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THE CRAFTSMAN, HAMILTON, 15th MARCH, 1869.

FOR THE CRAFTSMAN.

THE CRUISE OF THE THETIS.

BY G. S.

CHAPTER I. THE DEPARTURE.

She was the tightest, trimmest, daintiest little craft that ever ran the race of Tarbert, or dropped anchor in the Pool. And her captain was the frankest, heartiest, dashingest young sailor that ever sprang up the steps of Francis Quay, or reported to Lloyd's agent, in Clarestreet. Master and vessel were well matched; and Limerick had good right to be fond of both, as she is to the present day, long after they two have been love down forever, and their joint flag ruffles but the breeze of the Infinite, or the wavelets of the Shoreless Sea.

The *Thetis* was a brigantine of 300 tons burthen, and Garrett Fitzgerald was a gentleman of twenty-eight years old. I say "a gentleman," advisedly, for he claimed close kindred with the Knights of Kerry and of Glin. A younger son, who had, between Beigh Castle and Scatterry, handled sheet and tiller since his little hands could handle anything, and to whose infant vocabulary, "port," "starbord," and "steady," were among the first lispings words that came. He had risked his whole small fortune in the purchase of the vessel, which he had named from the beautiful-haired goddess of the sea. That vessel he loved as sailors used to love their ships long ago. Nothing that he could afford was too good for her equipment or adornment. From Lough Foyle to Kinsale you could not have found another so amply found, or so completely, and even luxuriously, fitted. We should have less disasters now-a-days did our skippers carry with them as full spare suits of sound canvas, and as many serviceable sea-worthy boats as were rolled in the *Thetis*' locker, and swung from the *Thetis*' davits. And, if her saloon and state-rooms were not of the largest, they were beyond question of the cosiest; and though you may find more gilt and ginger-bread in the caddy of an Indiaman of to-day, you will look far before discovering more home-like comforts of design, or greater practical luxury of furniture.

For, you see, for this particular Fitzgerald, his ship was his castle; his whole domain was contained between his fore-castle head and his taffrail, his cabin was his keep, and his bulwarks his battlements. The analogy was not so fanciful as may appear, for the brigantine carried quite a heavy armament—six smart brass carronades shewing their saucy muzzles through the mid-ship ports, and one long nine-pounder trained aft upon the little quarter deck, capable of solid service as a stern chaser. Those were the days of our old wars with the Directory, and there was something more than the ordinary sea-risks to be faced upon each merchant voyage. It was this consideration that had given the tapering masts their long rake, that ran the main-boom so disproportionately beyond the counter, and that had set yards across forward, that seemed each to carry a permanent studding-sail boom. It was this that had sharpened the entry and tapered off the run, until the model before you deserved palpably a name not then invented, and stood confessed a clipper from stem to stern-

post. It was this two, perhaps, which lent to her captain and owner, something of the prompt resolute air of command, and proud half-defiant bearing such as might well mark a man whose life and fortune hung year by year upon his skill and courage alone. And it was this, too, that was spoken of in the easy swing of his step and the lofty carriage of his head, as in the afternoon of Tuesday the 4th May, 1795, he walked briskly down Castle Street in the English Town to his boat, moored by old Thomond Bridge.

Garrett Fitzgerald was a handsome man, as any lady in Limerick would have told you. There were not a few of those to be met in the streets or noticed in the windows that fine spring evening, any one of whom would have been grateful for more than a passing greeting. But the young sailor was pre-occupied and thoughtful beyond his wont, and it was but recognition of the slightest that marked his consciousness of the beauty for which his town so long was famed. He had parted from his companions at the door of a house in Mary Street, one of those old houses with stone balustrades and carved architraves, and flagged halls, where long ago lived and revelled the aristocracy of the soil, and laughed to confusion both Ginckel and King William. But since then its occupancy had been marvellously altered, and its old roistering character departed, while a Power mightier than was ever swayed by James, held court within its wainscoted walls. In that house was the Lodge-room of No. 13, the oldest Lodge but one (No. 12) now existing under the I. C. That room Fitzgerald had entered an hour before as a Fellow-Craft, and was now leaving as a Master Mason. So that he had, as we have seen, something solemn to think upon, making his way toward the North Strand, and laughing eyes and pouting lips had, for once, mistaken their opportunity. With a new sense of responsibility and of power, it might be of fresh difficulties and perplexities as well, with the novel rapture of one from whose vision a fresh scale has fallen, and to whom has been given a glimpse into the arcana of the Infinite undreamed before, the young Master was in no mood for idle frivolities. And his command was unusually curt as he settled down in the stern-sheets of the gig, and, grasping the tiller-ropes, gave the word "give way!"

The *Thetis* was lying just below the town, about where Wallaby Bridge now stands. The canons that hung loose in trail and clew-line told the same story as the blue-peter fluttering at the fore—that her harbour idleness was spent, and that her bows were to be shortly kissed once more with the joyous welcome of blue water. From her main floated—in the good old fashion of the day—the saltire gulls upon an argent field that has marked for so many centuries the might of the great house of Leinster. While from her peak drooped haughtily the heavy folds of the Green Ensign, which used to mark Irish vessels in the simple times before Fenianism was invented, and when an honest man and a gentleman need have no fear of misconception in combining the emblems of attachment to his native country, and of loyalty to the sovereignty of the realm.

A fleet of merchantmen was to rendezvous in the Cove on the 24th June, and sail thence under convoy for the Spanish ports of the Mediterranean. But Fitzgerald was weary of convoys, and of the

reefed topsail, which, in the finest weather, was necessary to rein in the brigantine to their dull speed. Nor had he any fancy for a delay of six weeks after his cargo was aboard, and he himself ready for sea; and all for the chance of meeting some improbable Frenchman, his superior both in speed and metal. And so, before sunset that evening, he was hove short upon a single anchor, waiting but the turning of the tide.

Well, waiting something else, perhaps. Something that set him ashore once again, but this time lower down, and outside the furthest verge of shipping. The creek, into which the gig ran so noiselessly that evening, as scarce to startle the ducks upon their nests there, has lost its course since then. The Quaker's Field, upon which the boat's crew left him—a solitary speck on the wide dreary expanse of marsh—are fields no longer. And the ships that ride in the floating docks, occupying the site, are of a length poor Garrett could not have credited, making voyages to lands of which he had never heard, and ports trebly greater than his own; but which had not sprung into existence until two generations from that day.

I said that Garrett's was a lonely figure, standing on the marsh and in the twilight. As he moved upwards towards the distant road, another came down the path to meet him. I said that the belles of his city styled him handsome, and set value on his smiles. The figure was of her of whom the statement was truest and most exhaustively descriptive. I said that he had left the Lodge-room with a sense of fresh difficulties and perplexities to absorb him. The girl, who held her face to kiss him in the gloaming, was responsible for them all.

Dark eyes and bright golden hair are responsible, wherever we are lucky enough to find them, for a good deal of mischief in the world. So are *petite*, plump figures, a soft musical laugh, a bright half-conscious half-involuntary archness, and the firm gliding step that tells surely of a shapely ankle. This combination of characteristics happily for the peace of the world—is not very commonly encountered through it, but is probably met with more frequently in the South-West of Ireland than any other quarter. There, there has been for many hundred years, a marvellous intermingling of native Saxon, Norman and Spanish blood, which occasionally astonishes us by the glory of its amalgamation. And, if ever the result of such amalgamation were a thing of beauty for which to be unaffectedly thankful—as for a ray of sunshine sent in straight from heaven—it stood there in the Quaker's Field that evening impersonated in Alice Creagh. Who these Quakers were, or why they should have Fields, I never could distinctly learn, but had there been any of their sternest to steal a glance at the trim hat and feather, the short brocaded petticoat, the tight-fitting dark cloth jacket above, and the gay poplin opening and looped up over it—I doubt very much if Friend Tabitha's coal-scuttle, or Sister Kerenhappuch's snuff-colour would mingle in his decorous dreams with quite the regularity of theretofore.

Alice was the only child of old Michael Creagh of Ellen Street, one of the wealthiest burgesses of the city. An heiress and a beauty, and of a family whose Milesian lineage was unmistakable, she possessed, it may be, even more than her fair complement of admirers, and might, it was said, have

married Hugh Hamon Massy himself, had she desired it. But to be mistress of Clarina Park or Hermitage was not so great an ambition in her unsophisticated regard, as it would probably seem to-day, in that of her co-equals inhabiting the Violated City. She simply said to herself that she loved Garrett, and that no other man who lived could ever fill his place for her. For in the stupid old eighteenth century "Establishments" were less thought of than with us, and the romance of life appeared less childishly ridiculous than since it has been whisked away by the locomotive, or flashed out of existence along the telegraph wire.

She had betrothed herself to her lover with the full consent of her father, to whom his sterling worth and energy and integrity were no less object of attraction than were his lighter graces to the girl. Old Michael had had many a venture on board the *Thetis*, brought to a safe issue by the daring and judgment of her Commander alone. And he had heartily welcomed the latter to the old house under the grey shadow of the old walls upon each return to the Shannon, and put no other obstacle in way of the marriage than his old-fashioned prudence must needs suggest, in the shape of the delay once deemed so necessary towards proving the devotion and fidelity of the suitor, and the reality of the attachment which each professed for the other. Because long ago it was not the practice to hurry boys and girls into an indissoluble matrimony, upon the strength of a passing shallow fancy, such as, in six months of probation, would have evaporated in the good-humored acknowledgment of a mutual error.

How then came it that these two might not make their farewells decorously at home, in place of at this lonely tryst upon the dreary moor? And now was it that the *Thetis* should have cleared without a single bill of lading signed for by one of her most constant freighters? Some words there spoken by each, will give a clue to the apparent mystery.

They were sad words, for they spoke of separation; and Alice's eyes were very full, and her voice very tremulous as she urged.

"Garrett, darling, you know what is right and best; but if you *could* only wait. It is but for a month, and I should have the certainty of your safety. And, now that I cannot dare to speak of you to papa while you are away, the suspense and the terror will be doubly horrible. Besides, there would be another chance for your reconciliation, and everything might be again as it used to be before the convoy sailed."

Those pleading eyes and that tender loving voice it was not easy to gainsay. But men were men then—even though they were lovers too; and Fitzgerald's determination had been taken after long reflection, and should be adhered to finally at the cost of any casual pain. And so he answered cheerily and bravely:

"My love, the danger is nothing while the little *Thetis* can outsail the fastest corvette in France. And to make two trips in half the time of one, is more likely to gain the good graces of your father than idling round the quays here, while bolder men are out at sea, reaping the fortune I have been afraid to venture for." "Besides," he added gravely, "it would be but to subject you to the continued risk of these furtive meetings, and of all the great

unhappiness their discovery could not but occasion you at home. Could I be a coward for my own, at least for your sake, dearest, I must needs be brave."

