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THE CRAFTSMAN

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NO. 5.

LOOKING FOR LIGHT.

FROM THE MASONIC ECLECTIC.

We suppose that when a profane has been initiated, passed and raised, and is given to understand that the ceremonies through which he has passed are, so to speak, but the casket in which the jewels of Masonry are enclosed, the key by the aid of which he is to find his way to the inner sanctuary and be enabled to work out for himself the problems that may be presented to him, it is intended thus to impress upon his mind the fact that the true light will not reach him unless he places himself within the influence of its rays, and to encourage him to look for and find light of himself.

We suppose that the object of the many publications on the subject of Masonry has been not only to disseminate such light as their authors may have obtained, but to encourage others to seek, and having found, to divide with brothers and fellows the results of their findings.

We suppose that the great mass of the Fraternity, constantly increasing in numbers by accretions from the profane, are not thoroughly familiar with all that Masonry has to offer in the way of instruction, do not even know many of the most elementary truths of its doctrine, and especially have not so thoroughly digested its system of jurisprudence that they can at once lay hands on the law and equity of any given case.

We suppose that it is better for Masonry, and better for Masons, that, not knowing, they should seek information, and that those who do know should esteem it not only a privilege but a duty to aid those who are earnestly looking for light with such information as may be calculated to direct their inquiries in proper channels, and make the task of searching as pleasant and attractive as possible.

We suppose that one of the objects to be attained by Masonic journalism is the dissemination of instruction on all such points as may be publicly treated, thus offering a medium for the ready and prompt solution of difficulties which to the young Mason are sometimes of very great importance, and a wrong impression of which might lead him astray on matters of greater moment.

We suppose that the editor of a Masonic journal, if he be conscientious in the discharge of his important duties, if he will before answering a question take the trouble to ascertain the authoritative decision on it, has just as good a right to impart the information in his possession as any other man, and that a Mason must needs be a Grand Master before his eyes can be opened to the law, the philosophy, the history, symbolisms and teachings of the institution, is what the subjects of the Sultan call "bosh."

We take it for granted that the thousands of young men annually received into Masonry do not at once become experts, though they may desire to do so; that the mere fact of being placed in possession of a copy of the by-laws does not qualify them to solve many apparently simple questions, nor at once place them among those who ought to know if they don't; because it is a fact that Masonic knowledge and Masonic skill can only be attained by industry and perseverance, and they do not, like the pig in Paddy's dream, run about the streets crying "ate me," "ate me." It is therefore, obviously proper that these young Masons should seek instruction from those they believe qualified to impart it.

We take it for granted, as a logical sequence of the foregoing, that when one set of initiates have mastered the rudiments and got a foothold on the road to proficiency the work of instruction is by no means completed, but that other initiates having the same right to knowledge, feeling the same need of light, will in turn propound the same questions and be entitled to the same answers, and so on *ad infinitum*, and that hence when any one finds fault because some question is asked with which he is perfectly familiar he should be reminded that there was a time when he, standing in need of that self-same information, was glad to find some one able and willing to impart it to him. We presume, therefore, that we shall all agree with Grand Master John Q. A. Fellows, of Louisiana, when he says:

"Although the labors of the past year have been somewhat arduous, yet in matters of serious moment my official acts have been comparatively few. Of the minor questions and matters of business I may refer to letters making inquiry as to some point of Masonic law, already determined, and to answer which only required a reference to the authority or a statement of the solution in general terms. To almost any one familiar by the every-day experience of years many of the questions would seem too trivial to require an answer, and yet a moment's reflection would serve to convince the wisest of us that our wisdom was in a great measure acquired by the laudable seeking after knowledge, such as these inquiries manifest; and hence, instead of being even tacitly reprehended as a needless exhibition of ignorance, a spirit, a desire for improvement is manifested, which is in every sense commendable, and should on all occasions be encouraged."

It has been well said that there is no royal road to knowledge, and this saying is specially applicable to Masonic acquisition. We see daily developments of a desire to know all about the society, and we see, too, that the zeal thus brought into play is, in a majority of cases, perverted into a red hot devotion to skill in repeating the words of the ritual, that in many, many instances of a brother who, by dint of

perseverance, at last finds himself able to repeat the whole phraseology of initiation, puts on the mental strut of a he-pigeon, and says to himself, "soul, thou art indeed rich, for thou art Master of Masonry;" while to the most common-place question touching the history, spirit or law of Masonry he would be unable to reply.

This zeal is not according to knowledge, and needs the directing hand of experience, that it may be trained to higher and better purposes; for that is not the most profitable labor which stops at the front door and leaves all the other parts of the house untouched and unexplored. The ritual is an excellent thing in its place, and needs some one or more in each Lodge capable of rehearsing it with skill and effect, that it may thus pass from one generation to another as little changed as possible; but this is not the whole of Masonry, nor is it a worthy exhibition of intellectual skill to be satisfied with proficiency therein. Mere ritualists will rarely become exemplars of Masonry in its best sense, because they find greater opportunity to exhibit their gifts to admiring audiences than they would if they took post in the ranks of the delvers. And yet, having passed through a portion of either experience, we can assure our youthful brethren that there is more real satisfaction in studying out some question of history, philosophy or law than in the most skillful enunciation of the forms of initiation; more satisfaction in being able to tell why thus or so is the case than in being able to announce a result in a given form of speech, without the most distant idea of the why or the wherefore.

We suggest, then, to our younger brethren, just setting out on the voyage of a Masonic life, that they should make provision so to dispose of their labors that a portion of them shall be given to satisfying the spirit of inquiry, searching for a reason for the faith which is in them, seeking to know the law and why it is the law, digging out each one for himself the grains of knowledge hidden in the symbols and allegories, being not ashamed to begin at the beginning, looking after light and dividing the fruit of his researches with those who are similarly engaged. The columns of this journal and the services of its editors will always be cheerfully given in aid of those who thus seek; and none need fear to ask because he may imagine that some one else has asked the same question before.

We by no means pretend to know everything, and are not ashamed to acknowledge that we are as eagerly looking for light as ever we were, neither shall we hesitate to receive instruction from even the youngest apprentice who may succeed in unearthing some item of knowledge which has hitherto escaped us.

The attrition of thoughts, like the sudden impinging of flint upon steel, has the quality of evolving fire, and when the spark of light falls upon minds and hearts prepared for its reception, warmth and knowledge ensue.

Look at what was called Masonic literature half a century since, and compare it with the present state of Masonic letters, and an estimate can be formed of what comes by perseverance. Many fallacies have been broached, and much written and printed, which at first glance we might be inclined to think had better remained in the brains of the writers. We must, however, upon reflection, con-

cede that upon the whole good has been the general result; for by them the truth has been made to appear in a clearer light, and we know that if there were no errors to expose and refute, truth would grow rusty for want of exercise. Half a century ago Masonry was, more than anything else, a convivial association, and its great lessons were drowned in libations or smothered in culinary delights. For those days it has paid a severe penalty, and out of that penalty has grown a better, truer ideal. We have learned that we can be eminently social without being convivial; that we can laugh with Momus without passing through the temple of Bacchus, and we have risen to so much higher an appreciation of the Masonic system that, as we now understand it, it will not be made the cover for merely sensual enjoyment. If there had been no thinkers, no toilers, no writers, we should not have reached our present level; and unless we continue to think and speak and write we shall not reach the next higher step. It is, then, a duty we owe to ourselves, to each other and to Masonry, to prosecute the search, to ask for what we have not, to divide what we have with our brethren, and each, according to his ability, strive to promote the general good by earnestly looking for light.

SANCTITY OF THE BALLOT.

The Committee on Foreign Correspondence of the Grand Lodge of California thus sensibly refers to the sanctity of the ballot. Alluding to the proceedings of the Grand Lodge of Pennsylvania, the writer says:

"There is given in the journal a long report from the Committee on Appeals, by which we are led to think that the Grand Lodge of Pennsylvania does not regard it as an impossibility to discipline a brother for the improper use of the black ball, though in the particular instance they reversed the finding and sentence of the subordinate Lodge which had expelled a brother for the exercise of this right. We know that our own Grand Lodge confirmed the sentence of one of its subordinates last year in a like case—but we do not believe that this sacred right ought ever to be meddled with. We know that the patience of brethren is often tried by the rejection of one they esteem in every sense an unexceptionable person—but we profess to hold it as a truth that the ballot must be secret, and unanimous; and that no one has a right to question another as to how he voted. But if Lodges are permitted on any pretense whatever to institute an inquisition for the purpose of discovering who exercises the right of casting a black ball, the theory utterly fails, and practice under it is out of the question. One who is so lost to his Masonic obligations as to use the ballot maliciously, has the spirit of the assassin, and will not fail to open the door for his discipline in some other way. Let us wait and be patient, and zealously do our own duty and guard our landmarks, and the interloper, the true cowan, will discover himself, and we can cast him forth of our sacred retreat without any violation of our laws or stretching of them to meet particular cases.

MASONIC TEMPLE.—The Masons of Memphis Tennessee, are preparing to build a grand Masonic Temple there.

THE SQUARE AND THE CUBE.

FROM THE FREEMASONS' MAGAZINE.

It is no new thing to Masons that symbols have been used in all time as a means of teaching and impressing important truths. Rightly understood, everything is a symbol; everything speaks, if only we will properly interpret it, of the attributes of the Great Architect of the Universe. There are "sermons in stones, and God in everything." It is my intention in this essay to endeavor to unravel the meaning of some of our Masonic symbols. I shall indeed produce no new meanings, but I shall try to increase the appreciation of what are taught, by showing that they are no arbitrary explanations but founded on real analogies.

Masonry teaches that man in his natural state is the brute, or unshewn stone; not indeed devoid of a wild beauty of its own, but useless for embodiment in the building which represents society without preparation. Man as a good and useful member of society, capable of filling entirely his own place without trenching on his neighbours, is symbolized by the cube. And the good Mason, ready to take his place in the Grand Lodge above is the perfect cube. In studying the practical mode of forming such a figure, we learn our own duties and shortcomings, as well as how to remove the latter; and I trust those who read this paper to the end will rise with a greater love for the Craft and a higher opinion of the wisdom of its founders, the beauty of its teachings, and the strength which pervades it.

