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THE CRAFTSMAN, HAMILTON, 15th APRIL, 1868.

### OUR INTEREST IN PALESTINE.

BY BRO. ROB MORRIS.

From either of *three points* of view, the argument may be substantiated that Freemasonry has a personal interest in all developments of which Bible Lands are susceptible. For consider them as, 1st, Bible readers, or 2nd, Lovers of knowledge, or 3rd, Inheritors of ancient traditions, and identical conclusions will follow. Let us try it:

*First*.—If Freemasons are Bible readers, (surely they are, if worthy the name of Mason,) then the "Land of the Bible" possesses grandest attractions to them. We know little of Abraham until we inform ourselves of Chaldea, where he was born, and of Hebron, where he was buried. Our acquaintance with Hiram is a superficial acquaintance, unless we acquire some clear perception of Phœnicia, the land of his birth, and of Palestine, the place of his death. And, with all reverence it may be added, our knowledge of the transcendent Redeemer will be immeasurably increased when we associate with his miracles, his pilgrimages, and his teachings, the hills, valleys, fruits, flowers, climate, and other physical matters which, in *his* case, as in the case of all who "walk between the cradle and the coffin," made up so much of his life upon earth. As, then, every Christian claims his interest in the Holy Land, because it was the home and school and tomb of his blessed Master, so every Freemason possesses, and ought to claim, an interest in Palestine, because it was the birth-place and the cradle of his Institution.

*Second*.—Again: this ancient region, with its seas, rivers, and pools,—its hills and mountains, its plains and valleys, and all its natural phenomena, which are admittedly unequalled by any other country upon earth, is interesting to Freemasons—"the men of the square, level, and plumb"—because they are the professed "sons of light" and lovers of knowledge. Whatever adds to the stock of human wisdom is, of necessity, a part of the Masonic stock—so affirm our standards. Now in all ages, "the lands of the Bible" have been sought after, and their scientific developments studied by historians, geographers, and particularly by the lovers of mystical wisdom, as the most interesting field of thought presented in the whole world. It can perhaps be demonstrated, that in Phœnicia—a portion of Bible lands—originated the alphabet, originated architecture, ship-building, indeed all the arts and sciences known to the world for the first three thousand years of its history. This claim, then, makes it a field of *masonic research* superior to any other.

*Finally*.—To Freemasons, as the inheritors of ancient traditions embodying all the fundamental truths of early theology, "the lands of the Bible" must needs present themselves as subjects of profoundest interest. To the *Entered Apprentice*, for instance, who is instructed in the selection and transit of the timber and stone used in the building of King Solomon's Temple, what locality presents greater attractions than Lebanon, Joppa, the great Quarry, and Mount Moriah? To the *Fellow Craft*, instructed in the casting of the vast pillars, Jachin and Boaz, how sacred are the clay grounds which received the impress of the Grand Architect's immortal genius, and gave to the world the matchless shafts

that reared themselves so majestically on the east of the Temple porch! To the *Master Mason*, to the *Mark Master*, to the *Most Excellent Master*, this demand for topographical knowledge in Bible countries is steadily increased and intensified; while to the *Royal Arch Mason*, much of the traditional knowledge essential to his system is unmeaning, disconnected from Babylon, Palmyra, Damascus, and the *Holy City*. Extending this train of thought to include the degrees of *Royal* and *Select Master*, the *Red Cross Knights*, and the thousand and one figments of modern inventive brains,—the positive conclusions are attained that the "lands of the Bible" are genuine subjects of study, research, and general scientific interest to all lovers of masonic knowledge, "equalled by few, and excelled by none."

To amplify these thoughts, let us call up a few points in review. *First*—

#### MOUNT HATTIN.

One who is studying the Orders of Knighthood, as communicated under the Canadian (English) system, is instructed in "the Beatitudes" pronounced there in that unparalleled Sermon on the Mount. To him, therefore, Mount Hattin becomes a possession. To him it is a sacred place in masonic topography. Its height, extent, form, forests and surroundings, all have an interest to him,—an interest which he may not be able to explain, or even to comprehend, yet is prompt to acknowledge and to claim.

And even more sacred is Mount Hattin to a student of Masonic Knighthood when he recalls the fact that there, upon a fatal day, in July, 1186, the whole Christian powers met the Saracenic army under Saladin, and suffered a defeat so crushing that history scarcely affords a parallel! There fell the Beauseant into heathen hands. There the Templar Knights shed their blood like water in defence of all that made their Institution precious among men. There perished the Christian kingdom of Palestine, the gates of Joppa and Hebron and Jerusalem flying open when the news of that battle arrived. To us, then, Mount Hattin possesses this supreme interest; and its capabilities of defence, from a military standpoint,—its supply of water, of stone and timber, and other facts, are proper subjects of masonic inquiry. How far this train of thought may be extended will be evident to every reader.

#### TYRE.

One who claims to be the merest tyro in Freemasonry, must acknowledge himself interested in the city of Tyre. For here that greatest patron of Operative Science, *Hiram*, reigned; and here, in a tomb a few miles east of the city, he lies buried. From this, originally, the 153,000 craftsmen, skilled in all the handiwork, to whose development the highest efforts of human genius had been directed, journeyed with their faces set southward, intent upon the erection of a Temple for the Jewish King. Here was born, of a Phœnician father, another *Hiram*, whose transcendent skill has given him an immortality of fame, which his glorious death has but confirmed.

Although the shipmen "who had knowledge of the sea," (1 Kings, 9-27.) no longer make vocal these shores, yet history has perpetuated the glories of this place in colors too vivid ever to fade. How interesting is Tyre to a Freemason!

These thoughts may be still further extended in future articles.

## TRAVELLING CRAFTSMEN IN GERMANY.

The following communication from the benevolent Thomas Twining, contains some curious details on mediæval practices. It will be found in full in the *Journal of the Society of Arts* on the 6th inst:—

## THE WORKING CLASSES OF NASSAU.

If all is tolerably right, the lad receives in due form his educational certificate, and he and his friends set about looking for the right sort of shop, and a comfortable master; but before a definite agreement is come to, German prudence steps in very appropriately and prescribes two weeks' preliminary trial. If this turns out to mutual satisfaction, a contract is drawn up, of which the legalisation is obtained with very little expense, or none at all if the parties are poor. For ordinary trades, such as those of the shoemaker, tailor, joiner, baker, &c., the usual term is three years, and the total sum to be paid to the master varies from thirty to sixty florins (£2 10s. to £5), or a term of four years is agreed upon, without payment, the work of the apprentice in the last year being expected to form an equivalent. With respect to more difficult trades, such as those of the watchmaker, mechanic, lithographer, &c., the term is usually three or four years, with a payment of eighty to two hundred florins (£6 13s. 4d. to £16 13s. 4d.). In no case does an apprenticeship last longer than four years. As far as I have been able to ascertain, serious disagreements between masters and apprentices are less frequent in Germany than with us. One legitimate cause of dissatisfaction on the part of the apprentice, which frequently occurs in England, is the incompetency of the master to teach all he engaged to teach. This is in some measure obviated in Germany by the examination which must be undergone before an artisan can settle anywhere as master; but in all cases redress is facilitated by the practice of paying the stipulated sum by instalments, so that one-third or one-half of the amount stands over to the conclusion of the term. If an apprentice has just cause of complaint, he is released by the local authorities from further obligations towards his master, and his friends from further payment. At the expiration of his term the apprentice must furnish proof of the extent of his acquirements, by executing some appropriate piece of handiwork, in the presence of the official judges of the trade, forming a kind of jury, which, from its usefulness, deserves some attention. Every three years the masters in each trade, residing in a district, or in a group of districts, if the trade is a scarce one, assemble to elect, or re-elect three representatives for the purpose of examining the certificates, and of testing and recording the abilities of industrial candidates. Such is the Board of Examiners, which we now find sitting in judgment on the merits of the young artisan anxious to emerge from his apprenticeship, and which we shall meet with again in a further stage of his career. If the examiners are not satisfied with the young man's performance, he must find means of improving himself within half-a-year, against another trial; if, on the contrary, they are well pleased, he obtains his certificate as *gesell*, or journeyman and sets out for his travels. Those to whom German literature is familiar, will remember that the *wanderschaft*, or travelling apprenticeship

of young artisans, is included in the world of poetical ideas and associations peculiar to the Germany of the olden time. It is true that about the year 1819, the guild system was handled in a manner which nearly amounted to its abolition in the Duchy of Nassau, and that the *wanderschaft* ceased to be obligatory; moreover, railroads and police have done much in these prosaic days to deprive this custom of its coloring of romance; but, nevertheless, it still retains enough of the character of the industrial period in which it had its origin, midst potent guilds and jolly companionships, to render a special inquiry both entertaining and instructive. For our present purpose a brief summary of its leading features will suffice. When the *gesell* arrives at a town, he goes forthwith to the specially appointed inn of his trade, where the inn-father, from whom he is entitled to receive paternal attentions and advice, shows him a register in the form of a slate or black board, on which is inscribed the name of any master wanting a hand. If the register is a blank, and the *gesell* has no cash in purse from previous savings, he may claim his *viaticum*, or travelling money, which is either paid from the treasury of the town, or from a subscription purse of the trade, or made up by small donations which he gets at the several workshops of his calling, where he applies in succession for that purpose; in so doing, he generally makes good his claim to brotherly assistance by some token which he bears, or by mysteriously symbolical signs and passwords, analogous to those used in Freemasonry. At Frankfurt, where trade affairs are reckoned to be on a more liberal, or more antiquated footing than elsewhere, an itinerant servant of the proud company of hair-cutters receives, from a special purse, as much as thirty-six kreutzers (one shilling); but this may be counted exceptional, and in the generality of cases the total amount which a common journeyman obtains by legitimate means is no more than a few pence: at all events the sum is definite; except in case of illness, no further sum can be claimed, and it will be well if the next morning's dawn sees our wanderer trudging contentedly onward, his knapsack on his back, with a boot sticking out at each end of it, and his faithful pipe dangling at the side of his mouth, whilst he sings some classical ditty of the brotherhood. Often, however, his prospects are far from encouraging, and his heart grows heavy as he slowly puffs his last pipelul. The very apprenticeship through which he has acquired the knowledge of his trade, binds him to its narrow and exclusive regulations. He can only exercise it by placing himself at the disposal of a licensed master; the law forbids him, under penalty, to undertake anything on his own account; and I am assured that this enactment is rigorously enforced. In relation to its moral tendency, this thick-and-thin life of labor and adventure has little to recommend it. In a technical point of view it is undoubtedly productive of good results. If endowed with an observing turn of mind, the *gesell* may acquire in his travels not only practical experience in all the branches of his calling but a valuable knowledge of the various methods and contrivances used in various countries; and it is indeed his chief consolation in the hardships he has to undergo, that those acquirements may one day enable him to ascend into a higher industrial region, where he will be no longer a dependent, and need no longer remain a bachelor.