They were walking slowly along the ridge of the long river-slope, near where the great convent crests the rise to-day. The night-wind swept cold across the river, and sighed mournfully among the reeds. The girl shivered as she stopped, and turned her face homewards. More than a mile away loomed the city, the dull glare of its oil-lamps scarcely brightening its murky outline.

"You are wisest, and are, I suppose right," she sighed. "But, oh Garrett, if this horrid quarrel could never have happened, and if no outside influence could have come between you and him! I do think," she went on, in a reproach that was half a wail, "that, for my sake, you might have been something less determined, and have given away even to an old man's fancy."

"Alice, you are scarcely yourself to-night, or you would not have me abandon what I know to be right and true. You remember that last fierce passion of your father's, when he forbade me to again enter his house until I should have consented to give up my faith to his prejudice, and you well remember, too, what I told you then—that I had become a Freemason, because I had observed throughout the world, that the men whom I most esteemed, and whose lives I held in highest honour, were, with scarcely an exception, Craftsmen. Had I known of his objections earlier, I cannot say whether I should have done so, for I could not have said whether they were well or ill-founded. But, now that I am capable of judging, you would not have me play the hypocrite by a pretended abandonment of my convictions, and dishonour myself that I might have his consent for you to share the dishonour with me."

Alice was silent, but she held her lovers arm closer in her own as they walked slowly townwards. Again I must remind you that the age had not then been born when men, or women either, should cease to have pride in a lofty devotion to pure principle, or should be eager to barter what they knew to be True for any considerations of convenience or of pleasure.

Still she was but a weak girl, and the blank before her seemed very long and very dismal. Once more she made a forlorn attempt at compromise.

"I do not know what my father's objections may be; but, as he said to you then, I have often heard him say before and since too. These meetings of yours, to which no one else may be admitted, he looks upon as evil, if only from their secrecy, and believes that the mysterious ceremonies with which you are said to invest them are but a disguise for a vulgar revelry you are ashamed openly to own. That you can take part in them, Garrett, is proof enough for me of how far he is mistaken, but, though I know him to regard you, otherwise, with more favour than any other man living, such reasoning as mine would hardly have weight to combat what has been so deeply rooted a prejudice for years. But, if you were to give up any further attendance on these meetings, and but to content yourself with practising through the world those lessons of which you speak without prominently identifying yourself with their adepts here—everything might, after a little, come smooth again, and I—I should be so happy."

As she clung lovingly to him in her entreaty, and her eyes looked up tenderly in his own, the temptation was sore indeed. But the solemn words of the charge were yet fresh in his ears, as he put it away from him bravely if sadly.

"It was an accident that brought up this question between your father and myself, dear," he said gently; "I never deceived him from the beginning, and I cannot affect to do so now. It is only to-day that I have taken another step binding me closer than before to the associations which he dislikes so unreasonably. With us, whose aim is the enlightenment and improvement of the world, and the correction of the meanest of its vices, there is no stopping half-way. And, when Mr. Creagh finds that my companions have not succeeded in debauching me," he added laughingly, "perhaps even he will be inclined to confess himself mistaken in their character and purposes."

Alice knew her father's indomitable obstinacy better, and only shook her head in answer. And so the subject dropped then, and was happily forgotten for the time, while other language was being spoken, such as we have no right to overhear, and while the moon peeped out upon the old old picture, and the stars twinkled with glee to listen to the old old story. It was the eighteenth century to be sure, and in many ways differed widely from our own. But, in the one way that is eternal as the heavens, it was the same as its forerunner and its successor. And the sigh of the night-wind moaned no longer sorrowfully through the reeds, but stole in plaintive cadence over the long waving grasses of the upland verdure, and what it whispered then has been whispered still, and always—"Ah! it was ever so in the olden time."

He did not leave her until they reached the corner of the old Wall, within a stone's throw of old Michael's door. And there, making that last farewell that is sacred, and, after holding out all prospects and promises of the brightest for his swift return, Garrett recurred playfully to the old topic:

"Masonry, it is said, can sometimes help men through sore trouble. Alice you will not be sorry to remember that I take with me one extra chance for safety through the dangers you so greatly fear."

And then he was gone. Out into the blackness of the night, and to face the lurking shadows of the Future. Out into the hand of God—but confronting the Unseen, under the protection of this special amulet he had told her of. Those latest words of leave-taking were to be her comfort through many a long night afterwards, while the wind was howling through the crooked chimney-tops, and the lonely chime of the great Cathedral peal rang like a fitful prayer for the souls of the drowned!

Mr. Creagh, as a man of business, knew well that the *Thetis* had cleared. I think he could not but have shrewdly guessed how his daughter's evening hours had sped. But, whether he could feel any remorse for the obstinacy which had brought such sorrow to his darling, is more than I am able to judge. At least he had neither remonstrance nor rebuke for her practical disobedience. For, when, an hour later, as he sat in his big leathern chair, by the wide open fire-place, where logs and turf mingled harmoniously to a merry sparkling glow, smoking one of the long Dutch pipes our great grand fathers were wont to love, and only

pausing now and then to turn his attention to the flagon of mulled Rhenish, standing close beside his elbow—Alice came down softly and silently to nestle at her old corner, at his feet, he had no words with which to interrupt his vigorous puffing, until, laying her head helplessly on his knee, and with her golden wealth of hair streaming into fresh glory in the flicker of the fire-light, she broke into a low piteous sobbing, and the tears rained fast upon the gentle hand with which he drew her still closer to him. Then he kissed her as tenderly as might her mother—who had slept in God's peaceful Acre at St. Munchin's since Alice had been a little baby—and caressed and fondled her with soothing syllables and loving touch, and each knew well that the other knew, though there was no word of open admission made by either. And so the night came down softly over her young sorrow and his wise sympathy, as she still shadows mercifully, for all of us, our wildest sufferings or joys.

What time the tide was at its flood, and the gathering swirl round the thousand buttresses giving token already of the coming ebb. The *Thetis* had shivered to the first slow vibration of the swing, when the capstan-bars began to move with a stamp and a go. Cheerily, boys, Cheerily! The anchor is on the bits and catted; the topsail-yard slips up from the cap, and, as buntline and clewline are let go, the snowy canvass falls in swelling cloud, and, sheeted sharply home, and braced to port, quickly forges the sharp bows down the returning tide. Mainsail and foretopmast-staysail follow, then jib and foresail, and already the crumbling pride of Carrig O'Gunnel is broad upon the beam. The north-easter holds on steadily, and when the watch is set, and the Commander goes below, Reynes Island is scarce a league ahead, and a start has been fairly made. Blow, good north-easter, blow, and drive the sharp bows swiftly through the rippling flood. What though there be weeping hearts behind! Beyond looms the great world with its work, its frolic, and its dangers. Beyond sparkles the infinite laughter of the blue water, and gleams the golden glamour of the beckoning shore.

(To be continued.)

A wealthy man was one day so much amused by the wit of his foolish attendant, that he gave him his cane; but told him that, whenever he should find a greater fool than himself, he must return the cane. In process of time the rich man neared his death. Sending for this fool he bade him farewell.

"Where are you going?" asked the fool.

"To another world."

"When will you return?"

"Oh, never."

"Have you made preparation for this journey?"

"Alas! I have not."

"Then, master, take back your cane; never could there be a folly so great as that."

☞ The finances of the Grand Lodge of England stand as follows: Balance in the hands of the Treasurer on 1st September last, £2,702 10s. 6d. sterling; in the hands of the Grand Secretary, for petty cash, £50 stg. Of these sums, there belong to the Fund of Benevolence, £1,389 6s. 10d. stg.; to the Fund of General Purposes, £910 13s. 11d.; and to the unappropriated account, £452 9s 2d.

SKETCH OF THE HISTORY OF ST. JOHN'S LODGE,

No. 6. Y. M.

(Now No. 3 on the Registry of the Grand Lodge of Canada,) held at Kingston.

BY R. W. BRO. S. D. FOWLER.

(Continued.)

The second volume of the Minutes of No. 6 commences with a copy of the By-laws, which do not materially differ from those already quoted.

The first meeting recorded was that held on St. John's Day, 24th June, 1799. The Lodge met at 10 o'clock, and after having been called to refreshment, the Wor. Master moved, "as no parson was here, he begged leave to read the gospel and epistle adapted for the day, which was unanimously agreed to, read accordingly." "Then the Lodge closed to 3 o'clock when we are to dine, and the Lodge opened in the third degree. Bro. Sparham, Jr., was installed Master; Bro. Mackay, S. War.; Bro. Beyman, J. W.; Bro. Grewer, Secretary; Bro. Darley is to continue Treasurer."

There is a very serious irregularity in the above minute. No Lodge when once closed can legally be opened again, unless regularly summoned; the very formulary used in closing shows this. The Lodge is declared closed until the next regular meeting, except in case of emergency, of which every brother shall receive due and timely notice. It might be no harm to notice another practice said to prevail even yet in some Lodges, of adjourning a Lodge to another day. This is equally irregular with the other, in fact they are both illegal, and for the same reason, viz.: to prevent surprise. No Lodge can be held unless the members have been notified thereof; this does not apply to regular meetings as all are bound to attend them, the By-laws being sufficient notification, but when certain descriptions of work are to be undertaken at regular meetings, notice must be given of them also, and this has led to the practice of issuing a notice or summons for every meeting of the Lodge, which if not absolutely required in every case, is certainly the most convenient.

On the 3rd of Oct., "Lodge called from labor to refreshment for a short space of time; Lodge called from refreshment. A move made by Bro. Senior that one or two shall call on Bro. Treasurer to request of him to give his note of hand for the balance of what he owes to the Lodge, as life is transitory to all mortals, therefore it is requisite that the above must be adopted." Following the minutes of this day comes the following, "N. B.—The members of this Lodge at a meeting of emergency unanimously agreed to have supper every Lodge night during the winter season, and that those brethren is to pay their equal proportion the same as if present, the supper to continue till the first Thursday in March." This would be hardly tolerated now-a-days; the principle is pretty clearly established that a lodge has no power to tax any of its members except as laid down in the By-laws.

