

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Bound with other material/  
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/  
Commentaires supplémentaires:

Coloured pages/  
Pages de couleur

Pages damaged/  
Pages endommagées

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Pages detached/  
Pages détachées

Showthrough/  
Transparence

Quality of print varies/  
Qualité inégale de l'impression

Continuous pagination/  
Pagination continue

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# THE CRAFTSMAN

## AND BRITISH AMERICAN MASONIC RECORD.

BROS. T. & E. WHITE, Publishers. }

"The Queen and the Craft."

{ \$1.50 PER ANNUM, in advance.

VOL. I. • HAMILTON, C. W., NOVEMBER, 1866.

NO. 2.

### FREEMASONRY IN AMERICA.

Freemasons' Lodges in America are of recent date. Upon application of a number of brethren residing in Boston, a warrant was granted by the Right Honorable and Most Worshipful Anthony, Lord Viscount Montague, Grand Master of Masons in England, dated 30th April, 1733, appointing the R. W. Henry Price, Grand Master of North America, with full power and authority to appoint his deputy, and other Masonic officers necessary for forming a Grand Lodge; and also to constitute lodges of free and accepted Masons, as often as occasion should require.

In consequence of this commission, the Grand Master opened a Grand Lodge in Boston,\* on the 30th July, 1733, in due form, and appointed the R. W. Andrew Belcher, Deputy Grand Master, and Thomas Kennelly and John Quann, Grand Wardens.

The Grand Lodge being thus organised, under the designation of St. John's Grand Lodge, proceeded to grant warrants for instituting regular lodges in various parts of America; and from this Grand Lodge originated the first Grand Lodges in Massachusetts, New Hampshire, Rhode Island, Connecticut, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Barbadoes, Antigua, Newfoundland, Louisburg, Nova Scotia, Quebec, Surinam, and St. Christopher's.

In 1775, hostilities commenced between Great Britain and America. Boston became a garrison, and was abandoned by many of its former inhabitants. The regular meetings of the Grand Lodges were terminated, and the brethren of St. John's Grand Lodge held no assembly until after the re-establishment of peace.

There was at that time also a Grand Lodge holden at Boston, upon the ancient establishment, under the designation of "The Massachusetts Grand Lodge," which originated as follows:—

In 1755, a number of brethren residing in Boston, who were ancient masons, in consequence of a petition to the Grand Lodge of Scotland, received a dispensation, dated Nov. 30, 1752, from Sholto Charles Douglas, Lord Aberdour, then Grand Master, constituting them a lodge, under the title of St. Andrew's Lodge, (No. 82), to be holden at Boston.

This establishment was discouraged and opposed by the St. John's Grand Lodge, who thought their privileges infringed by the Grand Lodge of Scotland; they therefore refused to have any intercourse with the St. Andrew's Lodge for several years.

The prosperous state of St. Andrew's Lodge soon led its members to make great exertions for the establishment of an ancient Grand Lodge in America

which was soon effected in Boston, by the assistance of travelling lodges, belonging to the British army who were stationed there.

1769, December, 27.—The festival of the evangelist was celebrated in due form. When the brethren were assembled, a commission from the Right Hon. and M. W. George, Earl of Dalhousie, Grand Master of Masons in Scotland, dated the 30th of May, 1769, appointing Joseph Warren to be Grand Master of Masons in Boston, and within one hundred miles of the same, was read, and he was, according to ancient usage, duly installed into that office. The Grand Master then appointed and installed the other grand officers, and the Grand Lodge was at this time completely organised.

Between this period and the year 1791, this Grand Lodge granted warrants of constitution for lodges to be holden in Massachusetts, New Hampshire, Connecticut, Vermont, and New York.

In the year 1773, a commission was received from the Right Hon. and M. W. Patrick, Earl of Dumfries, Grand Master of Masons in Scotland, dated March 3, 1772, appointing the R. W. Joseph Warren, Esq., Grand Master of Masons for the continent of America.

In 1775, the meetings of the Grand Lodge were suspended, by the town of Boston becoming a garrison.

At the battle of Bunker's Hill, on the 27th June, this year, Masonry and Grand Lodge met with a heavy loss in the death of Grand Master Warren, who was slain contending for the liberties of his country.

Soon after the evacuation of Boston by the British army, and previous to any regular communication, the brethren, influenced by a pious regard to the memory of the late Grand Master, were induced to search for his body, which had been rudely and indiscriminately buried in the field of slaughter. They accordingly repaired to the place, and, by the direction of a person who was on the ground at the time of his burial, a spot was found where the earth had been recently turned up. Upon moving the turf, and opening the grave, which was on the brow of a hill, and adjacent to a small cluster of sprigs, the remains were discovered in a mangled condition, but were easily ascertained,\* and being decently raised, were conveyed to the State House in Boston; from whence by a large and respectable number of brethren, with the late grand officers, attending in procession, they were carried to the stone chapel, where an animated eulogium was delivered by Bro. Perez Morton. The body was then deposited in the silent vault; without a sculptured stone to mark the spot; but, as the whole earth is the sepulchre of illustrious men, his

\* Sometimes called the "Grand Lodge of modern Masons."

\* By an Artificial Tooth.

fame, his glorious actions, are engraven on the tablet of universal remembrance, and will survive in marble monuments or local inscriptions.

1777, March 8. The brethren who had been dispersed in consequence of the war, being now generally collected, they assembled to take into consideration the state of Masonry. Being deprived of their chief by the melancholy death of their Grand Master, as before mentioned, after due consideration they proceeded to the formation of a Grand Lodge, and elected and installed the Most Worshipful Joseph Webb, their Grand Master.

1783, January 3. A committee was appointed to draft resolutions explanatory of the power and authority of this Grand Lodge. On the 24th June following, the committee reported as follows, viz. :—

The committee appointed to take into consideration the conduct of those brethren who assume the powers and prerogatives of a Grand Lodge, on the ancient establishment in this place, and examine the extent of their authority and jurisdiction, together with the powers of any other ancient Masonic institution within the same, beg leave to report the result of their examination, founded on the following facts, viz. :—

That the commission from the Grand Lodge of Scotland, granted to our late Grand Master, Joseph Warren, Esq., having died with him, of course his deputy, whose appointment was derived from his nomination, being no longer in existence, they saw themselves without a head, and without a single grand officer; and in consequence it was evident that not only the Grand Lodge, but all the particular lodges under its jurisdiction, must cease to assemble, the brethren be dispersed, the penniless go unassisted, the craft languish, and ancient Masonry be extinct in this part of the world.

That in consequence of a summons from the former grand officers to the Masters and Wardens of all the regular constituted lodges, a grand communication was held, to consult and advise on some means to preserve the intercourse of the brethren.

That the political head of this country having destroyed this connection and correspondence between the subjects of these states and the country from which the Grand Lodge originally derived its commissioned authority, and the principles of the Craft inculcated on its professors submission to the commands of the civil authority of the country they reside in; the brethren did assume an elective supremacy, and under it chose a Grand Master and Grand Officers, and erected a Grand Lodge, with independent powers and prerogatives, to be exercised however on principles consistent with, and subordinate to the regulations pointed out in the constitutions of ancient Masonry.

That the reputation and utility of the Craft, under their jurisdiction, has been more extensively diffused by the flourishing state of the fourteen lodges constituted by their authority, within a shorter period than that in which three only received dispensations under the former Grand Lodge.

That in the history of our Craft we find, that in England there are two Grand Lodges independent of each other; in Scotland the same; and in Ireland their Grand Lodge and Grand Master are independent either of England or Scotland. It is clear that the authority of some of those Grand Lodges origi-

nated in assumption; or, otherwise, they would acknowledge the head from whence they derived.

Your committee are therefore of opinion, that the doings of the present Grand Lodge were dictated by principles of the clearest necessity, founded in the highest reason, and warranted by precedents of the most approved authority.

This report was accepted, and corresponding resolutions entered into by the Grand Lodge and recorded.

### A MODEL MASTER.

BY M. W. BRO. WM. MERCER WILSON, GRAND MASTER.

To become the model Master of a Lodge should be the ambition of every Brother, and to discharge with efficiency and zeal the duties of that important office should be his most anxious desire. These duties are not confined to the mere repetition of a few phrases, learned by rote, but he should be enabled to instruct the Craft, not only as to the meaning and origin of our ceremonies, but also to explain to them the philosophy which is veiled in its allegories and illustrated by its symbols. He should be able, also, to convince his Brethren, that all science and art, legitimately directed, are but lines that radiate towards the great "I AM," that the Sciences are the *media* by which we are led to contemplate the goodness, greatness, wisdom and power, of the Great Architect of the Universe; and that the Arts are the modes we have developed of expressing our sense and admiration of the wondrous glories of an Almighty Father which are scattered around us. The Master of a Lodge should also, in his life and in his conversation, be a model for his Brethren to admire and imitate, and should himself practice, out of the Lodge, those great moral doctrines and virtues which he inculcates within its walls. He should be punctual and methodical in all things, and, both by his character and conduct, command the respect, the esteem, and good will of all men; for, as the Master is supreme in his Lodge, and distinguished by his position in the Craft, so should he also be distinguished as the possessor of an irreproachable character, a dignified demeanor, an expanded intellect, and a liberal education. Happy and prosperous must those Lodges be which are governed by such men!—their time of meeting is looked forward to by the Brethren with the most pleasing anticipation. Prompt at the hour, every Brother is at his station, and the work is carried on with pleasure and profit. The Worshipful Master who presides over his Lodge with ability, firmness, and decision; (for without force of character there can be no force of impression) whose manner is courteous yet dignified; whose decisions are consonant with reason and Masonic Law; and who dispenses light and information among the Craft, will ever be regarded by his Brethren as one who is entitled to their highest respect and their most fraternal regard. The anxious enquirer after Truth and Light feels that he may appeal with confidence and safety to such a ruler of a Lodge, as to one who is not only able and willing to reward and advance him according to his ability and worth, but to one whose duty and high privilege it is to diffuse the beams of light and to scatter abroad the seeds of truth. The aspirant, animated by the love of truth, uninfluenced by mercenary motives, duly appreciating the philosopher's apothegm, that

"Knowledge is Power," and prompted by higher desires, eagerly presses forward, believing in a nobler destiny and aspiring after a brighter record; it is the Master's duty to assist him in his research—it is his high privilege to "pour the balm of instruction o'er the mind," to fill it with light, to stir up its powers, and to raise it to its proper supremacy over matter. It is for him to bestow upon the neophyte—if he finds him worthy and qualified—not only wealth but power also; not the *wealth* that corrupts its owner, nor the *power* which enslaves its dependent, but the ennobling *wealth* of wisdom and the enduring *power* of knowledge. [The means of acquiring Masonic knowledge have now, by the indomitable perseverance of our distinguished Brother Robert Morris, Deputy Grand Master of the Grand Lodge of Kentucky, been placed within the reach of all. His Masonic Library, which embraces several valuable volumes, contributed by himself, should appear not only in every Lodge Room, but in the house of every intelligent Mason, as it embodies nearly all that is valuable in Masonic literature.] The Financial affairs of the Lodge are managed by such a Master with prudence and economy—he regards debts due either by or to his Lodge peculiarly as debts of honor, and takes care to have them promptly arranged—the Brethren, loving the man and respecting his authority, submit to his decision with cheerfulness and alacrity, and are ready at all times to aid him in his efforts to advance the interests of the Order. The cement with which he has bound the Brethren together is not confined to the Lodge Room, but is carried out into the world, and practical illustrations of friendship and brotherly love are daily exemplified. Time will not now permit me to enlarge upon the various qualities and virtues which adorn the model Master. I must therefore leave the subject for the present, and conclude by remarking, that I feel proud and happy in being enabled to say that, I believe, we have among us many Masters and Past Masters of Lodges who are an honor to the Fraternity and the Order—many, who are not only Masters of *men* but also of *work*, and who are indeed entitled to the proud distinction of being regarded as the *cream of the Craft*.

