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"THE QUEEN AND THE CRAFT."

THE CRAFTSMAN,

AND

BRITISH AMERICAN MASONIC RECORD.

Vol. III. OCTOBER, 1868, to SEPTEMBER, 1869.



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INDEX.

PAGE.		PAGE.		PAGE.
<p>Antiquity of Freemasonry 95 Another Imposter 115 A. & A. Rite, Hamilton 124 Blue Blanket, The 13 Burns' Farewell to L. S. Lodge 70 Board of General Purposes 76 Be Cautious 113 Barton Lodge, seventy years ago 115-120-145 Capitular Masonry 16 Congress of Freemasons 16 Chips of Foreign Ashlar 40 Coaffident Individual 47 Charity 95 Comparison 192 CORRESPONDENCE:— A. & A. Rite 26 Letter from Bro. Ramsay 26 A Correction 26 A. & A. Rite in the Dominion 42 Seigmund Sax 44 Letter from Bro. Brennan 44 Letter from Bro. Ramsay 75 Liability of Proposers of Candidates 92 Who is the Father of Masons in Upper Canada? 105 Letter from Bro. Ramsay 121 Letter from Bro. Kivas Tully 139 The Craft in the Western States 139 Freemasonry among the Sermons 155 Masonic Courtesy 173 Oldest Masons 173 Masonic Courtesy 186 Excursion to Detroit 187 Division of Time and its uses 22 Death, The calm of 119 Doric Lodge, No. 204—Dedication of 126 Deaf and Dumb Asylum 173 EDITORIAL:— Volume III 8 Masonic Assurance Company 8 Christian Masonry 9 Masonic Progress 10 New Brunswick Masonic Temple 10 Orders of Architecture 19 Masonic Congress 11 Knights Templar 12 Roman Catholics and Masonry 12 The Worshipful Master 24 Nova Scotia 25 White Oak Lodge, No. 198 25 The Nova Scotia Difficulty 40 Seigmund Sax 42 Commemoration of Earl Zetland 42 Grand Encampment of the United States 42 New Dominion Lodge 42 Masonic Record 42 Grand Rally 42 Dedication 42 Are we making too many Masons? 52 Presentation, Ontario Lodge, No. 26 53 Masonic Reflections 72 Union de Molay Encampment 73 Freemasonry a Science 74 News of the Craft 75 The Holy Royal Arch 88 Masonic Archaeology 89 Union de Molay Encampment 90 Red Cross of Constantine and Romo 90 Knights Templar 91 Masonic Life-Boat Fund 91 R. W. Bro. Harman 91 Mount Horeb Chapter, Orillia 92 Masonic Jurisdiction 104 Presentation to Bro. Smith 105 Dispensation, Keystone Chapter 105 "Ancient and Accepted Rite," 33° 120 News from the Craft 124 Moral Teachings of Freemasonry 136 Masonry in England 136 Circular from the M. W. G. M. 138</p>	<p>Red Cross of Constantino 138 Gold Jewels 138 Knights of Malta 152 Masonic Courtesy 153 Free and Accepted 154 Harmony in Nova Scotia 154 Masonry and Civilization 168 Grand Lodge Proceedings 168 Press Excursion 169 Grand Chapter 169 End of Volume III 184 Visit to Barrie 185 Picture of Grand Lodge 185 National Masonic Register 185 Lodge Decorations 185 R. W. Bro. McCabe 186 Maitland Lodge, No. 112 286 Emblems for Show 37-94 Elysian Lodge, Opening of 107 Evil Speaking 118 Entered Apprentice, Status of 128 Emblems, Knight Templar 164 Escallop, or Escallop Shell 191 Freemasonry not selfish 7 Funeral Ceremonies of the Ancients 15 For Ladies Only 32-48-64-80-96-176 Frederick the Great 167 Freemasonry 190 God seen in His works 13 Grand Lodge Appointments 25 Grand Lodge, Annual Communication 169 Grand Chapter 187 High Degrees in France 3 High Degrees, The, and Bro. Mannington 6 Happy to meet, sorry to part, and happy to meet again 31 Hiram, King of Tyre; Sepulchre of 69 Inner Life 23 Impostor 71 Installations 77 Inauguration of the New Masonic Hall and Buildings 132 Intemperance 144 Irvine Lodge, No. 203 173 Knights Templar 125-175 Knights Templar, Godfrey de Bouillon, and Hugh de Payen Encampments 142 Knights of Malta 152 Lodge of Instruction 92-108 Lewises 159 Legend of Strasbourg Cathedral 163 Masonic Anecdote 16 Masons 600 years B. C. 23 Married 25 MASONIC JURISPRUDENCE:— Formation of New Lodges 26 Coloured Masons 26 Installation of Masters 45 Rejected Candidates 75 Announcement of Visitors 75 Ballot for Degrees 75 Liability of Proposers of Candidates 75 Candidates for Advancement 76 When By-Laws are operative 105 Assessing Members 105 Reinstating Suspended Members 105 Effect of Arrears in Dues 105 Admitting Members 106 Lodges under Dispensation 106 Summons for Meetings 106 Officers neglecting or refusing to serve 106 Secrecy of the Ballot 122 Has Initiated Candidate a right to Copy of Constitution? 122 Dues of Suspended Brothers 122 Admission to Chapter 139 Raising Brethren 156 Rights of Past Masters 156</p>	<p>Rights of E. A. 187 Consent to Initiate 187 Auditors Reports 187 Masonic Hall at Kingston 28 Masonic Festival at Elora 30 Masonic Benevolence 39 Masonic Precept and Practice 70 Masonic Ball, Ingersoll 76 Maritime Provinces 78 Masonic Service—Its Pleasures and its Pains 118 Masons' Marks 135 Masonic Celebration at Halifax 148 Masonic Rules from an Old Monitor 175 Masonic Ideal of Labor 180 New Brunswick; Grand Lodge 11 Nova Scotia; Grand Lodge 27 New Brunswick; Knights Templar 30 Nova Scotia, Scotch Masonry in 45 Nova Scotia; Quarterly Communication of Grand Lodge 63 Nova Scotia; Presentation 93 Newfoundland; Dedication of Masonic Hall 110 Nova Scotia; Royal Arch Masonry 112 Nova Scotia Difficulty 127 New Brunswick; Union de Molay Encampment 142 New Lodges 142 New Masonic Hall, Carleton, N. B. 174 New Brunswick; Masonic Grand Council 191 OBITUARY:— Dr. W. B. Herapath 47 W. Bro. Solomon Stogdill 112 B. W. Bro. Dr. Fitch 112 Bro. Geo. A. Keefer 128 Bro. Joshua J. Spivey 144 Bro. Capt. Thomas Flett 144 Bro. Joseph W. Parker 144 Bro. Alfred Torr 144 Bro. Edwin S. Thayer 144 Orillia; Masonic Supper 93 Oldest Mason, The 121 Our Brethren on the Pacific Coast 175 Patriotism 6 POETRY:— Masonic Emblems 7 Give me the Hand 7 The Gavel Song 23 Religion 39 Impromptu 39 The Third Trial 52 Are all Builders? 71 Our Childhood 71 The Two Rabbis 87 How cold would be the Tanb 103 O why should a Woman not get a Degree? 103 The Problem 119 City and Country 119 Brotherly Love 135 The Liberation of St. Peter 143 The Chapter and its Work 151 The Raising of Beauseant 167 Laying Corner Stone of St. Thomas' Church 183 A Red Cross Song 183 Peculiarities of Faith 31 Password, The Masonic 36 Power of Truth 38 Presentation to Bro. Mitchell 106 Presentation and Supper to Bro. Spencer 122 Presentation to Bro. Spry 140 Presentations to Bro. W. S. Martin, Bro. John Nettleton, and Bro. David Buckler 174 Presentations to Bro. Louis Helmer and Rev. Bro. Joseph Wild, M. A. 185 Presentation to Bro. Petrie 186 Pencillings under the Fig Trees of Palestine 191</p>		

	PAGE.		PAGE.		PAGE.
Rachel, The Tomb of	47	Saved from Death	161-177	St. Joseph a Mason	160
Royal Arch Masonry	78	Two Dreams	163	St. John's Day in the Land o' Cakes...	182
Royal Arch Masonry, Toronto and Ontario Districts	107	Twice Saved by Freemasonry	181	Signet Chapter, No. 24, Opening of....	189
Royal Arch Masonry, Installation, &c..	126	A Remarkable Fet.	183	True Mason, The Character of.....	7
Royal Arch Masonry, New Brunswick Chapter	141	Sign and Word	22	Tracing Board for every Mason.....	14
Reasons for Masonic Secrecy	143	St. John's Chapter, No. 75.....	25	Texas; Masonic Incident.....	38
Royal Arch Masonry	159-175-190	St. John's Lodge, No. 6, Sketch of the History of.....	33-65-84-101-178	Twenty-four inch Gauge.....	142
St. Andrew's Lodge, No. 16, History of.	1	St. John the Evangelist, Festival of...	54	Thirty Years ago	144
STORIES:—		Scottish Freemasonry	95	That's How.....	151
Eva Durant	4	Solomon, King of Israel, The Sepulchre of.....	91	Thorough Masons.....	160
The last of the Coladores	17	Silent Influence	109	Two Dreams	163
El Toro Negro	49	Supreme Grand Council	119	Tree and Serpent Worship.....	165
The Cruise of the Thetis.....	81-97-113	Standard of Charity	151	Union de Molay Encampment.....	96
Folly of Procrastination	84	St. Thomas' Church, Laying Corner Stone	156	United Grand Lodge	159
A Railway Incident	151	St. John the Baptist, Festival of.....	167	Universal Friendship of Masonry.....	160

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VOL. III.

HAMILTON, O., OCTOBER, 1868.

NO 1.

SKETCH OF THE HISTORY OF ST. ANDREW'S LODGE, No. 16, TORONTO.

BY V. W. BHO. JAS. BAIN, P. G. S. D.

[Concluded.]

St. Andrew's Lodge, meantime, leased the third floor in the St. Lawrence Hall buildings, where it continued to meet from the 12th July, 5856, to 13th April, 5858; when, in 5857, a proposal was made by Bro. Abraham Nordheimer to devote the upper floor of the building then being erected by him to the purposes of a Masonic Hall. A committee was accordingly appointed to examine plans, &c., and report, which having been done, a further committee was appointed to confer with the Lodges and Chapters of the city, and finally a resolution was come to to lease the proposed premises; and what was henceforth to be considered as the Masonic Hall of Toronto, was taken possession of and duly consecrated on the 13th April, 5858, by R. W. Bro. Thos. G. Ridout, Dep. Prov. Grand Master, in presence of a large assembly of the brethren.