On the 7th Nov., appears the following: after having been called to refreshment which now appears to have become a nightly practice, "a move made by Bro. Senior that it might be incommodious to some of the Brethren to attend at the hour of five in the evening in lieu of six o'clock for the

benefits of lecturing on Masonry." On the next regular night "a letter and summons read from the Grand Lodge but corroborated (sic) by Bro. James Richardson, who asserts to have conversation in person with the R. W. G. M., who said that at Newark there was no Grand Lodge, as at that time it was moved to York, and that the Lodge was to pay no attention to those letters that might be received, as the warrant was withdrawn from that place and in his possession." This would appear to have been the first overt act of the Newark Brethren to hold a Prov. Grand Lodge in defiance of the Prov. G. Master, which they continued to do for many years. There was also at this meeting "a motion by Bro. Beyman that new ribbon be purchased for the Juels, and enquire to be made whether they can be a Bible to be had for the good of the Lodge, also that three locks to be furnished for the Chist with keys for each, that is to say, one key for the Wor. Master, one for the S. W., and one for the Treasurer, and should any of the above loose or neglect to bring their respective keys the lock to be broke and the expence of the same to be charged to their private account." The above shows two things very clearly, that ribbons were much more plentiful than Bibles, and that three keys were necessary to secure the funds.

On the 27th Dec., the Lodge decided to "hold no communication with the Lodge at Newark until we hear from the R. W. M. Jarvis."

On the 6th Feb., 1800, the following suggestive notice appears, "The Lodge called from refreshment to labor, but from various causes was immediately closed." This is explained by the minutes of 6th March, "Bro. Beyman and Bro. Hershfeldt having some words the presiding (preceding) night, Bro. Hershfeldt begd pardon for his conduct to which Bro. Beyman gave his consent, but it is incumb (sic) for him to come here in soberaity for the future."

The Lodge was called together on the 1st April to accompany the remains of Bro. John McLeod, (of the Commissariat Dept.) to their last resting place, and twenty-five Br. are named as having been present. Bro. McLeod was initiated in No. 6, on the 16th Oct., 1794; he filled the Master's Chair in 1795, and again 1798.

On the 3rd April a Bro. Hay petitioned to receive the second and third degrees; his petition was immediately acted on, and he was both passed and raised on the same evening.

On the 1st May a foot note to the minutes informs us that there was "received 17s. 6d for dues, and paid 15s. for bill." On the same evening "a letter from the Grand Lodge, dated 20th January, was read. A motion made by Bro. Mackay that a member of the Lodge previous to the receipt of the above letter had told in open Lodge that the Prov. G. M., W. Jarvis, Esq., had withdrawn the Jewels and Warrant from Niagara, and that in consequence they are not entitled to hold a Grand Lodge at Niagara; upon said information Bro. Mackay applied to the R. W. M., W. Jarvis, by private letter, but as yet he had no answer; having received communications from the Grand Lodge at Niagara, and the dues paid and returns made to them without authority; and further, that he will forward the enclosed to the different Lodges; and further, the minutes of this night be copied and sent to the

R. W. M., W. Jarvis, Esq., and to the G. Lodge at Niagara, who call themselves such; a Committee to be held at Bro. McKay's, on Friday evening, at 7 o'clock, upon particular business, when and where the Officers of the Lodge are to meet, but afterwards postponed till the arrival of the first vessel from Niagara." When, the first vessel from Niagara arrived at Kingston, we are not informed, but it is very clear that the Br. of No. 6 not only intended to resist the usurpation of the Brethren at Newark, but carried that intention into practice, and were at a subsequent period the principal means of effecting a reformation in the government of the Craft in the Province.

On the 4th Sept., "Bro. D. Hay procured from Montreal a painted floor cloth and a Bible for the use of the Lodge, the expense of each \$4. Bro. Darley made a motion that the thanks of the Lodge is due to Bro. Hay for his kind attention in procuring the above useful articles." So the Bible was procured no less than nine months after it was ordered.

On the 19th March, 1801, the Lodge was called on to bury another of its Past Masters, W. Mackay, Superintendent of Indian Navigation, which was done "with the usual solemnities," and at the conclusion an oration was delivered by the Wor. M., J. Patrick. Bro. Mackay was one of the first members of the Lodge, having been appointed S. W. on its formation in 1794; and probably from the fact of his having no relatives in the country, the Lodge at its next meeting on the 2nd April resolved that "in consequence of the late Bro. Mackay's property being clandestinely taken and carried off by divers persons without any legal authority, it is the duty of this lodge to administer to his effects." We do not find any further mention of this matter except that a small jewel of the deceased was found and deposited in the box, until his affairs were "settled by his administrator."

Several communications having been received from the so called G. Lodge at Niagara, the following letter was drafted by a committee and submitted to the Lodge, who ordered it to be transmitted, which was done and the letter dated 6th June, 1801; copies were also forwarded to the P. G. Master, and to several of the Lodges:—

"RIGHT WORSHIPFUL BROTHER:—However painful, Lodge No. 6 feels constrained to point out certain irregularities that appear to them in the members of the Grand Lodge. In the first place certain members of that body are holding a Grand Lodge at Niagara without a Warrant; they are giving directions to the different country Lodges, requesting quarterages and quarterly communications. We, as one of them, hold it our indispensable duty to pay due deference to our Grand Lodge if in due organization, but can we possibly consider our Grand Lodge duly organized when the Grand Warrant and Grand Master are removed to a considerable distance from them, and the latter claims the privilege of holding the Grand Lodge at a different place, and is there dispensing Warrants for the establishment of new country Lodges. We are fully persuaded by our Constitution we cannot hold a Lodge without a Warrant, and were we for certain reasons so improperly to act, our proceedings during that period would be null and void, and how far censurable, will leave for you to determine.

We feel proud of being tenacious of our antient landmarks and cannot willfully err; we hope never to be deficient of true Masonic duty towards an individual brother, much more to our Grand Lodge, but it too plainly appears to us that the proceedings of the Grand Lodge favors too much of a house being divided against itself. We do not presume to point out where the error lays, whether in the Grand Master or the members of the Grand Lodge, but that a palpable error does exist is too evident.

"We have further to observe, our Warrant expressly says, 'we shall hold yearly communications with our Provincial Grand Lodge, whereas our Bro. Grand Secretary has requested our quarterly communication. We presume when quarterly communications are held it is from those Lodges who are within the bills of mortality of the Grand Lodge of England, for we know all country Lodges without said bills pay one guinea per year to the Grand Lodge, but no quarterage has ever been exacted from them; but even if it has been the practice in England, where communications are easy, our local situation renders it impracticable here; for instance, the expense of attending one year by the four quarterly communications, 16 guineas must be expended for passage money only, independent of the expense while attending. We presume it cannot be the right, neither the will of the Grand Lodge to distress us, if the above have charity in view it swallows up itself.

"In looking over our papers we find a copy of a letter sent to the Grand Lodge respecting country Lodges paying one guinea per year, bearing date the 21st Oct., 1799, the answer bearing date Dec. 12, 1799, does not appear satisfactory. The Grand Secretary there says, 'Quarterages in all countries is laid on membership,' our Constitution says, 'within the bills of mortality,' and that 'country Lodges shall pay one guinea yearly.'

"We have next to observe the singularity of the Grand Secretary's diction in his communications. We presume whatever transpires from the Secretary of a private Lodge is done by the sanction of the presiding officer; whatever is communicated from the Grand Lodge we have from the same principles to presume ought to be sanctioned by the Grand Master; what then must have been our surprise in finding the words 'by order' scratched out, and not a word mentioned about the Grand Master!!

"We have next and last to observe, it has ever been the established usage in England as in other countries for the Grand Lodge to be held at the seat of Government.

"These considerations, Right Worshipful Brethren, bear great weight in our minds. We hope an answer soon, and that effectual conciliatory measures may soon be adopted is the prayer of your affectionate Brother."

In the above letter we recognize the hand of the Master of the Lodge, Brother Jermyn Patrick, one of the ruling spirits of No. 6 for many years. On the 1st Oct., a Bro. was suspended for non-payment of dues, and is the first recorded although it had been often threatened. On the 5th Nov., the following answer was read from the Grand Secretary:—

"NIAGARA, 29th Sept., 1801:—Worshipful and Brethren: your letter of the 6th June I laid before the R. W. G. Lodge on 3rd inst., considerable con-

versation taking place, and some communications quite unexpectedly came forward on the subject of which you complained, and of which until that day the Grand Lodge was ignorant and blamed you, induced them from prudence and general good to resolve on some measures which they hope will have that effect; and that you may have them fairly and clearly stated, they directed me to write to you and commit it to Bro. Samuel Gardner, who is requested in behalf of the G. Lodge to relate and explain as well to you as to No. 7. I shall forbear to enter into particulars, trusting to him in this respect, which we hope will be satisfactory, but this will be worth noting, that we did not credit the Grand Master's behaviour until that day, but supposed from his continually evading any thing that would throw suspicion on him, but on your Lodge. At your instance, though we conceive it immaterial, we have required of him the dispensation, and whatever is in his hands. I wish for my part, nothing more than his holding the dispensation was against him. We are indebted to No. 8 and 16 for the whole secret. A new election may remedy many evils.

"(SIGNED,) S. TIFFANY, G. Sec."

On the same day the following answer was read in Lodge and approved:—

"R. W. BRO.:—By Bro. Samuel Gardner, No. 6 received your answer, dated Sept. 22, to their remonstrances, dated June 6. Are happy to find that a proper understanding has taken place, for by the tenor of your letter we draw an intention of a reconciliation. Also, by the report of Bro. Gardner, we are led to understand that former irregularities will be done away, which we trust will be accomplished by virtue of the new election of officers.

"Assuming at the same time that it is our firm determination to adhere strictly to the ancient landmarks of our Order, whatever may be the consequence; persisting still the necessity of a Provincial Lodge holding, and even keeping in its possession the instrument by which they were created, namely: the dispensation or warrant granted them by their mother Grand Lodge, for the moment that ceases, the power and authority of the Prov. Grand Lodge sinks to nothing, and until we shall be convinced to the contrary, our conduct will be according.

"We are fearful the proceedings of the Grand Lodge have been too much biassed by the whimsies of some superannuated member, who has said and acted according to present convenience; if we are wrong in our conjectures, allow this as a palliation that No. 6 has for some years past been subject to such inconvenience, by means of a litigious member, whom they were unwilling to correct by means of his age and skill in masonry, if such is the case we hope the new arrangement will obviate the evil.

"Respecting the impropriety of the Grand Master's conduct, and whatever information you may have thereon, we here acknowledge that we are strangers to it, but trust that no eminence of station will make you forget we are all brothers, and error even in the most exalted station among masons, cannot pass with impunity. It is immaterial to us who is Grand Master, so that he is worthy, and for the honor of the Craft, respectable.

"We hope to be favored with the proceedings and

and the result of the new arrangements; in the meanwhile R. W. Bro., we are yours faithfully.

(Signed,) Jermyn Patrick, W. M.
John Darley, S. W.
John Stauber, J. W.
H. Sparham, Jr. P. M.