#### WHAT IS FREEMASONRY?

The science of Freemasonry is peculiar in its character, and we care not at what age a candidate may become an initiate, nor how large or how small his mental attainments may be, there is still opened to his physical and mental vision, through the influence of the mysteries of our craft, a new and fascinating view of historic and legendary lore, and a fruitful theme for thought and investigation. In theology, so far as the word is applied to religious bodies, there are certain fixed dogmas which are accepted in each as governing principles, and investigation and doubt as to their correctness are prohibited by inflexible rules, and faith is made the solely legalized basis of belief. It is assumed that the wisdom of ages has settled upon the existence of certain facts, including the minute as well as those of a general character, which it would be rank heresy to question. This language applies to every sect, to a greater or lesser extent, and although the code of morals of each presents but little of dissimilarity to the others, still they

all differ widely as to forms, ceremonies and observances, and still more widely as to the character and attributes—and to some extent as to the unwritten laws—of that great being whom we reverently and truly call the Great Architect of the Universe. Freemasonry, on the contrary, is a unit, and although a theocracy, leaves no room for doubts, differences of opinion, or speculations on the questions referred to, but still does not prohibit either; for mysteries and rites which are jealously guarded against the touch of analysis and the probe of thought, are liable to be looked upon with doubt, if not suspicion. It is so broad and catholic in its views that men of all religious sects and opinions, except the atheist, can sacrifice at a common altar, follow world-widely accepted forms and ceremonies, and although meeting as distantly apart as the poles, never differ as to the attributes and behests of deity. While these things can be done, and they are our boast and pride, the newly received brother is placed under no restrictions of thought, but is told to break down all barriers which ignorance, superstition or priestcraft of any sect, may have erected against the attainment of knowledge, and to press on in search of light. Hence there is placed before the young Masonic student a new field of history and previously unknown series of traditions, extending away beyond the mediæval ages and back into dimness and obscurity which are but partially lighted up by the ancient historians. He finds his path in study illuminated by the delightful works of Oliver and Preston, in which are gathered and happily preserved from the destructive hand of Time many mementoes of our ancient craft, the authenticity of which is sustained by the Sacred Writings. We have said that Freemasonry was a science: it has also been aptly called a "system of morality taught by symbols." Its moral teachings are all known; but as a science, like that of astronomy, it can still be studied with profit and delight. To this study it is the duty of every craftsman to yield his thoughts. More flowers than thorns will be found on the paths which lead to knowledge, and the results of his labors are for the common good. Every science of importance in all countries has its recognized organ, through which the delving student into mysteries speaks to the world and to his fellows of the jewels which he has patiently toiled to find, and has at last exultingly brought to light; jewels which are set in the brilliant crown that Science and Art unite to place upon the brow of Knowledge. These are things that make the true greatness of nations more than war or conquest, and the name of Galileo is thus made to outlive that of the sovereign pontiff who condemned him to a prison cell; that of Newton to be bright on the pages of history when the name of the monarch under whom he was born shall have faded; that of Herschell will be venerated so long as the beautiful science of the stars shall have a worshipper, and when the name of Prussia's present first minister shall be forgotten or dimly seen from the far off future, that of Humboldt will still be his country's pride and the glory of science.—*M. W. Bro. Holmes.*

The lamps of architecture are said to be seven—the lamp of sacrifice, the lamp of truth, the lamp of power, the lamp of beauty, the lamp of life, the lamp of memory and the lamp of obedience.

### THE ROYAL ARCH DEGREE.

The proceedings of the Grand Chapter of Royal Arch Masons for the State of Connecticut at the last annual Convocation, held in New Haven, have been received. In the address of M. E. Grand High Priest, L. A. Lockwood, we find the following beautiful reference to the Royal Arch Degree:—

"In regard to the work approved by our Grand Chapter, I can speak only in the words of highest commendation,—especially so in respect to the Royal Arch work. This degree is the summit of ancient Masonry, and completes the symbolism of ancient Craft-Masonry. Masonry cannot be justly called a progressive science, in the modern use of this term; but the knowledge of masonry may be, nay should be, progressive. Like Nature, it possesses many external beauties evident to, and admired by, the most thoughtless observer; while an inexhaustible profusion of others lie concealed in its bosom, as a reward for the earnest and diligent enquirer. Like Nature, also, its symbolism is perfect, and the noblest discoveries of science, throwing more light upon it, reveal hitherto undiscovered beauties, which constantly challenge our admiration and surprise. No man was ever the master of Masonry,—no man ever can be. Life is too short, human intellect too feeble, to comprehend it in all its full and just proportions. The Masonic Temple is so vast, the human vision so limited, that we can at most see but a small part of one of its magnificent Corinthian columns. Like its material model, King Solomon's Temple, how appropriately may be addressed the beautiful lines of Bishop Heber:—

"For thee his iv'ry load Behemoth bore,  
And far Sofala teem'd with golden ore;  
Thine all the arts that wait on wealth's increase,  
Or bask and wanton in the beam of pecco.  
When Tiber slept beneath the cypress gloom,  
And silence held the lonely woods of Rome;  
Or ere to Greece the builder's skill was known,  
Or the light chisel brush'd the Parian stone;  
Yet here fair Science nursed her infant fire,  
Feun'd by the artist aid of friendly Tyre.  
Then tower'd the palace, then, in awful state,  
The Temple reared its everlasting gate.  
No workman's steel, no ponderous axes rung;  
Like some tall palm the noiseless fabric sprung.  
Majestic silence!—then the harp awoke,  
The cymbal clang'd, the deep-voiced trumpet spoke,  
And Salem spread her suppliant arms abroad,  
View'd the descending flame, and bless'd the present God."

"We are too apt, my companions, to use Masonic language without knowing or appreciating its true import; the ear is pleased with the sound, but the heart, alas! how often, fails to vibrate to the truth, smothered instead of clothed by the words. The student of Masonry labors under the disadvantage of the secrecy of its ritualistic symbolism. This must be so, and it is not surprising that discrepancies in the traditional language of our ritualism should lead to loss, confusion, and perversion of symbolism. The brightest intellects are often clouded by improperly organized bodies through which they are compelled to act.

"The work of this Grand Chapter is correct in its symbolism, and in its statements of historical, geographical and traditional facts, and consistent with the whole body of Masonry. It is free from anachronisms, and has no ceremony without its proper symbolic teaching. The Royal Arch Degree has been too little studied; it has, I fear, been too often regarded as an ornamental or amusing appendage to Masonry. But can a thoughtful Mason feel that

his Masonic character has attained its full measure of excellence without a knowledge of the sacred truths so beautifully and impressively taught in its solemn ceremonies. From the first step in Masonry to the last, the sublime central truth of the Holy Royal Arch is clearly shadowed forth in the most beautiful rituals. The Master Mason often closes his career in Masonry with receiving a mere substitute, an unmeaning expression, for that for which he has so diligently and heroically labored. He is then furnished with but a lantern, until he beholds, in the Royal Arch, the full effulgence of the Source of Light.

"How beautifully are we here taught the course of human life!—how we must struggle for the attainment of truth, braving every danger, enduring every hardship, and overcoming every obstacle, and upon what we must rely for success in our perilous journey from the captivity of sin to the rebuilding of our second Temple of Holiness to the Lord. And when our long and toilsome journey is over, and we have passed through the veils of this earthly tabernacle, how amply are we rewarded by the gift of knowledge of Divine Truth."

### Explanations of Ecclesiastes, Chapter XII. 1: 7.

(Translated from the German by V. W. Bro. Otto Riets, Preston, C. W.)

The preacher here gives a description of those evil days which accompany old age; reminding us, that while in youth we experience frequent changes from the unpleasant to the pleasant, as in nature sunshine follows rain; in old age, on the contrary, man will find only a continuation of pains, troubles, and unpleasant feelings, without any change to pleasure and enjoyment. In his highly figurative language, the preacher refers to the decline of the intellectual faculties, the paralyzed state of the senses, and the invalidity of the several members of the body, that are incumbent on old age, but unknown in youth. He also alludes to the closing hour of man's existence, to his death, his funeral, and to the mourners accompanying him to his last home. He reminds man to remember his Creator before the several organs cease to perform their functions, and before death ensues. And he closes his address by predicating that matter will return to its element, and that the spirit of man is immortal.

In taking the several sentences of that chapter seriatim, they may be explained in the following manner:—

1st.—"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say: "I have no pleasure in them."

Here the preacher reminds us of the duties we owe to our Creator, and cautions us not to disregard them while we are in the enjoyment of all the pleasures which the vigor of youth affords, and before the days set in which are accompanied by bodily pains, troubles of mind and discomfort, and of which we shall say: "we have no pleasure in them."

2nd.—"While the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain."

This is an allusion to the bright days of fortune, of

pleasure and enjoyment in youth, when the bright rays of the sun are charming, the silvery moon and the stars are enchanting, when our eyes are yet able to behold the beauties of nature, when after an unpleasant occurrence we are sure that pleasure and enjoyment will follow, as sunshine follows rain; but in old age these luminaries will appear darkened, because our senses and our perceptive faculties become weakened; pain, trouble, and discomfort follow in rapid succession, without change for the better, and no sunshine returns after the rain, the sky appears constantly darkened.

3rd.—“In the days when the keepers of the house shall tremble, and the strong men shall bow themselves.”

The keepers of the house are the arms and the hands which are employed in conveying food to the body, the house, and guard it against harm; but which in old age, begin to tremble. The strong men, are the legs, which being required to carry the whole weight of the body, become infirm in old age, and lose their former strength, by reason of which they are no longer so straight as they were in youth.

4th.—“And the grinders shall cease, because they are few.”

These are the teeth, many of which have been lost, and they therefore cease to perform their former task.

5.—“And those that look out of the windows be darkened.”

The eyes in their orbit, failing in sight, become darkened in old age.

6.—“And the doors shall be shut in the streets.”