## OUR DUTIES.

While we honor the names of our departed fathers, and lightly tread upon their graves, let us not forget that we will be remembered for our good or evil deeds, when our children's children occupy our places here. We must be careful, then, how we shall conduct ourselves, and whom we shall select to fill our places. We must avoid the evil and the dissolute, and place the mantle of authority on our best and safest men. Stand forever aloof from all jarring contests around you. Remember that we occupy a platform so far above the world's cold conflicts, that all the flags and banners of the earth commingle in one common hue. Companions! a citizens, discharge your duties to your country; do it faithfully—do it manfully and bravely, for no true Mason is a coward. No craven heart should ever enter here. He who is false to family, to kindred, or to friends, would be as false to all fraternal ties. Trust not such, nor even let him cross your threshold. In all your varied relations of life, political, religious, social, domestic, or fraternal, act freely, openly, manfully and independently. But beware of the insidious danger of one of these relations commingling with another. Think not that every man must be dishonest, whose faith, whose thoughts and feelings, differ from your own. If all men thought alike on every subject, no emulation would exist, and men would sink down to the level of the common brute. However much, in all the walks of life, you may revere a home or kindred, friends or country, principles or faith,—and cursed be he who feels not all this reverence,—yet as Masons, in that separate association, you know no land, no kindred, no country; you know no ties but those which bind you to each other, and cement the world-wide brotherhood in one community. It was beautifully said by the poet Wordsworth:—

"Dust as we are, the immortal spirit grows,  
Like harmony in music; there is a dark,  
Inscrutable workmanship that reconciles  
Discordant elements, and makes them cling together  
In one society."

Bound together by this tie, we freely grasp the hand of our country's foe, though fresh from the ensanguined field—of Christian, of Mahomedan, of Jew, of him who falls beneath the wheels of ignorance—a martyr to his faith—we ask not whence he came, or what his kindred or his faith; enough to know that he was formed by God Almighty's hand, and meets us with the grip of brotherhood. 'Tis this, and this alone, that has sustained our Order through tumultuous ages. Suppose the Christian world should say, no Jew shall pass our threshold, though it be the institution of their fathers—although it was Israel's king who laid the corner-stone of that great temple we commemorate. Suppose the Jew should say to Christian followers, we hold no trust in common with your faith; you, therefore, shall not enter where our fathers worshipped. Suppose Republicans should say, no monarch, or the subject of a king, shall come among us; we here eschew all brotherhood with Solomon, or him of Tyre; we strike from our rolls the venerable name of Sir Christopher Wren. Or should the Masons of imperial countries say to us, you are demagogues, we hold with you no converse. Where then would be our long-remembered line? Three thousand years of lineage would then be buried in oblivion. In the nineteenth century, Masonry, like every other society

that has lived and died amid the world's convulsions, would fly into a thousand fragments, like sparks from the blacksmith's anvil; each peculiar dogma would start a lodge or chapter of its own; its identity would cease amid contending factions, and you would witness the mournful ceremony of standing around the grave of Masonry, while you heard the cold clods rattle on its coffin. Then stand aloof from all contending factions, whether sectional or national, world-wide or intestine; let all the elements of war and conflict rage; let the storm-cloud burst in all its fury, and in all its horrors; mingle with them as you may, represent as you will, as men have done since the world began, all the diversity of feeling, of sentiment or of prejudice, that constitute the fearful element of strife; but in the name of Heaven, and for the sake of Masonry, mingle not the Mystic Band as such in this contending jar.—  
*Bro. R. R. Rees.*

## WHO IS THE BRIGHT MASON?

BY REV. DR. BAIRD.

Who is the bright Mason? He who is deeply read in all its ancient lore, yet is reckless of his Masonic practice? His Masonry is but a jewel of gold in a swine's snout. Is he bright who can pronounce all its sacred lessons, and flippantly rehearse all its sublime teachings, and then grieve sober decency with his profanity and dissipation? He is but a sounding brass and a tinkling cymbal. He is the bright Mason whose life reflects back again the pure light that shines from the altar.

Allow me to close this part of my address by an allusion to that significant word in such common use in the Lodge, "Labor." How, where, and for what do you labor? You must study to know the design of the Great Master. You must take the working tools and go down into the rugged quarry of your own heart—take the light with you, and there faithfully put to the test each rising motive, thought, and intention. Gird up your loins with true courage, and make good proof of your workmanship. This is the way, time, and place, to learn to subdue your passions and improve yourself in Masonry, and mightier is he that ruleth his spirit than he that taketh a city.

The trials and triumphs of the last few years should admonish us to watch and be sober. Never before was it the lot of this venerable Institution to weather a storm of such vast desolation. Many and great were the temptations to cut loose from its moorings, and drive upon the sea of universal confusion. Scarce an institution, civil, political, or ecclesiastical, that has survived the storm and full many a wreck of past greatness is yet drifting upon the sullen and troubled billows. The genius of destruction even now seems to delight in the vast variety of the general catastrophe.

There is a gallant ship, new and strong, the name of its builders still bright upon its keel, freighted with the hopes of many millions, but dismantled by the tempest, and still floundering in a trough of the sea, and yonder are others, who sailed under sacred ensign—some broken in twain, each half afloat and claiming to be the original—others shattered to fragments and become the sport of the spirit of change. Every American Mason, especially, ought

to look up this day and be thankful, as he sees this highly-favored old sea-beaten craft, still worthy from rudder to mast, and proudly riding the waves. Let Him who plants his footsteps in the sea and rides upon the storm be her Helmsman evermore!

In all the fury and rage of evil passion and corruption, not a single voice charged this Institution of aberrating from its true sphere. I could entertain you till another sun with living trophies of its worth. In the prison, on the field, and along the desolate and cindered walks of destroyed homes, full many a sufferer found rest, refreshment, shelter, and a friend beneath its old ivy-grown arch. Who does not rejoice to know that there is a bow of sympathy and hope too high to be reached by the evil thunders of human passion, or obscured by the gloom of the sins of men? "We speak that we do know, and testify that we have seen."

In our ardor to accomplish the noble ends of this Institution, we must be fairly understood. We are not so dazzled with the splendors of its virtues, that we are blind to its misfortunes. Like all other associations, frailty and infirmity are a part of our earthly inheritance. We have no infinite prescience to guard us perfectly against imposition. We have much to encourage and cause us to rejoice, but we have our causes of grief and shame also. Earth produces no goodly tree that has not its deformed and distorted branches, and we have ours too. Many hold membership in our Fraternity whose lives make no part of an unsullied reputation. These we must endure as the Apostle did his buffetings, and use them as did he his thorn in the flesh. We have not time, on this occasion, to specify these afflictions, but simply acknowledge that they are many and grievous. Among the most hurtful of all these is the man that leaves not his private and personal prejudices outside. He prevents many a better man from entering, and is to bring in many like himself; and one such is much, too much for any one Lodge.

But with all its frailties, Masonry is an asylum for the true man. It is the home and hearthstone of fraternity. There are many ties that bind together the hearts of men; and 'tis well, for without this there would be no society. Human selfishness would reign supreme, and brevet itself beyond Satanic power, and out-devil the heroes of pandemonium. But it is true that

"Some feelings are to mortals given  
With less of earth in them than heaven."

Every human being wants a friend—some bosom listener to his trials and woes—some welcome sharer of his joys.

Old soldiers in a common cause must sit down in the cool evening of old age, and then with friendly, faltering accents, fight their battles over again. Let them alone, for their ties were forged and drawn whilst shoulder to shoulder they faced the fiery storm. Those stewards of the cross of CHRIST, that toil and suffer on pagan shores, have a brotherhood all their own. Those humble heirs of GOD, and joint inheritors with his Son, whose tear-bedimmed eye is fixed upon the same guiding star, have their holy and blood-bought ties. And we, too, have our common and sacred bond, unbounded by national interests or political distinctions. Our principles girdle every interest of virtue and hope, and will culminate in the universal dominion of that charity that survives faith, and is greatest of all.

## GOOD WORKS ARE IMMORTAL.

If every member of the Masonic Fraternity could have the idea indelibly stamped upon his mind, that deeds of goodness, in all future ages through which he may be directed to pass, will always live, and be the evergreen sprigs of his existence; it seems that a truer life, harmonizing with the principles of Masonry, would be the life of every Mason. When a Mason candidly reflects upon the great moral precepts of the order, he finds that it is utterly impossible to shut out or obliterate the works of love and mercy forever.

There is no philosophy in the dark thought that the dead swallow every thing which was once dear and valuable to them, or was valuable of them. The high and lofty thought, the manly and magnanimous endeavor that gushes forth like a living fountain from an overcharged soul, can never cease to vibrate harmonious sounds upon the side of good. That sweet music, which ever refines the soul and lifts it up to God, which elevates the thought, purifies the mind, and divinely quickens the spirit, can never be lost amid the multitude of inharmonies which may be produced in human life.

It appears, then, that Masons, as they are privileged to know and enjoy all the advantages of the moral teachings of Masonry, should present a faultless life of unselfishness. One which will contribute to good, and that will harmonize with the lessons constantly inculcated in their social entertainments. In those lessons of good, which, in their tendency, direct the mind in holy contemplations, is the Acacia; a fitting emblem of immortality. But as that evergreen can not always bloom at the head of our graves, let every Mason, by his upright life, place upon every page of his mortal existence, deeds of righteousness that will outlive all the fleeting things of time, and record in history, deeds of immortality which may be ever green throughout the wasteless seasons of eternity.

The wealth that we may accumulate, the struggles for worldly fame will vanish and disappear with the tinsel trappings of earthly glory. But every act, thought and consideration for good, will bloom forever upon the banks of the river of life—continually producing happiness here in this world, while anticipating the reality in the life to come. It is from all that we find beautiful, good and true, and everything which contributes to moral and spiritual elevation, that we weave the web of our destiny and being. When we perform a good deed, utter a noble thought, produce a harmonious sound, some fellow mortal will see the act, hear the words, and becoming attracted by the vibrating note, will catch the inspiration of song, and will be directed heavenward. The higher the members of the Order can elevate the moral standard, the nearer will they come to being true and upright Masons.

A Mason should never be content to live no better than those who have never been conducted across the threshold of the inner courts of the temple. Every act of a Mason's life should be worthy of being recorded as an immortal deed in his history. Every mental and moral stumbling block should be shunned as we would shun the den of the poisonous reptile. Every evil habit and practice, which, in their practical results, are likely to lead astray, should be abandoned. All things that prevent us

from subduing our passions should be studiously avoided.

