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THE CRAFTSMAN, HAMILTON, 15th DECEMBER, 1867.

ABD-EL-KADER.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Regarding the fifth question the answer was : In regard to the essential part, that all men belong to the human family, we say, that in this they are equal, and that their substance is the same, although the garments of this substance the forms and names are manifold.

In regard to the equality of men before God, in so far as he can be pleased or displeased with them, such an equality is not in existence ; for reason and the divine law proclaim, that the traitor and the liar are not equal to the upright man, the vicious not equal to the virtuous, the benefactors of widows and orphans not equal to him who injures and who robs them. No, the souls will not be judged equally before God ; because there are four kinds of souls : the first, those souls which, by investigations of the understanding and the desire of the heart arrive at a knowledge of the Creator, the real essence of all things, so far as this is possible to men.

The second are those which neither make nor hinder these investigations, but who possess the truth through the grace of God. The condition of these souls is simply happy.

The third are the ignorant souls, who from habit follow the opposite course, from that which will lead them to the fountain head of all things, which however, untenable in their opposition abandon the same with the first impulse. The consequence is, that these souls in regard to truth are on the same footing with those who received truth by the grace of God.

The fourth kind consists of those unhappy souls, who have selected the opposite of the real cause of all things and who persistently adhere to it. These souls are lost.

God will treat the souls according to their merit ; as they are of equal origin so grace will re-unite them. The souls will all arrive at felicity.

The substance of the answer to the sixth question was the following : Man must first recognize the truth and uprightness of a confession and the good of its acts. If he knows that and then sees one man calling another man to truth, if he at the same time observes the powerful effect of the words by which men are driven from all vain things to truth, then he perceives that that man is a Prophet whom all must obey.

In regard to tolerance, the Emir observed that it was not right to attack the followers of a certain religious form and, with sword in hand, attempt to compel them to abandon the same. All divine laws agree in this, also the musselmanic and several others. The ignorant among these think that the Musselmen, if they fight against the Christians or against men of other creeds and religions, only do so for the purpose of compelling them to adopt the religion of Islam. That is an error ; the Islam compels nobody to abandon his religion. But whosoever knows the truth in faith and the good in the acts, and sees a fellow-man erring and deviating from the right path, has it imposed upon him as an obligation, to lead back that fellowman with affability, to show him the road to truth, by means of reasoning and insinuation, which the spirits understand. These means are of such a nature, that they are useful to our brethren and guard them against evil. This in itself is one of the most important duties. The poor are numerous with us and who-

soever undertakes to provide for them, might almost succumb to the work.

Abd-el-Kader viewed Freemasonry as the first institution of the world. According to his opinion every man is imperfect who does not confess the masonic principles. He hopes that Freemasonry will some day be spread over the whole globe. So soon as this has taken place all the peoples would live together in peace and fraternity.

Such were the sentiments of the Musselman.

VIRTUE, HONOUR, AND MERCY.

VIRTUE should not only be the distinguishing characteristic of Free and Accepted Masons, but of every individual under heaven ; for the man of virtue is an honour to his country, a glory to humanity, a satisfaction to himself, and a benefactor to the whole world ; he is rich without oppression or dishonesty, charitable without ostentation, courteous without deceit, and brave without vice. Virtue is the highest exercise and improvement of reason, the integrity, harmony, and just balance of affection ; the health, strength, and beauty of the soul. The perfection of virtue is to give reason its full scope, to obey the authority of conscience with alacrity, to exercise the defensive passions with fortitude, the public with justice, the private with temperance, and all of them with prudence, in a due proportion to each other. With a calm diffusive benevolence to love and adore God with an unrivalled and disinterested affection ; to acquiesce in the wise dispensations of divine providence with a joyful resignation ; every approach to this standard is towards perfection and happiness, but every deviation therefrom tends to vice and misery.

HONOUR is a manly and dignified sentiment or impulse of the soul which virtue can inspire, and the actions of all good men are regulated by it ; as it renders unnecessary the forms which are requisite to bind those who are destitute of its refined principle. It is also the highest incentive to the performance of the most heroic and disinterested actions, and implies the united sentiments of truth, faith, and justice, carried by an enlightened mind, far beyond these moral obligations which the laws of the land require, or can punish the violation of.

