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ABD-EL-KADER.

COMMUNICATED TO THE "CRAFTSMAN" BY V. W. BRO. OTTO KLOTZ.

The persecutions of the Christians in Syria had reached a climax in 1860, hundreds of men, women and children had been murdered by a fanatical, bloodthirsty and infuriated mob of Moslemim; it was in that year when a large number of Christians had sought and found refuge under the roof of the humane and noble Emir Abd-el-Kader against a horde of those fanatical and rebellious Moslemim.

In the midst of those scenes of bloodshed and murder stood Abd-el-Kader unarmed and accompanied by only a few of his faithful followers, but determined to save the enemies of his faith from the clutches of that bloodthirsty mob. "The Christians! the Christians!" cried these enraged men, "deliver up to us the christians, you infidel, or else you will share the same fate with them, we will destroy you together with your new brothers.

"The Christians" replied Abd-el-Kader, whose eyes sparkled with anger. "so long as a single one of these brave soldiers around me stands on his legs, I will not deliver them up to you, for they are my guests. Ye murderers of women and children! only attempt to take out of my house those christians to whom I gave refuge and you will experience how the warriors of Abd-el-Kader understand to give language to powder."

He then addressed his most faithful officer, Hara Mohammed saying: "Hara my horse, my arms;" and addressing himself to his soldiers said: "And you my mogrates, your hearts may rejoice," for I take God as witness, that we will fight for as holy a cause as that for which we formerly fought."

This war-cry ended the strife. And 12,500 christians were saved!

Their liberator was a man who calls Allah his God and Mohammed his prophet, he was a Mohammedan! The Emir Abd-el-Kader; and a few years after this noble act he joined the Freemasons.

The lodge Henri IV. at Paris, was the first that congratulated the Emir, for the extraordinary courage which he had displayed during those frightful occurrences, and on the 18th. June 1864, he was admitted into Masonry in the Lodge of the Pyramids.

Six questions the lodge required him to answer, viz. 1, Which duties has man towards God? 2, Which duties has man towards his neighbors? 3, Which duties has man towards his own soul? 4, Is the soul immortal? 5, Are all men equal before God? 6, How do you understand the realization of tolerance and fraternity? The Mohammedan answered the first question: Man shall honor God the Omnipotent, zealously fulfill his commands, approach him and to the utmost of his endeavours imitate his attributes, which are compassion, forgiveness, relief, magnanimity, wisdom, justice, benevolence, &c. he shall endeavour to imitate the acts of God, to do his will, to obey his commands, to accept his judgments willingly, to bear trials with patience, being convinced that nobody can hinder what God has ordained for the future. and that all the good which man enjoys, emanates from God who is the Highest, the Only, and who has not his equal in creation.

Upon the second question the Emir replied: Man shall give to his neighbor good advice, which is useful to him for the things of this world and the future, he shall help that the ignorant be instructed, the indifferent be encouraged, which he will do by protecting them; he shall honor his superiors without envy, and have feeling for his inferiors by furnishing them with that which is useful and wards off that which would harm them.

All commandments rest on two foundations. The first, to praise God, the other, to have compassion with the creatures of this supreme God.

Man shall consider that his soul and that of his fellow creatures have an equal origin, and that only the soul's habitation and the outward appearance of the same, show a diversity; for the whole soul springs forth from a whole and co-essential spirit, which, like Eve came forth from Adam, is the source of all souls.

It is therefore good for man to love his own being in that of another.

Abd-el-Kader's answer to the third question was; that man must purify his soul, remove therefrom all vices and beautify it by the ornaments of virtue and merit. Although these merits are numerous, they may be reduced to four principal ones. the attainment of which embraces all the other branches.

These are science, courage, passion and justice. the latter of which being embodied in the other three.

The harmonic and superior cultivation of science consists in the ability to comprehend the difference between uprightness and lie in speech, between truth and error in confessions, between beauty and uncouthness in actions. When science is harmoniously cultivated and meditated, then its fruit will be wisdom and wisdom is the highest merit.

The harmonic cultivation of courage is accomplished by its being restrained and by affording it latitude within those bounds that wisdom has enacted.

The same is the case with passion, which must be placed under the commands of wisdom; viz. of reason and the divine laws.

Justice is the guide of courage, governed by justice, courage becomes valour, whatever is beyond that is daring, whatever is below it is cowardice or weakness. Both extremes are blameworthy.

Justice, however, according to the precepts of wisdom, has to govern passion as well as courage.

Abd-el-Kader further explained; that another duty of man towards his soul in regard to the body is, to guard and care that that which is due to the body be preserved, because the body is a part of the world, of the creation and of the destruction. Totally to neglect the body and expose it to death, would be one of the greatest sins, that would be contending against the Creator and his wisdom.

The fourth question the Emir answered in the affirmative. Reason and the divine laws agree in it; for death is a decomposition, a disappearance, and decomposition pertains to the body.

The soul however is neither material nor accidental, it is indivisible nor can it be diminished, it is neither bound to place nor object and cannot be designated by any attributes of the body. It is spiritual, not compound, and that which is not compounded is immortal and infinite.