The door is the mouth, which forms an entrance to the passage that brings food to the body, and through which speech is uttered, and which in old age becomes closed, because man has no desire for food, nor for conversation.

7.—“When the sound of the grinding is low.”

The mouth is here considered as a mill, in which the food is ground, and of which the sound is low in old age, because the grinders are gone.

8.—“And he shall rise up at the voice of the bird.”

This is an allusion to the state of body and mind in old age, not finding any comfort or rest in bed, man rises early at the first voice of the bird.

9.—“And all the daughters of music be brought low.”

These are the singing birds, whose sounds will no longer charm his ears; his hearing has become weakened so much that all he hears sounds low, and as being without music.

10.—“Also when they shall be afraid of that which is high, and fears shall be in the way.”

In old age, man is afraid to ascend a high hill or walk along the road, perceiving dangers everywhere.

11.—“And the almond tree shall flourish.”

The almond tree in bloom is white, and is here meant to represent the white hair on the head of an old man.

12.—“And the grasshopper shall be in burden.”

The grasshopper here means the crooked back of man, stooped by old age, and walking as if laden with a burden.

13.—“And desire shall fail.”

When man can nowhere find pleasure, when

every thing around him fills his mind with disgust, and he becomes displeased with everything, and also with himself.

14.—“Because man goeth to his long home, and the mourners go about the street.”

This is an allusion to man's death, his funeral, the grave, and the mourners that follow the body.

15.—“Or ever the silver cord be loosed.”

This silver cord is the net-work of the nerves, which, at death, is torn.

16.—“Or the golden bowl be broken.”

That is, before the golden fountain, the heart, ceases to supply the circulation of the blood.

17.—“Or the pitcher be broken at the fountain.”

By this pitcher is meant the lungs, which being near the fountain, the heart, cease to perform their function.

18.—“Or the wheel at the cistern.”

This is the windpipe, which, like a bucket in a cistern, draws the breath down and brings up the foul air, but when it ceases to do so, it is like the wheel that is broken at the cistern.

19.—“Then the dust shall return to the earth as it was, and the spirit unto God who gave it.”

By this latter passage, the preacher predicates that the body, which he calls the dust, shall return to its element, the earth, while at the same time he gives us the assurance that our spirit is immortal, and will return to God.

#### Masonic Song of the Third Degree.

Music—*Bonny Doon.*

Let us remember in our youth,  
Before the evil days draw nigh  
Our *Great Creator* and His *Truth*,  
Ere memory fail and pleasure fly;  
Or sun or moon, or planets light  
Grow dark, or clouds return in gloom;  
Ere vital spark no more incite,  
When strength shall bow, and years consume.

Let us in youth remember Him,  
Who formed our frame and spirit gave,  
Ere windows in the mind grow dim,  
Or door of speech obstructed wave;  
When voice of bird fresh terror wake,  
And Music's daughters charm no more,  
Or fear to rise, with trembling shake,  
Along the path we travel o'er.

In youth to God let memory cling,  
Before desire shall fail or wane,  
Or e'er be loosed life's silver string  
Or bowl at fountain rent in twain;  
For man to his long home doth go,  
And mourners group around his urn,  
Our dust to dust again must flow,  
And spirits unto God return.

At the Annual Communication of the Grand Lodge of Colorado, held at Central City, on October 1st and 2nd, A. L., 5866, the following Grand Officers were elected:

M. W. Chase Withrow, of Black Hawk, G. M.  
R. W. Andrew Sagendorf, of Denver, D. G. M.  
“ “ A. M. Jones, of Nevada, S. G. W.  
“ “ L. N. Greenleaf, of Denver, J. G. W.  
“ “ Richard Sopris, of Denver, G. T.  
“ “ Ed. C. Parmelee, of Central City, G. S.

## CULLING THE PILLAR.

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

The Master to the Quarry came ;  
The Temple walls are up, the Pavement laid,  
The enclosing Courts spread broadly round,  
The gilded Pinnacles displayed,  
And Kedron's brook that runs beneath  
Murmurs the Temple's praise.  
The Master comes, but not alone ;—  
Beside him walks his King ;  
Monarch of wave-girt Tyre's Isle ;  
The *Sea-King*, whose broad sails  
Whiten a hundred coasts ;  
The *Mason-King*, whose wondrous skill has reared  
The palaces renowned of the world's kings.  
With bended knee and downcast eye  
The Quarrymen in worship pause,  
The echoes dying into silence ;—

The Master's gavel then implies command ;  
And every form erect, and every eye  
Intent, the laborers wait to hear  
Once more his will and pleasure.

"Craftsmen, ho !

A Block, a Stone of value,—  
One of ten thousand ! search the quarries through ;  
'Tis for a Column beautiful and true !  
Search in the depths where light  
Has never penetrated ;  
Look for an Ashlar in whose heart is found  
A figure polished, elegant and round,  
Left on Creation's morn to serve  
And glorify the Temple of its God !  
Look North, look South, look East, look West,  
Take no refreshment, have no rest ;  
Somewhere within the mine exists this stone,  
Seek it and find it ere the sun goes down !"

Quick and successful was the quest :  
Deep in the caverns had a veteran seen  
That very morning such an Ashlar ;  
Answering the might of nine score stalwart arms  
It came to light, and lo, a perfect Block,  
Divested of excrescence soon it stood,  
As the Creator made it,  
Beautiful, strong and good.

The Master scanned it. Seven times around  
The glorious shaft he journeyed ;  
With steady hand and eye applied  
The line, the compass and the unerring Square ;  
Then to the musing King he solemn said ;—  
"This Sire, will stand the ravages of time ;  
The gnawing tooth of frost will vainly bite  
To roughen its glossy face, nor till the foeman's wrath  
Shall tread down Sion will it be o'erthrown."

Smiling the King responded : then the arms  
Of brawny Craftsmen swung the heavy shaft  
Aloft and bore it at good speed  
Up to the Temple ; ringing as they went  
A fitting chorus :

Room for the polished Shaft  
Give way ye Mason-craft,—  
A fitting site for nature's gem prepare ;  
Give it an eastern base,  
That it may earliest grace  
The Orient sun upon his golden car.

Room for the *Column bright*,  
Rescued from nature's night,  
Snatched from the cavern's loneliness and gloom ;  
And let it signal here,  
Through many and many a year,  
To call the wandering worshipper at home.

Room for the *Pillar true*.  
How grandly o'er the view,  
How like a speaking truth our treasure stands !  
Never till time shall end  
From rectitude to bend,  
But ever pointing to the heavenly lands.

Alas, that we decay  
And die from day to day,  
While things inanimate thus grandly live !  
Room for the polished Shaft !  
Give way ye Mason-Craft,  
And fitting site for nature's treasure give.

## OLD MASONIC SONG.

King Solomon, that wise projector,  
In Masonry took great delight ;  
And Hiram, that great Architector,  
Whose actions shall ever shine bright.  
From the heart of a true, honest Mason  
There's none can the secret remove ;  
Our maxims are justice, morality,  
Friendship and brotherly love.

Then who would not be a Freemason,  
So happy and social are we ;  
To lords, dukes and princes we're brothers,  
And in every lodge we are free.

We meet like true friends on the level,  
And lovingly part on the square—  
Alike we respect king and beggar,  
Provided they're just and sincere.  
We scorn an ungenerous action—  
None can with Freemasons compare ;  
We love far to live within compass,  
By rules that are honest and fair.

Then who, &c.

We exclude all talkative fellows  
That will babble and prate past their wit—  
They ne'er shall come into the secret,  
For they're neither worthy nor fit.  
But the person that's well recommended,  
If we find him both honest and true,  
When our lodge is well tyed we'll prepare him,  
And like Masons our work will pursue.

Then who, &c

There's some foolish people reject us,  
For which they are highly to blame ;  
They cannot show any objection  
Or reason for doing the same.  
The art's a divine inspiration,  
As all honest men will declare ;  
So here's to all true hearted brothers  
Who live within compass and square.  
Then who, &c.

SOME MASTERS injure the Lodge by their want of punctuality in opening—waiting until the room is full. With the requisite number there should not be a delay of one minute.

THE SOVEREIGN of the Mason, as such, is God. His country, as a mason, is the world. Its constitution is love, relief and truth. *His fellow-citizens* are all men.

### The Antiquity and Value of Freemasonry.

[Extracts from the Masonic oration of Dewitt Clinton, made June, 1796.]

"Of all institutions which have been established for the purpose of improving our condition, none are more beneficial than the charitable ones, and these are as diversified as the wants and miseries of man. Among associations of this description, Freemasonry stands as pre-eminent in usefulness as it is in age. Its origin is lost in the abyss of unexplored antiquity. No historical records, no traditionary accounts can point out the time, the place, or the manner of its commencement. While some have endeavored to discover its footsteps among the master-builders and artists engaged in the construction of the Jewish Temple, others have attempted to trace it to the Eleusinian mysteries, which are said to have taught the immortality of the soul, and other sublime truths of natural religion. Some again have ascribed its rise to the sainted heroes of the Crusades, while others have endeavored to penetrate the mysteries of the Druids, and to discover its origin among the wise men of that institution. Amid this uncertainty, which must ever result from the absence of written history, our safest course is to avoid a particular conclusion, and rest satisfied with the general conviction that our Society is the most ancient benevolent institution in the world. It is remarked by an eloquent and profound delineator of nature, that no other species but that of man is generally diffused over the globe. The assimilation of his nature to every clime and country indicates his excellence and demonstrates his superiority. This remark may be applied with some modification, to our Institution. While other societies are either ephemeral in point of duration, or limited in respect to place, Freemasonry is co-extensive with the enlightened part of the human race, and has raised its insignia in every quarter of the globe. Wherever man, in his cultivated state, fixes his habitation, Freemasonry may be seen enlightening and consoling him. No diversity of religion or form of Government opposes barriers to her progress. Amid the dark clouds of fanaticism and despotism she may be seen shining with unsullied brightness, diffusing light and imparting joy. In countries where one man's happiness is the cause of all men's misery, we observe with astonishment, the ardor with which our Institution is cultivated, and the eagerness with which it is embraced by all descriptions of men; but our astonishment must cease when we reflect that it inculcates the natural equality of mankind. It declares that all brethren are upon a level, and admits of no rank except the priority of merit; while its only aristocracy is the nobility of virtue. The eagerness, therefore, with which men resort, in despotic Countries, to the standard of Freemasonry, is the effort of nature to discover her original rights, and to surmount the corruptions of society. Amid the pleasing intercourse of brethren, the artificial distinctions of rank and office, and the adventitious advantages of wealth, are lost. Seeing the strong hold which Masonry has upon the human heart; that it entwines itself with the best sympathies of our nature, and is approved by the most enlightened faculties of the mind; that all the terrors of punishment, even the horrid Inquisition, has not been able to destroy the Institution; that like the true religion, it has flourished on the blood-stained soil of persecution—who can fail to realize its worth? The despotic ruler, perceiving these striking charac-

teristics of Freemasonry, and despairing of extirpating it, has endeavored to make it an engine of State, or to regulate it in a way conformable to his interests; hence he has frequently descended from his throne, approached with reverential awe our sacred altars, and mingled freely among the brotherhood.