This digression having led us, however, beyond the period to which I traced the history of the Lodge, I now return to the time when Bro. Ridout vacated the Oriental Chair. He was succeeded by Bro. McClure, who was installed on the festival of St. John the Baptist, 5842, and held the office of W. M. for two years, when, in 5844, the Lodge unanimously again elected Bro. Ridout to that high and important office. Although Bro. Ridout's whole soul was in the welfare of the Lodge and the good of Masonry, his age and coming infirmities counselled, that while deferring to the unanimously expressed wishes of the Brethren that he should again preside over them, it has stipulated that it should only be for one year. Accordingly, in 5845, Bro. Francis Richardson was duly installed his successor.

It was during the period when Bro. Richardson filled the Chair, that the first steps were taken which eventually led to the formation of the Grand Lodge of Canada.

As far back as 5842, a strong desire appears to have been felt for the establishment of a Grand Lodge in the Province, and grew stronger year by year. Accordingly, I find the following resolution recorded in the minutes of meeting held 13th May, 5845:

"That the Secretary do write to the several Lodges now in operation in Canada West, to inform them that Bro. Ridout is about to proceed to England, and that he will be in communication with the Grand Lodge.

"That it is the intention of this Lodge to solicit

the appointment of a Prov. Grand Lodge, and will recommend that Bro. T. G. Ridout be the Prov. Grand Master; and St. Andrew's Lodge solicits the concurrence of the other Lodges therein."

In accordance with this resolution, at an emergent meeting held 30th May, an address was presented to Bro. Ridout on his leaving for England; and the result of the action of the Lodge was, that in August, 5845, a Provincial Grand Lodge was opened at Hamilton, Sir Allan N. McNab having been appointed Prov. Grand Master, and Thos. G. Ridout Dep. Prov. Grand Master.

The following Lodges were represented:—St. Andrew's, Toronto; Barton, Hamilton; Belle ville, Belleville; St. John's, Kingston; Unity, Whitby; St. John's, Grand River; Simcoe, Simcoe.

Some measure of self-government was thus obtained by the Craft in Canada, eventually leading to complete independence.

It was also during the Mastership of Bro. Richardson that an interesting event occurred, viz., the swarming, if I may so call it, of a new Lodge from St. Andrew's. The following address, which was delivered by the W. M. of the new Lodge at the regular meeting held June 9th, 5846, will show the truly masonic feeling which characterized the proceeding.

The W. M., Bro. Henry Sullivan, read as follows

"WORSHIPFUL SIR AND BRETHREN,—For myself, and on behalf of the brethren of the Zetland Lodge, now about to separate from the Lodge of St. Andrew, I feel it to be no less a pleasure than it is a duty, to express our obligations to you for our first initiation and advancement in the ancient and honourable mysteries of the noble Craft of Masonry.

"The great success of the institution in this city, the accession of numerous brethren to your Lodge, has made it, in a great degree, necessary that a division of the brethren into separate Lodges should take place; but this happy event has not rendered a separation in heart or true masonic brotherhood a necessary consequence.

"Initiated into the mysteries of the Craft by the instructions of your body, fortified in our present knowledge by your brotherly aid, we have dared to launch our small vessel and proceed upon our voyage, as we trust, with your best wishes and prayers for our success.

"We have assumed the name of our noble and illustrious Grand Master, and have, in your example and in that name, great inducements to prosecute our work with zeal and activity. We are sure that you, Worshipful Sir and brethren, will look upon our efforts with brotherly regard, and with a true masonic desire for our welfare; and I assure you for myself and for my brethren of the Zetland

Lodge, that we have in our hearts, and will retain fresh in our memories, the many hours of happy intercourse we have spent in your society: and we ask of you what I am sure you will freely accord—the hand of fellowship, the assurance of good feeling, the reciprocation of kindly offices, and the constant brotherly aid so accordant with the mystic constitutions of our ancient Order, and which it will be as grateful to our feelings to receive, as it will be becoming and worthy in you, the brethren of our mother Lodge, to bestow. With these feelings, Worshipful Sir and brethren, for myself and in the name of the brethren of the Zetland Lodge, I respectfully and cordially bid you farewell.”

To this address, a reply was given, from which I will merely quote the first paragraph: “The W. M. of St. Andrew’s Lodge directs me to communicate to you the congratulations of himself, the Wardens, and brethren of St. Andrew’s Lodge, upon the opening of the Zetland Lodge; and to assure you that the regret which all feel at losing so many respected and esteemed members from our ranks, is alone compensated by the pride and pleasure with which we contemplate such a Lodge springing from amongst ourselves.”

Thus was the first offshoot from St. Andrew’s Lodge established. It continued to work up to the year 5861, under the Mastership of Brothers Henry Sullivan, Henry Croft, William Aurobus Holwell, and Adam Wilson, at which period it ceased to meet.

Bro. S. B. Campbell succeeded Bro. Richardson as Master of St. Andrew’s Lodge, and was installed June 24th, 5847.

In 5848, Bro. Ridout was, for the fourth time, called from his retirement to rule the Lodge. It was under his Mastership at this time that he initiated a brother whose name is now familiar to every Canadian Mason,—one whose zeal and energy has helped much to promote the noble science and royal art throughout this Province; I refer to the R. W. Thomas Bird Harris, Grand Secretary of the Grand Lodge of Canada. He was initiated 10th October, 5848.

In December of this year, the Ionic Lodge was formed, being the second which had sprung from St. Andrew’s as its parent Lodge. Its career has been marked by a purity of work and harmony of feeling which reflects on all its members the highest credit. May it ever be distinguished for fraternal love and honourable sentiment.

Bro. Ridout was succeeded by Bro. Hugh Scobie (editor and proprietor of the *Colonist* newspaper), June 24th, 5849, who occupied the Oriental Chair till June, 5851; when, as if the brethren felt that their venerated Past Master, Bro. Ridout, was their natural head and Master, they, for the fifth time, placed him in that elevated position. He, however, only filled it one year, being succeeded by Bro. F. W. Barron (Principal of Upper Canada College), June 24th, 5852, under whose able and instructive teaching the Lodge continued to prosper, and the brethren to improve in masonic knowledge. So deeply were the brethren interested in the able and instructive teachings of the W. M., that on application to the Prov. Grand Master, a dispensation was obtained for his continuance in the Oriental Chair on the expiry of his term of office; and on his leaving it in 5855, an address was presented to him

from the Lodge, along with a suitable testimonial, to which he gave an able and lengthy reply, full of masonic truth. I regret that its length forbids me here introducing it; but it may be profitably read in the records of the Lodge. I shall only quote its concluding paragraph:

“I cannot close this, my final address to you, without thanking you most cordially for the kind support you have invariably given me. Believe me, the success of your Lodge has been owing to no one individual; the true solution is to be found in the fact, that the brethren have attended the Lodge with benefit, and therefore pleasure, to themselves. The ashlar upon which we have worked have been gradually smoothed and prepared without too rude a blow, producing an unseemly fracture; may it ever be thus with you. May those kindly feelings, and that amenable conduct which you have invariably extended to me, be continued to your new Master, who is fully deserving of them all; and may the G. A. O. T. U. continue to support your Lodge by cementing and adorning it with every moral, social, and religious virtue. And from my heart, overflowing with gratitude to the Most High for all his mercies, I pray for this, my mother Lodge, that length of days may be in her right hand, and in her left, riches and honor: may her ways be ways of pleasantness, and all her paths be peace.”

It was during the Mastership of Bro. Barrou that, to meet the evils incurred in Britain through the war with Russia, a patriotic fund was established. In aid of this fund, St. Andrew’s Lodge contributed fifty pounds sterling.

It was at this time, also, that, by a fortunate circumstance, a valuable portion of the records of the Lodge were recovered. These had for some years been unaccountably missing, but were now restored to the Lodge, as the following resolution will explain. At the regular meeting of the Lodge, held February 8th, 5853, a vote of thanks was passed “to Bro. J. G. Howard, for his forethought and regard for the interests of the Lodge, in securing for it certain of its records which he had found exposed for sale at a public stall.”

Bro. Jamieson was the successor of Bro. Barrou. He was installed June 24th, 5855, and held the office of Master till June, 5856, when Bro. S. B. Harman was installed in his stead. It were needless in me, knowing the high and honorable position Bro. Harman continues still to occupy in the minds of the brethren, not only of this Lodge, but the Craft generally, to say that his Mastership was marked by urbanity, dignity, and true masonic progress.

A third Lodge sprung from St. Andrew’s at this time. At the regular meeting held Nov. 11th, 5856, seven brethren presented a petition, praying this Lodge to recommend their application to the Grand Lodge of England for a Warrant to work under the name and style of St. John’s Lodge, Toronto, which prayer was unanimously acceded. Thus sprung from St. Andrew’s Lodge its youngest but strongest child; may the motto it has selected for its banner ever distinguish it: “May Brotherly Love continue.”

About this time a subject of deepest interest was being discussed in the several Lodges, and the records of St. Andrew’s show that it took an active part in these discussions. For some time a feeling of discontent and dissatisfaction had been felt with

the manner in which the Grand Lodge of England had attended to the business of the Lodges in the Province; they felt, too, that the Craft was sufficiently strong in numbers and intelligence to be able to act independently; and although the establishment of a Provincial Grand Lodge, as mentioned in a former part of this sketch, had afforded some measure of relief, it was now felt to be altogether insufficient to meet the growing wants of a rapidly increasing fraternity.

Irritated by neglect and other causes, some few of the Lodges had by this time thrown off their allegiance, and assumed the title of the Grand Lodge of Canada.

With these St. Andrew's Lodge could not sympathise; every legal method of obtaining redress must first be tried before adopting a policy which might encourage insubordination, favor schism, and mar the unity of the masonic edifice. They therefore, with the larger number of Lodges in the Province, adhered to the Provincial Grand Lodge and its petition of grievances. And it was not until these had received a decided refusal by the parent Grand Lodge that St. Andrew's Lodge, surrendering its Warrant, joined with the Provincial Grand Lodge in declaring themselves an independent Grand Lodge, under the title of the Ancient Grand Lodge of Canada.

It was on the evening of September 9th, 1857, that this resolution was come to; and on the 15th July, 1858, a union having been effected between the Ancient Grand Lodge and the Grand Lodge of Canada, the united bodies met for the first time in the Hall of this Lodge.

Meantime the Lodge had been under the able government of Bro. F. W. Cumberland, installed June 24th, 1857, and of Bro. W. G. Storm, installed June 24th, 1858.

On the evening of the 16th Nov., 1858, the Lodge was honoured by a visit from the M. W. the Grand Master; when Past Master Brother Richardson exemplified the work in the three degrees; and on the evening of June 24th, 1859, St. Andrew's Lodge had the honour of initiating a movement of the highest Masonic import, I refer to the proposal to erect a Masonic Asylum, for aged and indigent Masons. A resolution declaring the present a fit and proper time for exhibiting the benevolent principles of the Order, and to memorialize the Grand Lodge on this important subject, was unanimously agreed to, and a committee appointed to prepare a memorial on this subject, this memorial I am happy to say received the warm approval of Grand Lodge, and steps were taken to accomplish this desirable object, and though progress has been hitherto slowly made with that view, yet still progress has been made, and I hope shortly to see this public testimony to the noble principles of our Order adorning some conspicuous site in our land.