On the 20th Oct., it was resolved "that twelve wine glasses and twelve half-pint tumblers be purchased for the use of the body, and whatever member of either degree (Note—the chapter was held in the same room) shall break decanter, tumbler or glass, shall pay or refund two, for the benefit of supporting the stock" it must be remembered that the Lodge every night and sometimes twice or three times, adjourned from labor to refreshment, and we may judge from the glassware what kind of refreshment was partaken of.

(To be continued.)

THE TWO RABBIS.

BY JOHN GREENLEAF WHITTIER.

The Rabbi Nathan, twoscore years and ten,
Walked blameless through the evil world, and then
Just as the almond blossomed in his hair,
Met a temptation all too strong to bear,
And miserably sinned. So, adding not
Falsehood to guilt, he left his seat, and taught
No more among the elders, but went out
From the great congregation, girt about
With sackcloth, and with ashes on his head,
Making his grey locks gray. Long he prayed,
Smiting his breast; then, as the Book he laid
Open before him for the Bath-Col's choice,
Pausing to hear that Daughter of a Voice,
Beheld the royal preacher's word's: "A friend
Loveth at all times, yea, until the end;
And for the evil day thy brother lives."
Marvelling, he said: 'tis the Lord who gives
Counsel in need. At Ecbatana dwells
Rabbi Ben Isaac, who all men excels
In righteousness and wisdom, as the trees
Of Lebanon, the small weeds that the bees
Bow with their weight, I will rise, and lay
My sins before him."

And he went his way
Barefooted, fasting long, with many prayers,
But even as one who, followed unawares,
Suddenly in the darkness feels a hand
Thrill with its touch his own, and his cheek fanned
By odors subtly sweet, and whispers near
Of words he loathes, yet cannot choose but hear,
So, while the Rabbi journeyed, chanting low
The wail of David's penitential woe,
Before him still the old temptation came,
And mocked him with the motion and the shame
Of such desires that, shuddering, he abhorred
Himself; and, crying mightily to the Lord
To free his soul and cast the demon out,
Smote with his staff the blankness round about.

At length, in the low light of a spent day,
The towers of Ecbatana far away
Rose on the desert's rim, and Nathan, faint
And footsore, pausing where for some dead saint
The faith of Islam reared a domed tomb,
Saw some one kneeling in the shadow, whom

He greeted kindly: "May the Holy One
Answer thy prayers, O stranger!" Whereupon
The shape stood up with a loud cry, and then,
Clasped in each others arms, the two gray men
Wept, praising Him whose gracious providence
Made their paths one. But straightway, as the senso
Of his transgression smote him, Nathan tore
Himself away: "O friend beloved, no more
Worthy am I to touch thee, for I came,
Foul from my sins, to tell thee all my shame.
Haply thy prayers, since naught availeth mine,
May purgo my soul, and make it white like thine.
Pity me, O Ben Isaac, I have sinned!"

Awestruck Ben Isaac stood. The desert wind
E'en his long mantle backward, laying bare
The mournful secret of his shirt of hair.
"I too, O friend, if not in act" he said,
"In thought have verily sinned. Hast thou not read,
'Better thine eye should see than that desire
Should wander!' Burning with a hidden fire
That tear and prayers quench not, I come to thee
For pity and for help, as thou to me.
Pray for me O my friend;" But Nathan cried,
"Pray thou for me Ben Isaac!"

Side by side

In the low sunshine by the turban stone
They knelt; each made his brother's woe his own,
Forgetting, in the agony and stress
Of pitying love, his claim of selfishness;
Peace, for his friend besought, his own became;
His prayers were answered in another's name;
And, when at last they rose up to embrace
Each saw God's pardon in his brother's face.

Long after when his headstone gathered moss,
Traced on the targum-marge of Onkelos
In Rabbi Nathan's hand these words were read:
"Hope not the cure of sin till self is dead;
Forget it in love's service, and the debt
Thou canst not pay, the angels shall forget;
Heaven's gate is shut to him who comes alone;
Save thou a soul, and it shall save thy own!"

—Among the Hills, and other Poems.

Where danger is, firmness will find its rightful station; and while men strongly fear they cease to feel jealousy.

Adversity has been considered as the state in which a man most easily becomes acquainted with himself—particularly being free from flatterers.

In the voyage of life we should imitate the ancient mariners, who, without losing sight of the earth trusted to the heavenly signs for their guidance.

There is a refinement which even wit and knowledge of the world cannot teach their votaries, who often wound the heart without violating perfect politeness.

Universal Freemasonry is the true Freemasonry, Christian Freemasonry, Jewish Freemasonry, Parsee Freemasonry, Mahomedan Freemasonry—each is a true Freemasonry.

What we remember best of a dear friend is his last days. By an inevitable illusion, we lend to the conversations that we then had with him a meaning which they have received only from death—we gather into a few hours the memories of many years.

The Craftsman,
AND BRITISH AMERICAN MASONIC RECORD.
"THE QUEEN AND THE CRAFT."

HAMILTON,..... MARCH 15, 1869.

THE HOLY ROYAL ARCH.

BY ILL. BRO. ROBERT RAMSAY, E. T. 32'

A brief compilation of the history of this beautiful degree may not prove uninteresting to a large number of Masons. In all countries, the majority of the brotherhood are satisfied upon being raised to the sublime degree of Master Mason; but we are amongst those who believe that, as the philosophy of our system becomes more thoroughly studied, a much larger proportion of Masons will be anxious to be exalted to the Holy Royal Arch. In the present ceremonial of the third degree, there is evidently a *want*; the degree is mutilated; the neophyte does not obtain that which was lost, the shadow is not the substance; and thus the M. M., after all his labor, does not obtain the M. W., and, as we shall subsequently explain, he is yet far from the secret, and has to travel in darkness over rough and weary roads before he shall obtain *the great reward*.

It will be remembered by all, that before the revival of Masonry in 1717, the youngest E. A. had a voice in the annual general assemblage of the craft, and that few, if any, were raised to the sublime degree of M. M., unless they were elected to preside in the Oriental Chair. It was then, in the language of a talented author, that "men of rank and position applied themselves to the study of its symbols and allegories, and by their labors the dust and rubbish of centuries were removed from the foundation of the old temple of Operative Masonry, and the new temple of Speculative Masonry was reared in all its beauty and grandeur to bless the world in which it was erected." Unfortunately, however, the disastrous schism of 1739 arose, and two Grand Lodges claimed supremacy over the fraternity in England. The members of the regular G. L. were termed "Moderns," whilst the secessionists styled themselves "Ancient York Masons." Among the latter was that energetic Mason, Dermott. Up to this time "the loss and recovery were so arranged as to follow each other in the same ceremony." Bro. Dermott, eager to signalize himself and advance the interests of *his* G. L., separated this sequence and left the "*substitute*" alone to comprise the whole ceremonial of the third degree, and at the same time, with the assistance of Chevalier Ramsay and others, transformed this sequella, of which he had deprived the M. M.'s degree, into a separate grade, clothing it with the impressive ceremonials that now, with

some slight alterations, distinguish the august ritual of the H. R. A.

In the meantime, however, "the Moderns" in no way recognized this R. A. as a separate grade, but continued in their Lodges to confer, as heretofore, upon the recipient of the third degree, the history of "the recovery," and, according to Bro. Oliver, it was not until 1770 that any official action was taken upon the same. It was then that the G. L. of "Moderns" authorized Bro. Dunkerly to form a new ritual; and he, following the example of the Ancients (whose lodges he had frequently visited), *separated the latter portion of the M. M.'s degree, and established it as a separate grade*. Thus, it will be seen, the Master Mason's degree was mutilated by *both* Grand Lodges; *an important feature of its ceremonial was virtually severed from it, and a new degree created out of the same*.

In 1813, the two Grand Lodges united, (the Duke of Kent being at the time the G. M. of the Ancients, and his brother, the Duke of Sussex, the G. M. of the Moderns). "The original articles of union were signed, ratified, and confirmed," and the second one "declared and pronounced that pure Ancient Masonry consists of three degrees and no more, viz.: those of Entered Apprentice, Fellow Craft and Master Mason, including the supreme order of the Holy Royal Arch." The two Grand Chapters that had been organized did not unite till some four years subsequently, and thus was the H. R. A. forever separated from the M. M.'s Degree.

While we admit then that the Royal Arch is to a certain extent a modern grade, yet it will be noticed that it is comprised of a feature that undoubtedly at one time formed an important part of the third degree. In conclusion, we can only say that its ceremonies are sublime and august, and impress the mind of all who have participated in the same with the sacred character of the Great "I AM." There, Truth is symbolized more fully than in any preceding degree, and Holiness to the Lord is duly inculcated in the ritual. In a word, it is the summit of Ancient York Masonry, and should never have been separated from the third degree; as, however, at the present day, it is firmly established as a separate grade, Master Masons should not rest satisfied till, having passed the veils, and entered the Holy of Holies, they receive those lessons regarding "the sacred source from whence all earthly comforts flow," which are the rich prizes that reward the labors of all Royal Arch Masons.

We commence with this number the publication of an original tale, written expressly for the CRAFTSMAN by a brother who is not unknown to the readers of the present volume. "The Cruise of the Thetis" will probably go through three numbers, and we are quite sure will be read with great interest by our Masonic brethren.

MASONIC ARCHÆOLOGY.

We mentioned some time ago, the formation in England of a Masonic Archæological Institute; which, from the names associated with it, promised to be a very valuable aid in the promotion of Masonic knowledge. The *Freemason's Magazine* of the 13th February, contains the inaugural address by Bro. Hyde Clarke, whose association with the learned societies of Europe, fully qualified him for the task. The address is too long for our columns; but it contains some statements of interest which deserve a passing notice. He points out at the start, and as a justification for the establishment of such a society, that there is an archaic character in Freemasonry; because, if not the descendant, it is the representative of ancient institutions, "like some dynasty ruling over a great and ancient empire—still called a Pharaoh or a Cæsar, when the blood of the Pharaohs and Cæsars has long departed, and a name alone remains." Thus, as he points out, it is with Freemasonry "It is affiliated on ancient systems, and a line of descent is provided for it by means of Rosicrucians, Templars, Oriental Societies, Colleges of Rome, and Receptories of Ancient Temples; carrying back its claims to the remotest times, and to the origin of societies and nations. Amid much that is not only uncertain, but must be impossible, there are still in the constitution of Freemasonry many elements, undoubtedly old, belonging certainly to the middle ages, and suggestive of something further back than the seventeenth century. It may be like a Mediæval or Byzantine fortress in the East, made up of fragments of all ages; built up together haphazard—here a stone from a christian basilica, bearing a cross; there the bench of a theatre; again, a marble with archaic carvings of undefinable date."