The moral character of an individual is made up out of the acts he does. Those acts are shaded by his professions and pretensions. If he professes one thing and practices another, he becomes a hypocrite to what he pretends to be. And the good or bad effect upon society depends upon the confidence reposed in the man. A person may oftentimes gain the confidence of a community by the relation he may sustain to some organization. He may assume to possess that which he has not, and be that which in heart he does not feel, relying upon his membership for success. Persons of this grade have produced the ups and downs in the Masonic Fraternity. They have blockaded the way, and in many places Masonry has failed to accomplish the good that might have been performed through the instrumentality of its organization.

The moral character of a true Mason will grow out of and be in harmony with the pure precepts of Masonry; and if this could go upon record with every craftsman, no evil could possibly be uttered against the institution. The deeds of Masons would then be in history—in harmony with the principles of Masonry—immortal. As the Landmarks of Masonry are immovable and permanent, it is hoped that her members may become the honored and trusty Landmarks of the Fraternity, whose deeds may ever remain fresh and green throughout all coming time.

#### FREEMASONRY IN SCOTLAND.

At the Grand Lodge meeting held in Edinburgh on the 2nd December last, the late Deputy Grand Master of the Grand Lodge of England, Bro. the Right Honourable the Earl of Dalhousie, K.T., G.C.B., &c., was installed Grand Master Mason of Scotland, as the successor of the Most Worshipful Bro. John Whyte Melville, of Bennoch and Strathkiness, who resigned that distinguished office after several years (1864—67) of useful and efficient presidency. We may congratulate our Scottish brethren upon having for a Grand Master one who is in every way admirably suited to hold that high and important office, and whose great experience as a ruler in the Craft—well versed in all the duties of the position, having had the ruling and governing of Grand Lodge meetings in England, as acting Grand Master on many occasions—fits him so admirably for the position of Grand Master Mason of Scotland. We may also congratulate ourselves upon this appointment, as being more likely, than almost any other step that could have been taken, to bring about the realisation of that "consummation most devoutly to be wished"—greater uniformity of working in the lodges holding under the respective jurisdictions, and more frequent and friendly intercommunications, and perfect harmony between the sister lodges of the United Kingdom of England, Scotland, and Ireland, and their respective Masonic dependencies—that we may all work together for the common end, in peace and good understanding. We feel assured that, under the supreme command of so talented, experienced, and vigorous a Mason as the Earl Dalhousie, much that has remained, as is well understood, for him to do will be done by him for Scottish Masonry, and for the purification, con-

solidation, and ennobling of the Order in the great North—the cradle of Freemasonry in these isles; and that the foundation and establishment, on a solid and lasting basis, in Scotland, of great Masonic charities—institutions similar to our own, with which Bro. the Earl Dalhousie is so familiar—is a work which has, as it appears to us, been reserved by Divine Providence for our worthy and esteemed brother to inaugurate,—and there is no one distinguished member of the Grand Lodge of Scotland who is so well able to fulfil that mission as the Noble Earl. We intend shortly to publish a complete list of the present officers of the Grand Lodge of Scotland, by which it will be seen that it is second to none in the composition of its Grand Officers.

We fear that but few of our brethren on this side of the Tweed are aware of the high position and great antiquity of Freemasonry in Scotland, nor of the present composition of the august body that presides over Freemasonry in that part of the United Kingdom; and but seldom, as we are assured, do our English Master Masons visit Scottish lodges, and still less frequently do the eminent members of our English Grand Lodge—past and present Grand Officers and others—avail themselves of the courtesy ever ready to be extended to them by the M. W. the Grand Master and the Grand Officers of the Grand Lodge of Scotland, by visiting the Grand Lodge in Edinburgh, the Provincial Grand Lodges, and the numerous lodges throughout the length and breadth "o' the Land of Cakes;" indeed, during and immediately after, the meeting of the British Association for the Advancement of Science, in Dundee, in September last, this subject was several times mentioned in Masonic lodges as a matter much regretted by our Scottish brethren, who, we fear, think "their southern brethren just too cold, stiff, and formal, mair like weel-to-do men, but no so much like real Masons;" and this they marvel at, considering the difference of our geographical position and more southern climate. Nothing could be more cordial and fraternal than the reception given to a large number of our English brethren, amongst the members and associates of the British Association, by the R. W. Masters, officers, and members of lodges, not only in Dundee, but in many other towns in Scotland, during the month of September last; and we trust that the Masonic province of Norfolk will not be behindhand in this respect when the same Association holds its meeting in Norwich, in August or September next, as there are many very eminent Scottish Masons amongst those who are likely to visit Norwich.

We feel assured that a more extensive interchange of visits between members of lodges holding under the sister jurisdictions would tend more rapidly than anything else to bring about many much-to-be-desired improvements, which the more intelligent of our Scottish brethren so freely admit are needed, whilst we, as Masons on this side of the Tweed, could with advantage learn some useful lessons from our Scottish brethren.—*Freemason's Magazine.*

The following are honorary members of the Grand Lodge of Scotland, viz: His Majesty Charles XV, King of Sweden and Norway; H. R. H. Prince Frederick of the Netherlands; His Majesty William I., the King of Prussia; and His Majesty George IV., the ex-King of Hanover.

## HOW FREEMASONRY SAVED MY LIFE.

BY A PAST OFFICER OF THE NINETEENTH ARMY CORPS.

After the hart-fought battle of Sabine Cross Roads, in Louisiana, where the gallant Nineteenth Corps saved from destruction the Army of the Gulf, the troops retreated to Pleasant Hill. Early on the next morning, (April 9th, 1864,) the victorious Rebels, following up their advantages of the previous day, and flushed with victory, fell upon the thin and shattered ranks of the Union army as they were sleeping on their arms, trying and expecting to secure a few hours rest.

I was awakened from my slumber by the fierce hiss of an exploding shell; and on coming to my senses, found that three of our men had been killed before they were fully aware of their perilous position.

Our brigade was immediately ordered to support the right, which showed signs of wavering; but before we reached the brow of the hill, we were entirely broken up by the batteries giving way in front, and riderless horses and rattling caissons rushed pell-mell through our ranks. Every man had then to fight for himself, and many single-handed combats were the result.

The incident which I am about to relate took place in a small grove which laid between our corps and the Sixteenth Army Corps. The Rebels had planted a three-gun battery in the centre of the only road running through the woods, which opened a galling fire, utterly preventing us from forming a connection with our comrades on the opposite side.

At first we knew not what to do. There being no commissioned officer with us we conferred together, and decided upon driving them from their position, if possible, at the point of the bayonet.

There were some sixty of us all told, from different regiments, representing nearly every Union State. Each one of us took a tree, and then attempted to pick off the Rebels from our hiding-places, at the same time gradually approaching the battery. Before we had got within a hundred yards of it, we had lost nearly twenty of our crowd, and several others were wounded.

At this point, a color-sergeant of one of the gallant Maine regiments sprang to his feet, and waving the fragment of the tattered banner which he had carried through many a bloody fight, shouted "Come on, boys!"

The word was all that was wanted, and with a yell we approached the battery. When I had got quite near the guns, a lieutenant of an Alabama regiment sprang from a tree, and caught me by the shoulder.

Already weak from loss of blood, having been wounded twice during the day, I felt that I was no match for the powerful Alabamian. As I drew my revolver, a shot from him shattered my right wrist. With my wounded hand I grabbed him by the waist as well as I could, while with the other I held his hand and prevented him from again firing.

We stood transfixed, speechless, defiantly staring at each other, catching breath for a renewal of the deadly struggle. And as thus we stood, I happened to spy the square and compass on his breast.

My situation was one of extreme peril; with joy I discovered the brotherly emblems; and giving the grand hailing-sign of a Master Mason, he instantly relaxed his hold, and we grasped each other by the hand.

Suffice it to say, in conclusion, that the battery was captured, and that the Alabama officer surrendered himself, of his own free will, a prisoner of war of the United States. Thus Freemasonry was the means of saving my life.

## ACTS OF A MASONIC SOVEREIGN

The Imperial Freemason of Brazil has sent the following letters to the President of the Council of the Brazilian Empire, who is also a 32d:

"M. ZACHARIAS.—Sharing your desire to reduce the public expenses, I hasten to declare that after the first of next March, the national treasury will retain ever; month one-fourth of my *dotation*. It has not been possible, and is not possible, to fulfil any sooner this duty, imposed on me by the pecuniary urgencies of the State, because of certain engagements of my house.

"D. PEDRO II."

M. ZACHARIAS.—The Empress, for the same reasons which have influenced me, gives up the fourth part of her *dotation* from the date of January 1, 1868.

"D. PEDRO II."

These letters are characteristic of the enlightened Masonic ruler who has done so much for Brazil, and afford to other majesties and excellencies, Masonic and non-Masonic, a theme for profitable meditation.—*National Freemason.*

ADDRESS OF BRO. ROB. MORRIS.—We are requested by Dr. Morris to say that his head-quarters, during his stay in the Holy Land, will be at "The American Consulate, Beyrout, Syria," where his friends are requested to address him. The postage on letters to Bayrout is 15 cents, *prepaid*, for letters weighing *one-fourth ounce* and under, heavier weights in proportion.

Dr. Morris will be glad to get letters from correspondents, old and new, suggesting lines of exploration and inquiry, and making application for relics and specimens, historical and scientific. To all such, he will give due attention and reply.—*Masonic Review.*

MAKE A BEGINNING.—Those who are continually thinking what is best to do seldom do anything. The great incentive to success is to make a beginning. The first dollar saved, the first mile travelled, are something toward amassing a fortune and to completing a journey; they show earnestness of purpose. How many a poor, idle, erring outcast is now crawling through life in a state of wretchedness, who might have held up his head and prospered; if instead of putting off his resolutions of amendment and industry, he had only made a beginning.—*Channing.*

Sensible petition of a horse to his driver: "Going up the hill, whip me not; coming down hill, hurry me not; on level road, spare me not; of hay and corn, rob me not; of clean water, stint me not; of soft, dry bed, deprive me not; with bit and reins, oh! jerk me not; and when you are angry, strike me not.

## LAYING THE FOUNDATION.

BY BRO. J. K. MITCHELL, M. D.

Oh! glorious Builder of the vaulted skies,  
 Almighty Architect of Earth and Heaven!  
 Come down to bless the Mason's enterprisc,  
 To Thee, O God, ana Faith and Mercy given.  
 A home to *Friendship, Truth and Love* we raise,  
 Where ages yet to come shall sound our Master's praise.

O, make its deep foundations firm and fast!  
 O, bless the rearing of the mighty pilo!  
 And when to Thee its spires look up a last,  
 Upon the finished work and workmen smile!  
 Nor less the inner works of kindness bless,  
 And make the Mason's labor peace and happiness.