In September 1859 the Lodge received its present number, (16) on the Register of the Grand Lodge of Canada, being by a curious coincidence, the same as that previously borne by a Lodge, with which as we have seen, its early history was intimately associated.

A very handsome present was at this time made to the Lodge, in the shape of a very superior oil painting, of our esteemed and honoured brother M. W. Past Grand Master Harrington. The thanks

of the Lodge were ordered to be conveyed to Brother Harrington for his handsome and valuable gift, and the picture now adorns the wall of the Lodge Room.

Bro. W. R. Harris was installed as Master of the Lodge, in room of Bro. Storm June 25th, 1860, and was succeeded in 1861 by Bro. W. F. McMaster, during whose mastership the Lodge was called to mourn over the decease of a Brother who might well be called the father of the Lodge: M. W. Bro. Thos. G. Ridout. He was as we have seen the second initiated into Masonry in the Lodge, and five several times held the office of its W. M. He was distinguished for his largeness of soul, and hid under an apparently rough exterior all the best feelings of a man and a mason. He was interred with full masonic honours Aug. 1st, 1861. Perhaps the largest assemblage of the Brethren from every part of the Province ever witnessed in Toronto, being present to pay this last mark of respect to departed merit. His memory will ever be green in St. Andrew's Lodge.

The portrait of our late Brother which now adorns the wall of the Lodge Room, the humble tribute to his memory, of a century of the Brethren, will ever I trust be esteemed one of the most valuable possessions of St. Andrew's Lodge.

Bro. John Paterson was installed as successor to Bro. McMaster in Sept. 1862, and held the office of W. M. till June 24th, 1864, when he was succeeded by Bro. James Bain.

On the Festival of St. John the Baptist 1866, our very worthy Brother the present W. M. Joseph Adams, M. D., was duly installed under circumstances of the most encouraging nature.

The history of St. Andrew's Lodge well illustrates one of the most instructive lessons on the tracing board, the chequered nature of this life: sometimes it stood high on the mountain of prosperity, and again was depressed in the vale of adversity. Persecution, obloquy, mismanagement, financial difficulty, have all from time to time beset her, but though these may have stunned her for a time, they have not succeeded in destroying her vitality, she only sunk to rise with renewed vigour, and I am full of hope that she is now again entering upon a season of high prosperity, and feel assured that the Brethren, proud of their ancestry, and feeling their responsibility as members of the mother Lodge of Toronto, will never disgrace their noble privileges; but seek by their example to do credit to that Lodge of which they have been admitted members.

HIGH DEGREES IN FRANCE.—The number of degrees conferred by the Grand Orient in France in 1867-8 was, for the 18th degree and under, 218; for the 30th, 32; for the 33rd, 3. The Grand Orient degrees above the 18th were not recognized by the Supreme Council of France, nor by legitimate Supreme Councils.—N.

Master Mason One who, in our old operative Masonry, superintended Masons employed by others; one who, in our old operative Masonry, himself employed Masons; one upon whom, in our speculative Masonry, the degree of Master Mason has been conferred.

EVA DURANT.

BY MRS. M. ADELE HAZLETT.

CHAPTER I.

FASTER and faster spread the flames, and now the ship was enveloped in a fiery sheet. Men and women rushed madly over the sides to meet a quicker but less painful death. The boats, with one exception, had been overloaded and capsized. There were hasty prayers, and heart-rending cries of misery and distress. Death hovered vulture-like over his victims, some clung desperately to the vessel's side, some supported themselves in the water by articles snatched hastily from the burning ship, and with which they had leaped wildly into the sea. The captain sang out through his trumpet, "Take heart and sustain yourselves as long as possible. A ship is coming to our relief."

James Durant stood upon the almost deserted deck with his only child, but four years of age, folded closely in his arms. His eye swept the horizon in search of the ship to which the captain had alluded. He discovered it at length, but it was at least four miles away. Before the ship could arrive, they must be burned to death, or, if he sprang, as others had, down into the water, both he and the child would be drowned, for he was not a swimmer.

The little arms were twined about his neck, the pale cheek rested confidently against his own, but the brave little girl did not tremble.

"O, my God, is there no help!" cried the despairing father, as the flames swept nearer, and he felt that his present position could be held but little longer.

"Here, give the child to me, and I will save her," and turning quickly. Mr. Durant stood face to face with a stranger who held a life-preserver in his hand.

"Quick, there is no time to be lost; the child shall have my life-preserver, and it will float her easily. Yonder is another ship, I have been watching it for the last five minutes. It will reach us in half an hour at least. There, that is fastened securely: now little girl I am going to throw you into the water. You are not afraid?"

"No, no, but my papa!"

The father caught her frantically in his arms. "My darling Eva, you may never see your papa again, but do not fear, God will guard you, somebody will find you, and care for you. If you never see papa again, remember he is with dear mamma in heaven."

"Has she no relations?" asked the stranger.

"None in this country, I am from England, and am traveling for her health."

"Take that pin from your bosom, and fasten it upon her clothing."

"Heaven help you for the thought," said the father, and in a moment the square and compass was glistening in the bosom of the child. Then the stranger took her from the father's arms, saying, "I am stronger than you. She must be cast beyond the reach of those poor drowning wretches or they will rob her of her life-preserver."

The white drapery fluttered through the air, sank below the waves, and then rising, floated lightly on the waters. James Durant turned to the stranger with tearful eyes. "May God bless and preserve

you, noblest of men. But you as well as myself must now be lost."

"No, I am a good swimmer, and here is a piece of board with which you can sustain yourself until relief arrives."

The father cast another glance upon the white speck floating rapidly away, and with an inward "God preserve her," sprang into the sea, followed by the stranger, but the two floated in opposite directions, and they saw each other no more.

Two hours later James Durant awoke as from the sleep of death, and found himself in the cabin of a strange ship, with kind and sympathizing faces all about him. In a moment he realized all that had passed, and said eagerly though feebly "My child, my little Eva; is she safe." There was no response, and a low moan escaped the father's lips.

"Courage sir," said a lady, with tearful eyes, "some of the passengers were saved by another ship." The father's countenance lighted, "God grant she may be safe."

Mr. Durant recovered his usual strength in a few hours, and sought among the saved for the stranger who had proved himself so true a Masonic brother, but he was not to be found.

"He must be on the other ship," said Mr. Durant to himself, and he will care for Eva."

But both ships were in port at New York on the following day, and although Mr. Durant found the stranger who had so befriended him—and who proved to be a Mr. Wardsworth, from a southern city—Eva had been seen by no one, and was given up as lost.

CHAPTER II.

"Here, wife, is a child that has just been washed upon the beach. She is cold and stiff, but I think she is not dead. Let us have some warm flannels immediately, and tell Thomas to run for Dr. Hunt."

It was long before the quivering flashes and feeble fluttering of the heart gave token that success would crown the efforts of Eva's rescuers, but by and by the lids parted and revealed two large, liquid, sky-blue eyes, that wondered from face to face in a bewildered way, and then closed wearily.

"I fear she will not recover very rapidly," said the doctor. "She has a delicate constitution, and will require the best of care."

"Poor child," said Mrs. Turner, "I do not wonder she is nearly dead; but who can she be? some terrible accident must have occurred at sea."

"You had better examine her clothing," said the doctor, "perhaps you may find some clue to her relations."

Mrs. Turner lifted the gossamer white dress, and turned it over and over. The square and compass placed upon it by Mr. Durant, flashed upon the eyes of all at once. The doctor and Mr. Turner looked at each other, but neither spoke, and Mrs. Turner did not see the tears that glistened in her husband's eyes.

The doctor's fears that Eva would not recover rapidly, proved to be wellfounded, days and weeks of fever succeeded her awakening to life, during which she talked incoherently of "papa," and "poor dead mamma," and of "the burning ship," and of "hunger." But finally she awoke to consciousness, and asked many questions as to where

she was, and how she came in that strange room, and who were those that attended her, but Dr. Hunt forbade her being questioned until she was stronger.

How interested were all in the little convalescent whom the elements had cast into the little sea-board town. The ladies declared that never before did a child possess such lovely eyes, or such beautiful curls, while the gentlemen seemed not less interested, and brought her gifts of every thing that might please a childish fancy.

"My dear little girl," said Dr. Hunt, when Eva was at length able to ride out, "will you tell me your name?"

"Eva," said the child; "I thought you knew it."

"Yes, I know your name is Eva, but I want to know the rest of your name, your father's name."

"Eva Durant. Mr. Durant is my papa."

"Yes. Now I want you to tell me all you can remember about your father and mother." Eva's eyes filled with tears.

O, sir, my mamma died, and went to live with the angels. And I do not know where papa is, he said if I never saw him again I must know he had gone to mamma."

"Where were you when your father told you this?"

"On the ship; and oh, the fire burned me so, and papa held me in his arms until a strange man took me and tied something under my arms, and threw me into the water, and I have not seen papa since. O, sir, can you tell me where he is?"

"No, dear child, but perhaps we may yet find him."

And this was all that Eva's new friend could discover. It was plain she had come from the ship that had been burnt a few weeks before, that she had been cast upon the sea, and had floated to the shore, but where was her father? had he been saved, and was he searching for his child? Every possible effort was now made to find him. The circumstances of the case, with the statement of the child, were published fully in the newspapers of the neighbouring cities, but the grief-stricken father believing his child to be lost, had sailed a week before for Europe, and it soon became settled in the minds of Eva's protectors, that he had perished. But the little one still prattled after her "papa," and said he would come by and by, and those who believed differently would not pain her by contradiction.

The square and compass that had been found upon her clothing was regarded as a powerful appeal from a Mason to his brethren, to care for his child. So it came to pass, that Eva became, as it were, the especial charge of Hiram Lodge, No. 93. Mr. Turner would gladly have taken the entire care of the little waif, and the wealthy Senator W— requested to be allowed to adopt her as his daughter, but the brethren, in lodge assembled, declared by vote, that Eva should be reared, educated and protected by the Lodge, and that as Providence had placed her in brother Turner's house, that should be her home.

And so years went by, and Eva became a healthy, joyous child, flitting like a sunbeam here and there, and every where meeting the warmest of welcomes. The Masonic Hall was but a few rods from Mr.

Turner's residence, and Eva often went with him as far as the door, and then returned alone, always bidding the Tyler "take good care of Pa Turner, and send him home early."

CHAPTER III.