First then with the gavel, the mason knocks off all those irregularities of surface and protuberances which prevent one stone from being applied to another without large vacuities, and reduces the stone to an approximation of its final form. These protuberances symbolize our self-love and impatience of all restraint. And as the protuberances are caused by the very hardness and rigidity of the stone which duly regulated it for the use to which it is destined, some learn that the passions and qualities with which we have been endowed by the Most High are not in themselves evil, but that they require restraint and regulation, subject to which they are essential to our due performance of our duty as members of society. The chisel is another tool for a further stage of preparation, but equally to remove irregularities of service; and as the performance of this necessary preparation is the duty of the masters and governors of society, so from their qualities we may learn what should be some of the qualifications for these offices. They must have *temper*; that is, while hard enough to remove protuberances, they must not be too hard; some elasticity is absolutely necessary, or in removing the offending matter they will injure themselves and lose their efficiency. Judgment must guide their use; the weight and keenness of the tool, the hardness and elasticity of the material, must all be considered in regulating the treatment; indeed, the nature of the material will exercise some influence in the selection of the form and temper of the tool.

We now come to the gauge or straight edge and the square. These are not tools strictly; their object is not to prepare materials, but to test the work, and accordingly they require care in their construction and in preserving them from influences which may warp and distort them, so as to render them not only unfit to serve their end, but injurious

as sources of error. As they cannot, however, be used, and at the same time entirely protected from these influences, every good Mason should know the principles on which they are constructed, and be able to test and perfect them, as well as apply them.

In testing a straight edge (which I will call for distinction, A), we first make a second B, whose edge exactly fits that of A. If then A has any faults, B has the same number, but precisely opposite in nature; every protuberance on A is represented by a hollow in B. A third, C, is similarly fitted to A, B and C are then applied to each other. If A be true, B and C will coincide and prove its truth, but every fault in A will be represented by a want of coincidence in B and C of double its own amount. The edge of B is then corrected till on applying it to C, half the errors remain which were visible on its first application. A and C being then fitted to B, will, by their coincidence, prove the truth of all three, or give again a further correction; and by repetitions of this process we ultimately get a straight edge. The straight line which mathematically represents the edge, morally represents our proper conduct under any circumstances. The universal use of the words *rectitude* and *straightforwardness* as expressions of approbation are enough to prove this, and come from the teachings of the ancient members of our Craft.

The square is the implement by which we test right angles. It consists of two straight edges placed at right angles to each other.* "When one straight line stands on another straight line makes the adjacent angles equal, each of them is called a

D



right angle." That is, if AC be a straight line, and BD stand on it at B, making the right $DBC = DBA$, each is a right angle. If then we wish to test a square, we get a plane surface, (I shall afterwards have occasion to show how this may be done,) and make one edge straight, testing it by the gauge or straight edge, making one edge

A B C of the square coincide with BC part of the straight edge; we mark the other edge BD. Now revising the square, we examine the place of its edge. If it still coincide with BD it is true, if not, the difference is double the error of the square, which must be corrected and tried again. The moral equivalent to the square is the principle of doing to others as we would they should do to us; and the square thus is seen to be an apt emblem of justice and impartiality.

In both these cases it will readily be seen that the principle involved is the making of an imperfect guide detect its own inaccuracies, which are then approximately corrected. A continued repetition of this alone produces truth. The ancient teachers of Masonry must have got and verified their principles by a mutual process analogous to the physical ones I have pointed out. If, however, we were possessed of gauges of undoubted accuracy we should by no very long process be able to compare ours with

* Such is Euclid's definition. We are in the habit of calling a square an angle of 90°. I have been more rigorous, first because a square is not an angle, but the implement whose sides contain a right angle; second, because the only definition of a degree is that it is the 90th part of a right angle. It is not the 360th part of a circle in any accurate sense.

them. Such "The Book of the Law" furnishes, and we are saved much of the anxiety and thought which were once necessary to deduce guides to conduct.

Having good tests, the Mason proceeds to construct his cube. The cube is a solid contained by six equal squares. To form a cube, then, it is necessary to make six plane surfaces and six right angles. The workman judges the position in which he can best work his material. He then begins to make one plane or flat surface. After roughly flattening it, he cuts a channel in any convenient direction, the bottom of which is flat, as tested by his straight edge. A second is then cut across this, so that at the place of crossing the two may coincide. These are again crossed by others, until the spaces are so small that they may be readily and accurately reduced by the general plane.

Having thus made one plane, which I will call $A B C D$, the workman makes two of its edges, $A D$, $D C$, in the figure true and perpendicular to each other, by cutting small portions of the adjacent faces, and he then makes $D E$ perpendicular to both, cutting a channel on the top of the stone, perpendicular to both $A D$ and $D C$, and another on the side. A channel or drift is then cut from C to E , and one from D at the same depth at the crossing. Then, as before, the plane $D C F E$ is completed by multiplying the channels and cutting away the intervals. So, again, the face $A D E G$ is cut. The three edges, $A D$, $D C$, and $D E$ are now marked equal to the sides of the cube, and the other three faces are cut. If, now, all the angles have been truly set out, all the angles at H (opposite to G) will on trial be found right angles, and the sides meeting in H equal to those meeting in D . Probably trial will show that there is some error accumulated. The stone is good enough for ordinary buildings, but is not a true cube. Greater care will reduce this error, but no time or care will entirely remove it, for the tests can always be made more delicate than the work. The old craftsmen have taken great pains, for in the Temple it is said that the joints were invisible, and this could only have been attained by a truth of workmanship such as we never see now. In the Great Pyramid, supposed to have been built even before the time of Abraham, the joints of the casing are nowhere thicker than a sheet of paper, and this is to be seen in our own days. To attain such accuracy must have needed great pains and frequent revisions. But such forms are not perfect. That no pains, no time could make them. The imperfections of the materials alone would prevent this.

As it is quite practicable by watchful care 'o make an ashlar fit for ordinary use, some Masons can fit themselves for their places in society. The skill and care of the workman enables him to detect error in his own work, and the more excellent the work, the more carefully done, the more surely the skill that executed it will detect defects where others who are casual observers, fail to see them. So the true Mason will see faults and errors in himself; however perfect he may seem to his neighbors, he knows well that he is not perfect. If the end of Masonry were merely to fit us for our own places here, we should not have held out as our pattern the perfect cube; no! after filling his place in lodge here, after his work as a part of the earthly society is over, the Mason is to take his place above; he is to be an ashlar in the Great Temple not built with hands.

For this he must be perfect, able to stand the tests of the Great Architect of the Universe. His life here passed in constant labour, carefully correcting his faults and shortcomings, he must when the call comes find himself only too defective, even in his own eyes. How, then, shall he dare to present himself to the square of the Grand Geometrician?

We are taught not to despair that by living in faith and the exercise of charity we have grounds for sure hope. Masonry teaches us that there is some way by which we shall be freed from our faults and defects; but it does not tell us how; on the contrary, we are taught that our light is but darkness visible. We seek the light which shines more and more to the perfect day. This the true Mason will seek, the mode in which we can become perfect is the true secret of Masonry and all its ceremonies and teaching should be incitements to further research. We shall not indeed here meet with complete success. Portions of truth we shall get,—glances, more or less perfect, of the great mystery,—a mystery so great that we could not comprehend it entirely. Firmly believing that our honest efforts cannot but lead us to some truth, we shall not want faith, and we shall need all our charity, to keep constantly before us the fact that we have not the whole truth, and that the results of the honest research of others will (even though we see not how) be another phase of the same verity. Hereafter the clouds and dimness will pass away. We now see as through a glass, darkly, then we shall see face to face; we shall know as we are known.

ST. JOHN'S DAY IN THE OLDEN TIME.

Immediately after the election of office-bearers for the year ensuing, the brethren walk in procession three times around the Cross, and afterwards dine together under the presidency of the newly elected Grand Master. About six in the evening the members again turn out, and form into line, two abreast, each bearing a lighted flambeau, and decorated with their peculiar emblems and insignia. Headed by the heraldic banners of the Lodge, the procession follows the same route three times around the Cross, and then proceeds to the Abbey. On these occasions the crowded streets present a scene of the most animated description. The joyous strains of a well conducted band, the waving torches and incessant shower of fireworks, make the scene a carnival. But at this time the venerable Abbey is the chief point of attraction and resort; and, as the mystic torch-bearers thread their way through the mouldering aisles and round its massive pillars, the outlines of its gorgeous ruins become singularly illuminated, and are brought into bold and striking relief. The whole extent of the Abbey is, with a measured step and slow, gone three times round. But when, near the finale, the whole Masonic body gather to the chancel, and, forming one grand semicircle around it, where the heart of King Robert Bruce lies deposited near the high altar, and the band strikes up the patriotic air, "Scots, wha hae wi' Wallace bled," the effect produced is overwhelming. Midst showers of rockets and the glare of blue-lights the scene closes, the whole reminding one of some popular saturnalia held in the monkish town during the middle ages.

TIME.—Masonic and other Computation.

The Masonic fraternity are alone in their method of reckoning time, commencing the computation from the creation of the world, thus "A. L. 5866," *Anno Lucis, in the year of light, 5866*. Our era is that of creation. The Masonic theory is adopted in the authorized version of the Bible as received by Protestants, and is that of Usher, Prideaux, and others. Learned chronologists differ in their extreme dates upwards of 3,000 years. The Talmudists fix it at 5344 years before Christ, the vulgar Jewish at 3760, the Hebrew text 4161, Petavius, which is that of the Roman Church, 3984.

The Chaldean and Egyptian year dated from the autumnal equinox. The ecclesiastical year of the Jews began in the spring, but in civil affairs they retain the epoch of the Egyptian year. The year of Romulus commenced in March and that of Numa in February. The Turks and Arabs date their year from the 16th of July. Dremshild or Gernshild, king of Persia, observed on the day of his public entry into Persepolis, that the sun entered Aries, and in commemoration of this fortunate event he ordained the beginning of the year to be removed from the autumnal to the vernal equinox. The Brachmun begin the year with the new moon in April. The Mexicans begin in February, when the leaves begin to grow green. Their year consists of eighteen months, having twenty days in each; the last five are spent in mirth, and no business is suffered to be done, nor even any service in the temples. The Abyssinians have five idle days at the end of their year, which commences on the 30th of August. The American Indians reckon from the first appearance of the moon at the vernal equinox. Mohammedans begin their year the minute in which the sun enters Aries. The Venetians, Florentines, and Pisans in Italy, begin the year at the vernal equinox. The French year, during the reign of the Merovingian race, began on the day on which the troops were reviewed, which was the first of March. Under the Carolingians it began on Christmas day, and under the Capetians on Easter day. The ecclesiastical year begins on the first Sunday in Advent. Charles IX. appointed, in 1824, that the civil year should commence on the 1st of January. The Julian calendar, which was so called from Julius Cæsar, and as the old account of the year, was reformed by Pope Gregory in 1582, which plan was suggested by Jewis Lilio, a Christian astronomer. The Dutch and the Protestants in Germany introduced the new style in 1700. The ancient clergy reckoned from the 25th of March, and the method was observed in Britain until the introduction of the new style, A. D. 1752; after which our year commenced on the 1st of January.