Enlarge our spirit—let our means improve!  
 Enforce our faith!—make strong our mystic ties!  
 Exalt our friendship and refine our love,  
 And let our hearts be pure before thine eyes!  
 So that, while God approves, the world may see  
 How great and good a thing is Ancient Masonry!

Aid us to wipe the widow's bitter tear!  
 Help us to hear the orphan's lonely cries!  
 Be present when we soothe a Brother's care,  
 And be our strength in all calamities!  
 For what can we as one or many do,  
 Unless, O Lord! with Thee our labors we pursue?

## ROYAL ARCH ODE.

Joy! the sacred law is found,  
 Now the temple stand complete;  
 Gladly let us gather round  
 Where the pontiff holds his seat.  
 Now he spreads the volume wide,  
 Opening forth its leaves to day,  
 And the monarch by his side  
 Gazes on the bright display.

Joy! the secret vault is found,  
 Full the sunbeam falls within,  
 Pointing darkly under ground  
 To the treasure we would win.  
 They have brought it forth to light,  
 And again it cheers the earth;  
 All its leaves are purely bright,  
 Shining in their newest worth.

This shall be the gavel true,  
 At whose sound the crowd shall bend,  
 Giving to the law its due;  
 This shall be the faithful friend:  
 This the token which shall bring  
 Kindness to the sick and poor,  
 Haster'ng on on Angel's wing  
 To the lone and darksome door.

This shall crown the mighty arch,  
 When the temple springs on high,  
 And the brethren bend their march,  
 Wafting incense to the sky.  
 Then the solemn strain shall swell  
 From the bosom and the tongue,  
 And the Master's glory tell  
 In the harmony of song.

## PICTURES FROM THE ORIENT.

THE ANCIENT BASHAN.

A modern traveler in Syria writes:—"Scrambling through, or rather over, a ruinous gateway, we entered the city of Bathanyeh. A wide street lay before us, the pavement perfect, the houses on each side standing, streets and lanes branching to the right and left. There was something inexpressibly mournful in riding along the silent street, and looking in through half-open doors to one after another of those desolate houses, with the rank grass and weeds in their courts, and the brambles growing in festoons over the doorways, and branches of trees shooting through the gaping rents in the old walls. The ring of our horses' feet on the pavement awakened the city, and startled many a strange tenant. Owls flapped their wings around the grey towers; daws shrieked as they flew away from the house-top; foxes ran in and out among shattered dwellings, and two jackals rushed from an open door, and scampered off along the street before us. The graphic language of Isaiah, uttered regarding another city, but vividly descriptive of desolation in any place, came up at once to my mind and to my lips,—"*Wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures: and owls shall dwell there: and satyrs shall dance there.*"—(Isaiah xiii, 21.)

Bathanyeh stands on the northern declivity of the mountains of Bashan, and commands a view of the boundless plain towards the lake of Damascus. About a mile and a half to the north-west I saw two villages close together. Two miles farther, on the top of a high hill, were the ruins of a town, which my guides said are both extensive and beautiful. Three other towns were visible in the plain, and two on the slopes eastward. How we wished to visit these, but time would not permit. From this, as from every other point where I reached the limit of my prescribed tour, I turned aside with regret; because, away beyond, the eye rested on enticing ruins and unexplored towns and villages.

Bathanyeh is not quite so large as Hit, but the buildings are of a superior character, and in much better preservation. One of the houses in which I rested for a time might almost be termed a palace. A spacious gateway, with massive folding doors of stone, opened from the street into a large court. On the left was a square tower some forty feet in height. Round the court, and opening into it, were the apartments, all in perfect preservation; and yet the place does not seem to have been inhabited for centuries. Greek inscriptions on the principle buildings prove that they existed at the commencement of our era; and in the whole town I did not see a solitary trace of Mahomedan occupation, so that it has probably been deserted for at least a thousand years. The name at once suggests its identity with Batanis, one of the thirty-four ecclesiastical cities of Arabia, whose bishops were in the fifth century suffrages of the primate of Bostia. Batanea was the capital of the Greek province of Batanea, a part of the tetrarchy of Philip mentioned by Josephus, but included by Luke (iii, 1) in the "region of Trachonitis." The region round it is still called "the Land of Batanea," and the name is interesting as a modern representative of the Scriptural Bashan.



## The Craftsman,

AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT."

HAMILTON, ..... APRIL 15, 1868.

### BRO. ROB. MORRIS' MISSION.

Our brethren across the water seem somewhat divided in opinion as to the merits and probable value of Bro. Rob. Morris' mission to the Holy Land. Towards him personally, the most cordial expressions of good-will and of welcome are extended. But, by many, serious doubts are entertained whether any good result can follow his pilgrimage. Bro. Findel led off these doubters in a communication to the *Freemason's Magazine*; and he has had a number of followers since. It is contended that he will receive little encouragement from English or Continental masons in a mission for Archaeological explorations in the Holy Land, any more than he would for geological explorations. And that having no special knowledge of either the nation or its language, neither he nor any other person, stopping but a short time in the country can accomplish much. It is pointed out that there are masons already at Beirut, comprising English and Scotch masons, holding official positions in that country, and therefore quite competent, from intellectual culture and facilities for obtaining information, of doing all that Bro. Morris proposes to do.

This disposition to discourage Bro. Morris from the prosecution of his pilgrimage, arises partly from an anxiety to concentrate all masonic contributions for such an object upon the Palestine exploration fund recently started in England, and which includes among its more active promoters, several eminent masons, and has as its advocates a number of writers in the *Magazine*. One correspondent signing himself "an Eastern Mason," says that this fund deserves the sympathy and contributions of all masons, hopes that it will receive votes of money from the Grand Lodges of the British Islands, and of the States, and suggests that "Bro. Morris will apply to this purpose the funds he has already raised." We hardly think our learned brother will see the point of this suggestion, which he will be disposed to regard as a somewhat cool one. Fired by masonic zeal, he has determined to see for himself the country whence come most of the legends which compose our rituals, and which have all a deep significance, and, properly appreciated, a most important lesson; and he proposes to give to the masonic world the benefit of his researches and impressions. He may not discover anything new; he may not be able to give any additional light to that which we already

possess. But we are sure of this, that the experience of one so learned in Freemasonry as Bro. Morris, cannot fail to be of immense interest to every Masonic student, even in relation to things already known from the statements of others.

### A QUESTION FOR ANTIQUARIES

A curious and interesting controversy is now being waged among our Scottish Brethren, in relation to the antiquity of the Lodge of Glasgow St. John, and its alleged priority to the Mother Kilwinning. The Lodge holds an old charter, which tradition has thus far credited to Malcolm III., (Canmore). But the Grand Lodge decidedly refusing to acknowledge the Charter, as being from this Malcolm, has induced particular enquiry to be made concerning it. Brother Buchan, at a recent meeting of the Lodge, brought forward a motion for the appointment of a committee "to take the necessary steps to examine into the historical evidence and data relative to the antiquity of the Lodge Glasgow St. John, so that the same may be placed upon a satisfactory and sufficient basis." In making this motion, he quoted from Cosmo Junius' "Scotland in the middle ages," remarks, referring to the existence of one of those "enthusiastic fraternities," at the building of Glasgow Cathedral, and the charter of protection it obtained from William the Lion, 1190—to show that St. John's Lodge had nothing to fear from any investigation into its antiquity. Some of the brethren of the Lodge opposed the motion, and an amendment was moved, that inasmuch as the old translation of the "Malcolm Charter" had never before been disputed, it should be adhered to. But Bro. Buchan's motion was carried by a large majority. In a letter to the *Freemason's Magazine*, Bro. Buchan admits the translation of the old charter to have been quite incorrect; and considers that this fact has made them look rather foolish. Having examined the original charter, however, he comes to the conclusion that it was granted by Malcolm IV., and continues, "while saying so, I feel that I may not only have those still against me who would rather make it out to be no charter at all, but also many of our own members may be down upon me for taking a 100 years off the age of the charter of Malcolm III., and also upsetting their preconceived ideas; but be that as it may, I trust the truth will reign paramount, and to my fellow members of St. John's I would say, that if, while throwing down the mythical charter of Malcolm III., I can set up upon a firm and sure basis the charter of Malcolm IV., I am sure it will prove better in the end. The charter of Malcolm IV. is a bridge over which the brethren of St. John's Lodge may walk into the first position in the Grand Lodge of Scot-

"land." This is one of those curious questions which affords a kind of fascination to Masonic researches in the old world.

### THE BALLOT—OBLIGATION TO VOTE.

A respected correspondent, for whose opinion on subjects of Masonic practice and law, we have very great respect, joins issue with us on the question of the obligation resting on every member present in a Lodge to vote in balloting for candidates. Our correspondent's letter will be found in this month's CRAFTSMAN, and we ask for it the perusal of our readers, as presenting in its strongest light the argument on the opposite side of this question. What our correspondent apparently overlooks is that refusing to vote, is, for all practical purposes, voting for the candidate; and that no brother present at a meeting at which a candidate was balloted for and accepted, can escape the responsibility of having admitted him by saying that he did not vote at all. It is quite true that "every brother voting yea unequivocally recommends the applicant as worthy to be received into 'the entire brotherhood 'wheresoever dispersed over the world;'" but it is equally true that for all Masonic purposes, the brother refusing to vote does the same thing, seeing that it is the absence of negative votes which elects the candidate, not the number of affirmative ones.

The cases put by our correspondent, of absence from the Lodge, or of a Lodge sitting with a bare quorum, are hardly in point. Absence from the Lodge may be the result of unavoidable causes, as sickness, absence from home, or pressing business engagements; and does not imply an unwillingness to assume the full responsibility of the ballot; while the question of a mere quorum being present, and the effect therefore of one member retiring in breaking up the Lodge, is not a sufficient answer, seeing that in Lodges where only a quorum occasionally meet, there may be no meeting for want of a quorum, and therefore the ballot must be delayed. That delay is a small evil compared with the danger of admitting a principle under which practical indifference in relation to the admission of candidates may be encouraged; a result which must inevitably follow, if the opinion of our correspondent should, unfortunately, be held to be the correct one.

We put this obligation on the part of every member to vote in the election of a candidate, upon the broad ground that the responsibility for the admission of profanes rests upon every member. The Constitution, except in case of emergency, of which the Master is to be the judge, requires that a month shall elapse between the proposition of a candidate and his being balloted for. It requires, moreover, in addition to the appointment of a Committee, that

seven clear days notice shall be given to every member of the lodge of the next meeting, and of the name of the candidate to be balloted for. The object of this care is that no member shall be taken by surprise, but that each shall, for himself, make such enquiry as to enable him to cast his ballot conscientiously and intelligently; so that each member, having had seven clear days notice of the fact that a candidate is to be balloted for, is bound to enter the lodge prepared to act upon his own responsibility and accept or reject, for himself, and for 'the entire brotherhood wheresoever dispersed over the world,' the candidate who has been proposed.