The beneficent and enlightened ruler, although clothed with unlimited power, yet anxious for the good of his subjects, cannot fail of countenancing an institution calculated to produce so much good to mankind. Hence, from different motives, and with various views, our society has been encouraged and fostered in the most ungenial climes. Its progress in free nations, where law, liberty and good order prevail, has been singularly great; but in these United States it has attained an elevation and a perfection unequalled in other countries. It travels with our population from the Atlantic to the Michigan—from the St. Lawrence to the Missouri; it flourishes in the sequestered hamlet, as well as in the wealthy city; it is embraced by all descriptions of men, as a softener of the cares and an improver of the felicities of life."

The *National Freemason* supplies an account of a late meeting of an English Provincial Grand Lodge, at which four Lewises were called to the Grand Master's chair, and each presented with a Bible, bearing the following inscription:—

"Presented by the Provincial Grand Lodge of Worcestershire, to a Lewis, who at a Provincial Grand Meeting held in the city of Worcester, on Thursday, 21st of June, 1866, for the installation of Albert Hudson Royds, Esq., as Provincial Grand Master, assisted in carrying the volume of the Sacred Law in Procession from the Guildhall to the Cathedral. The Provincial Grand Master, in presenting this the Great Light in Masonry, charges him to give it his most serious contemplation, and ever to consider it as the unerring standard of Truth and Justice, and to regulate his life and actions by the Divine precepts which it contains.

"A. H. ROYDS, PROV. G. M."

The Prov. G. Master thanked the boys for their services that day, and advised them to remember this: Masons looked upon their life as a ladder, which had the Bible for its base. They took the Sacred Law as their foundation, and he hoped they would always do so; that they would never be ashamed of their profession; and he trusted they would preserve this holy book to the latest day of their life.

10,000 initiations into Freemasonry took place in England last year.

James VI.'s master of work in 1598 promulgated a clause in one of the Statutes for the regulation of Masonic affairs in Scotland, which runs thus,—"that no man be admittit without ane Essay and sufficient tryall of his skill and worthynes in his vocation and craft."

The Grand Lodge of England meets quarterly in the temple in Great Queen Street, London. The Grand Master appoints his Council and Grand Officers.



## The Craftsman,

AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT."

HAMILTON,.....NOVEMBER 15, 1866.

### REFORM IN MASONRY.

During last year a correspondence appeared in the *Freemason's Magazine and Masonic Mirror*, published in London, from "a German Mason in Turkey," on the subject of Reform in Masonry, which was replied to by a writer, signing himself "an English Past Master." We observe that, after the lapse of some months, the controversy has been renewed, and recent numbers of the Magazine contain further letters from the German Mason, and a further reply from his English brother. As an indication of the views which are engaging attention among Masons in the old world, we propose to review briefly this correspondence.

"A German Mason in Turkey," in urging the reforms which he considers essential in the interests of Masonry, disavows any intention to displace the ground-work of our fraternity. "Freemasonry is to us," he says, "what it is to our English brethren—a means of securing faithful friendship between all free men of good reputations, irrespective of their political, religious and social opinions, provided they profess that opinion, in which all 'good men and true' agree. The Masonic Lodge is to us, the same as to our English brethren, a neutral ground where we meet, far removed from party struggles of public life, for the sole purpose of enjoying mental edification and moral invigoration, and cultivating truth, justice and charity. Masonic labour is to us, what it is to our English brethren, an active endeavour to eradicate from amongst us ignorance, selfishness, and self-conceit and by means of lectures and dissertations on rituals, as well as readings from moral and scientific books, educate ourselves to become unprejudiced, virtuous and charitable men. In this we all agree." But in the reforms which this writer suggests, if he truly represents the opinion of our German brethren, the differences are so great, that anything like absolute accord, in sentiment at least, is not likely to be brought about for many years.

Having urged that by reform in Masonry, or to speak more correctly, reform in the constitution of lodges, he does not understand a reversion of the fundamental laws of Masonry, based on nature and morals, but the removal of such forms as clash with the modern state of civilization, and the modification of such parts of the law as are liable to hinder the mental development of our fraternity, "A German Mason" proceeds to enunciate the "reforms" which he considers essential. These are:—

1. The abandonment of the oath by which the

initiate binds himself to observe his obligation, and the adoption of a simple affirmation or promise.— "The honest Mason," we are assured, "will be as much bound by his plain word of honor, as he would be by the most dismal oath; the dishonest brother, on the other hand, will break his word notwithstanding all possible oaths." And to get over the difficulty which some masons, fondly bound to the ancient forms, might feel in consequence of so serious an innovation, he suggests that the old formula might be read to the candidate at his initiation, as an "historical document," letting him be obligated on a new, short, and less "horrid" formula.

2. As regards admission to lodges, "A German Mason" urges that to prevent Masons rejected in one lodge applying to another, there ought to be a general law for the fraternity, that every candidate for admission should formally declare not to have ever before applied to any other lodge, and that no lodge in A should admit any one from B without the previous assent from the lodge in B.

3. As to promotions, the writer urges that they should not take place without a full previous knowledge of the moral and intellectual importance of the respective degrees, and claims that the shortest interval should be five months for passing to the degree of F. C., and seven months for raising to the degree of M. M.; that as a rule a full year should elapse between two several promotions.

4. An agreement between the different Masonic authorities, with reference to "signs, watchwords and grips," so as to secure greater uniformity.

5. As regards the mental cultivation to be followed in Lodges, it is the wish of the friends of reform, according to our German brother, that the labours should not consist only in initiation, promotion and dinners; every initiation, promotion and Masonic festival should be endowed with an intellectual character by means of some instructive lecture, and thus the collapse and mental stagnation prevented, to which many lodges are reduced by the mere mechanical recital of rituals and "Mason making."

6. The abolition of the "high degrees," which, we are sorry to learn from this writer, "with the exception of the elder members of the Union of Prussian Grand Lodge, hardly anybody cultivates any longer on the Continent, they having been almost entirely abandoned by silent consent of the present generation, as being opposed to the principles of sound progress, by reason of their obsolete hierarchical organization and tendencies."

7. The expurgation of the edict against the admission of "Atheists" into Masonry, which a German Mason characterises as a path wherein "we deviate from our object and become benighted in religious sectarianism."

8. The practical abandonment of the Bible, the

great light in Masonry, by its practical expulsion from the lodge-room. The writer attempting to meet the objections which have been made to his views, is of opinion that the question might be settled to mutual satisfaction in this way: "for Protestant, Roman Catholic and Greek orthodox brethren, the Bible may be laid on the altar, shut, as a symbol of truth at the initiation of Christian candidates; whilst for Israelites the Old Testament, and for Mahomedans the Coran may be laid on the table so as not to shock sensibilities."

These are the "reforms" which this German Mason in Turkey is urging upon the attention of his English brethren, in the interest of that universality of Freemasonry, which is at once its peculiar excellence and strength. We have given them, not to discuss them, but simply that our brethren in British America may know the views which are engaging the public masonic mind of Europe. Some of the first-mentioned of these "reforms" are doubtless worthy of consideration; the last three we hope may never attain sufficient following to entitle them even to be seriously debated. An English Past Master, in his latest reply, very properly expresses the hope that "the time is not far distant when all national Grand Lodges may meet together in a general assembly and sanction but one usage of perfect points of entrance. But to endeavor to lay down for every Grand Lodge, independent in itself, the views of, after all, a minority of even foreign Masons, on the plea of philosophy and fraternity, and the moral power and the intellectual idea, and sweep away by one bold stroke, the time-hallowed usages of the best and wisest exponent of real and practical Freemasonry in the world—our own English Grand Lodge, together with English Freemasonry, requires a good deal even to commend it to the cooler and less excited judgment of English Freemasons."

#### GRAND MASONIC CONGRESS.

A proposition was made at the last Communication of the Supreme Council of the Grand Orient of France, for the holding of a universal Masonic Congress in Paris during the Exhibition of 1867. The proposition submitted was that the French Masons in Paris should take the initiative in the matter of this Congress to be held during the sessions of the Legislative body of the Grand Orient, if possible, or immediately afterwards, the Congress to continue for three days, and to wind up with a Grand Banquet; and that as soon as the Council of the order has determined upon the matter, notice be given by the Grand Orient of France to the Grand Lodges throughout the world praying them to notify the Lodges under their jurisdiction of the intended celebration.

#### MASONIC PRECEPTS

The precepts of Masonry may be summed up in the words "Brotherly love, relief and truth." In these we find its great source of power, and the secret of its existence, when so many other associations have flourished for a time and then passed away.—From the moment the Mason enters the Lodge Room, and takes upon himself the first obligation, those great cardinal maxims of the Masonic creed are indelibly impressed upon his heart and memory, not as idle sounding phrases, but as duties to be performed wherever the opportunity presents itself for their performance. They form the corner stone of the Masonic structure; and just in proportion as their full significance is realized by its membership, just in proportion as they are illustrated in the lives and every day actions of those who have adopted them as their principle of action, does Masonry fulfil the great design and object for which it exists.

In the great duty of brotherly love, as in all the precepts of Masonry, the sublime dogmas of the Great Teacher are inculcated and enforced. He who spake as man never spake, gave it as His new commandment "that ye love one another." His whole life was a practical illustration of this highest of principles and duties, brotherly love, and in his self denying performance of it, we have the truest type of what, in practice, it means. Not a mere sentiment of brotherly love, to be talked about and boasted of, but a living principle influencing every action and governing every impulse, that kind of almost unconscious benevolence that prompted the illustration: "when saw we thee as hungered and fed thee? or thirsty and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? Or when saw we thee sick or in prison, and came unto thee?"

The two other precepts, "relief and truth" spring naturally from, and are included in, the first. They are the practical outward evidences of the inward living principle of Brotherly love. They flow from it as naturally as noble deeds flow from noble impulses. The true Mason, in reference to his Masonic duties, realizes the sentiment of our poet brother, Robert Burns:—

The bridegroom may forget his bride  
Was made his wedded wife yestreen,  
The monarch may forget the Crown  
That on his brow an hour has been,  
The mother may forget the babe,  
That smiles see sweetly on her knee,  
But I can ne'er forget Glencairn,  
And a' that he has done for me.