While this is true, Bro. Clarke points out that there is still in the ordinary rituals, where the Freemason goes no further, a want which prevents that interest for the best minds that a closer study of its archæology would certainly produce. "Thus," he says, "it may be said without disguise, that although Freemasonry enlists all ranks of society, there is a constant departure of its best members, through the stage of indifference to that of absenteeism, and thence to total alienation; while there must, in the nature of things, be a residuum of the great mass of members who are less desirable and less valuable. There is constantly ever among us, a majority inert for intellectual advancement, however laudably zealous in the maintenance of the fabric of Masonry, and noble devotion to its charities." To remove this difficulty, to afford scope for intellectual advancement, and food for the best minds in connection with the Institution, is the

chief object of the Association. "The examination of the various subjects, connected directly or indirectly with Freemasonry, will open a new field of exertion for the members of the body. This may not give every one the solution he wishes, because, in many cases, from the want of evidence, the truth will evade our grasp; but we must, nevertheless, arrive at some solid conclusions of interest, not only to ourselves, but to men of learning outside our body."

Bro. Clarke refers to, and very properly denounces the numerous forgeries of old M. S. S., and other documents which have from time to time been palmed upon the public, and in too many cases, from want of information, have met with a too ready acceptance, and a too easy credence. And he points out that "one piece of work for the Institute, will be the examination from time to time of alleged ancient records, and the removal of those that are proved to be false." The whole history of the revival, and of the Lodges anterior to the Grand Lodge, may be susceptible of further elucidation; and the whole of mediæval Masonry, with its guilds, customs, and Mason's marks, will afford good scope for exertion. And in this way the society will accumulate facts with regard to all nations; such as the Triads, and other societies of the Chinese, and the practices of the American Indians, among whom—its tradition is to be relied upon—existed a species of Freemasonry. Thus, "in the progress of such a society, if properly conducted, we shall find new resources for the advancement of Masonry. What Lodges and Chapters of Instruction are for the routine what the Lodge of Emulation is, this Institute will become for the higher functions of Masonry. It will be a necessary supplement to all degrees; a repository of information on all subjects with which the time and organization of Lodges of Instruction cannot cope, and yet which will send many a member with new zest to Lodges of Instruction, to master the detail, feeling a greater interest in the principles. It cannot fail, by communicating a greater interest to Masonry, to induce many esteemed members to adhere more stedfastly to their Lodges, and we may win back some of those who have left."

Such are the objects and aims of this new organization; and they are objects and aims which will commend themselves to the Craft everywhere. Our learned Brother is quite right when he says: "If we affect anything useful, the benefit will not be confined to ourselves, it will be no monopoly of ours; but a boon freely diffused, as indeed Masonry itself has been." And it is this fact which gives to the Masonic Archæological Institute, its interest for us. We shall watch closely its proceedings, and make the readers of the CRAFTSMAN sharers with us in the knowledge that may be communicated through its instrumentality.

RED CROSS OF CONSTANTINE AND ROME.

Among the list of the high degrees of Masonry, the revival of the Christian Order of the "Red Cross of Constantine," within the last two or three years, in England, has attracted considerable attention. It may not, therefore, be uninteresting to our readers to know that it is identical with the last of the Masonic degrees lately conferred on His Royal Highness the Prince of Wales, in Sweden, viz: the "Chevaliers du Rouge Croix," which is the 4th class of the 7th grade of the Swedish Rite. This Order of Constantine has been known in Great Britain for many years, and was one of the Chivalric Orders referred to in conjunction with that of The Temple and Hospital, in the Articles of Union of the Grand Lodge of England, 1813. The desire which existed in the last century for High degrees of Masonry, and particularly those of Knighthood, induced not only the formation of many Masonic degrees, quite unknown excepting to masons, but also the attributing of Masonic Secrets and Ceremonies to "Military Orders," of which those who originated them never dreamt. Amongst these is the "Red Cross of Constantine," of which the *real* but TOTALLY UN-MASONIC Order belongs to Greece. The Order was first introduced into England in the early part of the last century, by one of the Italian Grand Crosses, who had the inherent privilege of conferring the "Novitiate Cross," this right *not* being restricted to the Grand Master *alone*. And there is sufficient evidence to show that men of high standing in the Masonic fraternity were received into the Order; which, *not* being recognized in England as a Public or State Order, was adopted as one of the Masonic High Grades of Great Britain, and, subsequently, presided over by His Royal Highness the Duke of Sussex. Since the end of the last century, it has been practiced by the Scottish Templars; Subordinate Pories or Encampments being permitted to hold Chapters of the *Red Cross of Constantine*.

In the United States of America and the West Indies, there is a Masonic degree of "*Constantine*;" but it is quite a different Order, referring to another period of Constantine's history, or rather that of his mother. It should properly be called "Knight of the Holy Sepulchre," and the so called *Red Cross Order* of the United States is not a Christian degree, although conferred as the preliminary to their Knights Templar. The State or Public Order of Constantine, unconnected with Masonry, is (after many vicissitudes) still in existence in Sicily; of which the king, Victor Emanuel, is Grand Master, who now asserts the right of alone conferring the Order, that portion of the original statutes which vested the authority on Grand Crosses, having been rescinded. The right of conferring the order of the "Holy Sepulchre" is now exercised by the Latin

Patriarch of Jerusalem, and the Accolade bestowed, it is said, with the original sword of *Godfrey De Bouillon* on pilgrims of distinction visiting the Holy Shrine.

The Masonic Branch of the Red Cross in England, is under the leadership of Lord Kenlis, Grand Master. An interesting sketch of its history, with the general statutes, has been lately published in London, by the Grand Recorder, Frater R. Wentworth Litele. We understand that a Subordinate Conclave has just been established in St. John, N. B., under that energetic Mason, Brother Robert Marshall. The Order is purely Christian; its ritual simple and beautiful, and well worthy of being introduced into Canada as an adjunct to the Christian order of the Temple. But unlike that Order which is limited to Royal Arch Masons—it is open to all "Master Masons" of good standing. We believe that the Grand Prior of the Temple in Canada, Col. Moore, is in possession of the Order, and has the power of conferring it.

"UNION DE MOLAY ENCAMPMENT."

We are informed that we were in error in stating in the article which appeared in the last number of THE CRAFTSMAN on the "Union de Molay Encampment," that in the warrant held by V. E. Frater Keith, as Provincial Grand Commander, from the M. E. and Sup. Grand Master of Scotland, New Brunswick, as well as Nova Scotia, is included. He holds, as we now learn, no Templar authority from Scotland. This makes the difficulty which has arisen in connection with the Union de Molay still more inexplicable. V. E. Frater Moore, at the time he issued his dispensation, held from the Grand Chancellor of the Temple a letter in which it was expressly stated that New Brunswick was under his exclusive authority, that of Frater Keith being confined to Nova Scotia. The very granting of such authority implied a permission to use it; and we cannot sufficiently express our astonishment at the subsequent action of the authorities in England, when, in the interests of Templarism, it was used. The interference of the Supreme Grand Conclave of Scotland, after jurisdiction had been conferred upon Frater Moore, should, in the interests and for the dignity of the Grand Conclave of England, have been resisted. It has been suggested that the difficulty arises out of the Convention recently entered into between England and Scotland. The second article of that Convention declares that "the contracting parties mutually agree that neither will issue any warrant authorizing the establishment of any Commandery or Prior within the jurisdiction of the other." It may be that by an extraordinary interpretation of this article, New Brunswick, from the accident of its having a Scottish

Preceptory within its boundaries, has been claimed as within the jurisdiction of the Supreme Grand Conclave of Scotland. No more erroneous opinion could be entertained; and we can only assure our fratres in England, acknowledging as we do their present supremacy, that if such an interpretation is to be placed upon the articles of this Convention, they must make up their minds to forego altogether any jurisdiction whatever on this side of the Atlantic.

KNIGHTS TEMPLAR.

BY H. H.

The Crusades had the most important influence and shed the greatest lustre upon the Chivalry, for it was in the sacred service of God and the Saviour that the swords of the Knights obtained for them the greatest glory on earth. The goal which was to be attained, lay far distant from home and in other climes; the imagination became more enthusiastically excited, and the descriptions given by such as had returned from those eastern countries were perfectly adapted to heighten and render still more vivid the glowing colours of the picture their heated fancy had already formed. Hence this period was inspired by such daring and fanatic enthusiasm, that no enterprise was deemed too difficult to undertake; and such heroic deeds were actually achieved, that in modern times they have been regarded almost in the light of fabulous creations of the mind.

Three religious Orders of Knighthood, which owed their origin exclusively to the Crusades, served especially to attach the warriors to the cause of Christianity by a sacred and solemn vow.

The first of these was the Order of the *Templar Knights*, which originally consisted of a small body of French Cavaliers, formed for the purpose of protecting the pilgrims on their journey to the Holy Land. They took the three religious vows: obedience, poverty and chastity, adding a fourth which was altogether military, viz:—to protect travellers, *stratos, publicas, custodire*. Baldwin II, King of Jerusalem, granted them as quarters a portion of his palace, next to the Temple of Solomon; and it is from this circumstance that they adopted the title of Templars.

Two years afterwards originated the Order of *Knights of the Hospital*, who devoted themselves to the charge of the sick pilgrims, subsequently adopting the name of *St. John* from the tutelary saint, John the Baptist; their vows were exclusively religious.

These examples operated with a very great effect upon the continent; and as the entire spirit of the times produced a closer union between individuals of equal habits and condition, the result was that

Chivalry in the middle of the twelfth century became more and more extended, and formed one grand body of alliance, to which access could only be obtained after passing through certain ordeals in which the religious vows of chastity and poverty, were however, exempted, but religious consecration was retained.

During the novitiate, fidelity was so deeply impressed upon the memory of the youth by hourly and daily exercise, that it grew up in indissoluble connection with his mind. After several years of honorable service, the squire was made a Knight, and received into military companionship under the consecration of religion. Fasting and prayer preceded, and after the youth had partaken of the sacrament, he received from the hands of a Knight, or noble lady, the spurs, breastplate and gauntlets. Kneeling, he then received from the Commander, three gentle blows across the shoulder with a naked sword, upon which he vowed, with a solemn oath, to faithfully fulfill all the duties of an honorable Knight, to speak the truth, to defend the laws, and to draw his sword for the defence of religion, of widows and orphans, and of persecuted innocence, but, above all, against every unbeliever; finally he received the helmet, shield, lance and sword. The practice of manly virtues, truth, justice and religion became the inviolable law of his whole life. Honour stood before his eyes like a brilliant star—an emblem to which he was to remain faithful to his last breath—as the noble object of, and also the reward for the due observance of, the oath he took.