The authorities which we are accustomed to recognize as, in the main, sound on questions of Masonic jurisprudence, all sustain this view. By the sixth article of the general regulations of 1721, upon which the present usage of admitting candidates is founded, it is declared that "no man can be entered a brother in any particular Lodge, or admitted a member thereof, without the unanimous consent of all the members of the Lodge then present when the candidate is proposed, and their consent is formally asked by the Master." And although subsequently, as we learn from the second edition of the Book of Constitution, (1738), "Grand Masters have allowed Lodges to admit a member if not above three ballots are against him," yet the action of every member present in the Lodge when the candidate is balloted for has always been held to be a solemn obligation. Indeed, in some jurisdictions, the voting on candidates is conducted with very great solemnity, and we confess that too much solemnity cannot be attached to it. According to Brother Mackey, the ballot-box is placed upon the altar, and "the roll of members is then called by the Secretary, beginning with the Master; and as each brother's name is called, he advances to the altar, masonically salutes the East, deposits his ball taken from the compartment lying open before him, through the hole on the top of the closed compartment, and then retires to his seat." And then referring to the point which is immediately in issue between our correspondent and the CRAFTSMAN, Bro. Mackey says, "From the fact that the vote which is given on the ballot for a candidate must be one in which the unanimous consent of all present is to be given, it follows that all the members then present are under an obligation to vote. From the discharge of this duty no one can be permitted to shrink. And therefore, in balloting on a petition, every member, as his name is called, is bound to come forward and deposit either a white or black ball." This is undoubtedly the correct doctrine, correct not only as to the fundamental law of Freemasonry, but doubly correct as a matter of policy. Nothing could be more dangerous than a spirit of indifference in relation to the admission of

candidates; and nothing is more calculated to produce this indifference than the impression that Masons may vote or not, as they please, on propositions by profanes for initiation.

It may be, as our correspondent points out, that the question is one which requires to be more clearly defined in the Book of Constitution; but it will be a great calamity if that clearer definition should be in the direction advocated by VICTOR.

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**"WHY SHOULD A GRAND LODGE BE THE NATURAL HEIR OF A DEFUNCT CONSTITUENT?"**

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Such is the caption of an article appearing in the "American Freemason" of April, 1868, in which the following are said to be the reasons assigned by different writers. 1st. "That inasmuch as the Grand Lodge has been the parent and protector of the constituent Lodge, it should of right, in case of the death of the latter, become its heir, and, as such, take possession of its effects of all kinds,—real, personal, or both." 2nd. "That as the personal property of such constituent is mostly of an esoteric character, and used exclusively within the Lodge, it should not fall into the hands of, nor be exposed for sale to, the profane, but should be stored in the archives of the Grand Lodge." 3rd. "That as the Lodge may at some time be revived, the Grand Lodge is the proper depository of its personal property, to the end that it may be available in that event." 4th. "That the Grand Lodge may endow some poverty-stricken Lodge, or one which, by fire, may have lost its all, with the inheritant property of its defunct constituent." To these several reasons, exceptions of one kind or another are taken, as being insufficient arguments in justification of the position assumed by Grand Lodges; and although holding similar views,—that the reasons assigned were in principal defective,—I felt somewhat disappointed, in reading to the end of the article, to find that the editor did not give the requisite information on the question, but instead thereof, suggested that the subject presents a very interesting one for individuals to dilate upon. Accepting the intimation offered, of willingness to receive further reasons on the subject, I have concluded, notwithstanding that, Masonically speaking, the North is supposed to be without "light," to offer my reasons why a Grand Lodge is the natural *custodian*, "heir" if you like, of a defunct constituent. All Lodges, as at present constituted, must emanate from some supreme head which is the parent of its existence; and the regulations of the Order require, that upon receiving its Warrant of Constitution, the Lodge is to be regularly consecrated and dedicated to Masonry; and afterwards, the Master named in the Warrant is to be installed, and the other officers invested, and the Lodge is then

declared to be properly constituted. Such being the case, all moneys subscribed or property purchased with such money, either in the shape of furniture, real property, or whatever else such Lodge may possess, is dedicated to Masonry, and for the time being is vested in the Worshipful Master and his two Wardens, as trustees, for the especial use and benefit of all members of that particular Lodge, and is so held in perpetuity so long as each Lodge complies with the constitution of the Grand Lodge whence it derived its existence. But when, under circumstances of adversity, or from circumstances of internal dissention of a nature sufficient to destroy its usefulness, or prevent its working, so that it becomes necessary to surrender the Warrant, the property of said Lodge having been acquired for Masonic purposes, being vested in all the members so long as they continue to be a Lodge, and no individual member having any direct claim thereon or thereto, except as a member of the whole Fraternity, it follows that whatever may be left after all the just debts of the Lodge shall have been paid, belongs collectively to the Craft; and Grand Lodge being the parent and the representative of the whole Fraternity, naturally, justly and very properly, becomes the custodian or "heir," holding the same for the general interest of all the Brotherhood. Such are some of the reasons and views of one who has had some little experience in Masonic matters, and in which he has the co-operation of a more than average community of Lodges, who accept the doctrine as being about as sound as most other theories propounded.

H. B. T.

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**MASONIC ARCHÆOLOGICAL INSTITUTE.**

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The Freemasons of England, purpose forming an association of Masons on the plan of the Archæological Associations, for the purpose of holding meetings and conversaciones, to read and discuss papers and communications on Masonic Antiquities, Masonic History, Masonic Ceremonies, Masonic Bibliography, Masonic Biography, and kindred subjects. At the meetings, old manuscripts, warrants, diplomas, certificates, medals, seals, engravings, tools, in short everything connected with masonic antiquities, will be exhibited; and such papers as are suitable for communication will be published first in the Freemason's Magazine, and afterwards separately as "Transactions of the Masonic Archæological Institute;" and it is proposed to form a library and museum in connection with the society.

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☞ We learn with pleasure that the Hon. Sir John A. Macdonald, K. C. B., has been appointed the representative of the Grand Lodge of England, at the Grand Lodge of Canada.

### MASONIC INSTITUTE FOR BOYS.

The Annual Festival of the Royal Masonic Institution for Boys, has just been held in England. The chairman, in proposing the standard toast, made some interesting statements in relation to the Institution. Since it was founded in 1798, no less than 1,057 boys have been educated in it, the curriculum comprising a thorough English education, and what is also necessary as a concomitant with it, the acquirement of some foreign language, and more or less some mathematical knowledge as well. Referring to the character of the education, the chairman said: "I will now shew some of the fruits and the value of this institution, when I say that last June, two candidates were sent up from this school for the Oxford local middle class examination for the junior classes, and the number of candidates entered for examination was 1,042, and of the total number entered 663 passed, and 379 were rejected. These candidates were divided into three divisions, fifty-seven were ranged in the order of merit, and the rest alphabetically, and among the fifty-seven, I am happy to say that both the candidates from this institution were included."

The subscriptions at the banquet amounted to the large sum of £4,890 stg., (\$24,450), with six lists to come in. Among the toasts proposed was that of the Royal Benevolent Institution, when Bro. Farnfield, responding to it, stated that at the annual festival of the institution, held on the 29th January, upon which occasion Bro. Dobie, Provincial Grand Master presided, the subscriptions announced amounted to £5,300, (\$26,500). These subscriptions to English Masonic Benevolences shew how thoroughly the brethren in the old world are imbued with the true spirit of Freemasonry.

### ANCIENT AND ACCEPTED SCOTTISH RITE, 33°.

We are glad to learn that the V. E. Provincial Grand Commander and Grand Prior of Knights Templar and Knights Hospitallers of St. John of Jerusalem for Canada, Colonel MacLeod Moore, has been affiliated by the Supreme Grand Council of the A.: & A.: Rite 33rd°, for England and Wales, &c., &c., and elected to the dignity of a Sov: G'd: I: General 33°, with full powers to establish the Rite, as their representative in Canada. We understand that a "Rose Croix" Chapter is expected to be opened in Hamilton, and also in London, which will be the first introduction of the "Ineffable and Sublime" degrees of Masonry into Canada. We wish the Ill: S. G: Commander for the Dominion of Canada success in his new dignity, which is the highest that can be obtained in this Illustrious Rite of the "Hauts Grades" of Masonry.

☞ No where in the world are the principles of Free Masonry more truly exemplified than in old England. No where are there more creditable ornaments to the great principles of brotherly love, relief, and truth than are to be found in the masonic charities of the mother country. Another is to be added to the evidences which already exist, and which so fully prove that Freemasonry with Englishmen is not a mere system of social intercourse and of convivial gatherings. The "Masonic Life Boat Fund" is one of the latest phases of Masonic charity and good will to men. Large subscriptions are being made, the object being to place a life-boat on some part of the coast of England, to be hereafter determined upon, the committee acting in concert with the National Life Boat Institution.

☞ Bro. Geo. Frank Gouley, one of the most accomplished Freemasons in America, Grand Secretary for many years of the Grand Bodies of the State of Missouri, and editor of "The Freemason," an excellent Masonic publication, in an article on the ballot, says "No member can tell how he will or has voted; nor shall the W. M. ask any member for the reasons for his vote,—it must be free and secret; nor can any member be excused from voting,—all must share the responsibility. To this law there are no exceptions. It is time for Masons to realize that when they are performing this high and solemn duty, that they are not like boys playing marbles."

☞ Old Concord Lodge, (No. 172,) of London, England, recently celebrated its hundredth anniversary, and as a practical mark of the occasion, they resolved to appropriate, out of their benevolence fund, fifty guineas to the Royal Benevolent Institution for aged Freemasons and their widows; fifty guineas to the girls' school, and fifty guineas to the boys' school; so that from thenceforth the Lodge would be Vice-President of all their Masonic Institutions. It was a worthy manner in which to mark so important an occasion as the centenary of a Lodge.

☞ The number of Lodges under the control of the G. L. of Ireland is 320; 238 in Ireland, 3 in the Channel Islands, 64 in foreign stations, and 11 in military corps. There are 165 towns in Ireland where there are Lodges.

☞ A Dispensation has been authorized to be issued for a new "Mount Royal" Lodge at the city of Montreal, of which Bro. Charles Storer is to be the first W. M.

☞ Bro. Klotz's paper on the origin, objects and antiquity of Freemasonry, which recently appeared in the CRAFTSMAN, is, we are glad to notice, being copied into some of our American Masonic contemporaries.

## Correspondence.

### COMPULSORY BALLOT, SECRECY OF THE BALLOT, &c.

TO THE EDITOR OF THE CRAFTSMAN.