In nothing is the full significance of these great Masonic precepts more beautifully or more forcibly illustrated, than in the five points of fellowship. In these the Master Mason is taught that neither sloth nor weariness shall be permitted to interfere with his reasonable duty in unremitting kindness to his brother. That in the devotions which he offers up to T. G. A. O. T. U., his brother's well-being

as well as his own shall be included, and that the blessings of that great and only source of strength may descend upon that brother, will be his earnest prayer. That the confidence of fidelity shall be exercised towards a brother Mason, so that in the security of a confiding friendship the confidential communication between brother and brother may be preserved inviolate. That the good name and fame of a brother Mason shall at all times be defended, when, behind his back, the voice of the traducer ventures to attack them. And that, as brother Mackey has put it, it is the duty of the Mason "to whisper good counsel in his brother's ear, and to warn him of approaching danger." In a word, the Mason who has rightly studied these five points of fellowship, can say with Theogius, the Grecian:—

"I care not for a friend that at my board  
Talks pleasantly; the friend that will afford  
Faithful assistance with his purse and sword.  
In need or danger let that friend be mine.  
Fit for a bold and resolute resign."

Such is the friendship which is inculcated by the benign precepts of Freemasonry. And he is a Mason only in name who fails to strive after the attainment of it.

#### McCALLUM CHAPTER.

We stated in our last number that a petition had been forwarded for authority to hold a Royal Arch Chapter at Dunnville in the County of Haldimand. We now learn with pleasure that the M. E. Z. has been pleased to grant his dispensation, dated the 8th instant, directed to Companions Lachlan McCallum, Arr Brownson, Jabez Amsden, John Parry, Harmon Root, James Nicholson, Martin C. Upper, John T. Farrell, Joseph Hursell, and George Gibson, authorizing them to open and hold a Royal Arch Chapter, to be called the McCallum Chapter, in the village of Dunnville. We have no doubt from the well known masonic zeal and knowledge of the Companions that the McCallum Chapter will reflect credit upon the Royal Art.

☞ Owing to the applications received for the insertion of advertisements in the CRAFTSMAN, and our determination not to permit them to encroach upon the space allotted for reading matter, we print this month a cover, thus adding four pages to the paper. The CRAFTSMAN affords an excellent medium for certain classes of advertisements, and we shall gladly insert them at our published rates; but our Masonic readers may rely upon our not allowing them to interfere with the pages, which are devoted specially to Masonic literature and news.

☞ Brethren having in their possession, or having a knowledge of the existence of, any old papers in connection with Masonry in its early history in the Province will confer a great favor by forwarding them to Grand Secretary Bro. T. B. Harris, Hamilton, for perusal.

#### HISTORY OF FREEMASONRY.

The importance of securing a complete history of Freemasonry in this Province, is so manifest, that we are sure all Masons will readily co-operate in the search that is being made by a Committee of Grand Lodge for all documents calculated to throw light upon it. This committee, at the last annual communication, reported that they had made substantial progress in their good work. They state that they have succeeded in collecting from various sources a number of documents illustrative of the early history of the Craft in the Province, principally connected with the Central and Western sections; they have also found traces of many more, and the collection, although not as yet very large, is very important, relating principally to Lodges instituted under Provincial Grand Master Jarvis in 1794, and subsequently; the Grand Convention in 1817 to 1822, the records of which are full and complete, and the Provincial Grand Lodge, under R. W. Bro. McGillivray, in 1822, and subsequently. No materials, however, we are sorry to learn, have been received from Eastern Canada, although there is reason to believe that much valuable matter exists in the lumber chests of some of the old Lodges in that locality. The Committee are urgent in their request that measures may be taken for a general search in the archives of every Lodge for documents which, although they may appear worthless in themselves, yet when brought together and placed alongside of others, may form very important links in writing that history which is so earnestly sought after by the Craft, and which will become all the more difficult to do if the proper documents are not now carefully preserved.

It will be seen by a notice in this number of THE CRAFTSMAN, that the Grand Secretary requests brethren having in their possession documents relating to this subject, or calculated to throw light upon it, to forward them to him for perusal. We are sure that the value of such a compilation as is proposed, will be so apparent to our brethren throughout the Province, that no pains will be spared to comply with this request.

☞ We are obliged to our contemporaries for the very flattering notices which they have taken of THE CRAFTSMAN. Our Lower Province friends have, however, attributed to us views which we have not yet expressed. We have offered no opinion on the question of a Grand Lodge for British North America. That question must come up for discussion ere long, and it will be time enough then to deal with it. The first proceeding is for the Masons of New Brunswick to follow the good example set them by their brethren of Nova Scotia, and establish a Grand Lodge of their own. So soon as that has been done, the larger question can be discussed with much greater prospect of a wise decision being arrived at.

**Correspondence.**

**GRAND MASONIC CEREMONY.**

LAYING OF THE CORNER STONE OF ST. JAMES' CHURCH, HULL.

REPORTED FOR THE CRAFTSMAN.

Ottawa, 26th Oct., 1866.

The ceremony of laying the corner stone of the Episcopal Church at Hull, to replace that recently destroyed by fire, took place yesterday. This church had long been in a most unsatisfactory state, the congregation very small, and the laborious pastor, Rev. Mr. Johnston, was but inadequately supported. On the removal of the seat of government here, several members of the civil service, prominent among whom was M. W. Bro. T. D. Harington, became members of the congregation, and the church at once assumed a more healthful appearance. Its destruction by fire was a severe blow both to the incumbent and congregation, and the large numbers who were present yesterday at the ceremony of preparing for its reconstruction, testifies to the general interest that is felt in its permanent success.

In the early part of the day the weather was not very favorable, being cold, and a somewhat sharp wind prevailing. Notwithstanding this, however, large numbers of people, early in the afternoon, repaired to the place. The ceremony of laying the stone was performed by M. W. Bro. T. D. Harington, P. G. M., assisted by the officers and brethren of the the different Lodges present, who had been constituted aspecial Grand Lodge by virtue of a dispensation from the M. W. Grand Master, directed to M. W. Bro. T. D. Harington, authorizing him to hold an especial Grand Lodge, and to act as his representative for the purposes of this ceremony. The following acting grand officers were present:—

- M. W. Bro. T. D. Harington, P. G. M., as G. M.
- R. " " J. H. Rowan, P. D. D. G. M., as D. G. M.
- V. " " W. C. Clarke, Grand Sword Bearer, W. M., No. 138, as G. S. W.
- " " J. P. Featherston, W. M. No. 58, as G. J. W.
- " " Rev. T. B. Jones, Chaplain, No. 148, as G. Chap.
- " " W. R. Thistle, W. M. No. 59, as G. Treasurer.
- " " S. Rogers, W. M. No. 177, as G. Registrar.
- V. " " G. C. Reiffenstein, Past G. Steward, Secy No. 148, as G. Secretary.
- " " T. D. Tims, W. M. No. 571, R. E., as G. S. D.
- " " J. Aylen, S. W. No. 138, as G. J. D.
- " " — Merrill, as G. Supt. Works.
- " " W. Lebbs, No. 148, as G. D. Ceremonies.
- " " J. H. Garrett, No. 148, as G. Assist. D. Cerem'es.
- " " A. Cambie, No. 148, as G. Sword Bearer and G. Pursulant.
- " " J. Sweetman, as G. Tyler.

Master Masons of the several lodges present, as Grand Stewards. And about 150 brethren hailing from Lodges Nos. 58, "Doric," 59, "Corinthian," 138, "Aylmer," 148, "Civil Service," and 177, "The Builders," and visiting lodge "Dalhousie Lodge," No. 571, R. E.

At about a quarter to four, the procession approached the ground in the following order :

TYLER, WITH DRAWN SWORD.

- Brethren not members of Lodges, two and two.
- Builder's Lodge, No. 177.
- Corinthian Lodge, No. 59.
- Doric Lodge, No. 58.
- Dalhousie Lodge, No. 571, E. R.

Aylmer Lodge, No. 138.  
Civil Service Lodge, No. 148.  
CORNUCOPIA, &c.

Steward. { Borne by Masters of Lodges, or Past Masters. } Steward.  
CORN, WINE AND OIL,  
Grand Lodge Officers, pro tem.

CORINTHIAN LIGHT.  
(Borne by a Master Mason.)  
Grand Junior Warden, with Plumb Rule.

DORIC LIGHT.  
(Borne by a Master Mason.)  
Grand Senior Warden, with Level.

Steward. { GRAND CHAPLAIN, } Steward.  
Deputy Grand Master, with Square.

IONIC LIGHT.  
(Borne by a Master Mason.)  
Grand Sword Bearer.

Steward. { ACTING GRAND MASTER, } Steward.  
Grand Senior Deacon. }

GRAND TYLER.

Having arrived within a short distance of the spot, the procession opened, facing inwards, and the acting Grand Master, M. W. Bro. T. Douglas Harington, preceded by the Grand Tyler, passed up the centre, the Officers following, thus reversing the order of the procession. They were met and conducted to the foundation by the Rev. Incumbent of the Parish, J. J. Johnston, and by the Revd's J. S. Lauder and Nesbitt of Ottawa. The Rev. Mr. Lauder then formally opened the proceedings by giving out the 100th Psalm, which was sung with great effect by the Choir, and reading the Lesson, from Second Chronicles, chap. II.

"And Solomon determined to build an house for the name of the Lord, and an house for His kingdom.

"And Solomon told out three score and ten thousand men to bear burdens, and four score thousand to hew in the mountains, and three thousand and six hundred to oversee them.

"And Solomon sent to Hiram, the King of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me.

"Behold I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual Shew-bread, and for the burnt offering, morning and evening, on the Sabbaths and on the New moons, and on the solemn feasts of the Lord our God. This is an ordinance forever in Israel.

"And the House which I build is great; for great is our God over all gods," &c., &c.

The brethren being duly formed, M. W. Bro. T. D. Harington spoke as follows:—

Men, women, and children, here assembled to-day, know all of you that we are lawful Masons, true to the laws of our country, and established of old, with peace and honor in most countries, to do good to our brethren, to assist in the erection of buildings, and to fear God, who is the great architect of all things.

To-day we are here assembled, by request, to assist in the interesting ceremony of laying, with appropriate forms, and according to the ancient custom, the foundation stone of this new Church, proposed to be erected to replace the one so unfortunately destroyed by fire, and we pray God to prosper the undertaking, if it seem good to him, that it may become a building for good men and good deeds, and the promotion of religious ceremony and brotherly love, till the world itself shall end.

The Rev. Dr. Jones, acting Grand Chaplain, then offered up the following prayer:—

"Great Architect of the Universe! Maker and Ruler of all worlds! deign from thy celestial Temple, from Realms of Light and Glory, to help us in all the purposes of our present assembly. We humbly pray Thee to give us at this and at all times wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications. Permit us, oh! thou author of Light and Life! Great Source of Love and Happiness! to erect this building so that hereafter it may be useful and blessed for the all-important purposes for which it is intended, and the promotion of Thy Glory. Glory be to God in the Highest."

Response—As it was in the beginning, is now and ever shall be, world without end. Amen!