It must not be supposed that the epoch from which we date indicates that we regard our institution as coeval with the creation of the world. While our principles were born with the creation and will continue to the end of the world, we cannot say that the elements of the institution, in an organized form, can be distinctly traced beyond the building of Solomon's Temple. Notwithstanding all the diatribes from France, we still think that the organization, rituals, and practices of Freemasonry show its origin. Take away from it Jewish traditions, ceremonials, and customs, and what is there remaining?

Our Masonic mode of computing time indicates our common origin. The Jews reckon from *Anno Mundi*, in the year of the world, of the same meaning as *Anno Lucis*.

Dionysius Exigus, in A. D. 532, first introduced among the Christians the date of the birth of Christ, fixing it erroneously four years too early. We, as Masons, in dating from the commencement of the world, only continue a Masonic usage. The Christians continued it for 500 years without censure, and surely Masons may now do it.

Royal Arch Masons date from the building of the second temple by Zerubbabel, 535 years before Christ. Their date is *Anno Inventionis*, 2401. The Knights Templar date from the establishment of their order in 1118, *Anno Ordinis*, 748. Royal and Select Masters from the completion of the temple, *Anno Despositionis*, 2866. The modern rites have dates peculiar to themselves.

The Jews celebrate certain days in each year by feasts. The following are the most important to be known by Freemasons:

Feast of the Passover.....	celebrated 15 Nisan.
Morrow of the Passover	" 16 "
End of the Passover.....	" 22 "
Feast of Pentecost.....	" 6 Sivan.
Feast for the New Year	" 1 Tisri.
Feast of Tabernacles	" 15 "
Feast of Palms	" 21 "
End of the Feast of Tabernacles	" 22 "
Rejoicing for discovery of the law	" 23 "
Consecration of the Temple	" 25 Chislev.

Ineffable Freemasons observe certain other days, some of which are favourably regarded by the Jews, as:

The Feast commemorative of the Reconstruction of the Temple, 23rd of Adar.

Feast commemorative of the return from Babylon, 20 Thebet.

Days of the Vernal and Autumnal Equinoxes.

They also, in the various grades of Freemasonry, observe Easter Day, Christian Pentecost, or Whit-Sunday, the 50 day, or 7th Sunday after Easter-Day; the Day of St. John the Baptist, 24th of June; All Saints' Day, 1st November; Christmas Day, 25th December; and the Day of St. John the Evangelist, December 27th.

FOOTPRINTS OF MASONRY.

To the disciples of Freemasonry our fellow-countrymen are indebted for most of those splendid and majestic structures which, even at the present day, point their aspiring domes toward the heaven of heavens, and beneath which man breathes his prayers of peace and gladness; and to their predecessors in the Craft, mankind are indebted for those stupendous monuments of human skill—the pyramids of Egypt, which, though many thousands years have passed away, still exist—the temples of Memphis, Heliopolis, and Thebes, whose colossal ruins are to this day the wonder and admiration of the traveller—Persepolis with its splendid palatial edifices of cedar—Babylon, and her hanging gardens Nineveh with her mighty walls—Balbec and Palmyra, still majestic even in their ruins—the labyrinths of Egypt, Crete and Lemnos, and the marble glories of Greece—

"Whose beauties a bright shadow cast,
And shed a halo round the mighty past."

THE ROYAL ART.

To the old Masonic question of "Where was Masonry born?" the following thrilling answer is given:

It was born, my dear brother,
Where an altar of stone
Once rose on a mountain,
Unbroken and lone;
Where Abraham of old
To sacrifice came,
Bearing an offering,
A cleaver and flame.
Now, where is that altar, ill shapen of stone?
And where is the cleaver and flame?
Ah! where is old Abram, who trod the path lone,
Bearing a victim and flame?
Ah! time has o'erthrown them,
They live but in fame,
The cleaver, the altar,
The victim and flame!

It was born, my dear brother,
When temple and tower,
Rose on the same mountain
In grandeur and power;
When millions of treasure
(So legend has told)
Scattered darkness and light
With gleamings of gold.
But, where is the temple? Say, where is the tower?
And where is the gleaming of gold?
Ah! where is the glory, the pride and the power,
That boomed on yon mountain of old!
Now, the voice of a Paynim
Breaks the stillness alone,
Where shone tower and temple
And altar of stone!

But the art is yet living!
The first and the last,
Still linking together
The present and past.
You may trace back, my brother,
The legend and story;
And follow, through darkness,
The gleam of its glory.
Yes! here it is living, the first and the last!
See, here is the legend and story,
And we know it is linking the present and past,
As we follow the gleam of its glory!
And, too, that it towers,
In beauty sublime;
Untrammelled by force,
Unaltered by time.

It was formed, my dear brother,
In glory and gloom,
With the wisdom of thrones
And the grief of a tomb.
And fashioned with beauty
The world had not known,
'Neath the shade of the temple
And altar of stone.
See, here is the glory and here is the gloom,
And a light that the world has not known;
Here's the wisdom of kings, the grief of a tomb,
The temple and altar of stone!
Here, too, is a strength,
That will live and amass,
While sinks mountain of marble
And pillar of brass.

MORE LIGHT.—It will require the strongest efforts of all good Masons to maintain the character of our institution. Wisdom, prudence, and especially firmness, should prevail in our councils. The dying Goethe exclaimed, "Throw open the shutters and let in more light." Let our Masonic shutters be thrown open and more light be admitted, lest the dark days come again.

THE HOME OF THE CRAFT.

Masonic eulogiums, like Christian eulogiums, are rather based upon the *principles professed* than upon *actions performed*. The praises of the institution are founded upon its inherent merits, and virtues not so much *done* as *attempted*. This is seen in the following eulogium. Probably no one has ever found the Masonic Lodge here to be what the poet represents it. He was in a "frenzy;" the divine *afflatus* possessed his soul when he penned it. Yet to a Mason fully "prepared in heart," these words convey no exaggeration. 'This is what the Masons' Lodge ought to be to all its occupants:

Where hearts are warm with kindred fire,
And love beams free from wondering eyes,
Bright spirits hover always there,
And thine the home the Mason's prize.
The Mason's home, ah! peaceful home,
The home of love, and light, and joy;
How gladly does the Mason come
To share his tender sweet employ.

All round the world, by land, by sea,
Where summers burn, where winters chill,
The exiled Masca turns to thee,
And yearns to share the joys we feel.
The Mason's home, ah! happy home,
The home of light, and love, and joy;
There's not an hour but I would come,
And share this tender, sweet employ.

A weary task, a dreary round,
Is all *benighted* men can know;
But here a brighter scene is found,
The brightest scene that's found below.
The Mason's home, ah! blissful home,
Glad centre of unmingled joy;
Long as I live I'll gladly come,
And share this tender, sweet employ.

And when the hour of death shall come,
And darkness seal my closing eye,
May hands fraternal bear me home,
The home where weary masons lie.
The Mason's home, ah! heavenly home,
To faithful hearts' eternal joy;
How blest to find beyond the tomb
The end of all our sweet employ!

SHALL MASONS NEGLECT THEIR LIGHTS?

The keeper at the lighthouse at Calais was boasting of the brightness of his lantern, which can be seen ten leagues at sea, when a visitor said to him: "What if one of the lights should go out?" "Never, impossible," he cried, horrified at the bare thought. "Sir," said he, pointing to the ocean, "yonder, where nothing can be seen, there are ships going to all parts of the world. If, to-night, one of my burners were out, within six months' time would come a letter—perhaps from some place I never heard of—saying, such a night, at such an hour, the light at Calais burned dim, the watchman neglected his post, and vessels were in danger. Ah, sir, sometimes in the dark nights, in stormy weather, I look out to sea and feel as if the eye of the whole world were looking at my light. Go out? Burn dim? Oh, never!" Was this lighthouse keeper so vigilant? Did he feel so deeply the importance of his work? And shall Masons neglect their lights, and suffer them to grow dim, when for need of its bright shining, some poor soul, struggling amidst the waves of temptation, may be dashed upon destruction?

MASONIC KNOWLEDGE.

We take the following from the address of M.W. Bro. S. C. COFFINBURY, Grand Master of the State of Michigan, presented at the Annual Communication, held at Adrian, on the 9th January last:—

In conclusion, Brethren, let me urge upon you the study of Masonry, as a moral science. Study its history, its landmarks, its equities, and its moral truths. As I have before remarked, Free Masonry is assuming an important and a most responsible position in human government by regulating and giving tone to all the social relations, and thereby indirectly shaping and modifying civil and political institutions. Hence every member of our order ought to be skilled, not only in our mystic rites and ceremonies; but in those great and fundamental principles of morality and justice upon which all human institutions are, or ought to be, founded. Our country is teeming with Masonic books, libraries and elaborate treatises upon the moral principles of our order by the ablest sages and moralists of the age. Monthly and weekly periodicals, under Masonic auspices, come to us laden with knowledge upon almost every branch of our mystic art; and it may well be said that the brother who is not well informed in the higher mysteries and the loftier principles of Masonry is willfully blind. It is well to be skilled in our ritual, tokens and signs, but he only is the true Mason who feels within his bosom the deep fountains of humanity gushing and thrilling with divine emotion, as, in one universal view, he embraces mankind and human necessities. It is well to feel deeply the mystic bond which binds us to each other as brethren of the same order, but he only is the true Mason who feels within his heart the same golden tie mystically drawing him in love, sympathy and holy fraternity towards all his fellow creatures. Practice charity, my brethren. Let its sweet waters well up from the pure fountains of the soul as a manifestation of its universal love. Duty may whip its disciples into a show of charity, a mockery of benevolence, but that only is charity which bathes its votaries in tears of sympathy without show or pretension, as well as its objects in tears of thankfulness without the display of hypocrisy.

NO DIVISION.

A Grand Master in one of the Southern States, in addressing his Grand Lodge, says:

"My information from other Jurisdictions is of the same cheering character. This is the more gratifying and the more remarkable, as we have passed through the severest ordeal to which Benevolence was ever subjected. Everything else is broken, divided, discordant. But over the whole world we are friendly, and know no other name than brother. The lesson taught us is one of commendable pride for our ancient and noble institution, to which men flee in times of peril as to a rock of safety."

This is true: Masonry is one under all circumstances; and Masons are one in perpetual friendship.

A PERSIAN philosopher being asked by what method he had acquired so much knowledge, replied "By not being prevented by shame from asking questions respecting things of which I was ignorant."