SIR:—In your last issue reference is again made to the above important subjects, and you have expressed the opinion that every member of a Lodge present when a ballot is being taken must vote or retire; your chief argument for this ruling being the required secrecy of the ballot box. I would respectfully join issue with you on this question and crave a short space in your useful publication for my reasons for so doing. In your October Number, which contained a "full discussion" of this subject, you say, "the secrecy of the Ballot is a well understood constitutional rule. By it the *responsibility* has been thrown upon every member to act on his own conviction of his duty, unbiassed by the solicitations and *uninfluenced by the threats or intimidation* of others." Now here is the true principle of the ballot clearly and concisely enunciated, (the italics being mine), and I most heartily endorse the sentiment that it is only on a conviction of duty that every member must cast his ballot, be it *yea*, or *nay*. Now take the case put by your correspondent in last Craftsman. The W. M. deemed the report sufficient, or as you put it "regular," but a brother desirous of balloting only on a "conviction of duty" deems the report, however regular in the eye of the law, yet not complete and therefore cannot black ball the candidate, while at the same, not being prepared to endorse his admission, declines to vote; and in my humble judgment does so, wisely, for I hold that every brother voting *yea* unequivocally recommends the applicant as worthy to be received into "the entire brotherhood wheresoever dispersed over the world."

Again you say, 'it is quite clear that a refusal to vote is equivalent to a vote in favor of the candidate, and is therefore a disclosure of his intention not to vote against the candidate.' Is it not equally clear that his forced retirement from the Lodge would give practically the same result, so far as the applicant is concerned, and is it not as clear that if every member *present must vote*, every member *ought to be present* and vote, otherwise his *absence* is a revealing of the ballot. But while these results are virtually the same to the candidate, I deny that the effect is the same to the brother compelled to exercise the franchise, for he who cannot conscientiously recommend, or black ball a candidate, simply says I must leave his admission or rejection to those who are better informed; but if compelled to vote by the will of W. M. can he be said "to act on his own conviction of his duty?" Certainly not. It is easy to suppose cases where the ballot must be disclosed, but if the principle be correct the result of giving effect to it must only be a secondary consideration. Thus, a member of a committee reports unfavorably on a candidate and only one black ball appears against. It is easy to tell whence that came after the report just given. but has the brother so reporting and voting rendered himself obnoxious to the law? Assuredly not, yet the ballot is unmistakably revealed. Again we can on the other hand suppose a Lodge with only a quorum or perfect Lodge present (a fact which I believe not unfre-

quently occurs) and a brother who cannot conscientiously vote either *yea* or *nay*, is requested by the W. M. to retire, thus virtually closing his Lodge, and rendering the ballot an impossibility. But all these are extreme cases, and tend only to show the absurdity of any compulsory action when a conscientious scruple is at stake. Indeed the whole tenor of our glorious ritual is to inculcate a freedom of will and a doing unto all men as we would be done by under similar circumstances. There are other points I might touch on, but I will not trespass more on your space at present. I need hardly add that I cannot endorse your conclusions as contained in the last paragraph of your October article, excepting the closing sentence which is worthy the thoughtful consideration of every brother.

In conclusion permit me to say that this question is one of many which requires to be more clearly defined in our Book of Constitution in the absence of any recognized authority amongst us, on Masonic Jurisprudence.

I am, yours fraternally,

VICTOR.

### ANSWERS TO CORRESPONDENTS.

QUESTION.—Is every member of a Lodge bound to vote on all questions coming up, when called upon to do so?

A case of this kind occurred in my Lodge. An important question was to be voted on, and the yeas and nays were taken, when a member declined to vote. The W. M. insisted upon the vote being recorded, stating that in his opinion every member was bound to vote when called upon to do so. Was he correct in his ruling?

ANSWER.—The Worshipful Master being supreme in his Lodge, his ruling for the time being is absolute, and all members present must, when so required, record their votes, or those objecting to do so must retire from the Lodge. It is proper, however, to point out that, except in the case of balloting for candidates, a member may, upon proper reasons being stated by him, be excused from voting by the unanimous consent of the Lodge, which, of course, implies also the consent of the W. M. In such case the Lodge must be the judge of the sufficiency of the excuse offered.

QUESTION.—Will you be good enough to give your opinion, through the Craftsman, on the following case. A Lodge some distance from this city received a petition for initiation into Masonry from a resident of Toronto. The Lodge applied to two of our Lodges for permission to initiate; one Lodge gave its consent, the other Lodge refused to do so, stating that they did not approve of the principle. Now, Mr. Editor, can the Lodge applying for permission initiate their candidate under the circumstances I have stated?

ANSWER.—Yes—all the Constitution requires is the consent of the nearest Lodge, to be expressed by a resolution in writing. In places where there are two or three Lodges, each Lodge holds concurrent jurisdiction, and the consent of any one of such Lodges is sufficient for all purposes of the Constitution.

QUESTION.—Can ordinary membership be converted into Honorary Membership with notifying all the Members of the Lodge, in the same way as on the admission of candidates?

ANSWER.—Without doubt, Yes.

Charity is the great central principal in the social element of Freemasonry, charity to *all*, which "thinketh no evil, which suffereth long and is kind — which *never* faileth."

## PRESENTATION to M. W. Bro. T. D. HARINGTON, P.G.M.

Grand Lodge, some time ago, did itself honor by resolving upon making a presentation to M. W. Bro. T. Douglas Harington, P. G. M., in recognition of his eminent services to Freemasonry in Canada. By the subjoined correspondence, it will be seen that the presentation has taken place. The testimonial consists of a very fine silver tankard, bearing an inscription to the effect that it has been presented to Bro. Harington "for his valuable services to Canadian Freemasonry;" and a silver flute, with the inscription, "Presented by the Grand Lodge of Freemasons of Canada, to M. W. Bro. T. D. Harington, P. G. M., &c." The flute is a very fine instrument, called the "Boehm flute," manufactured by Rudall, Rose, Carte & Co., London makers, and has every recent improvement. The following is the letter of the Grand Master, and the reply of Bro. Harington:—

GRAND LODGE OF CANADA,  
OFFICE OF THE GRAND MASTER,  
Stimcoe, 26th February, 1868.

M. W. SIR AND DEAR BRO. HARINGTON,—By a resolution adopted at the last meeting of our Grand Lodge, it was ordered that a suitable testimonial be presented to you, as a mark, not only of their appreciation of your valuable services to Masonry, but also as an evidence of the warm fraternal regard and esteem entertained for you by the Masons of Canada.

It has given me, personally, peculiar pleasure to be permitted to act as the agent of Grand Lodge, in carrying out their wishes in this respect, and I have now to request your acceptance of the accompanying piece of plate and other articles, as a slight evidence of the feeling which prompted the resolution referred to, and as a spontaneous offering from hearts that love you.

Your valuable services to Masonry in Canada have long been known and appreciated by the Craft, and among them all, there is no one who rates them more highly, or feels more truly grateful, for the many years of unwearied, energetic and intelligent zeal displayed by you at all times, in advancing the best interest of our venerable Order, than myself.

You occupy, M. W. Sir, a proud position on the records of our Grand Lodge, and in the affections of its members; and I but echo the general sentiment, when I express the hope that the G. A. O. T. U. may crown your future years with honor, happiness and prosperity.

Believe me, always, my dear Bro. Harington,

Very sincerely and fraternally yours,

(Signed,) WM. M. WILSON,  
Grand Master.

M. W. BRO. T. D. HARINGTON, Esq.,  
Past Grand Master of Canada, &c., &c.

GRAND LODGE OF CANADA,  
OFFICE OF PAST GRAND MASTER,  
Ottawa, 8th March, 1868.

M. W. BROTHER WM. M. WILSON, Esq.,  
Grand Master Grand Lodge of Canada.

MY DEAR AND MOST WORSHIPFUL BROTHER,—I am in receipt of your very kind, fraternal and complimentary letter of the 26th ultimo, together with the "Testimonial" granted to me by resolution of Grand Lodge at its last annual Communication, and I request you to convey to my Brethren, when again assembled, my warm thanks for their kindness. I feel sincerely gratified, and shall ever make use of and look at and exhibit this valuable proof of their regard and friendship with an honest and pardonable pride.

To the best of my ability, I tried to do my duty while holding the honorable, responsible, and arduous office which you again do now so worthily fill; and you will, I know, bear me out in saying that, though a labor of love, the duty of a Grand Master is not a light one. It is not by any means a sinecure; consequently, when a man who has been elected thereto, and, by the free choice of his Brethren, been so highly and honorably trusted, finds that his fulfilment of duty is kindly and openly approved, and that he can point to tangible proofs to show that his work is accepted as good, it is very pleasant.

You, Most Worshipful Brother, have experienced this great gratification, and I was then the happy instrument directed to

express the good pleasure of Grand Lodge. Now, you and I have changed positions, and you are pleased further to allude to my services and zeal in the cause of Freemasonry, and the proud position I occupy in the Order in this our "Canada." Believe me when I state, that your personal praise and approval greatly enhance and form a gratifying adjunct to my otherwise valuable "Testimonial." I have read and re-perused your kind and brotherly words, and each time of doing so, I feel and appreciate them more strongly and gratefully. You and I have always worked heartily and reciprocally together for the benefit and honor of our loved and excellent Institution, whether in or out of office, and if my opinions and counsel, when asked for, have been of service,—as you kindly say they have,—rest assured that I can in very truth assert the same thing of your candid and ready help and support in my behalf. We have always pulled together, and I have no mistrust but that we always shall do so. I thank you heartily for your letter, and its, to me, interesting contents.

The "Grand Lodge of Canada," from the time of its infancy, has been growing and increasing in its proportions, and steadily adding to its influence and importance; and I, for one, most fervently hope that its existing fair young manhood will receive no unfortunate check. I trust and pray to see the "young giant" more and more developed, and its sphere of usefulness and benevolence much more enlarged. You had the privilege of guiding the "child" till it possessed strength to stand firm; then your mantle fell on my shoulders, and I tried at least to be worthy the succession. Then I gave place to a worthy, honorable, and conscientious Brother, under whose auspices the structure advanced in prosperity; and now you, its first-trying and experienced pilot, are again at the helm, and you cannot help, Most Worshipful Brother, but complacently behold your own "raw material" fashioned into the "Perfect Ashlar." Much remains to be done yet,—and, chief of all, our "Charities" should be attended to, and as soon as possible, advanced to perfection. If we all put our shoulders manfully and masonically to the wheel, they cannot be a failure.