The acting Grand Secretary, Mr. Reiffenstein, then read the inscription, which with various coins, copies of the City Newspapers, and other documents connected with the erection of the building was deposited in the cavity. The inscription was as follows:—

## INSCRIPTION.

By the favor of Almighty God,  
On the Twenty-Fifth day of October, A.D., 1866—  
of the Era of Freemasonry, 5866—  
And in the 30th year of the Reign  
of our beloved Sovereign QUEEN VICTORIA.  
The Right Honorable Charles Stanley Viscount Monck,  
Baron Monck, &c., &c., &c.,  
being Governor-General of British North America.  
And  
WILLIAM MERCER WILSON, Esq., M. W. Grand Master.  
The Reverend John Johnson..... Incumbent.  
Edward Haycock, Senr..... } Churchwardens.  
George J. Marston..... }  
Thomas Fuller..... } Architect.  
Charles Thomas..... } Contractor.  
The Corner Stone of this St. James' Church  
was laid by  
Most Worshipful Thomas Douglas Harington,  
Past Grand Master,  
attended and assisted by an especial  
Grand Lodge of Freemasons of Canada, and various  
Lodges and Brethren,  
Whom may God prosper!

## LIST OF LODGES.

Aylmer, I. C.—Aylmer Lodge, No. 138, R. C.  
Ottawa, U. C.—Doric Lodge, No. 58, R. C.  
Corinthian Lodge, No. 59, R. C.  
Civil Service Lodge, No. 148, R. C.  
Builder's Lodge, No. 177, R. C.  
Dalhousie Lodge, No. 571, R. E.

This having been done, and everything in readiness for lowering the stone, the Rev'd. Incumbent presented to the acting Grand Master a very beautiful small silver trowel, manufactured by Mr. W. H. Tracey, and bearing the following inscription:—

“Presented  
to  
THOMAS DOUGLAS HARRINGTON, Esq.,  
Past Grand Master  
of the  
Grand Lodge of Freemasons of Canada,  
by the  
Incumbent and Church Wardens,  
on the occasion of laying the  
Corner Stone  
of  
St. James' Church,  
Hull, C. E.  
Oct. 25th, A. D. 1866. A. L. 5866.”

Having in a few well-chosen words acknowledged the gift, M. W. Bro. Harington proceeded to the duty of laying the stone. Standing in the east, the acting D. G. M. on his right hand, the acting Grand Wardens in the west, assisted by the contractor, he spread the cement, and the upper stone was lowered by three regular stops, after which the acting Grand Junior Warden applied the plumb, the acting Grand Senior Warden the level, and the acting Deputy Grand Master the square.

Acting G. M.—Brother Grand Junior Warden, what is the proper jewel of your office?

A. G. J. W.—The plumb rule.

A. G. M.—Have you applied the plumb rule to the edges of the stone?

A. G. J. W.—I have, and the craftsmen have done their duty.

The same questions as to the level and square, with a like response, were then put to and given by the acting Grand Senior Warden and A. D. G. Master.

A. G. M.—Brethren, having full confidence in your skill, in our royal art, as the representative of our Most Worshipful Grand Master, it now remains with me to finish our work. (Three knocks were then given with the gavel.) *Well formed and truly laid*, and may this undertaking be conducted and completed by the craftsmen according to the Grand plan, in peace, harmony, and brotherly love.

The acting G. M. then poured upon the stone, corn, wine, and oil, the Grand Chaplain pronouncing the

## BENEDICTION.

“May Corn, Wine, and Oil, and all the necessities of life abound among men throughout the world, and may the blessing of the Supreme Architect of the Universe be upon this undertaking and all connected with it.”

The implements and plan of the building were then handed over to the Architect, to whom the acting Grand Master said:—Brother Architect—The foundation stone of this building being laid, I present you with the implements applied to it, as also the plan, in full confidence that as a skilful and faithful workman, you will use them in such a manner that the building may rise in order, harmony, and beauty, and, being perfected in strength, may answer every purpose for which it was intended, to your credit and the honor of those who have selected you.

After placing upon the stone some coin, for the benefit of the workmen, by the Grand Treasurer, the A. G. M. addressed the incumbent—Rev'd. Sir, having completed our work according to the ancient usages of Freemasonry, we offer you our congratulations, and transfer the building to you in order that as it has happily begun, it may be carried on by God's good will to a happy completion.

The ceremony being concluded, the procession was reformed and returned to the Lodge room. In the evening, the Civil Service Lodge entertained at luncheon, at the Club, the officers of the city Lodges, the members of the Aylmer Lodge, and the other visiting brethren from the country.

Of the building itself the *Times* of this city says:—“The building is to be of stone, in Gothic structure, 85×44, including two wings to the rear, with a basement for school or other purposes, 30×23, with a 10 foot ceiling. The arches and string crosses are of the red sandstone, from Potsdam; the exterior of the work will be in what is known as “rough ashler.” When completed it will be a beautiful structure, and we have no hesitation in asserting that Mr. Thomas will exert himself to his utmost to have it not only a credit to his skill, but to the congregation. It is anticipated that the building will be ready for occupation by Easter.”

## LETTER FROM GUELPH.

Guelph, 30th Oct., 1866.

TO THE EDITOR OF THE CRAFTSMAN.

DEAR SIR AND BROTHER.—Permit me to congratulate you and the Craft in Canada upon the appearance of your excellent publication, “The Craftsman,” and to express my hope that it may be so generally patronized by masons, as to render the venture a profitable and successful one for you.

“Speed Lodge” in this Town, which was duly constituted by the M. W. Grand Master, on the 20th

Sept. last, has given an impetus to masonry here, which promises well for its future success. The ceremony of constituting the Lodge was one which we will long remember. The presence of so many distinguished masons, on the occasion has done much to give vigour and success to the institution here. The following officers were duly installed and invested by the M. W. Grand Master:—

W. Bro. J. M. Dunn, .....	W. M. S. W.
" G. A. Oxnard, .....	J. W. Trea.
" Charles Sharpe, .....	Sec. S. D.
" John Jackson, .....	J. D. I. G.
" Alex. McKenzie, .....	Tyler.
" Phillip Bish, .....	
" J. B. Armstrong, .....	
" John Cridford, .....	
" Wm. Congalton, .....	

In the evening a most eloquent and instructive address was delivered by M. W. Bro. Col. Wilson, the Hall, notwithstanding that the night was a very wet one, being crowded by a most respectable audience. The value of that lecture to masonry in this neighborhood, in dissipating the erroneous and absurd views which are entertained by many people concerning the Craft, cannot be overestimated, and the eloquent lecturer will long be remembered by the Brethren here for the great service he did, not to them alone, but to the cause of an exalted brotherhood, on the occasion. After the lecture the guests of the day were entertained by the members of Speed Lodge at a most sumptuous repast at Lindsay's Hotel. The chair was occupied by W. B. Dunn, W. M., and he was supported on his right by the Grand Master, the Grand Secretary, and V. W. Bro. White, of Hamilton; and on the left by W. Bro. Roberts, V. W. Bro. Klotz, and W. Bro. Henry. The standard Masonic toasts were given and responded to with the usual honours, and the health of the Grand Master, and of the Grand Officers, brought from M. W. Bro. Wilson and R. W. Bro. Harris eloquent replies. Towards the close of the proceedings V. W. Bro. Klotz gave the following sentiment:—

" To him who all things understood,  
To him who worked in stone and wood,  
To him who hapless lost his blood  
In doing of his duty.  
To that great day, to that bright morn,  
Under which those three great men were born,  
Our happy Order to adorn  
With wisdom, strength and beauty."

The day was one, as I have said, long to be remembered, and to it is due the success that has so far attended our Lodge, and that will ensure for it the realization of its name as the Speed Lodge.

A MEMBER OF THE CRAFT.

**KNIGHTS TEMPLAR.**

[COMMUNICATED.]

The higher Orders of Masonry appear now to have taken a firm root in our midst, as may be noticed from the regular monthly assemblies of the Godfrey de Bouillon Encampment, working under a warrant from the Grand Conclave of England and Wales.

On Friday evening, the 2nd November last, this popular encampment held its regular monthly assembly at headquarters, under its E. C. Sr. Kt. Thos. B. Harris, on which occasion two worthy Brethren and Companions were admitted and installed into the mysteries of this Royal, Exalted and Military Order. After which ceremony the annual election

of office-bearers to serve the ensuing year took place, resulting in the election of

- Sir Kt. John W. Murton, Emt. Commander.
- " " William Edgar, Registrar and Treasurer, re-elected.
- " W. W. Summers, Equerry.

The labors of the assembly being over, it was closed, and the Sir Knights repaired to the Restaurant of Bro. Geo. Lee, there to partake of an elegant banquet got up for the occasion in Bro. Lee's best style, and for which much praise is due to him. About twenty-five Sir Knights sat down.

The chair was filled by E. Sir Kt. Thos. B. Harris, E. C., supported by E. Sir Kt. Thos. McCracken, P. E. C., E. Sir Kt. James Moffatt, E. C. Richard Cœur de Lion Enapt., London, and on the left by Sir Kt. Charles Magill, M. P. P., and Sir Kt. George EnEarl, of Prescott, the vice-chair was filled by Sir Kt. John W. Murton, the newly elected E. C.

Ample justice having been done to the substantial, the Chairman proposed the usual loyal and standard toasts, which were heartily responded to. The pleasures of this truly social gathering extended far into the wee short hours, and were then reluctantly brought to a close.

Happy did we meet, happy have we been, happy may we meet again.

**ANSWERS TO CORRESPONDENTS.**

- Ques.—When does a man become a mason ?
- Ans.—At the time of initiation into the mysteries of the first or Entered Apprentice degree.
- Ques.—When does a Mason become a member ?
- Ans.—On the night of initiation, after having subscribed his name to the by-laws of the Lodge.
- Ques.—Can Entered Apprentices withdraw from membership ?
- Ans.—Yes.
- Ques.—In what degree should the general business of a Lodge be transacted ?
- Ans.—In the first or Entered Apprentice degree—for the reason that all business having reference to the government of the Lodge must be done in a perfect lodge of Masons, that the acts and transactions of the whole may there be ratified and confirmed.
- W.M.W.—Many thanks for Brother Somerville's oration. It will appear in our next.

A MASONIC JEWEL.—About a week ago, one of the Toronto Police force became the possessor of a handsome masonic jewel, having found the ornament while on his ordinary perambulations through the streets. The article had, in addition to the usual emblems of the craft, the name of "J. D. R." marks, clearly showing it to be of more than pecuniary value for the owner. Anxious to return it, the city directory was searched in vain for such a name, and the hunt for the owner was given up as hopeless, when the article was shown, by accident, to a party who at once recognized the name and writing of the owner, a merchant residing in Kent; the answer was returned that such an article was lost in the town of Chatham some weeks before. How it came to Toronto is not known, but it is a surprising circumstance in the chain of events that make the history of the article, that first lost at Chatham, it should be found 200 miles away, and then reach its proper owner.—*Exchange.*

## GRAND OFFICERS.

In our summary of the proceedings of the Grand Lodge in the last number of *The Craftsman*, we gave a list of the Grand Officers elected at the last regular communication of the Grand Lodge, and of the D. D. G. Masters, who were nominated by the representatives of Lodges of the various Masonic districts, and subsequently approved by the M. W. Grand Master. We give now the other officers elected and appointed either at Grand Lodge, or at a later period by the M. W. the Grand Master. The following named brethren were elected by ballot to serve as members of the Board of General Purposes:

- M. W. Bro. T. Douglas Harington, Civil Service Lodge, No. 148  
Ottawa.  
R. " " Henry Macpherson, St. George's Lodge, No. 88, Owen  
Sound.  
" " " S. D. Fowler, St. John's Lodge, No. 3, Kingston.  
V. " " Otto Klotz, Alma Lodge, No. 72, Galt.  
" " " James Bain, St. Andrew's Lodge, No. 16, Toronto.