KNIGHTS TEMPLARS.

At the late meeting of the Grand Encampment of Texas, the Grand Com. Frater Botts thus opened his address:

Though the year just closed has been fraught with events of vast magnitude to the people of this Republic, yet the differences of opinion which, of necessity, exist among men at such seasons, has not disturbed that intercourse and good feeling which should at all times exist among Masons. As brethren of the "mystic tie," the vanquished and victors have met upon a common level; and while the scenes of the past five years and their results are engraven deep upon our hearts; while sorrow and humiliation are the lot of many; yet, as Knights Templar, the followers and representatives of that chivalric band of heroes, "whose well earned fame has spread both far and wide for deeds of charity and pure benevolence," we must respect the cardinal principles of our order, and in all matters touching the weal of Templar Masonry, remember that we are of one brotherhood, and enrolled under the same sacred banner.

The records of the various Encampments in this State do not exhibit that zeal and interest in the Order which is so essential to its prosperity. During the war it was scarcely to be expected that, with the comparatively small number of Sir Knights resident in any one place, and the absence from home, in the service of their country, of so many of these, the attendance at regular meetings should be large; but I regret to say, that from the best information to be obtained, the meetings of many of our Encampments during the year just closed, have been very irregular and thinly attended.

It would seem that many think by the reception of the Orders of Knighthood they have completed their Masonic career, and that having been created Knights Templar, their duties have ended. Do they forget their terms of admission? Is the Templar's life one of ease and selfish indulgence? It need not be said that the Templar can practice charity, inculcate hospitality and succor the needy, without attending the assemblage of his companions; for my brethren, he who fills the measure of his duty in these respects, will always be found at his post when the bugle sounds. Let me, therefore, urge through you, the Knights Templar throughout the length and breadth of our State, to throw off their lethargy and show their appreciation of our Order, by renewed zeal and enthusiasm in the cause of our noble and hallowed institution.

THE GREAT MASONIC FESTIVAL AT AMSTERDAM.—The *Nieuwe Rotterdamsche Courant*, in describing the recent great Masonic Festival at Amsterdam, says: "The National Grand Master presented to the Order the library bought by him some time since from the late Dr. Klosz, of Frankfort, consisting entirely of printed and manuscript works on Freemasonry. The collection comprises 5,300 printed works, forming over 7,000 volumes, and above 2,000 manuscripts. There are, besides, numerous commemoration medals, decorations, engravings, &c. The Great East of the Netherlands, already possessed of a great amount of Masonic lore, by this princely donation may now be said to be the richest in the Masonic world."

The Craftsman,
AND BRITISH AMERICAN MASONIC RECORD.
"THE QUEEN AND THE CRAFT."
HAMILTON,.....FEBRUARY 15, 1867.

NOVA SCOTIA.

"Starn all! Back for your lives! (shouted long Tom Coffin)—
the animal is in his flurry."

All who are familiar with those charming tales of the sea, written by Cooper, the great American novelist, will remember the graphic description given by long Tom, of the whale in his death struggle. We were forcibly reminded of the quotation which heads this article, a few days since, on reading the bombastic thunder of a very foolish, but very harmless kind of *post mortem* effort made by a defunct body, formerly known as the Provincial Grand Lodge of Nova Scotia, under Scotland. From this document it appears that this would-be august body, through some spasmodic or galvanic agency, has partially awoke from its long Rip Van Winkle slumber. It says that on the thirteenth of December last, they were made aware of the startling fact, that a Grand Lodge of Nova Scotia had sprung into existence among them! and that, not feeling inclined to tolerate such an audacious interference with their supremacy, all brethren still owing allegiance to the Grand Lodge of Scotland, were forbidden, under pain of suspension, from visiting such clandestine brethren, or holding any masonic intercourse with them whatever!!

Of course the "long Tom Coffin" of the new Grand Lodge will, ere this, have pulled down his colors and thrown himself, with all his adherents, at the feet of the great Masonic Provincial Mogul, crying *peccavi, mea culpa, mea maxima culpa!* Assuming, however, for the moment that the dignitaries of the new Grand Lodge are too obtuse to see the correctness of the dictum so fraternally and so gently fired at them from this masonically-spiked-great-gun, and that they are not yet quite prepared to admit that the verdict rendered in their case by so large and so influential a number of the masonic Grand Lodges, was an erroneous one; let us therefore briefly consider how the matter really stands with our brethren in Nova Scotia, and the probable effect of this very foolish proclamation.

An interesting and very well written letter, from the pen of the Grand Secretary of Nova Scotia, addressed to the members of the Craft in that Province, has been recently published. In this document we find a narrative of all the events connected with and preceding the formation of their Grand Lodge. We have neither space nor time to recapitulate them here, but will content ourselves by stating that the circumstances are almost precisely

similar to those, which led to, and resulted in, the formation of the Grand Lodge of Canada. Our readers well know the many objections which were then urged against the legality of that movement, and the obstacles which were then thrown in the way of those who were more immediately connected with it. They also know the ability with which all these objections were answered, and how triumphantly all obstacles were overcome and removed, until at length the able tactics and sound arguments, the patience and perseverance of the brethren, were acknowledged and rewarded by the sanction and approval of the Masonic world. We now assume no prophetic powers when we assert that the day is not far distant, when the Grand Lodge of Nova Scotia will be recognized and acknowledged by every Grand Lodge in the world, and, as we said in our last number, the only wonder will hereafter be, that any intelligent mason, or body of masons, could be so short sighted as to oppose the recognition of an independent grand lodge, when it is so evident that the interests of Masonry most imperatively demand it.

With reference to the position and powers of the body, claiming still to be a Provincial Grand Lodge, we will only say that in the olden times, these bodies were unknown in Masonry. Of late years the Grand Masters of Great Britain, with a view to lessen their own labours and to increase the number of lodges, found it convenient to appoint certain deputies in the provinces, conferring upon them certain powers, and requiring from them the discharge of certain duties. They are therefore the mere creatures of the Grand Master who created them, their authority continues so long as he chooses to delegate it, or until his own authority ceases in that particular province. The day, therefore, which witnessed the birth of the Grand Lodge of Nova Scotia, also saw the departing shadow of all other Masonic power and jurisdiction from that noble province.—The Grand Lodge of Nova Scotia is *there*, the only supreme Masonic authority. All lodges not owing allegiance to her, must be regarded as foreign lodges, and can continue to exist upon suffrance merely. This may appear as very harsh law to those members of the fraternity, who so recently occupied very different positions and status among the Craft of Nova Scotia, but they will find it sound nevertheless; and if they desire to aid in the progress and spread of Masonry, they will act wisely by enrolling themselves with as little delay as possible, under the broad banner of the Grand Lodge of Nova Scotia. We would at the same time, also warn those members of the Craft, who still cling to the name of a Provincial organization, that they are but grasping at a shadow, and neglecting the substance.

In conclusion we will say with reference to the

proclamation which appears in our last number, but it has indeed been as Virgil expresses it,—*telum imbelles sine ictu*,—a feeble dart thrown without effect. True, it may for a time possibly excite a bitter feeling between some of the contending parties; but it can do no good to the expiring dynasty. The old lady who attempted to keep back the waves of the Atlantic with her broom, had quite as much chance of succeeding, as our would-be provincials have in their efforts at obstruction.

The Grand Lodge of Nova Scotia is now a fixed fact, and to her Grand Master, officers and members we bid "God speed." They have inaugurated a noble work, may they go on and prosper, and let them not turn back from the plough, until they have finished their furrow.

IS FREEMASONRY IRRELIGIOUS?

A clever writer, who occasionally contributes articles to the columns of a western paper, over the signature "Corn Kobb, Jun.," recently announced to his readers that he had become a Mason, and proceeded to detail the terrible dangers through which he passed in the process of "making."—Having presented himself at the door of the Lodge-room, "No. 66,666, sign of the skull and cross-bones," he went on to state his experiences:—

I was conducted into an ante-room, where five or six melancholy chaps in sashes and embroidered napkins were waiting to receive me. On my entrance they all got up and turned back somersaults, and then resumed their seats. A big, fat fellow, who sat in the middle, and who seemed to be the proprietor, then said, "Sinner from the outer world, advance." I advanced. "Will you give up everything to join us?" "Not if I know it," I said, "I care for my wife and seven fine—" Another party here told me to say "yes," as it was merely a matter of form. So I said "yes, I give up everything." The fellows in the towels then groaned, and said, "Tis well. Do you swear never to reveal anything you may see here this evening to any human being, nor to your wife?" I said, "Upon my word I will not." They all groaned again, and said, "Tis well." They then examined my teeth, and felt my muscle, and made me put out my tongue, and then they groaned again. I said, "If you don't feel well, I've got a little bottle here that—" The fat man here took the bottle from me and told me to shut up. He then, in a voice of thunder, said, "bring forth the goat."

Having been duly blindfolded, and mounted on the animal, he describes his difficulties as worse than being in an election fight, or pitched out of a four-storey window, or going down in a railroad collision, or up in a steamboat explosion. Suddenly the bandage fell from his eyes, and he tells us:—

"They didn't observe for the moment that I could see, so I had a good chance to watch their performances. They were performing their mystic rites with a vengeance. They were dancing a waltz round a big skull, and playing leap-frog, and turning hand-springs, and the big fat fellow of the ante-room was standing on his head in a corner, finishing the contents of my little bottle."

He was then led up to the "Governor," who thus charged him:—

"Bro. Kobb, you are now one of us. You are a member of an institution which has lasted over ten millions of years. From this forward your constitution is sound. You are impervious to light or heat or any other atmospheric influence. You are water proof, fire proof and over proof. With impunity you may walk through the river, or sit down on a red hot stove. With impunity also you

may drink aqua fortis, rye whiskey, Wahoo Elixirs or any other poisonous substance. You are free from rheumatism, dyspepsia, whooping cough and the measles. The bailiff dare not seize you for debt, nor the policeman arrest you for misdemeanour. You are one of us and you are safe. Here is the password; with that and a big club you can get into any lodge room in Christendom.' I then took the oath of allegiance on a pack of cards, and stood whiskey and water all round, and I was a Mason."