HONOUR, though a different principle from religion, produces nearly the same effect ; for the lines of action, though differently drawn, like the radii of a circle terminate in the same point. Religion embraces virtue as enjoined by the laws of God. Honour as it is—graceful and ornamental to human nature—the religious man fears ; but the man of honour scorns to do an ill action ; the one considers vice as beneath him, the other as what is offensive to the Deity ; the one is unbecoming, the other is strictly forbidden. Honour may be justly deemed the noblest branch that can spring from the glorious stock of virtue, for the man of honour is not content with the literal discharge of duty as a man and a citizen, but raiseth them to magnanimosity ; giving where he might with propriety refuse, and forgiving where he might with equal justice resent ; the whole of his conduct being marked by the honest dictates of an upright heart, and the approbation of the just is his reward. Virtue and honour united have been the means, assisted by prudence and fortitude of

keeping inviolate our valuable secrets amidst the various vicissitudes the Craft have experienced; either by ravages of time, the rise and fall of empires, the tyranny and oppression of cruel and despotic governors, or the base insinuations and illiberal attacks of calumny, superstition, and ignorance. Thus virtue and honour have been, and no doubt will continue to be, the distinguishing characteristics of our Order, and the guardian angels of the secrets of our Fraternity.

MERCY is a refined virtue, a tenet sacred in every good mind; if possessed by the monarch adds a brilliancy to every gem that adorns his crown gives glory to his ministers, and to the soldier an everlasting freshness to the wreath that decks his brow. It is the companion of true honour and the ameliorator of justice; on whose bench when enthroned presents the shield of defence. As the vernal showers descend from the liquid circumference of the atmosphere, to invigorate the whole vegetable creation; so mercy resting on the human heart, when its vital fluids are condensed by rancour or revenge by its exhilarating warmth turns perverse nature to its original source in purer streams. It is the chief attribute of the Deity, on whom we must all rest our hope and dependence. It is a duty we owe even to our enemies, for to show mercy and forgiveness is highly pleasing to our Creator, who hath told us "blessed are the merciful, for they shall obtain mercy," not only in this life, but at that great and final day of retribution, when summoned to the bar of His divine justice, and the actions of our mortal lives are unfolded to our view, though his justice may demand the fiat we hope and trust His mercy will avert the doom.

MASONIC DUTIES.

A Mason is bound to consult the happiness and to promote the interests of his brother; to avoid everything offensive to his feelings; to abstain from reproach, censure and unjust suspicions; to warn him of the machinations of his enemies; to advise him of his errors; to advance the reputation and welfare of his family; to protect the chastity of his house; to defend his life, his property, and, what is dearer to a man of honor, his character, against unjust attacks; to relieve his wants and his distress; to instill into his mind proper ideas of conduct in the department of life which he is called to fill; and, let me add, to foster his schemes of interest and promotion, if compatible with the paramount duties a man owes to the community. If such are the obligations which a man owes to his brother, they are precisely the duties that one Freemason ought to perform to another. Our Order enjoins them as rules from which nothing can justify a deviation, and considers their infraction a violation of honor, conscience and religion,—a prostitution of all that is deemed sacred and venerable among men.

But Masonry does not confine the benignity of her precepts to her followers; she rises higher in the scale of excellence, and enjoins the observance of honor, honesty, and good faith to all men; she espouses the cause of universal benevolence and virtue; she declares as unworthy of her patronage those who violate the laws of rectitude, and her votaries exemplify in their lives the truth of the remark, that, although there be vicious men in the fraternity, yet that they are better than if they were not Masons.

ON THE NUMBERS 1, 3, 5 AND 7.

BY H. W. BRO. S. D. FOWLEN, P. O. S. W.

(Continued from our last.)

7.

The Septennary, or number 7, is one of the most celebrated of all symbolic ciphers. No number has ever been so universally in repute as the Septennary. Perhaps its celebrity may be originally in a great measure due to the science of Astronomy, in which the number 7 typifies the greater planets, 7 in number; but this cipher belongs also to the list of *Sacred Symbols*, and is abundantly used in an allegorical sense in that volume of the Sacred Law which lies on our altar as the most ancient trust deed of our society.

In six days God created the heavens and the earth, and rested on the seventh day, and thus has one day in seven been accounted more holy than the others by every nation under heaven, from the most remote antiquity. All have not chosen the same day; for instance, Sunday is set apart by Christians, Monday by the Grecians, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks and Saturday by the Jews.

The references to this number in our Scriptures are so abundant, that it is impossible for any one who possesses the true religion to remain ignorant of his obligation to keep the seventh day holy.