The M. W. Grand Master has been pleased to make the following appointments as members of the Board:

- M. W. Bro. W. B. Simpson, St. John's Lodge, No. 3, Kingston.  
R. " " C. D. Macdonnell, Corinthian Lodge, No. 101, Peterboro'.  
" " " Rev. Vincent Clementi, " " "  
" " " John Renshaw, Kilwinning Lodge, No. 124,  
Montreal.  
V. " " Thomas White, Acacia Lodge, No. 61, Hamilton.

Since the meeting of Grand Lodge, the M. W. Grand Master has been pleased to notify the Grand Secretary of having made the following appointments:—

- V. W. Bro. John E. Brooke, Chatham, Grand Senior Deacon.  
" " " W. W. Pringle, Hamilton, " Junior "  
" " " E. M. Copeland, Montreal, " Sup't of Works.  
" " " John K. Clare, London, " Dir. Ceremonies.  
" " " J. W. Fergusson, Hamilton, " Assist. Grand Secretary.  
" " " John Wilson, Simcoe, Asst. Grand Dir. Ceremonies.  
" " " W. C. Clarke, Aylmer, C. E., " Sword Bearer.  
" " " Thomas Matheson, Mitchell, " Organist.  
" " " W. Dalton, Montreal, Assist. " "  
" " " Stanislaus H. Blondheim, Kingston, Grand Pursuiv't.

## GRAND STEWARDS.

- V. W. Bro. George Burnham, V. W. Bro. William Beeton,  
" " " John G. Cormack, " " " Thomas Winter,  
" " " Geo. H. Napier, " " " S. J. Foss,  
" " " Alexander Servos, " " " F. F. McArthur,  
" " " Robert J. Earl, " " " Berkely Powell,  
" " " John Segsworth, " " " John King.

The following are the names of the members of the Board of General Purposes for the year 1867:

## PRESIDENT:

- R. W. Bro. A. A. Stevenson, Deputy Grand Master, Montreal, C. E.

## VICE-PRESIDENT:

- " " " Hon. Robert Spence, P. D. D. G. M., Toronto, C. W.

## OFFICERS OF GRAND LODGE.—(By virtue of office.)

- M. W. Bro. William M. Wilson, Grand Master, Simcoe, C. W.  
R. " " A. A. Stevenson, Deputy Grand Master, Montreal, C. E.  
" " " John Kerr, Grand Senior Warden, Toronto, C. W.  
" " " Isaac H. Stearns, Grand Junior Warden, Montreal, C. E.

## DISTRICT DEPUTY GRAND MASTERS, (By virtue of office.)

- R. W. Bro. Francis Westlake, London, C. W.  
" " " David Curtis, Brantford, "  
" " " Charles Kahn, Stratford, "  
" " " James Seymour, St. Catharines, "  
" " " A. DeGrassi, Toronto, "  
" " " William H. Weller, Cobourg, "  
" " " Donald Fraser, Picton, "  
" " " Macneil Clarke, Prescott, "  
" " " Richard Bull, Montreal, C. E.  
" " " J. H. Graham, Richmond, "  
" " " John Turner, Three Rivers, "

## ELECTED BY GRAND LODGE.

- R. W. Bro. Hon. Robt. Spence, P. D. D. G. M., Toronto, C. W.  
" " " S. B. Harman, P. D. D. G. M., " "  
" " " James Seymour, D. D. G. M., St. Catharines, "  
" " " James Milne, P. D. D. G. M., Bowmanville, "  
" " " Kivas Tully, P. D. D. G. M., Toronto, "  
M. " " T. Douglas Harington, P. G. M., Ottawa, "  
R. " " Henry Macpherson, P. G. S. W., Owen Sound, "  
" " " Samuel D. Fowler, P. G. S. W., Kingston, "  
V. " " Otto Klotz, P. G. Stwd., Preston, "  
" " " James Bain, P. G. S. B., Toronto, "

## APPOINTED BY THE GRAND MASTER.

- R. W. Bro. James A. Henderson, P. D. D. G. M., Kingston, C. W.  
" " " John Osborne, P. G. Sec., Wellton Sq " "  
M. " " A. Bernard, P. G. M., Montreal, C. E.  
R. " " G. H. Borlase, P. D. D. G. M., Sherbrooke, "  
" " " Jno. H. Graham, D. D. G. M., Richmond, "  
M. " " W. B. Simpson, P. G. M., Kingston, C. W.  
R. " " C. D. Macdonnell, P. D. D. G. M., Peterboro', "  
" " " Rev. V. Clementi, G. Chap., Douro, "  
" " " John Renshaw, P. G. J. W., Montreal, C. E.  
V. " " Thomas White, P. G. Ast. O., Hamilton, C. W.

## THE MARITIME PROVINCES.

## THE INDEPENDENCE QUESTION IN NEW BRUNSWICK.

The establishment of an independent Grand Lodge continues to be discussed among our brethren in New Brunswick with a good deal of interest.

So far as we can learn, all parties are agreed as to the importance of some change. The present District Grand Lodge is exceedingly unpopular, not because of anything which its members or officers have done, but because of the system of which it is the representative. Its last annual meeting—which in point of numbers and intelligence, was probably the finest gathering of the kind which ever took place in New Brunswick, affords evidence of this want of interest. The *Mirror* assures us that "the great majority of the brethren were simply listless spectators. Nothing occurred to call for discussion or consideration. There was no opportunity given for an interchange of sentiment on matters relative to the Craft in the District. It would almost appear that the District Grand Lodge has only to perform certain routine duties affecting its own organization, and that the government of the Craft in the Province never comes within reach of the District Grand Lodge. This is not the fault of that body itself, nor yet of its officers. It is the fault of the system. The legislative body of the order is in England. The business of the Province is transacted at the office of the District Grand Secretary, or by the District Grand Master. Many events occur during the year requiring careful consideration, adjudication or adjustment. Whether the officers decide correctly or incorrectly, cannot be known, for the chances are one in a thousand that the District Grand Lodge will never hear of the case or of the decision. One consequence of this is, that it represses among the brethren any spirit they would have of inquiry into the laws, usages and general practices of the Craft."

The question which occupies a prominent feature in the discussion is whether it will not suffice to erect a *Colonial Grand Lodge*, without having an *independent Grand Lodge* for the Province. The *Mirror* without offering a direct opinion on the point, urges that the first thing to be done is to establish an independent Grand Lodge, and then, in concert with the Grand Lodges of Canada and Nova Scotia, the question of a Colonial Grand Lodge, with Provincial Grand Lodges in each province, may more satisfact-

orily be considered. It points out that the difficulty in the way of either proposition in so far as the Grand Lodge of England is concerned, is the same, seeing that the latter body "peremptorily refuses to ask for what they want, until she has, 4,000 miles away, discovered those wants herself, and suggested to us the necessity and propriety of asking for them;" and it is urged with great force that if the Grand Lodge of New Brunswick were independent, they would possess the sovereign power within themselves, and standing on a masonic equality with Canada and Nova Scotia, could then carefully consider their own probable destiny and solicit the advice of the parent Grand Lodges, for which they should ever continue to hold masonic veneration and love.

#### OFFICIAL VISITATION.

The *Masonic Mirror* says:—"We are glad to notice that R. W. Brother Clinch, D. G. M., has commenced an official visitation of the Craft under his jurisdiction. His first meeting was with the members of New Brunswick Lodge. We regret we were unable to attend, but rejoice to learn that all present enjoyed the occasion as one of great interest. Bro. McNichol, W. M. of the Lodge, "presented the compliments" of the Lodge to the distinguished visitor in a very graceful manner. On the following Thursday, Union Lodge of Portland was visited. This meeting was also exceedingly interesting, and the "interchange of fraternal sentiment" by the District Grand Master and W. M. Robt. Marshall and Bro. D. R. Munro, S. W., was eloquent and happy. We trust the D. G. Master may be enabled to visit the Lodges generally, and that everywhere he may be received with the cordiality and fraternity due to his high rank, irrespective of all differences of opinion. We believe such a course of visitation will do good, and thereby the better fit the Craft for the performance of the great duties of the future."

#### GRAND LODGE OF NOVA SCOTIA.

The Grand Lodge of Nova Scotia held its regular Quarterly communication at Masonic Temple, Victoria Block, Halifax, on Friday, 14th Sept., at 8 p. m. A large number of Grand Lodge officers being in attendance, and a constitutional number of Lodges being represented, the Grand Lodge was declared open in ample form, M. W. Bro. M. H. Davies, M. D., occupying the Grand East. A number of interesting letters were read from sister Grand Lodges, offering their congratulations, and it was announced that several Grand Lodges had officially recognized the Grand Lodge of N. S. since its last communication. It was resolved to form a Masonic Library, and an energetic committee was appointed to carry out details.—*Masonic Mirror*.

#### A NOBLE DEED APPRECIATED.

Some time ago a Freemason named Morris Lowden was severely injured in the town of Pictou, N. S., by the kick of a horse. The members of the Fraternity in the town promptly attended to his wants, and did everything in their power to make him comfortable. The Freemasons of Charlottetown, P. E. Island, to which the injured brother belonged, were so gratified with the kindness evinced by their Pictou brethren, that they sent a deputation to thank them in person for what they had done.

#### At Rest.

At the Indian Mission, near Brantford, on the 28th October, 1866, ELIZABETH M. JACKSON, the beloved wife of Companion Rev. HENRY JACKSON, Indian Missionary, aged thirty-six years.

At Toronto, on the 29th ult., G. B. WYLLIE, Esq., late P. M. of St. John's Lodge, No. 75, G. R. C. He was 1st Master of St. John's, but prior to the opening of that Lodge was a member of St. Andrew's, No. 16, G. R. C.

At Hamilton, on the 9th November instant, Companion James Cahill, The Hiram Chapter, No. 2, aged 23 years.