We were forcibly reminded of this clever satire upon the idea entertained by some "profanes" of the character of Freemasonry, by perusing the report of a sermon delivered by a certain Rev. Robert Achison on the 20th January last, in the town of Galt, "against secret societies in general, and Freemasonry in particular," for which we are indebted to a good brother in that town. The Rev. gentleman, we believe, belongs to a sect called the "United Presbyterian Church of North America," a sect little known in this country, having, if we are correctly informed, but two or three places of worship, and appearing in the census returns under the name of "other denominations." One of the tenets of the U. P.s of North America is that no member of a secret society can belong to them, so that while condemning such societies as tending to "enslave the consciences of men," they themselves impose restrictions upon men's consciences as the condition of entrance within their hallowed precincts. But we have to do not specially with this Reverend objector to Freemasonry, not with the particular explanations which he gave of the mysteries of the order, but rather with the general question which he raised, and which heads this article, is Freemasonry irreligious? His statement of the nature of our ceremonies may be left with our Galt brethren who heard him, who have not failed to enjoy his descriptions as an infinite source of amusement, and who recognize in them quite as accurate an exemplification as that of Corn Kobb, Jun., which we have quoted above.

"A Mason," according to the charges, "is obliged, by his tenure, to obey the moral law; and if he rightly understand the art, he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A man is, therefore, bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of heaven and earth, and practice the sound duties of morality." This fundamental principle of the Freemason's creed is enforced in all the ceremonies through which he passes, and which have been designed simply to impress them more forcibly upon his mind. An acknowledgement of the existence of, and a reverence for, the Great Architect of the Universe, being a *sine qua non* in every candidate for masonry, he is next taught that the great light

of Masonry is the Holy Bible, whose glorious precepts are to be the guiding principles of his life. Every symbol is made to illustrate some great religious and moral truth; every implement teaches its lesson of purity and holiness. Disowning connection with any sect or denomination, Freemasonry takes as its great guiding star the fundamental truths which they all profess to hold in common. So far from the statement of its Reverend traducer being true, that "its benevolence is not the benevolence of the word of God," that "it is at variance with it," that while "the word of God says peace and good will to all men, especially such as are of the household of faith, there is an attempt to circumscribe this benevolence—an attempt to teach another gospel," it teaches and enforces a benevolence wide as the human family itself, for by the charges Freemasons "are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may profess."

It is no wonder, with such principles as these, that the long roll of honored names which in all ages, have lent a lustre to our order, has included those of the great and good of all every clime. That Christian ministers of all denominations—always excepting the U. P.s of North America—have not hesitated to unite with us, recognizing in the institution of Freemasonry, a common "centre of union between good men and true," and a practical exemplification of the great moral and Christian precepts of brotherly love, relief and truth. The honor roll of masonry may well be pitted against the narrow bigotry of the Rev. Robert Achison *et hoc genus omne*, and may be safely accepted as an emphatic negative to the question, "is Freemasonry irreligious?"

The *Freemasons' Magazine and Masonic Mirror*, the leading English Masonic paper, thus alludes to THE CRAFTSMAN:—

"MASONIC LITERATURE IN CANADA.—We are pleased to notice the vigour displayed in our recently-started Canadian contemporary, *The Craftsman and British American Masonic Record*, published in Hamilton, Canada West. In No. 3, which is now before us, we would direct attention more especially to two very appropriate and ably written articles, referring to the festival of St. John the Evangelist."

We are pleased at the commendation of so good a Masonic authority as the *Freemason's Magazine*. We shall strive to continue to deserve.

A correspondent at Kincardine, enclosing the names of a couple of new subscribers for the CRAFTSMAN, is kind enough to express the hope "that it will continue to flourish and grow in the favor of all those who love the order." He says:

"It is well received by the members of our Lodges, and we look forward to its monthly arrival with much pleasure. It is read by us carefully, and we hope that the good and sound doctrine therein to be found may be the means of making the brethren, all over our country, more closely united."

SECRET ASSOCIATIONS—THEIR MISSION.

FOR THE CRAFTSMAN.

BY V. W. BRO. OTTO KLOTZ, PRESTON, C. W.

The question "is there any need for secret associations?" has frequently been asked and often answered by their enemies, by men who were not acquainted with the subject, and sometimes it has been ably answered by competent men.

In order to give a reply to this question, it will be necessary to enquire firstly into the origin and object, and secondly into the achievements of secret associations.

In all ages and in every country from the dawn of civilization, there have been men whose ideas in matters of religion, of government, of philosophy, science, art and literature, and of the social condition of man, have been in advance of the time in which they lived; who have felt the necessity for a reform in religion, for an improvement of the government of the day, for the promulgation of philosophy, science, art and literature, and for an amelioration of the social condition of men; men who, in order to promote such reforms, improvements, promulgations and ameliorations, have joined together in associations, pledging themselves mutual assistance in those laudable designs; not by brutal force, but by precept and example, founded on piety, virtue, and truth, and inspired by love; not precipitantly, but gradually, under the guide of reason and common sense. Such associations, however, had to overcome many and great obstacles and difficulties by which their progress was materially retarded. Not only had they to contend against the prejudices of the masses, who by reason of their ignorance, could not discover in them their own real benefactors, and therefore treated them often with the greatest suspicion; by far the greater obstacle was found either in the church or in the state or in both together. This compelled the members of such associations to withhold from the vulgar eye and from their enemies in general their real objects and designs, and to communicate them only to such as after strict trial, they had found worthy of their confidence, at the same time using due precaution to guard against imposters.

It is a remarkable fact that in all ages, from the dawn of civilization to the present, those secret associations have enlisted the warmest sympathies of the purest and best of men—the most enlightened, the fathers of civilization, the chiefs of philosophy, of science and of art; and that those associations could not have existed for so long a period and still continue to exist unless they responded, in a degree at least, to some of the most urgent and vital needs of humanity.

It was the deepest and most pressing wants of Humanity that originated the secret associations. They reveal a social arrangement which is not founded on principles of justice, fairness and equality, of friendship, love and truth; of virtue, honor and morality, nor of liberty; but an organization which is unjust, oppressive and partial; whose predominant features are avarice, enmity, hatred and falsehood; which favors vice, promotes knavery and practices immorality, and which is calculated to keep the masses of the people in thralldom, either mentally or physically or both. Those secret associations, however, point forward to an epoch when Justice and Love, Truth, Virtue and Morality, shall be universally practiced, and when Fraternity, Equality and Liberty, in their true and sublime sense, shall be enjoyed by all.

In the early ages, prior to the formation of Society, when idolatry was the universal mode of worship, when the race of mankind in full possession of wild and savage liberty, sullen and solitary, mutually offending and afraid of each other, shrouded themselves in the thickets of the woods or the dens and caves of the earth,—it was the secret associations of men who, inspired with a belief in a supreme, immutable, invisible Being, first propagated the doctrine of a Supreme Being, and a Ruler of the Universe, though at first necessarily with great caution and secrecy, until the number of their adherents became so increased that they were relieved from the danger of being persecuted, executed or banished, when they and their disciples openly confessed their belief, taught their doctrine, and finally succeeded in the overthrow of idolatry and polytheism. Such secret associations were the mysteries of Egypt, practiced by the priests or Magi, in the Temple of Isis at Memphis, and in the caves of the Pyramids. Such in like manner were those of their disciples, the Mysteries of Orpheus, in Greece, the Eleusinia of Athens, the Cabiri of Samothrace and Phrygia; the philosophical School of Pythagoras, the Druidical Mysteries of ancient Britain, the Odinic Mysteries of Scandinavia and the offsprings of the Cabiri, and the society of the Essenes in India.

But these secret associations did not confine their beneficial operations to the overthrow of idolatry and polytheism and the propagation of a belief in a Supreme Being,—in God; those of Greece in particular propagated philosophy, geometry, astronomy, literature, architecture and other sciences and arts; they also exercised in other respects a powerful influence over society. Fortitude, perseverance, truth, honor, brotherly-love and other virtues were the distinguishing characteristics of the members of those associations, many of whom, like Pythagoras, Plato, Socrates and others have up to the present day remained models for imitation, and as their

teachings extended, (particularly westward,) they could not fail to become of more universal benefit to the human race.

As the minds of men expanded, they discovered other wants and needs of humanity, new ideas of social life became developed in the minds of a few far-seeing but earnest men, who not content with the achievements of their forefathers, felt it their duty to follow the example so nobly given by their teachers, and to move onward in the path of light and truth. To effect this they also found their greatest opponents among those who were, and always are, the immediate causes of the needs and wants of humanity, namely those in authority; they therefore continued the secret associations as the safest means to accomplish their noble design. Philosophy, science and art, though being taught, had not yet, as it were, become the property of the people. Only a few select were allowed instruction; the great mass being carefully excluded from receiving any information. It was deemed impolitic to instruct the mass of the people, (as some designing men hold yet at the present day.) It was again the secret associations who first taught philosophy, science, art and literature to the laboring classes, the mechanics.

The corporations of the builders or architects in the Middle ages—(which stand in an historical connection with the Roman Collegia patrum and the Collegia artificum established by Numa Pompilius, second King of Rome, and which collegia also conducted their meetings with closed doors)—had for their ostensible design the erection of large and stately edifices. To accomplish this more effectually they obtained from several Popes and Kings, charters, granting them the privilege of building all over central and western Europe, and of making their own rules of internal government. To these corporations the world is indebted for those stupendous, stately and numerous churches and other edifices which are the ornament and pride of Europe and the admiration of the world.

As these corporations were composed of men of different nations, who belonged to different religions or sects widely differing in their tenets, their rules in respect to religious matters were naturally of the most liberal nature; but as the secret design of these corporations was the propagation of liberal ideas, of philosophy, science, art and literature, they, on the other hand, were obliged to enjoin upon their members the most inviolable secrecy, fidelity and obedience to their laws.

(CONCLUDED IN OUR NEXT.)

The Lodge of Glasgow, St. John, No. 3, has recently celebrated the 809th anniversary of its existence, it having been erected by charter from King Malcolm in 1057.

GRAND LODGE REPORTS.

We have received the published proceedings of the Grand Lodge of the State of California, at the Annual Communication held in October last, and also those of the Grand Lodge of the State of Ohio, at the Annual Communication held in the same month. Both volumes contain matter of much interest to the Craft, and exhibit a healthy state of Masonic prosperity in the respective States. A select Committee of the Grand Lodge of Ohio, on that part of the address of the Grand Master referring to the Grand Lodge of Nova Scotia, reported the following resolutions, which were unanimously adopted:—

"RESOLVED 1st,—That the Grand Lodge of Ohio rejoice to learn that another member is added to the family of Grand Lodges, and cheerfully and with satisfaction acknowledge the Grand Lodge of Nova Scotia a sister Grand Lodge, and do most cordially extend to her the right hand of brotherly love and friendly greeting.

"RESOLVED 2nd,—That we earnestly solicit that friendly and brotherly intercourse and courtesy from the Right Worshipful Grand Master, Officers, and brethren of Nova Scotia Grand Lodge that is customary between sister Grand Lodges.