But I see that what I began in thankfulness is degenerating into something else. It is curious how true is the saying that "Where the heart is, there one's treasure is also." I will therefore simply declare, that even if I had not been gratified by becoming the possessor of the "Testimonial" now so pleasantly transferred to me by you on behalf of Grand Lodge, the records of Grand Lodge would alone make me feel a pride in my masonic standing, containing, as they do, my conferred rank of "Past Grand Master," (now nine years ago), and subsequently my election by my Brethren, for four consecutive years, to preside over their counsels as "Grand Master" of "The Grand Lodge of Ancient Free and Accepted Masons of Canada."

Reiterating my sincere thanks to my Brethren and yourself, and wishing you every good you can all desire for your own selves, I remain, my dear and Most Worshipful Brother,

Yours truly and fraternally,

T. DOUGLAS HARINGTON,  
Past Grand Master, &c.

## ADDRESS TO THE M. W. THE GRAND MASTER.

Wilson Lodge No. 86, during last summer, adopted an address to M. W. Bro. Wilson, congratulating him on his re-election to the Chair of the Grand Lodge; but circumstances prevented its being presented until a few weeks since, when the Grand Master happened to be in Toronto. The following is the address and reply:—

To WILLIAM MERCER WILSON, Esq., LL. D., Most Worshipful Grand Master, &c.:

MOST WORSHIPFUL SIR,—We, the W. M., Wardens and Brethren of Wilson Lodge, No. 86, desire to offer to you our congratulations on the occasion of your re-election as the head of the Masonic fraternity in this country.

We feel assured that the past prosperity of the Craft, not only in these, but in the other Provinces of British North America, has been due in a great degree to the energy and prudent foresight which has characterized your administration of its affairs, and in the complications which may possibly occur, consequent upon the Confederation of the Provinces of British North America, we are confident your proved administrative ability will lead the way to the satisfactory solution of any difficulties which may arise.

We have read with great pleasure the very able Address you delivered at the recent Session of the Grand Lodge of Canada—the

many subjects brought under their notice—and your observations thereon, prove that you have at heart the best interests of the Fraternity, and the consolidation of the Grand Lodge, at the first inception of which you so materially aided.

As members of Wilson Lodge, we shall continue to remember you with gratitude, as the Patron of our Lodge, who at its organization contributed so generously to its material welfare, and who has since continued to manifest an interest in its advancement.

We are assured that you will learn with pleasure that during the past two years our membership has nearly doubled, and that in all other respects this Lodge was never before in so flourishing a condition.

In conclusion, permit us once more to tender you our hearty congratulations on your re-election, and at the same time we wish you many years of happiness in this world, and that when your work is finished here you may ascend to the G. L. above, where the G. A. O. T. U. lives and reigns for ever.

Signed on behalf of the Lodge,



(Signed,  
{ " }  
{ " }  
{ " }

JOHN SEGSWORTH, W. M.  
WM. H. ARCHER, S. W.  
JAS. SUMMERS, J. W.  
ALEX. PATTERSON, Sec'y.

TORONTO, Ont., August, 1867.

[REPLY.]

GRAND LODGE OF CANADA,  
OFFICE OF THE GRAND MASTER,  
Simcoe, 28th February, 1868.

VERY WORSHIPFUL SIR & DEAR BROTHER,—You will convey to the Officers and Members of your Lodge my grateful acknowledgments for their very kind and fraternal Address, presented to me during my recent visit to Toronto.

I much regret that other important engagements prevented me from having the pleasure of meeting you all at your Regular Meeting.

I rejoice to hear of the continued prosperity of "Wilson" Lodge, and shall ever feel a lively interest in its welfare and progress.

I indulge in the hope that the recent Confederation of the British Provinces on this Continent, (referred to in your Address,) while uniting politically a vast territory and a loyal people, will also Masonically have the effect of uniting us all more closely in the bonds of brotherhood, and of promoting the best interests, not only of our mystic fraternity, but of the Dominion at large as well.

For your congratulations on my re-election to the Chair of our Grand Lodge, and your kind wishes for my future happiness, I thank you most gratefully, and warmly reciprocate the fraternal feeling which prompted this pleasing evidence of your esteem and regard.

With my best wishes for the happiness and prosperity of "Wilson" Lodge, its Officers and Members, collectively and individually,

I continue,

Very W. Sir and Dear Bro.,

Yours truly and fraternally,

(Signed,)

WM. M. WILSON,  
Grand Master.

V. W. Bro. JOHN SEGSWORTH, Esq.,  
WILSON LODGE, No. 86, Toronto.

COMPLIMENTARY.

A friend has furnished us with a copy of the correspondence between Bro. Robert Crawford, of Cumnock, Ayrshire, Scotland, and the W. M. of Pythagoras Lodge, No. 86, New York. Bro. Crawford left Scotland last summer; and previous to his departure, was entertained by a number of his friends at a banquet, on which occasion he made a very eloquent speech, that was copied into a number of Canadian papers. He spent a month or two in Canada, mostly at the Seat of Government. On his return home he went by New York, and remained some time in that city, and during his stay was present at a grand masonic banquet in Dec; and since has had the compliment conferred on him by

Pythagoras Lodge of being unanimously elected an honorary member of that Lodge.

The following notice of the proceedings accompanies the correspondence:—

"The German Masonic Lodge, Pythagoras, No. 86 of the State of New York, held a meeting on the evening of February 15th.

"The Chair was occupied by Worshipful Brother H. N. Wilhelm, M. D., Master of the Lodge. A large number of the members of the Lodge were present. The Worshipful Master read the correspondence which had taken place between him and Bro. Crawford, amid great applause, and proceeded to say:—A friend of mine, recently returned from England, brought me some English newspapers, in which, amongst other topics, I found an account of a great farewell dinner given to our Brother Crawford, from which I saw he was a Mason; and my friend told me he was a true Brother, with a heart that could feel for another, and that he would introduce me to him. Well, I saw him on the first day he came here, and often afterwards; and I invited him to our Annual Festival, to prove to him that although Germans and Englishmen may differ in their mother tongues, there exists a masonic language understood by all of them. But there was a little selfishness in this invitation; for our Brother Robert Crawford is a great speaker, and he makes long and beautiful speeches almost every night. So I thought, I would bring him here to have the enjoyment and benefit of his eloquence. We had that on two occasions, and we will not readily forget the favorable impression he left.

"Brother Crawford is to leave New York next week; and I propose he be elected an honorary member of our Lodge, and that the certificate of membership should be prepared and handed to him before he leaves. The proposal was unanimously agreed to."

PRESENTATIONS.

The companions of St. John's Chapter No. 6, Royal Arch Masons, on the evening of the 12th March, presented R. E. Comp. J. W. Murton, who for some time occupied the position of first Principal of that Chapter, with a very beautiful past Z's jewel. It is of gold, set with diamonds and rubies, and it is exceedingly elegant. On the reverse side is the inscription:—

PRESENTED BY  
ST. JOHN'S CHAPTER No. 6,  
HAMILTON,  
TO R. E. COMP. J. W. MURTON,

as a token of high appreciation of his services, and a mark of esteem and regard;" and on the circle round is engraved "Honor to who honor is due," and the date "March 12, 1868." The Jewel was made by Mr. R. Russel of Hamilton, and is one of the handsomest we have ever seen. The presentation was made by E. Comp. B. E. Charlton, First Principal of the Chapter, and was accompanied by a suitable address. A number of visiting companions were also present. The companions partook of an excellent supper provided for the occasion, R. E. Comp. B. E. Charlton, occupying the chair. The usual loyal and patriotic toasts were drank, and a pleasant evening was spent.

We congratulate our R. E. Comp. upon this mark of the esteem in which he is most deservedly held by those with whom he has been for so many years associated as a Royal Arch Mason.

The Brethren of St. John's Lodge, No. 40, took occasion at their last regular meeting of the Lodge, held on Thursday evening, March 19th, to present their Past Master, W. Bro. J. G. McIntyre, with a gold Past Master's jewel. The presentation was made by R. W. Bro. T. B. Harris, who complimented the recipient upon the high estimation in which he is held, and the fraternal regard entertained for him by the members of the Lodge. W. Bro. McIntyre

replied in a suitable manner, when the brethren repaired to Bro. Geo. Lee's where an excellent supper was prepared, of which upwards of forty partook. A pleasant and happy hour was spent, and the company separated—"Happy to meet, sorry to part, and happy to meet again." We ought to mention that the Jewel, which is very elegant, was procured from Bro. James Belling, James street, Hamilton, and reflects much credit on his skill as a workman.

At a recent meeting of Jerusalem Lodge, No. 31, at which R. W. Bro. McCabe, D. D. G. M., installed and invested the officers elect for the current year, a highly complimentary resolution was passed on motion of R. W. Bro. J. Milne, seconded by Bro. T. E. Simson, presenting the thanks of the Lodge to R. W. Bro. McCabe, for the able manner in which he had conducted the installation, and for his great courtesy while presiding over the Lodge.

**FESTIVAL OF ST. JOHN THE EVANGELIST.**

**AMHERSTBURG.**

THISTLE LODGE, No. 34.—The following is a list of the officers of Thistle Lodge, No. 34, installed on St. John's day:—

W. Bro. George Gott, Master; W. Bro. M. J. Salmoni, Past Master; Bros. William McGuire, S. W.; Gordon McLeod, J. W.; Chas. W. Thomas, Treas.; John A. Kane, Sec.; Rev. F. G. Elliott, Chaplain; John Conroy, S. D.; James Atkinson, jr., J. D.; James Atkinson, sr., I. G.; James McVitty, Tyler.

**RICHMOND.**

ST. FRANCIS LODGE, No. 67.—The following is a list of the officers, elected on St. John's day, for the current Masonic year:—

W. Bro. T. Le., W. M.; V. W. Bro. M. M. Tait, P. M.; R. W. Bro. J. H. Graham, P. M., D. D. G. M.; W. Bro. Hart, P. M.; Bros. M. Burnie, S. W.; P. O. Gallup, J. W.; Rev. L. Gay, Chaplain; K. Macleay, Treas.; E. Cleveland, Sec. and Lib'n; J. S. Snow, S. D.; A. Wilcocks, J. D.; A. W. Hamilton, D. of C.; John Thompson, A. J. Morrill, Stewards; M. Lynch, Organist; J. Fairbairn, I. G.; J. Brand, Tyler; V. W. Bro. Tait, W. Bro. Hart, W. Bro. Hamilton, P. Com.

**BRIGHTON.**

The following are the brethren installed as officers of UNITED LODGE, No. 29, for the year commencing 27th Dec., 1867:—

W. Bro. E. W. Edwards, W. M.; J. O. Proctor, P. M.; Jos. Davy, S. W.; Jos. Lockwood, J. W.; J. M. Wellington, Treasurer; W. A. Mayhew, Secretary; J. B. Gordon, S. D.; H. L. Cook, J. D.; C. E. Bullock, I. G.; S. Buckley and Jas. Purkiss, Stewards; A. E. Fife, M. of C.; R. C. Bowyer, Chaplain; J. Carey, Tyler.