#### MONTHLY RECORD OF CURRENT EVENTS.

—The prominent event of the month has been the trial of the Fenian prisoners arrested at or near Fort Erie during the Fenian raid in June last. Up to Saturday night, seven of them had been tried; and of these four were found guilty and sentenced to be hung, viz: Col. Lynch, Rev. W. McMahon, and a young man named Slavin. The prisoners acquitted were Rev. Mr. Lumsden, a Church of England Clergyman, who appears to have been on a drunken spree at the time of the raid, and to have come over without any special object in view; Parry, a very young man, almost a lad, whose youth probably saved him, and a man named Drummond. True Bills have been found against a number of the prisoners. The trials are likely to last for a very long time, some of them having been deferred until next month. The Crown has been represented by the Solicitor General, the Hon. John Hillyard Cameron, R. A. Harrison, Esq., and the County Attorney, John McNabb, Esq. Kenneth McKenzie, Esq., is retained by the American Government to defend such of the prisoners as may claim to be American citizens, or may be so described in the indictments.

—Political dinners have been given in Hamilton to the delegates to England on the subject of Confederation, and in Montreal to the Hon. Mr. Cartier. They were both very successful demonstrations.

—Messrs. McDougall and Langevin, two of the delegates to England on the subject of Confederation, sailed on the 7th instant.—Messrs. Macdonald, Howland, Cartier and Galt were to sail on the 14th, and Mr. McGee will leave some time in November.

—The Fenian raid has claimed another victim. Young Cahill, a private in the 13th Battalion, died on Friday, the 9th instant, from the result of sickness brought on by exposure during the brief campaign at Fort Erie. He was interred with military and Masonic honors on Sunday, the 11th inst.

The election in the United States have all terminated, and the Republicans have literally carried everything before them. The next Congress will be more intensely radical than even the last. It is said that President Johnson will be guided in his course by the willingness or otherwise of the Southern States to accept the constitutional amendment.

—Rumor has it that Maximilian has abdicated the Throne of Mexico, and has gone to Vera Cruz, whence an Austrian frigate is to take him to Europe. He handed over the government to the French General Bazaine. General Sherman has gone to Mexico with the United States Commissioners, with, it is reported, the intention of extending an American protectorate over the Republican government of Juarez.

—There is a movement in Europe to unite the Greek and Roman Churches, with a view to the settlement of the Eastern question.

—At the great National Tir, at Brussels, about thirteen hundred English Riflemen were present, the total number of foreigners being about two thousand, composed of the best shots from nearly all the continental countries. All the leading prizes were carried off by the Englishmen.

—An effort is being made by the Great Western Railway Company to establish a line of steamers between Hamilton and Toronto, and the Maritime Provinces, with a view to securing a portion of the carrying trade likely to spring up between the Provinces so soon as their union is effected.

—Mr. J. B. E. Dorion, the member for Drummond and Artha-



basca, and one of the most energetic of the Lower Canada Rouge party, died suddenly, of disease of the heart, on November 1st.

—The rumor that it was intended to invoke Imperial legislation on the subject of our school system to meet the demands of the minorities in each section of the Province, is denied on authority by the *Minerve*.

—Very successful experiments have been made with peat as fuel on the Grand Trunk Railway. There are large quantities of peat in many parts of the Province, and the experiments have thoroughly established its great value.

—Mr. Seward has requested to be furnished with a copy of the record and proceedings in the trials of the Fenians at Toronto, and urges upon Sir Frederick Bruce the importance of clemency being exercised toward the condemned men. His interference is received with a good deal of indignation among all classes in Canada.

Mr. Snyder, the inventor of the breach-loading rifle which bears his name, and which is now being placed in the hands of the British troops, is dead. The English papers are very bitter in their remarks upon the treatment Mr. Snider received at the hands of the Government, alleging, and apparently on good ground, that the illiberality and want of consideration of the War-office greatly accelerated his death. His case was taken up by several of the leading journals, but too late for the unfortunate inventor to benefit by the awakening of public feeling; he was then on his death-bed, worn out by the cruelties he had suffered, literally dying of starvation.

—The Secretary of State for War has invited proposals for breech loading rifles, to replace the present service rifles. The various conditions of the new arm are minutely specified. Rewards of £1000, £600, £500, and £400 are offered for the best cartridge. If the rifle to which the first prize is awarded is adopted into the service, it will bear the inventor's name. There will be a trial of the arms accepted for competition, and £300 will be paid to each accepted competitor.

—The insanity of the Empress Carlotta, who so recently undertook a mission to France on behalf of her Royal husband, Maximilian of Mexico, is confirmed. She is said to suffer from religious monomania.

—In nearly every town in Canada subscriptions are being taken up for the sufferers by the late fire at Quebec. The Mayor of Quebec has received by cable, intelligence of large subscriptions in England; and our neighbors across the lines are contributing liberally.

## "THE CRAFTSMAN."

### OPINIONS OF THE PRESS.

The new Monthly presents a very attractive appearance, is dressed out in new type and good paper, and altogether seems a very readable periodical.—*Brantford Expositor*.

The brethren of the Mystic Tie have now an organ peculiar to the Craft, and one which promises, if supported, to be of infinite benefit to the interests of the fraternity.—*Woodstock Times*.

The publication, as its name indicates, is issued in the interests of the Masons of Canada, and appears to be edited with ability, and compiled with great care.—*Galt Reporter*.

The work contains a vast amount of matter interesting to the Craft, and as it is the only publication of the kind in the country, we hope it will be liberally supported by the Craft.—*Ingersoll Chronicle*.

It is neatly got up in quarto form, and is ably conducted. The members of the mystic brotherhood will doubtless hail with pleasure the appearance of an organ exclusively their own.—*Fergus Constitution*.

It is devoted to the interest of Masonry, and contains much useful information and sound advice to members of this Ancient Order. We have much pleasure in recommending the *Craftsman* to our Masonic friends, and we trust it will meet with every encouragement.—*Norfolk Reformer*.

We have no doubt the enterprise will be well supported by the Masonic Brotherhood, and that they will find "The Craftsman" a very readable magazine.—*Owen Sound Comet*.

The Messrs White are among the most enterprising publishers in the Province and will no doubt be well supported in their undertaking by the fraternity, as it is the only Masonic periodical, that we are aware of, published in British America.—*Owen Sound Times*.

It is neatly printed, on good paper, and filled with editorial and selected articles of interest to the members of the Fraternity. We wish the enterprise success.—*Peterboro' Review*.

The first number, which is before us, is well printed on excellent paper, and contains fifteen pages of reading matter. Such a publication must prove very acceptable among the fraternity, and we have no doubt that under the able management of its publishers it will have a long and prosperous career.—*Montreal Herald*.

A splendid specimen of Canadian Typography.—*St. Johns Journal, N. B.*  
It is very creditably got up, and should receive the patronage of the Fraternity.—*Stanstead Journal*.

It is neatly printed, and replete with matter which cannot but prove highly interesting to the Fraternity in British North America for whose benefit it is published. Send for a copy.—*Elora Observer*.

The publishers are also the publishers of the *Hamilton Spectator*, and judging by the enterprise and spirit they evince in the management of that journal, they will make *The Craftsman* a publication worthy of the Fraternity.—*St. John's N. B. Globe*.

It is the best publication of the kind that has yet come under our notice.—*St. John's, N. B. Telegraph*.

The copy before us is got up with remarkable neatness, printed with new type, and issued in a convenient form. The want of a periodical of this kind has long been felt in Canada, and we trust it will be liberally sustained by the Craft throughout the Province.—*London Prototype*.

It is printed on a new font of type, which gives it a beautiful appearance.—The want of such a journal has been long felt, and its advent will be hailed with delight by the Craft generally.—*Simcoe British Canadian*.

It is well got up, and will no doubt be ably conducted. We commend *The Craftsman* to the craft of this section.—*Brockville Recorder*.

The copy before us is got up with remarkable neatness, printed on new type, and issued in convenient form. The Messrs. White are themselves members of the Ancient Order, which is a sufficient guarantee that the work will be conducted in a manner to meet the wishes of the Fraternity. Other talented writers will also contribute to its columns. We wish the new venture every success, and trust our Masonic friends will render it all the support in their power.—*St. Catharines Constitution*.

It is neatly printed, and replete with matters which cannot but prove highly interesting to the Fraternity in British North America, for whose benefit it is published.—*P. millton Times*.

Such a periodical, if properly conducted, will prove a great boon to the Royal Craft in these Provinces; and as it can only be so conducted if money is plentifully supplied to the enterprising publishers, we trust it will receive a generous support from the craftsmen.—*Tilsburg Coöperer*.

It supplies a want keenly felt amongst the fraternity in these provinces of some ably conducted Masonic periodical, in which open questions affecting the brotherhood might be discussed, and "light" be diffused amongst them. We cordially wish the publishers success in their undertaking.—*Barris Advance*.

The brethren of the mystic tie have now an organ peculiar to the Craft, and one which promises, if supported, to be of infinite benefit to the interests of the Fraternity.—*Dunfries Reformer*.

The copy before us contains much valuable information, and is well calculated to subserve the interests of Freemasonry in this Province, as well as the sister Provinces. It doubtless will receive, as it deserves, the hearty support of the Craft.—*Hastings Chronicle*.

It is got up in excellent style, and contains matter deeply interesting to members of the Craft.—*Huron Signal*.

It is well got up, and from the enterprise and ability of the publishers, we are certain it will prove worthy of the support of the Masonic Fraternity.—*Cobourg Star*.

*The Craftsman*, a very neat and enterprising sheet, has our hearty wishes for its success.—*National Freemason*.

We hope every member of the fraternity in the province will subscribe for *The Craftsman*, and thus render it a successful institution as well for the interest of its enterprising publishers as for the advancement of the order.—*Granby Gazette*.

The new organ is published in quarto form and very neatly got up. The progress of the Ancient Craft in the province induces the belief that the *Craftsman* will be amply sustained.—*Geuph Herald*.

We sincerely trust that our enterprising brothers will be amply encouraged and rewarded for their zeal and energy in furnishing to the Craft so desirable a medium of fraternal communication.—*Ingersoll Plaindealer*.

The copy before us is got up with remarkable neatness, printed with new type and issued in a convenient form.—*Geuph Mercury*.

Such a publication was required by the Brotherhood in Canada, and as that now under consideration is such as they have a right to be proud of, they should evince their gratitude to the publishers by according to the new enterprise a hearty support.—*Geuph Advertiser*.

*The Craftsman* is neatly printed in new type, obtained for that purpose expressly, we are informed. The publishers intend to issue it monthly, and containing as it does, sixteen pages of reading matter, principally on subjects relating to the order, it will no doubt be well patronised by the Fraternity. We wish *The Craftsman* a long and successful life.—*Peterboro' Examiner*.

We sincerely trust that our enterprising brothers will be amply encouraged and rewarded for their zeal and energies in furnishing to the craft so desirable a medium of fraternal communication. The first number is now before us neatly printed in new type, on fine paper, and in a suitable form for binding, and thus forming an invaluable item of a Mason's library.—*Woodstock Sentinel*.

## "THE CRAFTSMAN,"

And British American Masonic Record,

Issued on the 15th of each month, at \$1.50 a year, by

BROS. T. & R. WHITE, HAMILTON, C. W.