"RESOLVED 3rd,—That the Grand Secretary be and is hereby instructed to forward a copy of these resolutions to Bro. Charles J. McDonald, Grand Secretary of the Grand Lodge of Nova Scotia."

We regret to notice in the proceedings of both these Grand Lodges that differences have arisen with the Grand Lodge of the District of Columbia, arising out of the claim of the latter, for its subordinates, of the right "to confer the degrees upon any applicant for the same, whether the residence of such applicant be in said District, or in the jurisdiction of any other State or Territorial Grand Lodge." The Grand Lodge of Ohio has gone the length of cutting off Masonic intercourse with brethren so initiated in the District of Columbia. The question is an exceedingly interesting one, to which we may take occasion to refer again.

Correspondence.

THE LODGE OF ANTIQUITY.

We take pleasure in publishing the following extract from a letter received from a Montreal brother in relation to the Lodge of Antiquity, the first on the roll of the Grand Lodge of Canada:—

"The Lodge of Antiquity at this time last year was indeed sunk very very low, having been neglected and arbitrarily ruled for about three years, the old members were declaring off, and very few desirable men joining it. Now we are indeed proud to say that through the untiring efforts and able management of R. W. Bro. J. C. Franck, P. F. G. P. of Canada, and his officers, the Lodge has regained its old proud position in the Craft; we have now a Committee of General Purposes who attend to all matters financial or otherwise, concerning the Lodge. They meet regularly once a month, examine accounts, hear any complaints, devise improvements, in fact, everything that can be done outside, and then at the regular communication every month their report is presented, recommending or not, as the case may be, all matters therein contained. This Board is composed of ten members, and in every case their reports have been unanimously received and adopted. Among their recommendations are the following, viz. —

"Raising initiation fee at commencement of year from twenty-five to forty dollars, furnishing each Master Mason with an apron; keeping an attendance book of members, suspending 21 members for non-attendance and non-payment of dues; providing refreshments in the anteroom of the Lodge for visitors instead of adjourning to Public Houses, &c.; officers appearing in full dress, forming a private Benevolent

fund for the use of our own members in time of need, and other many improvements, too numerous to mention. Their last report, however, was the best ever presented, and if you will be kind enough to insert the following extract in full I shall feel greatly obliged. It runs thus:

"The Committee feel that they would not fully have discharged their duties did they not before retiring recommend the following preamble and resolutions, viz. —That whereas the order of Freemasonry would be greatly benefited in this Province if a higher scale of fees were charged by subordinate Lodges, and whereas the Lodge of Antiquity not only ranks before all numbered Lodges under the jurisdiction of the Grand Lodge of Canada, but has also been favoured by the M. W. the Grand Lodge with other special privileges, and should therefore take the lead in any desirable reform, be it resolved

"That so soon as the Lodge has, out of its general or unappropriated funds, discharged all debts due and owing by the Lodge, and as soon thereafter as a By-Law can be passed, that By-Law No. 21 be expunged, and the following By-Law under the same number be enforced in its stead, viz:

FEES AND DUES.

"The fee for initiation into this lodge shall be one hundred dollars, excepting only when the applicant is the son of a mason in good standing, who has been a member of this lodge for three consecutive years, in which case the fee shall be fifty dollars, both fees being for the three degrees, including Grand Lodge fees, certificate, M. M's apron, Book of Constitution and Clothing.

"The Fees for a joining member shall be Twenty-five dollars, excepting only when the applicant was formerly a member of this Lodge, in which case, his fee for rejoining shall be ten dollars.

"An entered apprentice, joining will have to pay, besides the joining fee, ten dollars for the second and twenty dollars for the third degree.

"A fellow Craft joining will have to pay, besides the joining fee, twenty-five dollars for the third degree

"We have also altered the system of proposing Candidates somewhat. Before the proposition goes to the Lodge, it is sent to the Board and if found objectionable the Committee advise the proposer privately of the fact, and recommend its withdrawal, so as to save black balling.

"These and many other improvements quite essential to guard our landmarks and good fame have been this year introduced, and we find that by charging one hundred dollars for initiation, we shall get a better class of men who can appreciate the value of knowledge. Before closing I would beg also to state that previous to St. John's day, the W. Master delivered an address in writing to the Lodge, giving a retrospect of the business of the past year, which was found very instructive to the members and is now printed and placed with our records."

OFFICERS INSTALLED.

We have received from correspondents the following list of officers installed on St. John's Day, since our last:—

PORT ROWAN.

WALSINGHAM LODGE, No. 174.—Bros. S. N. Holt, W. M., re-elected; C. Bennett, S. W.; Jas. Ryan, J. W., re-elected; Wm. Ross, Secretary, re-elected; J. B. Doan, Treasurer; Jas. Raymond, S. D.; Walter Yonson, J. D.; John Hudson, I. G.; John Collett, Tyler, Re. W. Anderson, Chaplain; Wm. H. Shepson, D. of C.; Jas. P. Jordan and Malcom McKenzie, Stewards. The lodge meets on the first Thursday after the full moon.

DUNHAM, C. E.

PREVOST LODGE, No. 1.—Bros. Stephen Baker, W. M.; Geo. Baker, S. W.; Levi Stevens, J. W.; Thos. Wood, Treasurer; Dr. D. Stevens, Secretary; E. H. Goff, S. D.; J. Oliver, J. D.; J. Bowker and H. Seely, Stewards, G. L. Longeway, I. G., — Seely, Tyler. The lodge meets on Tuesday, preceding full moon.

TORONTO.

WILSON LODGE, No. 86.—Bros. John Segworth, W. M.; R. J. Kimball, P. M.; W. H. Archer, S. W.; J. Summers, J. W.; Eiras Tully, Treasurer; Alex. Patterson, Secretary; Frank Hillock, S. D.; Edward Medcalf, J. D.; Fred. Clarke, D. of C.; Charles Levey, Organist; Thos. Robinson and C. G. Dunn, Stewards; John Ford, I. G.; Samuel McGowan, Tyler, Dr. Howson, Rep. Ben. Com.; Robert Robinson, John Hillock and William Thorne, Mem. of Man. Com. The lodge meets on the third Tuesday of every month.

STANSTEAD.

GOLDEN RULE LODGE, No. 12.—The brethren of Golden Rule Lodge met for the installation of the following officers on St.

John's Day (27th Dec.) C. S. Channell, W. M.; Thomas Stevenson, S. W.; I. B. Sanborn, J. W.; L. B. Robinson, Treasurer; W. S. Foster, Secretary; H. J. Martin, S. D.; R. C. Parsons, J. D.; S. W. Taylor and J. W. Moulton, Stewards; H. S. Hunter, i. c.; W. B. Colby, Tyler. After partaking of an excellent Supper at Squire's Hotel, the Lodge re-assembled to listen to an excellent address from R. W. Bro. Graham, D. D. G. M., on practical matters connected with the Order, and applying generally to the work and progress of the fraternity throughout Canada and the world. The lodge meets on Tuesday, on or before the full moon.

MASONIC JURISPRUDENCE.

ANSWERS TO CORRESPONDENTS.

INITIATION FEE.—A Correspondent asks, "Has a lodge the power to remit the initiation fee of \$20 to a Candidate, after he has received his three degrees?"

ANSWER.—No.

THE BALLOT.—The same correspondent puts the following questions:—

"1.—Suppose a favorable report is presented by a Committee of enquiry on the petition of a Candidate, is it necessary or correct to move the adoption of the report, and what effect would a negative vote on a motion for its reception have?"

"2.—Is it necessary or correct to move that the ballot be passed, or does the W. M. order it?"

"3.—Can a brother raise or explain any objections he may have to the reception of a candidate into the Lodge before the ballot, and after the presentation of the report?"

ANSWER. 1.—The usual form on the presentation of a report is for some brother to move "That the report be received, and the ballot passed." This, however, is only a form, as the ballot must, whether such a motion is made or not, be passed. A negative vote therefore, if it were possible to imagine such a thing, could not prevent the ballot from being passed.

2.—The same answer applies to this question.

3.—It is quite competent for any brother to raise any objection or explain any that may have been raised, before the ballot is passed.—After it is passed, however, no discussion can take place.

RELIEF.—A Toronto Brother asks the following questions:—

"1.—If a brother leaves, say Europe, and resides in Canada for a number of years, and does not affiliate with any lodge, is he entitled to relief, and, if yes, to what measure?"

"2.—Is a brother that is in good standing with his mother lodge, (though said lodge is not in the G. R. C.) entitled to permanent relief?"

"3.—Is the case of a brother who abandons the Craft for a period of years, and does not pay dues to any lodge, when affliction and poverty overtake him, to be rejected or not?"

"In short (according to your opinion) are the actions of relief Committees of the A. F. and A. M. of Canada to be guided by the strict, and often stern rules of mercantile life, or ought the grand and beautiful Masonic idea of brotherly love and charity to be the controlling spirit?"

ANSWER.—The first and third questions may be answered in general terms, thus: The unaffiliated Mason, by the mere fact of non-affiliation, voluntarily surrenders his claim to any Masonic privilege at the hands of his brethren. But notwithstanding this rule, each case must be judged of on its own merits, and in the light of that brotherly love and charity which is the guiding influence with all true Masons. For this reason it is impossible to lay down any cast iron rule which will apply to every case.

As to the second question, the brother who is in good standing with his mother lodge is entitled to relief, even though that lodge is not in the G. R. C. The great principles of brotherly love, relief and truth, can be circumscribed by no territorial boundaries, nor narrowed by questions of Masonic jurisdiction. They are as universal in their application as Masonry itself.

GEOMETRY.—Is one of the noblest of sciences, and the basis on which the superstructure of Masonry rests. It was regarded among the great and wise men of antiquity with the highest veneration. Plato, who had made considerable progress in this science, placed over the portals of his celebrated Academy,—
"Let none enter who is ignorant of Geometry."

THE MARITIME PROVINCES.

NEW BRUNSWICK.

The last number of the *Masonic Mirror* received by us was that published in November. It was promised then that the paper would be at once doubled in size, the encouragement it had received justifying the expenditure. We have not since received it, and sincerely hope that it has not ceased to be published. Will some brother in the Lower Provinces let us know what has become of our excellent contemporary.

From a St. John's paper we take the following:—

"The remains of the late Mr. Andrew Hastings were interred yesterday with Masonic honors. The procession was under the control of Worshipful Master Reed, of Albion Lodge, of which the deceased was a member. At the grave the funeral service of the Order was read by the Rev. Dr. Donald, the Grand Chaplain.

