founded at Montreal, he was appointed Principal of that institution, and then received the degree of D. C. L.

From thence he removed to Niagara, where he became Assistant Rector of St. Mark's Church. In 1849 he was appointed Rector of St. Andrew's Church, Grimsby, where he remained until 1864—16 years. He then went to New York, where he was for some time engaged in literary labors—translating several works from the French and contributing to the columns of the *New York Times* and other journals. Subsequently he became Classical Master of the Mount Washington Collegiate Institute, and he also had charge temporarily of Christ Church, Elizabeth, N. J. In the latter part of the summer or early part of the fall of 1867, he was called to officiate as pastor of St. Paul's Episcopal Church, Newburg, during the absence of the Rev. Hobart Chetwood, who was compelled to seek relief from his labors by reason of ill health. Here on Sunday, the 29th March, while discharging his duty as a minister of God, at the very altar of God's church, and before a congregation of the worshippers of God, Dr. Lundy was stricken down by the cold hand of death, surviving in an unconscious state until the following Tuesday morning at one o'clock.

At the regular meeting of Union Lodge No. 7, Grimsby, held on the 30th ult., the following resolution was unanimously adopted:

RESOLVED,—That this Lodge has heard with deep regret the sudden and unexpected death of our late R. W. Bro. F. J. Lundy, long an active and efficient officer of this Lodge, and beg to extend to his sorrowing and bereaved widow and family our most heartfelt and fraternal condolence. And that a copy of this resolution be forwarded to the widow of our late R. W. Bro., to the Grand Secretary, and to the D. D. G. M. of this District, properly signed and sealed."

### THE LATE R. W. BRO. E. A. WALKER.

The *Barrie Advance* says: We were recently called upon to announce the death of E. A. Walker, Esq., late of this town. As he was one of the oldest residents of Barrie and its neighborhood, we think a few words are due, in passing, to his memory. Mr. Walker emigrated to this country from England some thirty-five years ago, and was among the early settlers of Nottawasaga, where he resided for some years. He afterwards removed to Shanty Bay; but for the last quarter of a century was a constant resident of this town, to which he was very much attached, and where his face was familiar to all, young and old. Many will miss him, especially those who—and they are not a few—applied to him for advice or assistance, which last he never refused, but out of the abundance of his means ministered to the wants of many who were in need. His charities, however, were never ostentatious or obtrusive, and he acted on the principle of not letting his left hand know what his right hand did. Mr. Walker was an ardent admirer of the ancient and honorable Order of Masonry. He was Past Master of the Corinthian Lodge of this town, and a Principal of the R. A. Chapter, and at the time of his death was Deputy District Grand Master for the Toronto District. It was the intention of the brethren to have buried him with Masonic honors, but his expressed wish to be buried privately prevented this from being carried out. Up to within a few months of his death, Mr. Walker enjoyed such health as rarely falls to the lot of those who have arrived at his time of life; but the disease which carried him off was swift and rapid, for within ten days after his last visit to this town, his spirit departed to another world.

## MONTHLY RECORD OF CURRENT EVENTS.

—Formation of a Provincial Rifle Association of Ontario.

—Outrage on the U. States Consul at Havanah.

—Fresh disturbances in Crete.

—The lawyers and citizens of Aylmer have impeached Judge Lafontaine of forgery and incompetency.

—The *Gleniffer* has arrived at Montreal. For three consecutive years, she has been the first ocean ship in port.

—Death of Sir George Wetherall, who served in Canada during the rebellion of 1837-38.

—Mr. Cartier raised to the dignity of a Baronet of the United Kingdom.

—News received of the attempted assassination of Prince Alfred in Sydney, Australia, by a Fenian.

—Attempt to destroy Buckingham Palace with Greek fire. Arrest of two Fenians charged with the crime.

—Outrage upon American subjects in Menterez. The U. S. Government demands satisfaction from the Mexican authorities.

—Considerable disquietude in France relative to the new Army Bill.

—The great Annual Boat Race between the two principal Universities of Great Britain was won by Oxford.

—Mr. McGee's funeral took place on the 13th April,—one of the grandest public displays ever seen in Canada.

—Grand review of British volunteers and regulars at Portsmouth. Nearly 40,000 troops under arms.

—Rev. Morley Punshon lectured in the Centenary Wesleyan Church at Hamilton, on the 8th of May, to 2,000 persons.

—The Disraeli Government sustained two decisive defeats upon the Irish Church Question.

—The safety of Dr. Livingston assured by a letter received over his own signature.

—Public meetings were held throughout Canada for the purpose of expressing sorrow for the loss of the late Mr. McGee, and sympathy with his widow and family.