Enoch, the seventh from Adam was translated without seeing death; before the flood Noah received seven day's notice of its commencement; seven persons accompanied him into the ark, and he was commanded to take clean beasts and fowls by sevens, while the unclean were only admitted by pairs; on the seventh month the ark rested on Ararat, and Noah dispatched a dove at the distance of seven days each time; Abraham pleaded seven times for Sodom; Jacob served seven years for each of Laban's daughters, Rachael and Leah; Jacob mourned seven days for Rachael, and Joseph the same for Jacob; the seven years of plenty and seven years of famine were foretold in Pharaoh's dream by the seven fat and seven lean kine, and the seven good and seven blasted ears of corn; at the institution of the Passover the children of Israel were to eat unleavened bread seven days; and not only was the seventh day to be honored, but the seventh year was directed to be a Sabbath of rest for the land; and a grand Jubilee commenced at the end of seven times seven years, the blood of the sacrifice for sin offering, for cleansing a leper, and for various other important purposes, was to be sprinkled before the Lord seven times; the destruction of Jericho was miraculously effected by the use of this number, for seven priests bearing seven ram's horns for trumpets were directed by the Almighty to compass the city seven days and

on the seventh day to proceed round it seven times when the walls should fall into ruin: Solomon was seven years building the temple which was dedicated in the seventh month, and the public festival lasted twice seven days; the number of Great Passovers referred to in the sacred writings are exactly seven, and the preternatural resurrection of individuals recorded are the same; the generations from Abraham to David are twice seven, from David to the Captivity the same, and from the Captivity to the Christian Era still the same.

These are *but a few* of the illustrations of the number 7 taken from the Old Testament.

The Jews had also a tradition that as the world existed 2,000 years without law, 2,000 years under the law, so should it be 2,000 under the Messiah, and that the last, or seventh thousand would be the Millennium. This opinion was held by Justin Martyr, Irenæus, Lactantius, Jerome and others; and St. Peter declares that with God 1,000 years are as one day, thus the six weekly days labour represent 6,000 years, then comes the great Sabbath of rest, and this opinion is held by many in the present day.

The whole machinery of the Apocalypse is conducted on the same principle. The Iconisms are almost all septenary. It contains seven synchronisms, preceded by a succession of woes addressed to seven churches, recorded in a book with seven seals, denounced by seven angels, to the sound of seven trumpets, and revealed by seven thunders, or oracular voices; the wrath of God against the idolatrous world is let loose by seven angels having seven plagues enclosed in seven golden vials, idolatry is represented under the figure of a scarlet coloured beast with seven heads, and seven idolatrous kings or forms of Polytheism are pointed out for destruction; and if we examine more particularly the machinery of this wonderful book we shall find it almost entirely based on the septenary number.

Among the heathen also, this number was held peculiarly sacred. Cicero in his "Dream of Scipio" calls it the binding knot of the world; and Plato in his "Timæus" taught that what he calls the soul of the world was generated out of the number 7.

In the cave of Mithra was a ladder of seven steps, representing the seven spheres of the planets, by means of which souls ascended and descended. This is precisely the ladder in Jacobs vision.

Pausanias tells us with regard to the monument of Osiris, which stood near Mount Taygetas, that at particular intervals from this monument were erected seven pillars, placed according to some ancient rule and method, which pillars were supposed to represent the seven planets, and the central monument no doubt represented the sun.

Brahma was styled "the being who shines with seven rays." Pan carried a pipe with seven reeds,

and Apollo a harp with seven strings. The Sybil gave Eneas directions to sacrifice seven bullocks and seven sheep before his initiation into the mysteries. Balaam built and offered on seven altars. The Sabeans, according to Maimonidas, sacrificed to their deity seven bats, seven mice and seven other creeping things. Jalkat in his commentary on Jeremiah says that the idol Moloch or Saturn was placed without the gates of Jerusalem; it was of molten brass and stood before his seven chapels with the face of an ox his hands spread abroad as though soliciting a present, and any one might obtain permission to enter either of his chapels according to the value of the present he gave, and to induce him to offer his sons, the high distinction of entering the Sanctum Sanctorum or seventh chapel was offered.

These seven chapels resembled the seven gates with which the Persians honor the sun, and mystically represent the seven days of the week and the seven planets of which the sun was Moloch or king. This image was a personification of Saturn devouring his own children, and emblematical of Chronos or Time, divided into weeks, months and years, by whom all the children of men will eventually be devoured. To the same cause may also be inscribed the origin of the seven vases in the temple of the sun near the ruins of Babian in Upper Egypt; the seven altars which burned continually before the God Mithras in many of his temples; the seven holy fanes of the Arabians; the seven bobuns of perfection in the Hindoo code; The Jewish Sephiroth was composed of seven splendors; the Gothic deities were seven in number, viz. the Sun, the Moon, Tuisco Woden, Friga and Seatur, from whose names are derived our days of the week; the seven planets of antiquity were the Sun, the Moon, Saturn, Jupiter, Mars, Venus and Mercury; the seven worlds of the Indians and Chaldeans; the Musselmans reckon seven climates, seven seas, seven heavens and seven hells; the seven virtues, cardinal and theological; the seven constellations mentioned by Homer and Hesiod, Orion, Sirius, Arcturus, the Pleiades, Hyades, Bootes and the Lesser Wain; the seven wise men; the seven wonders of the world; the seven stars, alike in Ursa Minor and the plaustrum of Ursa Major; the seven prismatic colors; the seven notes in music; Thebes had seven gates; the shield of Achilles consisted of seven bull's hides; the seven Pleiades, the seven Hyades; the seven Titans or Titanides; Hydra with its seven heads; the seven Heliades of the Greeks; the seven Cabiri of the Phœnicians, the seven Arnschaspands of the Parsees: the seven pieces in which the body of Bacchus was torn by the Titans.