"Last night in the Masonic Hall, the "Emulation Lodge of Improvement" was opened and the first meeting held. There was a very large attendance of the brethren, and the E. A. Degree, with a portion of the lecture, were rendered. This Lodge owes its origin entirely to the energy of the Grand Secretary, Mr. William F. Bunting, and it will prove a valuable aid to those Freemasons who desire to become acquainted with the particular forms of the Craft. The meetings will be held every Wednesday evening."

NOVA SCOTIA.

The following is the proclamation of the Grand Master Mason of Nova Scotia, and the letter of the Grand Secretary, to which reference is made in the leading article of this number of *THE CRAFTSMAN*. We publish them here as important Masonic *pieces historiques*:

MASONIC PROCLAMATION.

By THE MOST WORSHIPFUL WM. H. DAVIES, Esq., M.D.
Grand Master Mason of Nova Scotia, and Grand Superintendent of Scottish Royal Arch Masonry.

The following Resolutions were unanimously passed at the Regular Quarterly Communication of the Grand Lodge of Nova Scotia, held at Victoria Block, Hollis Street, on Friday, 14th December, A. L., 5866.

"Whereas, on the 30th November last, the Hon. Alex. Keith, Provincial Grand Master for Nova Scotia of the Lodges formerly holding of the Grand Lodge of Scotland, did constitute and appoint certain persons office-bearers and members of a so-called Provincial Grand Lodge of Nova Scotia, under Scottish Authority;

And whereas the said appointments and elections are unconstitutional and illegal, the warrants of some of the Lodges out of which the so-called Provincial Grand Lodge was formed, having been regularly surrendered to the Grand Lodge of Scotland by a majority of members, at a meeting called for that purpose, by which, according to all well known and recognized principles of Masonic law, they were absolutely dissolved;

And whereas the said appointments and elections are further illegal and unconstitutional, according to the Constitution of the Grand Lodge of Scotland, for the following reasons:

First—That the persons so appointed and elected were not in the position required by Chap. 13 Sec. 3 of the said Constitution, which states that only such as are Master Masons on the roll of the Grand Lodge and members of Lodges within the Province, can be members of a Provincial Grand Lodge or office bearers in a subordinate Lodge.

Secondly—That in order to make an apparent compliance with the said section of the Constitution, certain persons did meet for the election of officers in a so called subordinate Lodge under Scottish jurisdiction, and did assume certain brethren of other Lodges as members, previous to such election, contrary to the Constitution of the said Grand Lodge of Scotland, as laid down in Chap. 21, Sec. 12, which declares such elections void.

Thirdly—That certain brethren were put in nomination as office-bearers in the so-called Provincial Grand Lodge, without their consent having been previously obtained and vouched for.

Fourthly—That certain of the so called office-bearers being unaffiliated members on the day preceding their election, were ineligible for office, as appears by Chap. 16, Sec. 2, of the aforesaid Constitution.

Be it therefore resolved, That the Most Worshipful Grand Master of Nova Scotia is authorized and advised by this Grand Lodge to demand from the Grand Lodge of Scotland the suppression of the said *illegal* body, so called the Provincial Grand Lodge of Nova Scotia under Scottish jurisdiction, and to publish and declare the same as illegal and clandestine in three or more city papers, and such other papers as he may think desirable; and warn all true brethren to hold no Masonic intercourse with any of the members thereof.

And be it therefore resolved, That a copy of this Resolution be immediately sent to the Hon. Alex. Keith, with an intimation that if he do within three days publicly declare the formation of the so-called Provincial Grand Lodge as illegal, this proclamation will not be made public, but otherwise the terms of the said Resolution will be *strictly* carried out."

No reply having been received from Mr. Keith, I in accordance with these Resolutions, do hereby declare the so-called Provincial Grand Lodge under Scottish authority, illegal and clandestine; and do hereby forbid any brethren, holding under the jurisdiction of the Grand Lodge of Nova Scotia, having any Masonic intercourse whatever with any officers or members of the so-called Provincial Grand Lodge, resident in Halifax, or the Lodges Athole, Keith and Scotia, holding under the same.

Dated at Halifax, this 19th day of December, A.D. 1866, et A. L., 5866.

TO THE FREE MASONS OF NOVA SCOTIA.

Brethren :—

Most of you are aware that in March last, a Grand Lodge was formed in Nova Scotia, in accordance with the Masonic law, and due intimation thereof given to the Grand Lodges of England, Scotland, Ireland, Canada and the United States. It was formed by ten subordinate Lodges, and has now eleven on its roll. Already has it been recognized by the Grand Lodge of Canada and sixteen Grand Lodges of the United States, all of whom have welcomed it to the family of Grand Lodges, and acknowledged the legality of its formation, and a representative, duly accredited by the Grand Lodge of Canada, has been appointed by that body at the Grand Lodge of Nova Scotia, which now as a supreme, sovereign body, claims exclusive Masonic jurisdiction over the territory of Nova Scotia, in accordance with Masonic law, as laid down in Mackey, Chase and Simons, and most eminent authorities who have written on the subject; Oliver,

a celebrated English authority, not discussing the matter at all. I shall now cite the law as declared by these authorities. Brother Albert G. Mackey, M. D., Grand Secretary of the Grand Lodge of South Carolina, says:—

"Let us suppose, then, that there is a territory of country within whose political bounds Freemasonry has never yet been introduced in an organized form. There may be—and, indeed, for the execution of the law which is about to be explained, there must be—an adequate number of Master Masons, but there is no Lodge. Now, the first principle of Masonic law to which attention is to be directed in this condition of things, is, that any territory into which Masonry has not been introduced in the organized form of Lodges is ground common to all Masonic authorities of the world, and therefore that it is competent for any Grand Lodge to grant a warrant of constitution and establish a Lodge in such unoccupied territory, on the petition, of course, of a requisite number of Masons. And the right of granting warrants inures to every Grand Lodge in the world, and may be exercised by as many as choose to do so, as long as no Grand Lodge is organized in the territory; so that there may be ten or a dozen Lodges working at the same time in the same territory, and each one of them deriving its legal existence from a different Grand Lodge. In such a case, neither of the Grand Lodges who have granted warrants acquires by any such act exclusive jurisdiction over the territory, which is still open for the admission of any other Grand Lodge, with a similar power of granting warrants. The jurisdiction exercised, in this condition of Masonry by the different Grand Lodges, is not over the territory, but over the Lodge or Lodges which each of them has established. But afterwards these subordinate Lodges may desire to organize a Grand Lodge, and they are competent to do so under certain restrictions. In the first place it is essential that not less than three Lodges shall unite in forming a Grand Lodge. Dermott, without any other authority that I can discover than his own ipse dixit, says that not less than five Lodges must concur in the formation of a Grand Lodge; and Dr Dalcho, who was originally an ancient York Mason, repeats the doctrine; but if this be the true state of the law, then the Grand Lodge of England, organized in 1717, with the concurrence of only four Lodges, must have been irregular. The fact is, that there is no ancient regulation on the subject, but the necessity of three Lodges concurring, is derived from the well known principles of the civil law that a College or Corporate body must consist of three persons at least. Two Lodges could not unite in a Masonic College or Convention, nor form that Corporate body known as a Grand Lodge; but not more than three are necessary, and accordingly the Grand Lodge of Texas, which was established in 1837 by three Lodges, was at once recognized as regular and legal by all the Grand Lodges of the United States and other countries. As soon as the new Grand Lodge is organized, it will grant warrants to the Lodges that formed it, to take effect upon their surrendering the warrants under which they originally acted to the Grand Lodges from which they had derived them. There is no regulation prescribing the precise time at which these warrants are to be surrendered; but it seems reasonable to suppose that they could not surrender them before the new Grand Lodge is organized, because the surrender of a warrant is the extinction of a Lodge, and the Lodges must preserve their vitality to give them power to organize the new authority. The Grand Lodge thus formed by the union of not less than three Lodges in Convention, at once assumes all the prerogatives of a Grand Lodge and acquires exclusive Masonic jurisdiction over the territory within whose geographical limits it has been constituted. No Lodge can continue to exist or be subsequently established in the territory, except under its authority, and all other Grand Lodges are precluded from exercising any Masonic authority within the said territory. These are the principles of Masonic law which seem to be admitted by universal consent and sanctioned by constant usage in such organizations."

Bro. Geo. W. Chase, Editor of the Masonic Journal, says:

The usual mode of organizing a new Grand Lodge is as follows: A certain number of Lodges not less than three, holding warrants from some legal Grand Lodge or from different Grand Lodges, meet in convention by their representatives, formally resolve to organize a Grand Lodge, adopt a constitution, and proceed to elect and instal officers. It is necessary that it be a separate territory, and that there be no Grand Lodge at the time existing in it.

The Lodges must surrender their old warrants and take out new ones from the Grand Lodge thus constituted. Each Grand Lodge has sole and exclusive Masonic jurisdiction throughout the limits of the state or territory within which it is regularly established; there can be but one legal Grand Lodge in a state or territory.

Most Worshipful Bro. John W. Simons, Past Grand Master of New York, says:—

“The Jurisdictional rights of a Grand Lodge do not extend beyond the boundaries of the country, state or territory where it is located, except where a country is Masonically vacant; that is, having no Grand Lodge established in it, in which case all the Grand Lodges in the world have concurrent jurisdiction there so far as they may deem it proper to be exercised so that in a vacant territory one or a dozen Grand Lodges may charter subordinates, and each would be equally justified in so doing. When, however, a majority of subordinates, being not less than three in number, choose to establish a Grand Lodge, then the territory is occupied, and not only are Grand Lodges in other states and countries forbidden to exercise powers in the territory occupied by the new Grand Lodge, but their subordinates [if any,] that may have refused to unite in the formation of a Grand Lodge are to be withdrawn or left subject to the disposition of the local authority.”