**NEWFOUNDLAND.**

The Members of the Tasker Lodge met at the Masonic Hall, St. John's, Newfoundland, on Tuesday, the 17th March, at 10 o'clock, a. m., with the Brethren of St. John's Lodge, No. 579, R. E.; Avalon Lodge, No. 776, R. E.; Harbour Grace Lodge, No. 476, R. S.; and several transient Brethren, preparatory to walking in procession to the Wesleyan Church, where a Sermon was preached by the Chaplain, Rev. Brother J. PRINCE, and a collection made in aid of the "Tasker Educational Fund" After which, the Brethren returned to the Masonic Hall, when the R. W. Master and Officers of Tasker Lodge for the ensuing Masonic year were installed

at high noon by the R. W. D. P. Grand Master, R. E. (Hon. J. S. CLIFT), and are as follows:—

Brothers W. T. Parsons, R. W. M.; A. Smith, W. S. W.; A. Marten, W. J. W.; Rev. J. Prince, Chaplain; J. McL. Muir, Treas.; W. A. Marett, Sec.; J. W. W. Spry, Organist; G. Dicks, S. D.; H. O. Caaning, J. D.; R. G. Knight, B. B.; J. T. Carnell, E. Rothwell, Stewards; R. Templeton, I. G.; W. Smith, Tyler.

TASKER EDUCATIONAL COMMITTEE:—Bros. R. W. Master; W. S. W.; W. J. W.; A. Graham and E. L. Moore.

**OUR SISTER GRAND LODGES.**

**TENNESSEE.**

The Grand Lodge of this State held its last Communication in October, 1867. The Grand Master, in his address, made the following pertinent remarks in relation to Masonic duties:—"A worthy brother may exhibit commendable zeal in the discharge of his duties to the particular Lodge which claims his membership; he may be faithful in his attendance upon it; prompt in the payment of his dues; charitable in his dealings with men; and a staunch defender of innocence and truth; yet even such a brother has not perfected his education in Masonry, until he has familiarized himself with the practical workings of the order, and with all the rules and laws which control its civil government. These are as essentially a part of his education as are those higher lessons of charity and benevolence, taught in its lodge rooms, and in the example of its brightest lights. I claim that an institution so venerable in its original conception, and so long approved by the generations that have followed upon its birth, contains nothing in it, harmonizing with its sublime purposes, which is not worthy the most careful study of all its members." The question—now a prominent one with our American brothers—as to the propriety of passing or raising persons who are maimed, having been alluded to by the Grand Master, the Grand Lodge resolved that "the 49th Edict is in accordance with the ancient usages and landmarks, and applies as well to passing and raising as to initiation," thus negating the proposition. From a tabular statement we learn that there are 273 chartered Lodges in the jurisdiction, and 16 under dispensation, the number of members being 15,790. During the year there were raised, 2,202; admitted, 893; dimitted, 941; suspended, 105; expelled, 44; died, 154.

**At Rest.**

Died, at Headford, Ont., on Wednesday, 18th March, V. W. Bro. JOHN C. BURR, Past Master of Richmond Lodge, No. 23, G. R. C., aged 74 years.

Our late Brother was one of the oldest settlers and Masons in the township of Markham. He was initiated in the Western Light Lodge in the year 1821, and a few years after joined the Richmond Lodge and remained a member of it until his death. He was an honest and intelligent farmer as well as a good and useful Freemason, and was, by his own request, interred with full Masonic honors on the 20th ult. W. Bro. Dr. Hostetter, W. M. of Richmond Lodge, officiated, kindly assisted by W. Bro. A. McBeth, P. M., and W. Bro. Peter Patterson, W. M. of Vaughan Lodge. The procession was headed by the Patterson Brass Band, with muffled drums and trumpets, which added much to the solemnity of the occasion.



## MONTHLY RECORD OF CURRENT EVENTS.

—The Easter Monday Volunteer review in England is this year to be held at Portsmouth.

—Steps are being taken in the Diocese of Huron to provide some memorial to the memory of the late Lord Bishop of Toronto.

—An Imperial ukase has been promulgated which completes the absorption of Poland into Russia as an integral portion of the Empire.

—Mr. Ward Hunt, Chancellor of the Exchequer, has brought in a bill for the purchase of all lines of telegraphs in the Kingdom.

—Hon. Mr. Gray, of New Brunswick, has been appointed by the Dominion Government, arbitrator for the arrangement of the assets and liabilities of the Provinces of Ontario and Quebec.

—We understand that an effort will be made this year to send a Canadian "team" of riflemen to Wimbledon, and that Government will do what they can to further the movement.

—The Prince of Wales will visit Ireland during the Easter holidays. It is intimated the occasion will be signalised by a Royal proclamation granting partial amnesty to political offenders in Ireland.

—The English Government intend to try the experiment of open competition for the carrying of the Ocean Mails, the subsidy to the Cunard Steamers to be withdrawn for that purpose.

—A drover named Sykes was murdered on the Grand Trunk on March 14th. He was induced to leave the car to enter the smoking car, and when passing between them was pounced upon by three ruffians, who first robbed him, and then threw him off the train.

—Fenian attacks upon private residences appear to be getting common in Ireland. In almost every case, however, the ruffians have met with a stout resistance and have been compelled to seek safety in flight.

—The late severe weather was unfortunately attended with considerable suffering and loss of life in Newfoundland. It is stated by the *Newfoundlander* that as many as thirteen persons perished in the snow.

—Among the pensioners who received their pay at Ottawa recently was a man named John Morris, 97 years of age, and so feeble that he had to be helped into the room by his son and daughter. He had, in 1812, served with the old 100th Regiment, at Chippewa, Luudy's Lane, Detroit, Stoney Creek and Queenston Heights.

—A terrible hurricane occurred on the 10th ult., which extended over the greater part of this continent, travelling in a south westerly direction. Our American exchanges contain long accounts of the damage done, more especially in the south west and along the Mississippi. Houses were blown down, cattle destroyed and several persons killed and seriously injured by the fall of buildings.

—Mr. Disraeli's government has been defeated in the House of Commons, on the Irish Church question, by a majority of 60. The following resolutions moved by Mr. Gladstone having been carried:

First,—That in the opinion of this House the Irish Church shall cease to exist as an establishment, due regard being had however for personal interests and the right of property.

Second,—That no personal rights should be created, and that the Commission on the Irish Church should limit its operations to matters of immediate necessity, pending the final action of Parliament upon the whole question.

Third,—That a petition should be presented to the Queen, praying that the church patronage of Ireland be placed at the disposal of Parliament.

—An Imperial pamphlet made its appearance in Paris. The writer after giving a lengthy history of the early popular votes in France, proves from that that the French constitution is based upon the will of the people only, and is changeable only by the vote of the people. He then goes on to review the course of the Emperor toward the people, and contends that in the decrees of 1860 and 1867 wherein certain liberal reforms were guaranteed by the Emperor, it is manifest that he seeks to adopt a policy of progress and liberty. It is said Certe the secretary of the Emperor's cabinet is the author.

## ASSASSINATION OF THE HON. THOS. D'ARCY MCGEE.

—At half-past two o'clock on the morning of the 7th April, Hon. Thos. D'Arcy McGee was shot dead by an unknown assassin just as he was entering the door of his lodging house, Thomas Trotter's on Spark street, Ottawa.

The ball entered the neck behind, just at the base of the brain, and a little to the right. It passed through the head, out of the mouth, and lodged in the door—the conical end outwards, knocking two or three of the teeth out in its passage. The hair at the place where the ball entered is singed, showing that the assassin must have been quite close when he committed the deed. Mr. McGee was in the act of opening the door when he was shot. His latch key was in the door from which he fell backwards on the sidewalk. A daughter of Mr. Trotter's was still up, and on going to the door when she heard the shot, found a body lying on the ground. The door was bespattered with blood. The page, her brother, at that moment, arrived. He at once gave the alarm and in about a minute the news was heard at the Russell House, 500 yards distant. The page on going from the Parliament House to his home passed from Wellington to Sparks streets by way of O'Connor street, while Mr. McGee apparently passed down Metcalf street west, to Mrs. Trotter's, which is only a few doors east of O'Connor street, on the south side. The page, when he heard the shot, was at the corner of Wellington and O'Connor street, where the Victoria Hotel stands. He walked down to Sparks street, less than a hundred yards, turned the corner to the east, and when he approached his mother's door saw the body on the sidewalk. He saw no one whatever on the street, although the moon was shining brightly, and he is positive no person ran to the west along Sparks street from the moment the shot was fired.

The glove of the right hand was off, and the walking-stick was under him as he lay on his back. Blood had flowed profusely from the wound and found its way in a wide stream across the sidewalk, which is about fifteen feet wide. His hat, a white one, was stained with blood, but bore no mark of a bullet. Mr. McGee's head must have been inclined slightly towards the door when he was shot, for the mark of the ball is low down on his neck near the collar of his undercoat. The ball carried the cigar which he was smoking into the recess of the doorway and when the girl opened the door it fell at her feet.

Mr. McGee had only finished an admirable speech upon the Nova Scotia question two hours before. In that speech he expressed the loftiest sentiments of loyalty to the crown and devotion to the country. He was earnest in his wish to extend the Olive Branch to the Sister Province in the East, and to consolidate in the bonds of Love and Harmony the Union of these Colonies. He had concluded by expressing his belief that the deep sense of loyalty which exists in Nova Scotia would induce its people to forget their present hostility, and to unite with us in building up on this continent a new nationality, whose future he pictured in the most bright and glowing colors. After the utterance of these hopeful, nay, almost inspired words, the reflection of which only do I now remember, he sat out the remainder of the debate, lingered in the House a few minutes after most of the other members had gone, and then went homeward on his way alone. It would appear as if his assassin must have loitered about the House till his departure, and followed him till he found an opportunity for his hellish deed without fear of observation.

Several persons were arrested on suspicion, but the Coroner's inquest has failed to elicit anything pointing directly to the murderer. On Tuesday, on the meeting of the House, eloquent tributes were paid to the memory of the deceased orator, poet and statesman, and the House adjourned as a mark of respect to him.

Among the parties arrested is a man by the name of Whalen, a tailor by trade, and recently from Montreal. A pistol, corresponding with that from which the shot was evidently fired, was found upon him, and although all the barrels were loaded, one of them bore evidences of having been recently discharged, and reloaded. He almost fainted when arrested, but has since assumed an air of bravado. A funeral service was performed in Ottawa on the remains of the deceased, the funeral cortege being a most imposing one. The body was removed to Montreal on Wednesday by special train.

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