The six years that followed the death of his wife, and the loss of his child, passed wearily to James Durant. He visited nearly every country of the old world, seeking, amid scenes of natural beauty and grandeur, as well as of historic interest, for the mental rest that could never be found. Once more he turned his steps towards America, and sought his Masonic friend, Mr. Wadsworth. Finding that gentlemen about setting out with his family on a journey to the Atlantic coast, Mr. Durant accepted the urgent invitation to accompany them. To Saratoga and Niagara, then to New York, where, leaving the ladies, Mr. Wadsworth and Mr. Durant wandered from town to town along the coast, enjoying the beauty of the scenery, and the quiet hospitality that greeted them, more than the crowded hotels and fashionable style of the popular watering places. Fancy, and the kind hand of Providence, at length led them to the little town of B—, and the second evening after their arrival, they visited the Masonic Lodge. A warm welcome was extended to these brethren from such distant homes, and both were invited to address the Lodge. Mr. Durant said:

"Brethren, I have traveled much and long, I have found Masonic sympathy in every part of the globe, and every where is Masonry substantially the same. I can hardly tell where I reside. The world seems to be my home, and I remain but a short time in any one town or country, but my name is recorded in an English Lodge. I love my English brethren, for they first brought me "from darkness to light," and I love English soil, for with it sleeps the wife of my youth. But I love America also, for here have I found the warmest of welcomes, the kindest of brethren. And, too, my only child is sleeping in American waters, even beneath the very waves that wash the shores of your beautiful village.

"Six years have passed since this dear friend and brother robbed himself of his life-preserver that my little Eva might perhaps escape, and we hoped the elements might be kind, and that heaven would send her relief. But she was never heard of more."

The voice of Mr. Durant was quivering with emotion, and unable to speak further he seated himself and covered his face with his hands.

Glances of surprise and pleasure were cast from one to another, among the brethren of Hiram Lodge. No one spoke, however, but all eyes turned upon the Master, Mr. Turner. For a moment he seemed reflecting, then taking a slip of paper from the Secretary, he wrote:

"Mrs. Turner, do not allow Eva to retire until I return home, tell her I am going to bring a strange gentleman who wishes to see her." And calling the Junior Deacon, Mr. Turner gave him the note, saying in a low voice, "Take this to Mrs. Turner immediately."

"Why Eva," said Mrs. Turner, when she had read the message, "you are going to have company. A strange gentleman is at the lodge-room who wishes to see you. Who can it be?"

Eva looked perplexed and thoughtful, suddenly her cheeks flushed, her eye lighted, and clapping her little hands she sprang to her feet and exclaimed, "Oh, it must be papa! no one else could wish to see me, no one in the world;" and before Mrs. Turner comprehended the child's intention she had passed the threshold and was flitting through the moonlight toward the lodge-room. The Tyler looked amazed when Eva burst into the anteroom, her cheeks burning, her eyes flashing with joy and excitement.

"Do not stop me, I am going in," she exclaimed. But the inner door was fastened, and the impatient Eva nearly cried with vexation. "Wait a moment," said the Tyler, who having heard nothing of what had transpired within, was at a loss to account for the strange conduct of the child, "wait a moment, and I will send your request to Mr. Turner. He will come out and see you."

"I shall *not* wait; I do not want to see Mr. Turner, I want to see my papa."

"The child is crazy, that is evident," said the perplexed Tyler to himself, but calling out the Deacon he bade him say that Eva was there and determined to get into the lodge-room. The Deacon went to the East and delivered his message in a lone tone, and a moment after moved "that the craft be called from labor to refreshment." "Now," said Mr. Turner, "tell the Tyler to let her come."

And Eva did come, or rather bound into the hall, more beautiful in her excitement than ever before. She advanced to the centre of the room, and stood beside the altar; and half poised upon one tiny foot, she scanned rapidly the faces of all. Her eager eyes soon detected the strangers who were seated beside each other, and for a moment she seemed irresolute, then darting forward with a glad cry, she threw her arms about the neck of Mr. Durant, "O papa, my dear papa, you have come at last, you were not burned in the ship." We will not attempt to paint the scene further, but will leave our readers to imagine the joy of the fond father, and will allow them also to decide whether the tears that wet the cheeks of the brethren of Hiram Lodge, were caused by sympathy with the happiness of their little charge, or grief that they should lose one whom all had learned to love so well.

PATRIOTISM.

"But Masonry is not only *Piety*, but *Patriotism*. Its teachings, its spirit, and its influence tend to the highest welfare of the State or country in which the Masons reside. A bad citizen can never be a good Mason. He who is not faithful to his country will be treacherous to his brethren. He who violates the laws of the land will not be particular to his adherence to the landmarks or rules of our Order, which, among other things, enjoin upon us 'to be peaceable citizens, and cheerfully to conform to the laws of the country in which we reside; not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the Supreme Legislature.' We are members of a great Brotherhood. Whatever, therefore, comes home to us, or befalls our country, having a direct connection with the peace and safety of ourselves and families, or the welfare and happiness of our brethren, commands our attention and interests as Masons and citizens."—*Ex.*

THE HIGH DEGREES AND BRO. MANNINGHAM.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONS' MIRROR.

Dear Sir and Brother,—The letter from Bro. Manningham to Bro. Sauer which was transmitted to you by our learned Bro. Dr. Findel, and which you inserted in your last number, is, if genuine, a very important addition to the information we possess in respect of certain portions of our Masonic Archæology. Though dated in 1757, and hitherto, I believe, unknown to Masonic students, I see no reason to doubt the genuineness of the letter, or why we should not accept the data it affords as regards several moot points.

1. If we assume that the letter really emanated from Bro. Manningham, on his authority, which is decisive, we are able to dispose of a recent theory, that the third degree is no earlier than the revival. Bro. Manningham, on the contrary, distinctly, as we see, carries back the existence of the third degree to the middle of the seventeenth century, and that in itself presupposes a far earlier existence. I hope some day to put forward the evidences I have been long collecting in humble confirmation of Bro. Manningham's decisive statement.

2. Bro. Manningham has no doubt either apparently of the connexion between the operative and speculative Masons, and his whole argument goes to prove that the traditions, usages, degrees, landmarks of the speculative Order of 1757 were identical with those of the older operative assemblies.

3. It may be said that Bro. Manningham also decides the controversy of the Royal Arch. We must, however, remember that controversy is, after all, more a matter of words than of any very antagonistic views. It all depends upon what Bro. Manningham means by the Master's Degree. If he, as I believe, understood the old full third degree, with its first and second parts, then *candit quæstio*. Those who, like myself, uphold the reality of the Royal Arch, have never contended for more than this, that, though the Royal Arch Degree may have to-day a modern name and an elaborate ritual, it is, and ever has been, substantially the same with the second part of the Master's Degree. Any other theory would land us on a shore of inextricable confusion and hopeless controversy, and would throw the greatest doubt on the whole arrangement of our Masonic ceremonies.

4. Bro. Manningham no doubt by his letter ignores the claims of many of the high grades to antiquity, as he seems to mark their early beginning in this country by his words of warning protest. I do not wish to-day to reopen the question of the high grades further than to say that Bro. Manningham's declaration in 1757 is fully borne out by all the later evidences we have seen accumulating gradually the last quarter of a century. But, as I think the controversy is productive of very little good to Masonry, and does not tend to promote what we all ought to desire, fraternal feelings of toleration and good will among Masons, I leave it here.

5. Presuming Bro. Manningham's letter to be genuine, I have sought to point out what I think we may fairly deduce from it, and what certainly is and has been for some time the conviction derived from careful study of,

Yours fraternally,

A MASONIC STUDENT.

MASONIC EMBLEMS.

You wear the SQUARE, but do you know
That thing the Square denotes?
Is there within your inmost soul
That principle that should control
All deeds, and words, and thoughts?
The square of virtue—is it there,
O you that wear the Mason's Square?

You wear the COMPASS: do you keep
Within that circle due,
That's circumscribed by law divine,
Excluding hatred, envy, sin,
Including all that's true?
The Compass—does it trace that curve
Inside of which no passions swerve?

You wear the TYPE OF DEITY;
Ah! brother have a care;
He whose all-seeing eye surveys
Your inmost thoughts wide open gaze,
He knows what thoughts are there!
Or, send no light irreverent word
From sinful man to sinless God.

You wear the TROWEL: do you have
That mortar old and pure
Made on the recipe of God,
Recorded in His ancient Word,
Indissoluble, sure?
And do you spread with Master's care
The precious mixture here and there?

You wear the Cross: it signifies
The burden Jesus bore—
Who staggering full, and bleeding rose,
And bore up Calvary the woes
Of all who'd gone before;
The Cross! oh let it say "forgive,
Father forgive, to all that live!"

My brothers, if you do display
These emblems of our Art,
Let the great moral that they teach
Be graven, each for each,
Upon your inmost heart!
So they will tell to God and man
Our ancient, holy, perfect plan.
—*The Mystic Star.*

GIVE ME THE HAND.

BY GOODWIN BARNEBY.

Give me the hand that is warm, kind, and ready;
Give me the clasp that is calm, true, and steady;
Give me the hand that will never deceive me,
Give me its grasp that I aye may believe thee.
Soft is the palm of the delicate woman,
Hard is the hand of the rough, sturdy yeoman!
Soft palm or hard hand, it matters not—never!
Give me the grasp that is friendly forever.

Give me the hand that is true as a brother;
Give me the hand that has harmed not another;
Give me the hand that has never forswore it;
Give me its grasp that I aye may adore it.
Lovely the palm of the fair, blue veined maiden!
Rory the hand of the workman o'erladen!
Lovely or ugly, it matters not—never!
Give me the grasp that is friendly forever.

Give me the grasp that is honest and hearty,
Free as the breeze, and unshackled by party;
Let friendship give me the grasp that becomes her.
Close as the twine of the vines of the summer.
Give me the hand that is true as a brother;
Give me the hand that has harmed not another;
Soft palm or hard hand, it matters not—never!
Give me the grasp that is friendly forever.

FREEMASONRY NOT SELFISH.

"Masonry is universal and its charity and beneficence are co-extensive with the human race. Selfishness is characteristic both of individuals and communities. The unceasing and vigorous prosecution of so many distinct interests which are necessarily adverse gives rise to that singular compound of good and evil in which we live and from which it would be difficult to determine whether we enjoy more than we suffer. There is but little union and but little mutual confidence in the world. Might is the criterion of right with nations as with men. But Masonry, under the sweet and potent influence of unity, relief and truth, is calculated to harmonize these moral discords, and to make the principle of self-interest subservient to social happiness and universal benevolence."—*Extract from speech of Rev. John Home.*

THE CHARACTER OF A TRUE MASON.

To be an upright man is to add still greater lustre to the Mason's character; to do justice and to have charity are excellent steps in human life, but to act uprightly gives a superlative degree of excellence, for in that situation we should become examples in religious, civil, and moral conduct; it is not enough that we are neither enthusiasts nor persecutors in religion; neither bending towards innovation, nor infidelity. In civil matters we should submit to the laws of the country we may reside in. In morality it is required of us not only that we should not err by injuring or deceiving, but to do good in every capacity of that station in life wherein Providence has placed us. By such means can the Mason be proved and testify that his emblematical jewels are ensigns only of the inward man; so he will stand approved before Heaven and before men with honor to his profession and felicity to himself as a professor of Masonry.—L. M. II.