This institution was one of the highest importance in its results to the whole of the Christian nations; for even when the Imperial dignity lost its powerful influence, and the authority of the church began to totter on its base, the principles of honour and rectitude, together with the irresistible force commanded by the manly, chivalric word, in all cases of need and succour, operated so beneficially upon all classes, that this grand and illustrious foundation of Knighthood served as a tower of strength, impregnable against all subsequent attacks attempted by uncivilized and barbarous assailants.

The *Freemason's Magazine* is glad to say that the Masonic Life Boat Fund at length promises to be a success, and thinks that, as soon as the committee is formed, proceedings will be taken to put the boat in water.

We are pleased to state that the Grand Lodge of Texas have appointed R. W. Bro. S. B. Harman, the representative of that Grand Lodge, in the Grand Lodge of Canada. Our Texan Brethren have made a wise selection of a representative, as no Brother in Canada is more deservedly respected here, than our R. W. Brother, the present mayor of Toronto.

☞ We learn that a dispensation has been issued by the M. E. Z., the First Grand Principal of Royal Arch Masons of Canada, for a new "Mount Horeb" Chapter, to be opened at the Village of Orillia, in the County of Simcoe, under the superintendence of Ill. Comp. Robert Ramsay, 32°, as First Principal Z., and Companions Michael Henry Spencer, the D. D. G. M. of the Toronto District, and Robert King, as Second Principal H. and Third Principal J. respectively. Under the superintendence of these learned and energetic brethren, we predict for the new Chapter a most successful career.

Correspondence.

TO THE EDITOR OF THE CRAFTSMAN.

W. BRO. AND DEAR SIR.—I agree in part with your answer to the question, as to whether the proposer of a candidate is responsible for the initiation fee. In most Lodges, a portion of the initiation fee is required to be paid at the time the candidate is proposed, and for this sum the proposer is responsible: but notwithstanding the clause you refer to in the Constitution, it is practically unmasonic to hold a brother responsible for money over which he has no control, as it may be impossible for the proposer to be present at the next R. M., when the candidate comes forward for initiation, at which time the balance of the fee is to be paid. It is the duty of the W. M. before proceeding to initiate, to ascertain whether all the requirements of the Constitution have been complied with, and if he should proceed without having done so, he is certainly the person who is responsible to G. S., and also to his own Lodge.

I think rule 13 under the head of private Lodges, should be so amended, as to make it agree with the practical working of the order. As to the question, whether a Bro. once initiated has a right to demand the higher degrees by lapse of time, I think it must be evident to every thinking Bro. that the mere fact of initiation confers no such right, unless the party shall have complied with all the provisions of the Constitution and the ancient landmarks of the Order. The Constitution, in referring to the time to elapse between the conferring of each degree, says one month shall be the minimum; but as to what shall be the maximum it is perfectly silent. Again, as regards cause, I think that any cause becoming known or understood after initiation, which would, if known before, have been sufficient to prevent the candidate from being initiated, would also be sufficient to justify the W. M. in refusing to confer the other degrees. As disability may arise from either mental, moral, or physical causes, I think the ability of a brother cannot be attested by the examination you refer to, as that attests his mental qualifications only.

Then as to the clear ballot being the final test of merit, I think that can scarcely be the case, as some cases have come under my notice where the ballot was clear, yet when the candidate presented himself for initiation it was found that he was not a fit and proper person to be made a Mason, and the W. M. refused to initiate; and I think that in each case the W. M. deserved praise for his discretion and sound judgment.

Again, let us suppose a case for the sake of argument. The W. M. of a Lodge is unavoidably absent; the chair is taken by a P. M., who is perhaps either negligent or not very well posted in his duties. A candidate is balloted for and initiated: but at next R. C. the W. M. is present, and when the brother presents himself for the second degree the W. M. finds that he is not a fit and proper person to be made a Mason at all, and that by his being initiated, one of the ancient landmarks of the Order relating to physical disability (which is very clearly defined and strictly laid down for our guidance) has been violated. Would it not be the duty of the W. M. to refuse to advance the candidate under such circumstances? I think it would certainly be his duty to refuse; and in accordance with his obligations to the Craft, I cannot conceive how he could do otherwise.

I am, W. Bro. and Dear Sir, yours fraternally,

M. H. SPENCER.

D. D. G. M. Toronto District.

BARRIE, Feb. 16th, 1869.

Our R. W. Bro., we fear, has scarcely understood our answers to our former correspondent. As to the responsibility of the proposer of a candidate for the

fees, the case put by Bro. Spencer is a local regulation of the Lodge, and does not therefore come within the clause of the constitution. Where it obtains, the proposer is undoubtedly responsible, because the constitution places the obligation on no one else.

The cases put by Bro. Spencer on the other points hardly come within the scope of our former correspondent's enquiries. We presumed, in our former answer, that the mental and physical qualifications of the initiate were in accordance with the requirements of the constitution. The moral qualification is decided by the ballot; and if any reason, based upon these, is discovered afterwards, they must be made the subject of a distinct charge. ED. CRAFTSMAN.

LODGE OF INSTRUCTION.

The D. D. G. S. of the Ontario District, Bro. Fairbanks, has issued the following circular to the Lodges in the District, summoning a general Lodge of Instruction to be opened at Peterborough during the present month. In no District within the jurisdiction of Grand Lodge, has more earnest devotion to the interest of the Craft, or more untiring zeal for the promotion of pure Masonry, been shown, than have been exhibited by R. W. Bro. McCabe, D. D. G. M. He is, in truth, a model which his Brethren in the superintendence of Districts might not unwisely follow:—

W. SIR AND DEAR BRO.,

I am requested by R. W. Bro. WILLIAM McCABE, D. D. G. M.; Ontario District, to invite you to attend a General Lodge of Instruction, to be opened at Peterborough Lodge, Peterborough, at 2 p. m. on Wednesday, March 24th, and to continue in session four days.

There will be three meetings daily, namely, from 9 a. m. to 12 m., from 2 p. m., to 5 p. m., and from 7 p. m., to 10 p. m.

The work will be chiefly confined to imparting instruction in the Ritual of Grand Lodge.

The First Degree will be taken up at each morning session, the Second, at each afternoon session, and the Third, at each evening session, until the work is acquired, or so long as the Brethren may desire.

In addition to such general business as may be proposed by those present, a portion of each session will be devoted to the consideration of each of the following:—

- (1) The mode of examining and receiving a visitor.
 - (2) Calling a Lodge off and on.
 - (3) The manner of conducting the election of officers.
 - (4) The reception and disposition of petitions.
 - (5) The mode of giving the Grand Honors, and the circumstances under which they are to be given.
- &c. &c. &c.

There will be interspersed instruction upon Masonic Jurisprudence, the public appearance of the Craft at funerals, &c., brief addresses upon the symbolic teachings of the Order, reading and explaining questions upon the Constitution, submitted in writing by the brethren present, &c., &c.

Should time allow, the Ritual of the U. S. and of France will be briefly exhibited.

Every officer present will have an opportunity of exemplifying or rehearsing such portions of the work as he may know or acquire.

The officers of the Lodge shall be changed every hour, in order that every member shall be thus assisted in acquiring the knowledge of governing and working the Lodge according to the recognized system. It is believed that every Master or Warden, but especially those who have attended previous meetings for instruction, may during this session gain a thorough knowledge of the beautiful Ritual of the Grand Lodge.

Several skillful and well-instructed Masters and Past Master have expressed their purpose to attend, and there is every promise that the meeting will be both pleasant and profitable.

All who wish to acquire the established work, all who wish to know what it is, and all who have doubts upon the subject are invited to come, hear the evidences, and learn for themselves.

Each Lodge in the District is earnestly urged to send one or more of its members as delegates.

Through the kindness of the Brethren at Peterborough, arrangements have been made by which members attending will be entertained at a first-class hotel (Caisse's) at *one half* the usual fare.

It is requested that this communication be read at the meeting of the Lodge following its reception, or should no meeting thereof be held before the 12th of March, that the W. M. call a special meeting to take action thereon, and that the *decision* be communicated to the D. D. G. M., not later than March 15th.

It is hoped that an arrangement for reduced fares will be effected with the G. T. and P. H. & P. Railways. Should such be done, the result will be communicated.

Hoping to see your Lodge represented at least by one of its three highest officers,

I am, Yours Fraternaly,

S. B. FAIRBANKS, D. D. G. S.

ORILLIA MASONIC SUPPER.

On Friday, the 26th ult., the Brethren of Barrie paid a visit to Orillia Lodge, No. 192, G. R. C. After witnessing the initiation of one candidate and the raising of another, the Lodge was duly closed, and the Brethren adjourned to the Orillia House, where an oyster supper awaited them. Due justice having been done to the viands, the W. M., Bro. Elliot, proposed the usual Loyal and Masonic toasts; after which, in a very appropriate speech, he gave the "Health and prosperity of the W. M., Officers and Brethren of Corinthian Lodge, Barrie." W. Bro. King returned thanks for the same, and expressed the pleasure he experienced in meeting so many warm-hearted and jovial members of the Mystic Tie. The W. M. then gave "Bro. Robert Ramsay," to whom he alluded in the most kindly and flattering terms. Bro. Ramsay on rising, expressed the pleasure he experienced in being once more at Orillia, and paid a high tribute of praise to Canadian Masons, for the manner in which they invariably gave the right hand of fellowship to visiting brethren; and concluded by congratulating the Lodge upon the harmony and general good feeling that so evidently existed between the W. M., Officers and Brethren. "Our Country Brethren" was next proposed, and responded to by Bros. Moffat and Davis. W. Bro. King then proposed, in a most pleasant and fraternal manner, "The health of his friend Bro. Elliot, the W. M. of Orillia Lodge." Bro. Elliot at considerable length responded; thanking the Barrie Brethren for the words of welcome and encouragement with which they have so frequently cheered the path of their Northern Brothers, and at the same time expressing the hope that the Simcoe Lodges would always be as united as they were at the present time. "The Press" was then given, to which Bro. Crew, of the "Advance," briefly responded. "The health of the newly initiated and newly raised Brethren" was then drunk, to which Bros. Hamilton and Wilson replied. Bro. Ramsay next gave what he designated as the toast of the evening; and after causing the blushes to arise upon the cheeks of the unfortunate bachelors present, proposed "The Ladies of Orillia and Barrie," and called upon some half dozen to respond. Bro. Wilson did so, in a most amusing speech. The J. W., Bro. Atkinson, then gave "Happy to meet, sorry to part, happy to meet again," after which the Brethren separated, all well pleased with the evening's entertainment.