—Last naval engagement in South America. The Brazilian iron-clads pass the Paraguayan batteries, sustaining but a very trifling loss.

—Four Wesleyan Missionaries leave Toronto this week for the Sackatchewan. Their names are Revs. Geo. Young, G. R. Young, Peter Campbell and Geo. McDougall.

—Mr. T. K. Ramsay has presented a petition for the impeachment of Judge Drummond, on causes of drunkenness, and fraudulent and malicious insolvency.

—The people of Texas have abandoned the culture of cotton and taken almost entirely to stock-raising. This year the hides will form the great article of commerce in that country.

—Vesuvius shows no signs of relapsing into a state of quiescence. The present eruption has continued longer than any recorded in modern times.

—Numerous complaints are made of the insufficient mucilage on the new postage stamps rendering an application of the brush necessary to make them stick.

—We regret to learn that H. M. S. *Constance* took fire in her coal bunk, on the 1st instant, in Halifax harbour. Considerable damage was done to the vessel.

—By the explosion of the propeller Governor Cushman at Buffalo on the 1st instant, eleven lives were lost. The jury investigating into the cause of the explosion find that the boiler was old and defective, and that this fact was known to the engineer of the boat.

—It is reported that an iron-clad Monitor for the Cretons is to be built in New York immediately. It will cost \$1,500,000.

—Velocipedes, with steel wheels, are now extensively used in Paris as a means of locomotion. At night, lanterns are attached to the front, so as to give warning of the approach of the traveller.

—Charles Dickens leaves New York for England. A grand banquet given by the Press of New York in his honor, on the 19th April.

—The Prince and Princess of Wales visited Ireland, and were most enthusiastically welcomed by the populace. The Prince was made a Knight of St. Patrick. Several Fenian prisoners released on promise of future good behaviour.

—We rejoice to learn that the Hudson's Bay Company has at last determined to re-convey to the Crown all the rights it enjoys over any part of British America. The amount of compensation to be paid the Company has not yet been announced.

The *Belleville Intelligencer* says, another bar of gold, weighing 6 oz. 14 dwts. Troy, was cast by Mr. J. T. Beil on Wednesday last, being the produce of ore from the Moria mine, reduced at Wallace's Mill at El Dorado. The value of the bar is \$158, and the average per ton \$5.80.

—A Paris correspondent writes as follows: Rapidity of printing has just been carried out in France to a degree far exceeding anything which has been accomplished in machine work, and outstripping the famous American machines, which were supposed to have realized everything attainable in the way of speed. M. Marimoni has put up in the new printing office of the *Petit Journal*, (a one cent daily paper), a marvellous machine of his invention, which prints 600 copies a minute. Four of these powerful machines turn out 144,000 copies an hour, the whole impression being 446,000 daily.

The Chicago papers state that satisfactory progress is being made with the tunnel under the Chicago river, and that next year will certainly see the work completed. Another tunnel is to be begun next year, and it is anticipated that in a few years there will be six or eight tunnels under the Chicago river and its branches. These streams run through the heart of the city, and at present are crossed by revolving drawbridges. The street and river trade are both enormous, and they constantly interfere with each other.

—MILITARY STATIONS.—After the summer changes, the Troops will be distributed as follows, when public works are suspended for the season:—

QUEBEC.—One wing 78th Highlanders, 53rd Reg't, from London; 2 companies Royal Engineers; 3 garrison batteries Royal Artillery.

TORONTO.—13th Hussars, headquarters and 5 troops; 2 field batteries Royal Artillery; 29th Reg't, headquarters and one wing.

LONDON.—One field battery Royal Artillery; 69th Reg't.

HAMILTON.—29th Reg't, one wing.

CHATHAM.—One company Royal Canadian Rifles.

Brantford, Stratford and Belleville not to be occupied by regular troops at present.

OTTAWA.—1st Rifle Brigade, 7 companies and headquarters.

PRESBOTT.—One company Royal Canadian Rifles.

COBORG.—Three companies 1st Rifle Brigade.

KINGSTON.—Two garrison batteries Royal Artillery; Royal Canadian Rifles, headquarters and six companies.

MONTREAL.—Two troops 13th Hussars; two field batteries Royal Artillery; two garrison do.; 1st battalion of the 16th Reg't; 1st battalion of the 60th Rifles; 78th Highlanders, headquarters and one wing; 100th Reg't.

CHAMBLY.—Two companies Royal Canadian Rifles.

ST. JOHN.—One company Royal Canadian Rifles.

ISLE AU NOIX.—One Company Royal Canadian Rifles.