MASONRY commands brotherly love, charity, chastity, and reverence to Him who created all.

A MAN who gives his children habits of industry, provides for them better than by giving them a fortune.

CHARITY is one of the purest and best of Masonic virtues. Its position is the furthest removed from earth, and near heaven it is a jewel in the crown of Masonry.

THE influence of a man distinguished for his virtues will always be greatest among a virtuous people, while that of wealth is the most powerful in that community which is most corrupt.

THERE is this difference between a thankful and an unthankful man. The one is always pleased in the good he has done, and the other only once in the good he has received.

The Craftsman,
AND BRITISH AMERICAN MASONIC RECORD.
"THE QUEEN AND THE CRAFT"
HAMILTON, OCTOBER 15, 1868.

VOLUME III.

With this number we enter upon the third volume of the Craftsman and British American Masonic Record, and we have again to thank our Masonic friends for their generous support in the past, and solicit a continuance of their kind favours in the future. The success of the publication has been such as to warrant not simply its continuance, but additional outlay in making it still more worthy the support of the Freemasons of British America. We have secured further assistance on the editorial department; and have made such arrangements as will ensure the publication of original sketches from time to time, illustrative of the practical benefits of the Order. And in order that greater value may attach to papers relating to the earlier history and mediæval period of the institution, we shall avail ourselves of the wood-cutter's art in illustrating old marks and other designs of interest to the masonic student.

Suggestions have come to us from various quarters that it would enhance the value of the CRAFTSMAN to many of our brethren, if greater attention were given to the family or home department of the paper; and some have even gone so far as to suggest that an exclusively masonic character need not necessarily attach to that feature of it. These suggestions, made in the spirit of brotherly kindness, we can assure our friends are received in the same spirit, and will receive due attention. While to the earnest masonic student we shall endeavour to supply food for thought and study; it will not the less be our aim to meet the views of those who, satisfying themselves with the great practical teachings and sublime principles of the Order, pay little heed to the more abstruse but not less interesting records of its origin and history. The "light literature" of masonry, if we may use the word, the record of its practical value and its every day benevolences, will be made a prominent feature in the forthcoming volume; and, in this way we hope to meet the views of all our readers, while at the same time guarding sacredly the ancient landmarks, and prompting to good works in the great field of brotherly love, relief and truth.

R. W. Brother John Hervey has been appointed Grand Secretary of the Grand Lodge of England, in the place of the late R. W. Bro. Gray Clarke. He was duly invested at the Quarterly Communication of Grand Lodge, held on the 2nd ultimo.

MASONIC ASSURANCE COMPANY.

The formation of a Masonic and General Fire and Life Assurance Company, with a capital of £100,000 *stg.*, is announced in England. The grounds upon which success is hoped for in this new enterprise is, that those offices have been most successful which have worked through the medium of extensive organizations, social, religious and philanthropic. And when it is remembered that there are in the United Kingdom upwards of 3000 lodges, with a membership of about 500,000, to which from 6000 to 7000 are being annually added, it is believed there exists an extensive sphere for the full development of this new enterprise. The Company, while claiming to be masonic, opens its advantages to the general public as well; but there is this peculiar feature about it which will commend it to the Freemasons of Great Britain: It proposes, in order to identify the Company more strongly with the Masonic Fraternity, to set apart out of the new premiums one per cent., to be distributed annually among the great masonic charities. This one per cent. must realize a very handsome amount, and the charities are certain to be very largely benefitted, while every member, who assures in the Company, will have the gratification of knowing that he is contributing to these important masonic benevolences, a sum inappreciable in itself, but which added to others will, in the aggregate, make a handsome contribution. Another of the special features of the Company, will be the granting of annuities to aged masons of the Craft, from fifty years upwards. In this way a most important masonic work may also be performed.

Except in respect of this peculiar feature,—and the further one, that the Company promises strict economy in the management, and have with that view restricted the preliminary expenses to a hundred pounds.—there is nothing in the Company to distinguish it from other Fire and Life Associations. Its business will be done with the general public as well as with Freemasons; but, in so far as this is the case, the general public will be promoting, in a most important manner, the success of masonic charities. It is altogether different, therefore, from the mutual Masonic Assurance Companies which have recently been promoted among our brethren in the United States, and which have the peculiar merit of being worked almost without expense. We are not certain, however, that it will not be better. The business of Life Assurance especially, is one which requires some skill and experience in the managerial and actuarial department; and where these are sacrificed to the mere idea of cheapness, the result is very apt to be different from that hoped for and expected. In the English Company this fact appears not to have been overlooked. The

Company have secured as actuary and manager, Bro. Frederick Bigg, P. M., who is vouched for in the columns of the Masonic Magazine, as a gentleman of very large experience in the business of Life Assurance, and one whose name being associated with this new enterprise, insures from the first its decided success.

CHRISTIAN MASONRY.

BY ILL. BRO. ROBERT HANSAT, K. T., 33°

Our fraternity embraces within her fold many rites, all founded upon what is commonly called, Symbolic or Blue Masonry; and in this the strength of our society exists. Throughout Europe and this continent, two series of bodies, differing in some particulars, devote themselves to what is termed "CHRISTIAN MASONRY." Now, so systematic and wisely devised is the Masonic System, that the Lodge is the foundation and root of all, and as explained in a former article, no matter how high a mason may stand in the Christian Bodies, no matter though he possess every degree in the known world, yet if he infringed his O. B. to his blue lodge, and was expelled therefrom, *that expulsion would necessarily sever him from all connection with his companions in the higher bodies, and no power on their part could annul the action of his lodge.* This is the secret of the success of Masonry with its numerous degrees. The Knight of the Rose-Croix, the Frater of the Temple, and the Sovereign Grand Inspector General, 33°, are thus obliged to closely guard their connection with Ancient Craft Masonry, as otherwise they might forfeit all claim to the rich harvest that they are now enjoying after years' of laborious toil.

That truly christian and courteous Sir Knight, Col. † W. J. B. McLeod Moore, Grand Prior of Canada, and S. G. I. G. 33°, in his late address at the Grand East, Montreal, sounded the key-note of Christian Masonry in the Dominion, when he alluded to *both* rites, and pointed out how closely and intimately they were allied; and as fortunately he has been entrusted with the Supreme Authority in the Templar Body, as well as in the A. & A. Rite, Canadian Masons may indeed look forward to a bright and glorious future under the guidance of so true a Knight.

As we in the Blue Lodge admit our belief in a Supreme Being, the one Father of us all, so do we, in the higher bodies, express our love for the Christian Religion, and our determination to uphold the same. The Cross of the Redeemer is our Symbol, and though we bow the knee in reverence to the G. A. O. T. U. with our Jewish or Mahommedan Brother, around the altar of Masonry, and are ever amongst the most ardent workers in its noble mission, still, seeing the daily blessings of our institu-

tion, we are anxious to yet further extend the same, by allying together in a yet closer union, (if that is possible,) all those, who profess their faith in Jesus. No church is here again recognized; the Templar only strives to draw Masonry closer to that faith, which he necessarily holds most dear; so with the Knight of the Rose-Croix, who like his Templar Brother, devotes his masonic efforts more particularly to the religion of the Crucified Saviour. No bigotry, jealousy, or prejudice is found in Christian Masonry; our duties to our brothers in the lodge, and companions in the chapter, are too solemnly impressed upon us, ever to allow us to harbor such feelings, and our rituals only further strive to teach us to exemplify that "system of morality, veiled in allegory, and illustrated by symbols."

A few are apt to say, it is 'modern masonry.' We admit that our first Grand Master instituted no such degrees, but in after time, when Peter the hermit crossed Europe with armed hosts, only to meet with fearful reverses, and military fervor and religious enthusiasm were aroused, and knights and princes, and even kings joined the ever-honored nine, and united themselves in solemn alliance to rescue the tomb of our Lord from the hands of the Saracen and the Infidel—growing in power and wealth they excited the jealousy of the Church, and their Grand Master, the venerable Jacques De Molay "laid down his life in defence of the integrity and holiness of our principles." It was then Templarism shielded herself in the bosom of Masonry, and she, "the liberal protectress of all the oppressed, particularly of those persecuted for their opinions, granted the shelter so much needed;" and thus, day by day, the alliance grew closer and closer, till now thousands of masons throughout the world not only "act upon the square," but are proud to wear the cross of the blessed Redeemer, the emblem of Christianity and Templarism.

☞ In the person of his Excellency the new Governor of South Australia (Sir James Ferguson, Bart.), the brethren in that distant colony will have an accomplished and enthusiastic Freemason. Sir James was made in the Apollo University Lodge, Oxford; is an affiliated member of Mother Kilwinning, and was its R. W. M. (and as such Prov. G. M. of Ayrshire) during five consecutive years; and is at present W. M. of the Marquis of Dalhousie Lodge, London, No. 1159. He is also a member of the Oxford Royal Arch Chapter and of the Cœur de Lion Encampment of Knights Templar, Oxford.—

GRAND CEREMONY.—The ceremony of laying the foundation stone of St. Andrew's Church, Victoria, took place with Masonic honours on Thursday. The Brethren of the Scotch Lodge were joined by the members of the other local Lodges, and by representatives from the Lodges of New Westminster and Nanaimo. The ceremony was most imposing and successful.

MASONIC PROGRESS.

A correspondent of the *Freemason's Magazine* has been contributing to its pages some interesting papers on masonic progress in England. In his last letter he gives the following curious table, indicating the growth of Freemasonry during the last twenty years:—

1848.	Lodges.
In England, Wales, and the Channel Isles.....	594
Of the above meeting at halls or rooms apart from hotels, &c.....	89
Attached to regiments.....	8
Meeting at taverns or hotels.....	497

Under English Warrants abroad.....	594
	146
	740

Thus the proportion of Lodges in taverns, &c., to the number of Lodges, is 83 per cent.

1861.	Lodges.
In England, Wales, and the Channel Isles.....	728
Of the above meeting at halls or rooms apart from hotels, &c.....	214
Attached to regiments.....	6
Meeting at taverns or hotels.....	508

Under English Warrants abroad.....	728
	271
	999

Thus the proportion of Lodges in taverns to the number of Lodges, is 69 per cent.

1868.	Lodges.
In England, Wales, and the Channel Isles.....	841
Of the above meeting at halls or private rooms apart from hotels.....	345
Attached to regiments.....	6
Meeting at taverns or hotels.....	490

Under English Warrants abroad.....	841
	337
	1178

Thus the proportion of Lodges in taverns to that of the number of Lodges, is 58 per cent.