We may add, that few Lodges work with greater harmony than do our friends of Orillia. Their room is one of the prettiest country Lodge-rooms in the Province, and few can excel them for hospitality and fraternal courtesy. We forgot to mention that there were some thirty sat down to supper, and amongst others not before mentioned, we noticed Bro. F. Kean, S. W. of Orillia Lodge, Bros. McFee, Anderton, Braddon, Hipwell, McKenzie, Oliver, W. Ramsay, Noble, Ferris and others. These quiet reunions of neighboring Lodges are among the pleasant features of the fraternity, and we should like to see them more generally indulged in than they even are at the present time.

NOVA SCOTIA.

PRESENTATION.

On Friday evening, the 12th February, at a special meeting of Athole Lodge, No. 361, R. S., a presentation was made to R. W. Bro. Geo. Fraser, Past Master of the Lodge. The ceremony of presentation took place in the front room of the Mason Hall, which was tastefully decorated, and where about two hundred spectators had assembled—one half of whom were ladies.

The testimonial consists of a handsome silver Fruit Epergne and Candelabra, the foundation of which represents a rock, surrounded by water, in the centre of which stands a beautiful waterlily, around which are grouped a family of goats, (having a Masonic significance.) Four runners of the waterlily form a part of the candelabra, which enclose different Masonic emblems, and on the top rests the fruit epergne. This handsome piece of silver plate is about 30 inches high, and was made in Birmingham, according to the order of W. H. Newman, Jeweller, 90 Granville Street. The inscription is as follows: "Presented to Past Master Brother George Fraser, by the members of Athole Lodge, No. 361, Registry of Scotland, as an acknowledgment for his valuable services. Halifax, N. S., 14th Dec., A. D. 1868, A. L. 5868."

The Hon. Alex. Keith, P. L. C. presided on the occasion, in his usual happy style, and passed a high compliment on the recipient of the Testimonial, with whom he had been associated in Masonry as his Grand Secretary for a period of about twenty years.

P. M. Edgar Dodson, Esq., Chairman of the Presentation Committee, stated that in carrying out the unanimous resolve of the Lodge, to obtain a suitable mark of respect for their past Master, they were influenced with the desire to present something that might be preserved in his family, as a record of the estimation in which his services were held by the Lodge, and with that view they had sent to England for an Epergne, with a suitable inscription, which he then handed over to the W. M. for presentation.

The W. M., Angus McLeod, after a few appropriate remarks, read the following.

ADDRESS.

To Brother GEORGE FRASER, Right Worshipful, Past Master of Athole Lodge, 361 Registry of Scotland.

RIGHT WORSHIPFUL SIR AND BROTHER,—The Officers and Brethren of Athole Lodge, No. 361, R. S., avail themselves of the present occasion to express their approbation of your conduct as a man and a Mason during your connection with the Lodge, having been an

active member thereof since its first formation, but more especially during the period in which you have more recently occupied the Master's Chair. Your best exertions, on all occasions, have been used for the promotion of Masonry generally, and the interests of this Lodge in particular. You have ever shown the greatest willingness to impart instruction to the younger members of the Craft, and always aimed to keep before us the ancient landmarks of our time-honored Institution. You have thrice filled the high and responsible office of Master of the Lodge with honor to yourself and pleasure and profit to the Brethren.

Fourteen years ago, it was the pleasure of the then members of the Lodge to present you with a valuable Past Master's Jewel, as a recognition of your labors as Worshipful Master of the Lodge for the previous two years; and it now affords us great pleasure to ask your acceptance of the accompanying Testimonial, as a token of our appreciation of your solicitude for the interests of the Lodge from that period to the present time, and more especially for your valuable services in the Chair during the past year.

In conclusion, we would respectfully avail ourselves of this means of conveying to Mrs. Fraser and yourself our best wishes for your present and future welfare and happiness; and we hope that the All-Seeing Eye may continue to watch over you and yours for good, and that the Grand Architect of the Universe may finally bring us all in his own good time to the Grand Lodge above, where Love, Peace and Harmony forever prevail.

We remain, R. W. Sir and Brother,
Fraternally yours on behalf of the Lodge,

ANGUS McLEOD, W. Master.
JAMES M. ALLEN, S. Warden.
JOHN SUTHERLAND, J. Warden.
EDGAR DOLSON, Treasurer.
JAS. R. CHAMBERLAIN, Sec'y.

To which Br. Fraser replied as follows:

To the Right Worshipful Master, Wardens and Brethren of Athole Lodge, No. 361, Registry of Scotland.

R. W. SIR AND BRETHREN,—In replying to the highly complimentary Address which you have done me the honor to present on this occasion, accompanied as it is by so valuable a Testimonial, I can assure you that language fails me adequately to express my due appreciation of the fraternal regard manifested therein.

The simple assurance that my exertions for the promotion of Freemasonry in general, and the interests of Athole Lodge in particular, had merited your approval, would of itself have been deemed sufficient recompense for my humble efforts, without this additional and munificent token of your approbation.

Your kind remembrance of the Presentation of fourteen years ago, is particularly pleasing to me, inasmuch as it shows that what I then endeavored to do for the benefit of the Lodge, has not been forgotten.

Having, during the last twenty years of my life, devoted much of my time to the interests of Freemasonry in this Province, and having had the honor, on three several occasions, of being elected to the chair of Athole Lodge, it may naturally be inferred that my desire would now be to retire from any participation in the active duties of the Lodge, but I assure you such is not my intention, and it did not require this incentive (valuable as it is) to increase my zeal in doing all in my power to advance the interests of our Lodge, and of promoting the general welfare of the Craft.

On behalf of Mrs. Fraser and myself, I heartily thank you for the expression of your good wishes for our welfare and happiness, and we earnestly hope that you may individually, as well as collectively, enjoy every earthly blessing, and we fully reciprocate the hope that when our probationary state is over, we all, at last, may meet in "the house not made with hands, eternal in the Heavens."

I remain,
Right Worshipful Sir and Brethren,
Faithfully and Fraternaly Yours,
GEORGE FRASER, P. M.

Halifax, N. S., 12th February, }
A. D. 1869, A. L. 5869. }

Appropriate addresses were delivered by Hon. James McDonald, (P. M. of New Caledonia Lodge,) and R. D. Clarke, Esq., (P. M. of St. John Lodge.) Fitz. Cochran, Esq., alluded to the presence of the ladies as a pleasing feature of the occasion, and moved a vote of thanks to them for their attendance, as well as to the two ladies who kindly presided at the melodeon, and by their vocal and instrumental music, added largely to the enjoyment of those present.

After the presentation ceremonies were over, Past Master Fraser entertained the members of the Lodge, and a large number of guests, to an excellent supper, prepared by Mr. Davey, in his usual good style. The chair was occupied by the Hon. Mr. Keith, and the vice-chair by Angus McLeod, Esq., the present Master of the Lodge. Ample justice was done to the "good things," and after devoting an hour or two to "the feast of reason and the flow of soul," the company retired at an early hour, "happy to meet, sorry to part, and happy to meet again," being well pleased with the entertainment, and particularly with the occasion which had called it forth.

EMBLEMS FOR SHOW.

A perfect fury appears to rage wildly through the American Press, against the display of Masonic jewelry. Undoubtedly, as the *Craftsman* says:—

"One of the most fruitful sources of evil to the Masonic institution and most inconsistent practices of its members, is the display of Masonic emblems in the form of jewelry, conspicuously placed on their person to attract the attention of the community." One might suppose, from its prevalence among the fraternity, that so soon as you are inducted into the Order, it is obligatory to publish to the world that you are a Freemason. Indeed, to such an extent does this practice prevail, that almost every other young man you meet has either a Masonic pin in his neck tie, or his watch chain borne down with the weight of Masonic jewels. Nor does the display stop here, but some more zealous of the Craft have these emblems printed on business cards, painted on sign boards, on bar-room windows; and we have even heard of them being engraven on dog chains; this last application of them is, we presume, designed to insure the life of the dog. Whenever we see a profusion of these emblems displayed upon the person, we cannot help the conclusion that it is either done through ignorance, a misapprehension of the nature of our institution, or from sinister motives, and a desire to speculate upon Freemasonry.

There is no language too strong to express the condemnation by the true spirit of Freemasonry of this prostitution of its privileges, or this perversion of its sacred emblems. Masonry is a secret institution, and the great responsibility that rests upon every member to keep sacred and inviolable the secrets that are committed to him, should keep them ever mindful of the injunction, never to let fall the least sign, token or word, whereby the secrets of Masonry might be unlawfully obtained.

Let no one imagine that because he has passed through the ceremonies of the several degrees, and become a Templar Mason, that Masonry has done its work upon him, and that, therefore, he is bright in the noble art, and that all that remains for him to do is to adorn himself externally with Masonic emblems, and to proclaim to the world that he is a luminary in its sacred temple; but rather let him seek to adorn his mind and heart with its noble principles and generous affections, by studying its moral teachings, and expending the money wasted on those expensive emblems in drying the tears of the widow and orphan, cheering the heart of the desolate, so that when he knocks at the door of the Grand Lodge above, our Supreme Grand Master

will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in."
—*Freemasons' Magazine.*

CHARITY.

Charity is the brightest, purest gem in the casket of graces. Of all the gifts of a beneficent Creator, it is the most excellent. Its possession and exercise raises man above his fellows, and likens him unto his Maker. Its meaning is Love, yet not mere love abstractly considered, the attribute common to both Deity and Humanity.—Charity is love revealing itself in, and recommending itself by the act. It is love giving birth to holy desires and purposes—constraining to works for the happiness and good of others; to the practice of every virtue, to the defence of man against the assaults and seductions of vice; and the softening of its certain penalties, the alleviating of its attending miseries. It is the working out of the Golden Rule, not by the compulsion of command, but by love for the race.

The practice of this noble virtue is inculcated upon every Mason from the first step he takes in Masonry till his pilgrimage is over. By word, by example, by allegory, and by symbol, it is enforced upon all. And they learn its true meaning. How can it be otherwise when the Great Light upon the altar, always shining, is continually revealing Him, in His words and acts, whose name is Charity? It remains for Masons, then, so to live in the practice of this virtue as to commend it to the hearts of all men. It is for them to restore Charity to her true position; to reveal her in all her loveliness and grace, so that she may win to her refuge of peace and joy all the suffering in body, mind, heart and estate. Thus has she ever been accepted and revered in the Masonic household; so let the world receive and cherish her.

"Hail, balm-bestowing Charity!
First of the heaven-born;
Sanctity and sincerity
The temple still adorn:
Communing with Mortality,
The humble hut thou dost not scorn.
Thou act in bright reality,
Friend of the friendless and forlorn.
With joy-induced alacrity
Supplying want, assuaging woe,
To every home of misery
Thy sister-spirits smiling go.
Dispelling all despondency,
Their blessings they bestow—
Like angels in the ministry
Of holiness below."