Now, brethren, I would ask you seriously to weigh these opinions of such excellent authorities, and decide whether the Grand Lodge of Nova Scotia is a legal body or not. True, you are told by Mr. Keith's proclamation that we are clandestine, and that our lodges are held without proper authority, but I challenge him or any other Mason, to prove his statement from any Masonic authority in the world; his mere *ipse dixit* can, I imagine, have but little weight compared with the mass of evidence I have adduced. That the Grand Lodge of Nova Scotia is the supreme governing body in this Province cannot be disproved, that it has been legally and constitutionally formed is equally clear,—it has further, then been duly recognized by seventeen Grand Lodges, its officers have been regularly installed by Most Worshipful Bro. Col. Wm. Mercer Wilson, Grand Master Mason of Canada. What more, then, is necessary? Some of you may ask, did the Lodges which formed the Grand Lodge of Nova Scotia regularly surrender their charters, and I answer, yes. Masonic law requires that the surrender must be the act of the majority of members present at a meeting called especially for the purpose, and that the Master must concur in the surrender. All this, then, was done, and all moneys due to the Grand Lodge of Scotland, were faithfully paid by us. We left the jurisdiction of the Grand Lodge of Scotland fairly and honorably, and that body can bring no Masonic charge against us. Whence, then, are we proclaimed clandestine? Clearly must it appear to you all, that the only clandestine or irregular Masons are those forming the lodges, so called, Athole, Keith and Scotia, working under the Provincial Grand Lodge of Scotland by virtue of warrants so long since legally surrendered and consequently extinct, for, as Mackey says:—The surrender of a warrant is the extinction of a Lodge. Now, Brethren, we place our case in your hands; most unwillingly have we laid this matter open in the public prints. We frankly tell you that we believe it to be a proceeding not in accordance with the spirit of Masonry, but we have so long suffered misrepresentation to be scattered broadcast over the Province without raising a warning note, that we now consider it our bounden duty to state our position fairly to you, and let you judge its merits. We desire no controversy. Much rather would we cement the Craft of Nova Scotia more firmly in the bonds of brotherly love, and thus reflect honor on our ancient institution; but when those who, it may be from disappointed ambition or other motives, abandon a cause they had so vigorously for a time endeavoured to promote, and proclaim those who had the courage to complete the work clandestine Masons, it becomes a faithful

sentinel on the watch towers of Masonry to give fourth no uncertain sound. It will be seen by the proclamation of the Most Worshipful Grand Master, published above this letter, that he has not, in the least, interfered with the Lodges working under the authority of the Grand Lodge of England. Sufficient time will be allowed to permit our English Brethren fairly to consider whether it will not be more to their own advantage to cast in their lot with a Grand Lodge on their own territory, which may be assumed to understand their wants better than one 3000 miles away. At the same time, let no one suppose that the Grand Lodge of Nova Scotia will, in any way, depart from her high mission,—the cementing of the Craft into one body, thereby forever burying in oblivion the unhappy differences that so long have distracted the brethren of Nova Scotia. For Mr. Keith we entertain the highest respect, and have no doubt that he has been led to take his present unfortunate position by the influence of those whose knowledge of Masonic law should have been more extensive before tendering such unfortunate advice.

Fraternally yours,

CHAS. J. MACDONALD,

Grand Secretary,
G. L. of N. S.

From the Halifax *Chronicle* we learn that the Masonic Library and Reading Room, located in the Victoria Buildings, Hollis street, were publicly opened on St. John's day, when an elaborate and excellent address, was delivered by W. H. Davies, Esq., M. D., Grand Master Mason of Nova Scotia.—There was a large number of the Masonic Fraternity present. At the close of the proceedings a vote of thanks to Dr. Davies for his admirable address was moved and unanimously passed, to which he appropriately responded.

CANADIAN MASONIC ITEMS.

☞ We learn that a Ball, under the auspices of Manito Lodge, No. 90, is to be given on the 22nd instant, at Collingwood, the dispensation of the M. W. the Grand Master having been obtained for that purpose. The arrangements being made are such as will certainly render the Ball a very great success.

☞ The M. W. the Grand Master has directed that the work shall be exemplified during the next annual Communication of the Grand Lodge, the exemplification to take place on the second day. A Committee, consisting of R. W. Bro. Harris, R. W. Bro. E. Bull, and V. W. Bro. T. White has been named to perform the duty.

☞ We are glad to learn that a lodge of Instruction has been opened for the Counties of Durham and Ontario, comprising the officers and members of

- Composite LodgeNo. 30, Whitby.
- Jerusalem "No. 31, Bowmanville.
- Mount Zion "No. 39, Brooklin.
- Durham "No. 66, Newcastle.
- Lebanon "No. 139, Oshawa.
- Mount Horeb and Prince Albert Lodge,.....Prince Albert.

The license for holding this Lodge, issued by R. W. Bro. W. H. Weller, D. D. G. M., was directed to W. Bro. William McCabe, who is made respon-

sible for the accuracy of the work. The lodge meets four times in each month, at Bowmanville on the first Thursday, at Oshawa on the second, at Whitby on the third, and at Oshawa on the fourth. We congratulate these lodges upon the truly Masonic spirit which has dictated the formation of this lodge of instruction.

☞ We have been shewn a warrant from the Grand Conclave of England and Wales, authorizing the opening of an Encampment of Knights Templar, Knights of Malta, &c., at St. Catharines, to be entitled "The Plantagenet Encampment." It is to be under the command of Sir Knight James Seymour as Eminent Commander, and Sir Knights E. Goodman and Dr. Mack, as first and second Captains. The warrant bears date 14th November, A. L. 5870, A. D. 1866, and A. O. 748. We heartily wish the new Encampment success.

☞ A dispensation has been granted by the M. W. the Grand Master, for the opening of a new lodge at York in the County of Haldimand, to be called "The Enniskillen Lodge," with W. Bro. James B. Holden as W. M. The Lodge will be opened about the end of this month.

At Rest.

Died, at Richmond, C. E., on Monday, 14th January, V. W. Bro. GEORGE HOPE NAPIEN, Grand Stewart and Past Master of St. Francis Lodge, No. 67, aged 46 years.

Our late Brother was highly esteemed by all who knew him. He was interred with masonic and military honors on the 17th January. The funeral cortege was the largest ever witnessed heretofore in that section of the Province. He leaves a wife and two young children to mourn their loss.

At Grimsby, on the 21st January, Brother Samuel Kitchen, aged 85 years.

Brother Kitchen was one of the fathers of Masonry in this Country. Born in Sussex County, New Jersey, he came to this Country with his parents in 1788, and in 1798 the family settled upon the farm on which he lived until his death. He married in 1806,—his wife died only two years ago. He was childless, but with the spirit of kindness which always marked him, he reared some five or six children of other persons who now mourn his death as that of a kind and indulgent parent. He became a Mason sixty years ago, and was a member of Union Lodge, Grimsby, from its formation. During the troublous times of 1812 he did it good service by saving the papers and jewels, being compelled to bury them in the ground for safe keeping. Those papers are now in the hands of R. W. Bro. Fowler of Kingston, who attaches much value to them. When age and growing infirmities made it impossible for him to attend the Communications of the Lodge, he was made an honorary member, a position which he retained until his death.—In accordance with his own request, he was buried with Masonic honours, a large concourse of brethren attending the funeral to perform the last sad offices for one whom they loved and esteemed as a true brother.

MONTHLY RECORD OF CURRENT EVENTS.

—Gold is said to have been discovered in several of the Townships in the County of Peterborough.

—It is said that Count Bismarck is to represent Berlin in the Prussian Parliament about to be assembled.

—The Hon. T. D. McGee sailed for England on the 30th January, to attend the Paris Exhibition as Commissioner from this country.

—It is rumored that the Imperial Government intend to expend two millions of pounds sterling in the fortification of the city of Montreal.

—A gold nugget weighing thirty pounds has been found, it is said, at the De Lery Mining Company's grounds, at the Salbert river.

—Canadian securities in the English market have advanced from three to six per cent since the meeting of the confederation delegates in London.

—The Colonial delegates in England have agreed upon a scheme for the union of the Provinces, which has been submitted to the Colonial Secretary, and accepted by the Imperial Government. It will be presented to Parliament early in the session.

—The American Yachtsmen have been feted in England and France to a great extent. Mr. Bennett, the owner of the winning yacht "Henrietta," offered it as a present to Prince Alfred, but the offer was courteously declined.

—It is rumored that Lord Monck will not again return to Canada, as Governor General, but the appointment, so soon as Confederation has been accomplished, will be conferred upon Lord Naas, an Irish Peer.

—The Imperial guarantee for the intercolonial Railway is to be increased to £4,000,000, and the terms of the guarantee having been decided upon, a cable despatch informs us that it is to be at once placed upon the market.

—The trials of the Fenians remaining in Toronto jail have been going on at Toronto, and a number have been convicted, and sentenced to be hanged on the 5th March next. Of course the sentences will be commuted to twenty years penal servitude in the Penitentiary, in accordance with the despatch of Lord Carnarvon.

—The magnificent subsidy hitherto given by the British Government to the Cunard line of steamers is to be discontinued after the present year, the postal contract being at an end. The American system of sending the mails in bags, by any steamer that may be crossing, paying for the service such rates as may be agreed upon, will in future be adopted.

—The question of Presidential impeachment continues to excite a great deal of attention in the States. The President has vetoed another Bill for the admission of Nebraska as a State, on the condition of impartial manhood suffrage, an act which has rather increased the feeling of hostility against him. It is not likely that anything will be done until after the new Congress meets on the 4th March.

—The trial of the Rev. Mr. Babin, at Aylmer, for the murder of his sister, has excited a great deal of interest; and the verdict of not guilty, rendered by the Jury, has been very generally condemned. Babin's sister was a deformed cripple whom he was anxious to get rid of, and entrusted her to the care of a man named Ledoux, a notoriously bad man of whom he confessedly knew nothing. The theory of the defence was that Ledoux had murdered the girl; but he has gone to the States and could not be found for the trial.

—A fine example of liberality has just been given by the Canada Life Assurance Company of Hamilton. Our late Brother George Veitch of Plattsville, had an insurance on his life in that Company to the extent of \$1000. This insurance Bro. Veitch had allowed to run out at the end of last November, through neglecting to pay the premium, and he expired rather suddenly on Christmas day.—The whole statement of the affair having been laid before the Directors of the Company by their obliging and attentive Agent in Galt, Wm. Cooke, Esq., they have most generously agreed to pay the widow the full amount of his Assurance, as a gratuity. Such liberal conduct as this will ensure to the Company the hearty approval and support of the public generally.

—The Spectator makes a resumé of the receipts and expenditures of the province during the last six months, which exhibits a very satisfactory state of affairs:—

	Receipts	Expenditure.
July.....	\$1,407,223	\$1,665,599
August.....	1,302,657	1,140,581
September.....	1,170,893	716,931
October.....	1,171,071	902,229
November.....	982,115	1,217,126
December.....	798,108	461,282
Totals.....	\$6,832,067	\$6,103,778
Showing an excess of receipts over expenditure of \$728,289.		

F. J. RASTRICK,

Architect and Civil Engineer, House and Land Agent.

Mr. R. is prepared to furnish Designs, Plans, &c., for Masonic Halls, Lodge-Rooms or any other class of building, Draughtsmen's work for machinery and patent rights, at moderate charges.

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