The writer points out, what will strike everyone in looking at these tables, that they give evidence of other growth than mere growth in numbers. In this respect, the proportion of Lodge-rooms devoted exclusively to masonic purposes is most significant. In 1848 the proportion of Lodges which met in such buildings was but fifteen per cent., the balance meeting in taverns or hotels. Now, the proportion is forty-two per cent. This shows that the mere convivialities of Masonry are fast giving place to those more important objects which should engage the attention and enlist the efforts of the true Freemason. Another evidence of progress has been the schools and asylums erected in and around London, and devoted to masonic purposes. The buildings alone, thus dedicated to masonic charity and benevolence, cost upwards of £70,000 sterling, and they are all the product of the last twenty years.

NEW BRUNSWICK MASONIC TEMPLE.

The Board of General Purposes of the Grand Lodge of New Brunswick, have, acting under the directions of the Grand Lodge, issued a circular to the Craft of the Province, soliciting subscriptions for a Masonic Temple, proposed to be erected in the city of St. John. They suggest that subscriptions be forwarded without delay, to the Grand Secretary, for Stock, at Twenty Dollars per Share, by the respective Masonic bodies of the Fraternity in New Brunswick, and by such individual Masons as may be disposed to contribute to the fund. Upon realizing a sum sufficient to purchase an eligible site—say Ten Thousand Dollars—the Stockholders shall meet upon notice by the Grand Secretary, and appoint from among their number, a Board of Trustees, to be governed by such regulations in their order of business, to continue in office such time, and to be subject to such regulations as a majority of the Stockholders shall determine; and upon this being accomplished, the Board of General Purposes will be prepared to hand over all papers, plans, estimates, subscriptions, &c., to the Trustees: and in order to representation, each Lodge and other Masonic body shall appoint any member to attend this meeting; and each Lodge or body, and individual subscriber shall have, at the General Meeting, one vote upon any number of shares under five, and one vote for every additional five shares subscribed by it or them. We hope the enterprise may meet with abundant success.

THE ORDERS OF ARCHITECTURE.

A rather interesting discussion is going on in the *Freemason's Magazine*, in relation to the antiquity of the five orders of architecture, and the question whether the Corinthian was known at the time of the building of King Solomon's Temple; and very learned brethren are writing letters of considerable interest on the subject. The principal champion for the existence in the days of Solomon of the five orders is a writer who signs himself "Rosa Crusis"—a writer who has brought down upon himself a perfect avalanche of comment, in consequence of his views in relation to masonry as a christian institution. The following is one, among many, of the letters on the question, against the presumption of the five orders being known so early as a thousand years before Christ:

At page 168 I alluded to the absurdity of speaking about the *Five Orders of Architecture* as having been in existence in the time of Solomon (about 1,000 years B.C.) Solomon undoubtedly was acquainted with the style of architecture in use amongst the Greeks; but the Greeks only used *Three Orders*, viz.: Doric, Ionic, and Corinthian. It was not until long after the foundation of Rome

(752 B. C.) that the Romans made the innovation of the Five Orders. Consequently, neither H. A. nor Solomon could know anything about what was not invented until several centuries after their death. I trust brethren will see the necessity of making a distinction between the Three Grecian Orders and the Five Roman Orders, when, the chronology of architecture being better understood, we will have no more allusions at least to the Tuscan and Composite in connection with Solomon.

I had no intention of finding fault with, or disputing the propriety of brethren speaking about the co-existence of Solomon and the *Three Grecian Orders*; yet, notwithstanding the quotation from Josephus on page 209, I do not know that even the Grecian Corinthian was in existence so early as Solomon. It is a question if Josephus could have shown any proof that Solomon really built his house "according to the Corinthian Order." Can "Rosa Crucis" point to any Grecian specimen of Corinthian erected 1000 years B. C.?

There is (I hope I will not be misunderstood) in a Masonic point of view too much stress laid upon the Temple of Solomon. As a building it was undoubtedly a fine one, yet we may believe there were other buildings erected about that time as good specimens of architecture as it was. It was not built *by* those whom it was built *for*.

It is the religious ideas fixed in our minds connected with Solomon's Temple that give it its great interest in our eyes.

I am not one of the believers in the popularly understood connexion believed to exist between Solomon's Temple and modern Freemasonry. I go in with the idea of the origin of Freemasonry being with the building fraternities of the middle ages. It is easy to conceive that many allusions would be made to, and illustrations drawn from, the building of Solomon's Temple, as well as other matters mentioned in the Bible to excite and stimulate the brethren. Such Scriptural allusions and quotations were customary with writers of the 11th and 12th centuries; thereafter, what was merely used in illustration came ultimately in process of time to be considered as fact. Yet, while I support the idea of the Freemasons being the direct descendants or representatives of the building fraternities of the middle ages, yet, in a sense, as Masons, these building fraternities were on their part the descendants of the architectural fathers of pre-Christian times.
—PICUS.

A masonic congress was announced to be held at Haere, on the 18th and 19th ult., the principal object of which was to discuss the question "By what means can the Freemasons oppose the idea of war, which is the negative of human fraternity." That subject is doubtless a very important one, well worthy the consideration of philanthropists of every order; but we greatly doubt whether its discussions in a congress of Freemasons will lead to any practical result. The inventors of needle guns and breach loaders, and of Armstrong and Whitworth cannons, are doing more to lessen the chances of war than all the efforts of all the peacemen who ever lived.

NEW BRUNSWICK.

[REPORTED FOR THE CRAFTSMAN.]

The Grand Lodge of New Brunswick met in annual session on Wednesday, 23d September, at 10 o'clock in the forenoon. The Grand Master, M. W. Bro. L. Peters, on the throne, who opened Grand Lodge in *ample form*. About twenty lodges were represented during the session which lasted until Thursday evening. The business transacted was principally of local interest. A Warrant was ordered to issue to a new lodge at Dalhousie; and one was refused to parties applying from Milltown, St. Stephen, the consent of the nearest lodge not having been obtained. It appears that all the lodges in the Province, formerly holding from the Grand Lodges of England and Ireland, are now acting under the authority of the Grand Lodge of the Province. Only two lodges remain outside of its jurisdiction; one at Bathurst and one at Fredericton, and the Bathurst lodge is so far friendly that it actually recommended, as the nearest lodge, the issue of the Warrant for the lodge at Dalhousie. It is expected that by another year, these two lodges will join the movement, and thus the craft will be under one governing body. The Board of General Purposes submitted a very interesting report detailing the work done since last meeting. The Constitution Committee reported a few changes in the Constitution which were discussed and adopted. Several resolutions passed respecting a Masonic Temple, which the New Brunswick brethren contemplate building. R. W. Bro. David Brown presented his credentials and was acknowledged as the representative of the Grand Lodge of Maine; Bro. Seymour was confirmed as representative near the Grand Lodge of Maine, and was constituted a permanent member of the Grand Lodge of New Brunswick, with the rank of Past Grand Senior Deacon. M. W. Bro. Peters presented his credentials as representative for the Grand Lodge of Nova Scotia, that Grand Lodge having conferred upon him the rank of Past Grand Master. On motion R. W. Bro. Taylor, of Halifax, was appointed representative near the Nova Scotia Grand Lodge, and the rank of Past Senior Grand Warden conferred upon him; the Grand Lodge having by previous vote decided to confer no higher rank on any of its representatives. Grand Lodge also conferred the rank of a Past Senior Grand Deacon on Past Master John Willis, who installed the Grand Master, and who is a very enthusiastic and well informed brother, now 70 years of age. There was a lengthy discussion on the question of allowing the travelling expenses of Grand Officers when on official visitations, and this ended by the Board of General Purposes being allowed \$200 for this service. A resolution of respect to the memory of the

late R. W. Bro. Geo. H. Russell, Chatham, Past Senior Grand Warden, was adopted.

The officers of Grand Lodge were elected and installed for the coming year as follows:—

- M. W. B. Lester Peters, (St. John) Grand Master.
 R. " Wm. Wedderburn, (St. John) Deputy.
 " " B. R. Stevenson, M. P. P., (St. Andrews) Senior Grand Warden.
 " " John Richards, (Fredericton) Junior Grand Warden.
 V. " Rev. Wm. Donald, D. D., (St. John) Grand Chaplain.
 " " W. H. A. Keans, M. P. P., (St. John) Grand Treasurer.
 " " Wm. F. Bunting, (St. John) Grand Secretary.
 " Thos. F. Gillespie, (Chatham) Senior Grand Deacon.
 " David Main, (St. Stephen) Junior Grand Deacon.
 " John V. Ellis, (St. John) Grand Dir. of Ceremonies.
 " Robt. Marshall, (St. John) Assistant Grand Dir. of Ceremonies.
 " James McDougal, (Richibucto) Grand Sword Bearer.
 * James Mullin, (St. John) Grand Pursuivant.
 " Henry Card, (St. John) Grand Organist.
 " John Mullin, (St. John) Grand Standard Bearer.

Edward Willis, (St. John), Henry Leonard, (Carleton), G. Hudson Flewelling, (Clifton), James A. Moran, (St. George), John Wallace, M. P., (Hillsboro), S. Crane Charters, (Dorchester), Chas. A. Holstead, (Moncton) Wm. F. Dibblee, (Woodstock), Rex. M. King, Upper Mills, St. Stephen), Grand Stewards.

Bro. John Bowyer, Grand Tyler.

The performances of an efficient choir of male voices, under the direction of the Grand Organist, materially added to the interest of the installation services.

One of the amendments to the Constitution provides for the adoption of a Fund of Benevolence. The entire Session was very harmonious, and although the business done was of no particular interest outside of the jurisdiction, it all tended to the good government of the Craft in the Province.

On Thursday evening the Grand Officers and non-resident members of Grand Lodge were entertained at dinner, at the Waverly House, by the City and Carleton Lodges. A sumptuous table was set. The guests included five officers of H. M. S. Jason, then in port at St. John's, headed by Capt. Aynsley, who wore the clothing of a Knight Templar. The regular Masonic toasts were given, and many of them were happily responded to, there being some very good speakers among the ninety gentlemen who sat down to dinner. This re-union of the Craft was generally admitted to be one of the most pleasant held in St. John for years.

At a recent political riot in the Southern States, a candidate for congress, according to the New York Tribune, only saved his life by making a masonic sign.

KNIGHTS TEMPLAR.

A new Encampment is about to be organized at the City of St. John, New Brunswick, under a Dispensation issued by the Grand Prior of the Dominion of Canada, and to be named the "Union De Molay" Encampment and Priory, Sir Kt. Robert Marshall being the Eminent Commander, and Sir Knts. Thomas A. D. Forster and James Domville, Captains commanding columns. We wish our fratres every success.

"NEW YORK, Oct. 2.—The Roman Catholic Synod, in this city, have enacted that no absolution must be given to Freemasons, and that marriage must take place in the church. A motion to prohibit absolution to Fenians was lost."