SCOTTISH FREEMASONRY.

A writer in "Masonic notes and queries" in the *Freemason's Magazine*, thus discourses on Scottish Freemasonry:—

"Scottish Freemasonry may be said to exist (so does a torpid bat), but, as to signs of active life, where are they? What good does it do? The barren fig-tree existed, but for what end, when it produced no fruit? If we are to believe the writers in the *Freemason's Magazine* lately, Scottish Freemasonry, however, does produce something—apples of Sodom—lazy professional Masonic beggars.*

"Where are our Scottish Masonic benevolent institutions for worthy aged Masons and their widows?

"Where are our Scottish Masonic schools?
"Where are our Scottish Masonic Charities, worthy of the name?

"Where is there a Scottish Masonic Hall, worthy of the name?†

"Where are there signs of true Masonic life and work in Scotland?

To all these echo answers, 'Where—where—where?'

"So far as the production of good fruit shows us signs of life, Scottish Freemasonry may be said to be in a state of suspended animation. Should it be cut down therefore? No; spare it for a time yet. Give it a chance; there are some faint signs of life about it yet. Some seem determined to dig about it; and with sunshine and rain it may perhaps throw off its lethargy and produce fruit; but what keeps it or has hitherto kept it from doing so? Is it the do-nothingness at high quarters that is trampling down the soil hard around the roots, or what is it that keeps it back? Whatever it is that obstructs the nutriment from feeding the roots and thus nourishing the tree ought to be thrown aside. Those who ought to be the leaders and supporters of true Scottish Masonic life should be really so. Whenever they are not so they become mere dead weight, an encumbrance, and a hinderance. Wherever there is neglect of duty with those who ought to be examples, it tends to crush out all active life. Were there fewer leaves, there might, perhaps, be more fruit—certainly we can dispense with leaves if we get the fruit. For the honour of our country we trust there is hope yet for Scottish Masonry.

Wha'll for Scotland's honour rear,
True Masonic structures rear,
That will mak' its worth appear,
Forward let him stand.

EXCELSIOR."

* Which is certainly a great compliment to Scotland.
† Certainly there is the large room called the Grand Lodge Hall, with it, almost bare, four walls, of which, when I entered for the first time about two years ago, I was literally ast uncd. When I call it a large room, I do not mean to compare it to a barn—certainly not, because all must admit that it is better than that.

ANTIQUITY OF FREEMASONRY.

The system of religion and that of Freemasonry have a common origin, a common parentage. Of both we find their cradle in the ancient Egyptian mysteries, in that small company of men who were appointed to watch the rising of the Nile, to take observations of the various phenomenas in nature; and who, by various signs, communicated to the people the approach of the inundation.

Those magi who first instituted symbols, and with these the mysteries, who, gradually growing into power, became the rulers and lawgivers of the people, their observances being at first exclusively of an astronomical nature, assumed a religious phase, and resolved themselves into a regular system of worship. These two, the astronomical arrangement and the religious belief, like the Siamese twins, grew up indissolubly to completeness, side by side, and are far more ancient than any written book. Thus the sacerdotal order became gradually accepted as the mediator between God and man, to make known to him his duty and the form of worship most agreeable to Deity. From those magi sprang the various priesthoods and religious systems that have obtained a lodgment among mankind. From these also came the celebrated organization of Freemasonry. Both had

a common origin: both boast of a common parentage. The one represents the *theological*, the other the *scientific* thought of man. One is the old school, the other is the new; and as in their origin they were purely scientific—Masonry can boast of the greatest antiquity. The key to the mysteries of one unlocks the secret chamber of the other.

The *Morning Journal* of the city of St. John of the 1st Feb., has the following notice in reference to the "Armory" of the "Union de Moly" Encampment and Priory, recently organized under provisional warrant from the heads of the Order of Knights Templar in Canada, under England and Wales and the Colonial Dependencies of the British Crown:

"MASONIC.—The members of the Union de Moly Encampment of Knights Templars are sitting up their Armory in Ritchie's Building. The room is being painted and carpeted, fitted with wardrobes and other paraphernalia peculiar to their body."

"FOR LADIES ONLY."

To such of my charming *clientele* as pervade the Queen City of Canada, I would respectfully propound the enquiry as to why four out of five of them should wear mauve dresses. Mauve is a useful colour, but it is not the only tint for winter, and it must indeed be candidly admitted that it by no means adapts itself to every complexion. And yet, is all but uniform in Montreal, until the eyes aches with the monotony of Perkins' purple.

Why, too, should those mauve ladies go in so persistently for toboggans? The vehicle is perfectly savage, and the pastime in no small degree hoydenish. It is one, however, much affected by military visitors, who find the Colonies good fun, and are glad to snatch at a relaxation towards *outré mer* abandonment of the restraint imperative upon the society of the Kingdom. Naturally, these visitors prefer the companionship of ladies whom they are unlikely to meet in future on the Row, and unhappily a considerable fraction of such ladies submit, with even more than equanimity, to the invidious distinction. And a very few toboggan accidents—a very few headlong revolutions down an inclined snow-plane devoid of rigid principles of dignity—a very few reckless scrambles after a centre of gravity that persists in eluding recapture—go a very long way, as I can emphatically assure each of you, towards creating barrack-square and ante-room conversation that could scarcely be understood by you, but that might make the cheek of your brother kindle dangerously in the hearing. I offer you three pieces of counsel. Firstly, never toboggan at all. Secondly, never toboggan after a fifteenth birthday. Thirdly, never toboggan but with gentlemen whom you know,—know to deserve such title in its highest and most comprehensive significance, and to whom your honor and reputation is no less dear than of wives or sisters of their own.

Propos of amusements which are healthy and proper and graceful, and which you never need be ashamed to acknowledge in any society or in any clime—I wonder how it comes that so very few of you care for riding. A great authority has laid it down, "Every woman, not positively plain, looks well on horseback, and is not unconscious of it." Now, as I have taken occasion to assert previously, there is a perfectly unappreciable proportion of perfectly, or indeed imperfectly, plain women in Canada; and it seems to me to be a matter for regret that so simple a method of looking peculiarly fascinating should be so consistently ignored. We are not an equestrian people, nor ever shall be—pervadingly, but at least our leaders of *ton* might graciously cultivate as an accomplishment what has been denied us as an instinct, and learn to take to the saddle as heartily as to the snow-shoe.

Which would you prefer to be styled—a flirt or a coquette? I have recently met with a nice distinction, not unworthy of preservation. A coquette, says the writer, "is rather one who seeks admiration for admiration's sake, instigated thereto by personal vanity; whereas a flirt, which is a more comprehensive phrase, would comprise the one whose freedom of soul and general love-bestowing nature prompt the readiness of their wit and the zealous willingness of their desire to please.

The *Chemist and Druggist* has the following, which at the present time will be found extremely interesting:—The use of various preparations for darkening or otherwise altering the colour of the

human hair is extremely ancient, and it appears, from the number of dyes, washes, &c., now sold, that the practice of modifying or improving the natural colour of the hair is at the present time considerably on the increase. The hair from its porosity, and from the fact of its containing a considerable proportion of sulphur, is capable of being easily altered in colour by the use of various metallic salts, the colour produced depending upon that of the corresponding metallic sulphid, for instance, salts of lead and silver would blacken or darken the hair, while those of arsenic, cadmium, and antimony, would tend to produce a yellow, golden, or red colour. This property which the hair possesses of being affected in colour by the use of certain metallic salts, has given rise of late years to a new class of preparations for the hair, called "Hair Restorers."

Has it indeed? Than, in the words of the immortal Bailey junior, counselling the Misses Peckniffs to abstain from fish.—Don't take non yf it! If you are not to be deterred by such aesthetic considerations as I have previously hinted, at least pause before handling lead, arsenic, or even antimony.

A revolution seems to have set in, in one department of Canadian journalism. The *Leader* of Toronto employs a lady reporter, who is said to be a good stenographer, and a valuable member of a most estimable staff. The novel experiment, of which it is not necessary in this page to express approval, naturally excites considerable attention among our daily contemporaries.

I quote, in conclusion, some hints of Spring fashion from New York Exchanges:—

"A very neat walking suit is composed of violet and green materials (silk), short skirt, with a large puff on the extreme edge, four inches broad, and set in a ruching of silk. A plain space of four inches then intervenes, when another puff, corresponding with the first, completes the trimming. The overskirt is plain and open, with *pannier* back, bows at the sides, centre, and back, and the edges trimmed with green silk ruching. The body is plain also. A small round cape festooned on the shoulders, and at the centre of the back, with bows, completes this style of dress.

Irish poplins of different colors will be very much worn this season. A black underskirt of this material, bordered with flounces and headed with honeycombed satin trimmings, the flounces caught up in curves at intervals, with buttons, forms a very neat, and yet without not very expensive walking suit for married ladies. The over-dress, of the same material, forms a tunic, and is trimmed with honeycombed satin and fringe at the sides, while the back is trimmed with black satin morning glories, embraced with a deep band of the dress goods. On the belt there is a very large bow and two short sashes. The cape is simple, festooned on the back and shoulders, and the folds fastened with satin-covered buttons. The edges are trimmed to correspond with the over-skirt.

A very beautiful style of evening dress has a foundation of pink silk, heavily flounced at the bottom and cut out in blocks, above which are broad puffs headed with *ruche*. The overskirt describes a pointed apron with curved gores on the sides and a large puff in the back, and finished with puffs, ruffles, and ruching. The waist is cut low and square *a la Pompadour*, with Marie Antoinette sleeves.

Suits are so much worn, that cloaks will be altogether ignored, except for change. For those who desire them, loose basquines and double talmas are very much the style. Sleeveless saques of one color and the dress of another look neat upon young ladies. Black saques are generally preferred.

A charming spring bonnet, which no doubt will be greatly sought after, is composed of white Neapolitan straw, the inside being trimmed with points of corn-colored satin and frills of black lace; a loose roll of corn-colored satin across the top, and a black tulle veil falling at the back. The upper part of the veil describes a point on the top of the bonnet. A small humming-bird in green and gold, a Paradise plume at the side, and curls over the top, and scarfs of corn-color and black tulle complete this style.

The Adelia round hat, intended rather for misses and little girls than for adult ladies, is composed of fancy white Neapolitan straw, with three large sprays of yellow wheat across the crown. Four large green satin rosettes at one side meet a small green bow at the other, and a roll of ribbon carried to the back. The scarfs are of tulle, finished with green satin edge. G. RAYON.

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