The above appears in the ordinary press despatches of the secular press. It is a curious illustration of how religious Synods now-a-days, as in the old time, can strain at a gnat and swallow a camel. Fenianism, is by the showing of pastorals, from Right Reverend and Reverend Clergymen of the Romish Church, a secret, oath-bound association, quite as much as Freemasonry. There is this distinction however, that the mission of the former is revolution and assassination; that of the latter, peace and universal benevolence. Yet the Fenian is to be absolved, while the Freemason is to be consigned to eternal torment. The Order has lived through a good many such anathemas at the hands of ecclesiastical bodies, and will probably survive this one as well.

At an emergent communication of Zetland Lodge, No. 21, A. F. & A. M., held at Montreal, on the 27th August, Bro. E. Moss, treasurer, was presented with a very handsome and appropriate Masonic Treasurer's Jewel, by the brethren of the lodge. It was an event which gave great pleasure to the brethren of the lodge and shewed their appreciation of his services as Treasurer, which office he has filled for nearly twenty years. On the occasion the W. M. presented an address to which Bro. Moss made an appropriate reply.

A correspondent writes us, that on the occasion of the installation and investment of the officers of Irvine Lodge No. 203, Elora, to take place on the 21st inst., there will be a Ball and other festivities, for which great preparations are being made; our lady friends especially are anticipating it with great interest.

We understand that the corner stone of a New Masonic Hall, to be erected by Bro. Town, on Market Square, Kingston, will be laid with appropriate ceremonies on the 19th inst.

We are glad to learn that all the subordinate Lodges in New Brunswick except two, which will probably soon follow, have given in their adhesion to the new Grand Lodge.

GOD SEEN IN HIS WORKS.

[TRANSLATED FROM THE GERMAN.]

In that beautiful part of Germany which borders on the Rhine, there is a noble castle, which, as you travel on the western banks of the river, you may see lifting its ancient towers on the opposite side, above the group of trees which are about as old as itself. But forty years ago there lived in that castle a noble gentleman whom we call the Baron. The Baron had an only son, who was not only a comfort to his father, but a blessing to all who lived on his father's land.

It happened on a certain occasion that this young man being from home, there came a French gentleman to see the Baron. As soon as this gentleman came into the castle, he began to talk of his Heavenly Father in terms that chilled the old man's blood; on which the Baron reproved him, saying, "Are you not afraid of offending God, who reigns above, by speaking in such a manner."

The gentleman said that he knew nothing about God; for he had never seen him.

The Baron did not notice at this time what the gentleman said, but the next morning took him about the castle and grounds, and took occasion first to show him a very beautiful picture that hung on the wall.

The gentleman admired the picture very much; and said, "whoever drew this picture, knows very well how to use his pencil."

"My son drew that picture," said the Baron.

"Then your son is a very clever man," replied the gentleman.

The Baron then went with his visitor into the garden, and showed him many beautiful flowers and plantations of forest trees.

"Who has the ordering of this garden?" asked the gentleman.

"My son," replied the Baron; "he knows every plant, I may say, from the cedar of Lebanon to the hyssop on the wall."

"Indeed," said the gentleman, "I shall think very highly of him soon."

The Baron then took him into the village and showed him a small, neat cottage, where his son established a school, and where he caused all young children, who had lost their parents, to be received and nourished at his own expense.

The children in the house looked so innocent and so happy, that the gentleman was very much pleased, and when he returned to the castle he said to the Baron, "what a happy man you are to have so good a son."

"How do you know I have a good son?"

"Because I have seen his works, and I know that he must be both good and clever if he has done all you have shown me."

"But you have never seen him."

"No, but I know him very well, because I judge of him by his work."

You do; and now please draw near this window, and tell me what you observe from thence."

"Why, I see the sun travelling through the sky, and shedding its glories over one of the finest countries in the world; and I behold a mighty river at my feet, and a vast range of woods. I see pasture grounds, and orchards, and vineyards; cattle, and sheep, feeding in green fields; and many thatched cottages scattered here and there."

"And do you see anything to be admired in all this? Is there anything pleasant, or lovely, or cheerful in all that is spread before you?"

"Do you think I want common sense? or that I have lost the use of my eyes, my friend," said the gentleman, somewhat angrily, "that I should not be able to relish the charms of such a scene as this?"

"Well, then," said the Baron, "if you are able to judge of my son's good character by seeing his good works, which are poor and imperfect, how does it happen that you form no judgment of the goodness of God, by witnessing such wonders of his handiworks as are now before you? Let me never hear you, my good friend, again say that you know not God, unless you would have me suppose that you have lost your senses."

THE BLUE BLANKET.

FROM THE FREEMASONS MAGAZINE.

"The Craftsmen think we should be content with their work how bad soever it may be; and, if in anything they be controlled, up goes the Blue Blanket!"—"Basilicon Doron," by King James VI.

The interesting sketch by Bro. Hughan appearing in the MAGAZINE of August 15th, anent the rare work by Pennycuick, justifies some reference being made in these pages to *the actual relic itself*, for doubtless it is by no means generally known that the "Blanket" is still preserved: though long in a very tattered condition, it was some years ago repaired by lining one of its sides with blue silk, so that it can now be exposed without subjecting it to much injury.

On the occasion of laying the foundation stone of the present Freemasons' Hall, Edinburgh, on the 24th June, 1858, the "Blue Blanket" banner was displayed in the Masonic procession by the lodge journeymen No. 8; and the local newspapers in referring at the time to the ceremonial, gave some very interesting particulars respecting this ancient, curious, and, indeed, *national* (mentioning amongst other sources from which the information had been gathered, the work to which Bro. Hughan has drawn attention), for the "Blue Blanket" is said to have flaunted amid a thousand steamers of all shapes, devices, and hues on the Borough Muir when the Craftsmen rallied under the Earl of Angus, the Lord provost, to accompany James IV. to the disastrous field of Flodden. It was displayed to assemble the incorporated trades to protect Queen Mary when she was insulted and her life placed in jeopardy by the incensed populace after her surrender to the confederate nobles at Carberry Hill; and it went up to the rescue of James VI. from a rabble that assailed him in the Old Tolbooth, Edinburgh, for refusing to listen to a petition presented by the Presbyterian Ministers, complaining of his undue leaning in favour of the Popish party.* That James was fully alive to the spirit existing amongst the Craftsmen with reference to their cherished privileges and their ever readiness, when these were in the least threatened, to "up with the Blue Blanket," and make a stand point round their banner to defend them, is very evident from passages in King James' Work "Basilicon Doron," which he addressed to his son, Henry Prince of Wales, with a very significant quotation from which he had headed this sketch. It is therefore very pleasing to find the Craftsmen defending

the sovereign who looked upon them with such a jealous eye; indeed it has ever been with honest pride that they have asserted they have shown no less alertness in bringing forth their banner to uphold the honour and independence of their country and to protect the life and liberty of their sovereign than they have in rallying round it in defence of their own privileges, which, however, requires, we presume, the qualifying remark of "so long as they could do so consistently with their own views as to the liberty of conscience and of the subject;" hence the "folding up" of the banner upon the occasion mentioned by Pennycuik at the end of his work, and quoted by Bro. Hughan in the *Magazine* of 15th August, with reference to the murder of King Charles I. A careful study and consideration of the troubled state of affairs during that eventful period in the history of Scotland and of her capital is, however, the only means of arriving at a fair decision as to the defection of the Craftsmen on the occasion referred to. The last time when the banner was publicly exhibited was on the memorable visit of George IV. to Scotland in 1822.

We come now to the Masonic procession of the 24th June, 1858, alluded to in the earlier portions of our remarks. The privilege of displaying the banner was accorded to the Lodge Journeymen, No. 8, in consequence of their original connection with the Masons of Mary's Chapel, one of the fourteen incorporated trades of the city. On the morning of the procession, the "Blue Blanket" was delivered by Convener Tibbetts, who was the custodian of it during his term of office, to the assembled journeymen in presence of several of the deacons of the trades, and a large gathering of the citizens. The convener in performing the ceremony, referred to the historical character of the banner, and the important occasions upon which it had been carried to the field of battle by the citizens, who fought side by side with the ancestors of those—

"Who, in days of yore,
Thro' hostile ranks, and ruined g'ps,
Old Scotia's bloody lion bore!"

The convener concluded the presentation by expressing a hope that while the banner was in the hands of the brethren of the lodge journeymen it would be protected with scrupulous care.

The lamented Bro. William Hunter, who was then R. W. M. of No. 8—and has left on record an admirable history of that ancient lodge—in replying, said that the whole of the journeymen felt honoured in being entrusted with so precious a relic on that auspicious occasion, that it would be guarded by two of the brethren armed with ponderous Lochaber axes, and that every journeyman would feel his honour at stake in returning it safe and sound to the keeping of the convener. It would be almost unnecessary for us to add that this was duly done; and, apart from the Masonic interest which is now attached to the "Blue Blanket," we must congratulate "Auld Reekie" upon being in possession of such an interesting memento of by-gone days in the history of

"Edina, Scotia's darling seat!
All hail thy palaces and towers,
Where once beneath a monarch's feet,
Sat Legislation's sovereign powers."

It only remains to be mentioned incidentally that the present M. W. G. Master Mason of Scotland, the Right Hon. Earl of Dalhousie, K. T., &c.,—then

Lord Panmure—was present upon the imposing Masonic ceremonial just referred to, in his capacity of representative of the Grand Lodge of England, of which he was, at that time, the R. W. Deputy Grand Master; and his name was recorded amongst the various Masonic notabilities who then inspected the ancient banner, and who evinced a lively interest in the historical incidents related in connection with it.—S. Z.

A TRACING BOARD FOR EVERY MASON.

DR. MACKAY says in his "Lexicon," that "every Lodge should at all times have designs of *charity, piety, morality, science* and *self-discipline upon its trestle board*. A Lodge out of work, is a Lodge in great peril."

"While the world lasts there will be distressed objects to relieve, the ignorant to instruct, the erring to advise, and the unrepentant to punish. The Divine trestle board upon which Deity has drawn his designs, will ever furnish a Lodge with infinite variety of subjects."

It reminds us of an old trestle board of the sixteenth century which was presented to an European Grand Lodge a few years since, which Dr. Lawrence describes as being an oblong square, and engraven with the "ancient landmarks," or the "Ten Commandments." Within the outer border, around the circle, and "in the niches," the various emblems of the Craft were inserted, together with a representation between the circle in the centre, and within the inner square of the "ground floor is the middle chamber" and "Sanctum Sanctorum, or Holy of Holies," of King Solomon's Temple. At the entrance of each, supported by Ionic and Doric columns, is represented different flights of steps with the Tyler, and a "drawn sword."

On the margin of the circle are the words wisdom, strength and beauty, and within the circle of which this is a correct translation, the following:

A Mason's chief and only care,
"Is how to live within the square."

Dr. G. Oliver gives a description of one similarly wrought in the last century, which had "no blazing star," "no letter" "G," and "no immovable jewels" upon it

The brethren cannot fail to observe the progress and perfection of Masonic science and architecture made in the nineteenth century, by a glance at the Masonic tracing board of to-day.

Thus it is our ancient brethren have transmitted to us, unimpaired, the grand principles of our profession. Let every Mason, when tempted, or addicted to the practice of profanity, intemperance, gambling, licentiousness, Sabbath breaking, etc., recall his sacred covenant, read and reflect upon the monitorial teachings of the great lights in Masonry. the Bible, square and compass, rough and perfect ashlers, and trestle board.

I am sorry to add, that it is a too common practice, for officers of a Lodge to use blasphemous oaths. And how can it be possible for such men to be competent to instruct the unlearned and have a healthful moral influence? Masonry becomes the long guage of the Prophet—"like Priest, like people." If the example is bad, the membership will be so more or less.

The principle is good, and by our covenant and the constant practical use of the "trestle board." every Mason is reminded to live uprightly before God and man.

Not long since I visited a Lodge in the interior of one of our Grand Lodges. It had no work. The Lodge had a bad name, as I learned the Master, Wardens and brethren were profane and disreputable men. They had been organized six or eight years, never had been visited by an instructing officer since, had only a meagre knowledge of the tenets of the tracing board from the first; and hence it was, they lived a "burning disgrace" to the officers who had instituted them. But the "tracing board" was exhumed from the cobwebs and dust. "The ignorant were instructed," "the erring were advised," and the tenets and work of our Institution explained in their proper light, according to ancient and Grand Lodge instructions. Work was resumed, the worst material cast out, or fully reformed, and we left them with every assurance of future study and faithfulness to their Masonic covenants.

Nor are such evils as we mention confined to Lodges and brethren of remote parts; we encounter them everywhere, and mostly from our cities and larger towns, on the frontier, in the shape of travelling salesmen, drummers, business collectors, railroaders, steamboatmen, sporting huge breastpins and other insignias of our order. To be social, a glass of whiskey is "legal tender," profane or garrulous, and unscrupulous freedom in the use of Masonic signs, words and secrets.

The object is to be social, and no doubt obtain influence, and further their own selfish designs, when in fact every act of their intemperate conduct is a gross violation of their Masonic covenants.

It is declared that "no Atheist nor irreligious libertine" can be made a Mason. And, yet, such men, after vowing a belief in Almighty God, pretending sincerity, they become Masons, by the most sacred tenure, act as though it was an idle ceremony, and in practice are "irreligious libertines and Atheists!" Not only Master Masons have been guilty, but occasionally a R. A. and Select Masters may be detected in such unmasonic conduct.

A few days since, I heard profane words from the lips of a K. T. who "offered high," in gambling on a horse-race! And how such acts reflect upon Masonry! Masonry, we say again, does not endorse such things, but every lesson repudiates them. The worship of God is taught, *virtue* and *morality* are enjoined in a thousand ways; every emblem, ceremony, and word symbolizes "morality, science, and religion!"

I have written freely, more so than I expected—but if anything can be done to arrest such material *en route* to the building, to our Lodges—to purge them of such material or produce a reform—let it be done. Let the officers and brethren set a better example, take the subject in hand—elevate the standard—bring forth the trestle board, that instruction may be given, and the unwary reformed. Then shall we see that our work will be square, and in perfect form. And as it passes the several stations to the Grand Council, we shall be received with joy and gladness, and be rewarded according to merit.

CLAVOR.

FUNERAL CEREMONIES OF THE ANCIENTS.

If the ritual of interment practiced among Masons is not wholly modern, we may naturally seek among the remains of antiquity for the origin of our ceremonies. The following paper is contributed in the hope that it may lead learned members of the Masonic Craft to make deeper investigation into the subject.

Among the Romans, very great attention was paid to the subject of funeral rites, because they were instructed that the souls of the unburied were not admitted into the abodes of the dead, but were condemned to wander upon the banks of the separating river (the Styx) for a hundred years. Often, when the bodies could not be recovered, as, for instance, those of the drowned, &c., empty tombs were built and the usual ceremonies performed.

The eyes and mouth of the deceased were closed by his nearest relatives, after which he was called by name several times and then deposited on the ground. Next he was bathed with warm water, anointed with perfumes, and dressed in his own best robes. Then the lamentation was made. Often the couch on which the body lay was decked with leaves and flowers. A small coin was put in his mouth, the toll for his passage "over the river," to Charon, the ferryman. If he had been a person of consequence, a branch of cypress was placed at the door of his dwelling. This was done to prevent the High Priest from entering, and thereby being polluted. For it was unlawful for the High Priest to touch or even to look upon a dead body.

Two kinds of funerals were practised, the public and private. To the former people were invited by a herald. When a public funeral was contemplated, the body was usually kept unburied for seven or eight days. The dead body was carried out of the house feet foremost on a couch covered with a cloth, supported commonly on the shoulders of the nearest relations of the deceased, or of his heirs, sometimes of his freedmen. These couches or biers were sometimes open and sometimes covered.

The order of the funeral procession was regulated and everyone's place assigned to him by a person called Designator, an undertaker or master of ceremonies, attended by lictors dressed in black. Musicians went first in the procession, pipers and trumpeters. Next came the mourning; women, hired to lament and to sing the funeral song or the praises of the deceased to the sound of the flute. These instruments were larger and grander for such occasions than others, and of a grave, dismal sound. The number of flutes in a funeral procession was restricted by law to ten. Next came players and buffoons who danced and sung, one of them mimicking the words and actions of the deceased while yet alive. Next came the freedmen of the deceased, with their liberty-caps on their heads. Immediately preceding the corpse were carried the images of the deceased, and of his ancestors, on long poles or frames. The lictors attended with their faces inverted; sometimes the officers and troops, with their spears pointing to the ground.

Next in the rear of the body came the friends of the deceased in mourning, his sons with their heads veiled, his daughters with their heads bare and their hair dishevelled, contrary to the ordinary custom of both sexes.

In military funerals, the soldiers make three circuits round the funeral pile, moving from right to left (having the body on the right) with their ensigns inverted, and striking their weapons on one another to the sound of the trumpet.

The coffin was laid in the tomb on its back, in which direction is uncertain, but among the Athenians looking to the west. Then the persons present were three times sprinkled by a priest with pure water from a branch of olive or laurel to purify them. Finally they were dismissed by the solemn word *licet* (re licet) *you may depart*. Going, each one repeated a solemn farewell by the word *vale*, or *salve æternum*. Some added a prayer that the earth might lie lightly upon him, or that his bones might rest quietly or lie softly.

A feast followed the interment of a distinguished personage, and oftentimes a distribution of uncooked victuals among the people, and shows of gladiators and games. The time of mourning did not usually exceed a few days. After the battle of Cannæ, thirty days were set by the Senate as the period of national mourning. Mourners remained at home, avoiding all amusements and dressed in black. Epitaphs usually began with the letters D. M. S. (*Dus manibus sacrum*). Then came the person's name, his character, and the principal circumstances of his life.

MASONIC ANECDOTE.

Not long since a constable of a European city was instructed by a large property holder to proceed to make attachment of household furniture for rent dues. The distress would reach nearly all that the law allowed to take; and painful as was the task to the kind-hearted officer, it was, nevertheless, a duty. The tenant was a widow, with a little family of children. While the officer was sitting, distressed at the misery he was compelled to inflict, the widow entered the room, bearing the garments of her widowhood, whose freshness showed the recency of her loss, and testifying by her manner the utter destitution to which this attachment was reducing her and her children.

"I know not," said she, "what to do. I have neither friend nor relation to whom to apply. I am alone—utterly alone—friendless—helpless—destitute—a widow."

"But," said the officer, "is there no association upon which you have a claim?"

"None! I am a member of no beneficial society," she replied. "But I remember," she continued, "that my husband has more than once told me that if I should ever be in distress I might make this available"—and she drew out a Masonic jewel.

"But it is now too late, I am afraid."

"Let me see it," said the officer; and with a skillful eye he examined the emblem consecrated to Charity, as the token of brotherly affection. The officer was a Mason; he knew the name of the deceased, and recognized his standing.

"We will see," said the officer, "what effect this will have, though the landlord is no Mason. Who is your clergyman?" The widow told him. The clergyman was a Mason.

The attachment of goods was relinquished for a moment. The officer went to the clergyman, made known the distress of the widow, and her claims through Masoury.

"And who," said the clergyman, "is the landlord?" and the constable informed him.

"Ah!" said the clergyman, "does his religion teach him to set us no better example? We must show him what Masonry requires at our hands, I have spent all of the last payment of my salary, but here is my note at a short date for the amount due; the landlord will scarcely refuse that."

In twenty minutes the rent was paid. The kind-hearted officer forgave his fees, and perhaps gave more, and the widow and the orphans blessed God for the benefits they had enjoyed through Masonry. What a reaction in the feelings of that destitute mother and her children! but how much more exquisite, how beyond all price and all appreciation, must have been the delight of clergyman and officer? True Masonry, my brethren, affords to its children the rich luxury of doing good. The tears of grateful joy which the widow shed were made brilliant by the smiles of her relieved children, and became jewels of Masonry, whose price is above rubies. How lovely, how exalted, is the Charity which has such objects! it elevates its exercisers to a participation of labor with him who is the Father of the fatherless, and the widow's God and guide.

CAPITULAR MASONRY.

At the annual convocation of New Brunswick Chapter, No. 10, on the Registry of the Grand Royal Arch Chapter of Canada, held 14th Sept. 1868, in the Masonic Hall, Princess street, in the city of St. John, by special authority from the Grand Principal Z. T. D. Harington, 33°, the Grand Scribe N. Edward Willis, duly installed Robert Marshall, 32°, as Grand Superintendent of Royal Arch Masons, for the Province and district of New Brunswick, under Canada, after which the following officers were duly elected, viz:—

- E. Comp. D. R. Munro, 1st Principal Z;
- " " John Mullin, 2nd Principal H;
- " " J. McNichol, Jr., 3rd Principal J;
- " " Robert Shives, Treasurer;
- " " David S. Stewart, Scribe E;
- " " Thomas A. Peters, Scribe N;
- " " Dr. Jos. C. Hatheway, Principal Soj.

CONGRESS OF FREE MASONS.—A Masonic Congress, embracing representatives of the Craft from all parts of the world, was convoked for the 18th of September, at Havre, France. There were five questions put down for discussion at this meeting:—1. Masonry at the present time. Does it maintain itself on a level with social and humanitarian progress? 2. On the influence of Masonry on the general progress of sentiments, ideas and manners. How this influence should be exercised at present. 3. The fundamental principles of Masonry being universal, what measures should be taken in order that regular Masons may make themselves known as such in the workshop, with all the rites and all the obedience? 4. How can Free Masons react on our epoch against the idea of war, which is the negative of human fraternity? 5. In what measure and in what manner is it proper to practice proselytism again the profane? —*Exchange*.

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