The Hindoo mythology had its seven Menus, seven Pitris or Rishis, and seven Brahmicas; it had also seven heavens and seven earths, and the serpent deity Jaganatt was represented with seven heads;

the seventh day after the serpent Python was vanquished by Apollo solemn games were instituted, the seventh of which was consecrated by a hymn called a Pæan; indeed, the seventh day of every lunar month in Greece was a festival in honor of Apollo, to whom all seventh days were consecrated, because one of them was his birthday, whence he was sometimes called Hebdomagenes. Hesiod says:

"The seventh day is sacred,
'Cause Phœbus then was of Leto's born."

There is a beautiful illustration of a point within a circle connected with the number 7. If you describe a circle with the compasses set to any radius, then without altering the radius divide the circumference into equal parts you will have six equidistant points, which serve to designate the six dimensions of every created body, viz: the four lines of directions towards the north, south, east and west, with two lines of height and depth, responding to what astronomers call the zenith and nadir, while the seventh, or point in the centre of the circle represents the focus or germ of the body, whereof the external configuration gives only the appearance.

Pythagoras regards the Septenary, or 7, as formed by the addition of the numbers 3 and 4. Under this view the 3, or first term of the summation, represents the three material elements of earth, fire and water; the second term, or 4, points to the principle or root of everything which is neither corporeal nor sensible; and this idea was said to have been obtained by him during his travels in the East, where the ineffable name of the G. A. O. T. U. was revealed to him by the chosen people of God, the Jews, as the sacred Tetragrammaton, or the four letter name.

We have been so diffuse in our illustration of the number 7, that we shall occupy but a short space in applying it to practice in our duties as Freemasons.

The ancient charges direct us that all Masons should work honestly on working days, that they may live creditably on holy days, and it is a fact well corroborated by modern science that man actually requires the rest of one day in seven to fit him for the labour of the other six days.

The old Lectures of the second degree taught the Fellow-Craft to say: "We have wrought diligently "in Speculative Masonry, but our ancient brethren "wrought both in Operative and Speculative at the "building of King Solomon's Temple and many "other stately edifices. They worked six days and "kept the seventh holy, because the Almighty Archi- "tect created the world and all things therein in six "days and rested the seventh. The seventh day was "therefore consecrated by our ancient brethren, that "they might be furnished with frequent opportuni- "ties of meditating on the goodness of God to man, "in the creation and preservation of all things here "below."

This number reminds us of the lawful constitution of a Masonic Lodge, for to form a Lodge there must, to constitute it a regular assembly under Masonic law, be present at least seven regularly made Masons, thoroughly versed in the penetralia of our ancient art.

This number also reminds us of the seven liberal arts and sciences, viz: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy, which as Fellowcraft Masons it is our duty to study, and to show some proficiency in one or more of them.

IS AN ENTERED APPRENTICE A MASON?

(FROM THE SQUARE AND COMPASS.)

BRO, EDITOR:—During the last year, I have been much interested in the enquiry, "Is an Entered Apprentice a Mason?" I am informed that the question has been fully discussed by the different Grand Lodges of our country; but as I have not the copies of their proceedings, I have been unable to obtain the arguments advanced by those grand bodies. So far as I can learn, the "Baltimore Convention," which assembled about the year 1843, decided that he was not, and a large majority of the Grand Lodges, after full discussion by their committees on foreign correspondence, coincided in that opinion.—And yet I know not of a single Grand Lodge, without it is our own, (and I have had facilities of learning from sixteen Grand Lodges in this country, and also from England, Ireland and Scotland,) but repudiates the doctrine by their work.—These all, in the language of Preston, and as handed down to us in the Webb Monitor, page 15, (printed 1802) designate the E. A., as belonging to the first class of Masons. They all invest the E. A., with the "badge of a Mason," (page 35,) and he is taught, as a "free and accepted Mason," (page 33,) the use of the gauge and gavel. On the next page, he is informed of certain particulars, "which, as Masons, we are indispensably bound to know." On page 39, he is taught how a Mason is circumscribed, in fact at every step he is reminded of his duties "as a Mason" until, on page 43, the three great duties are mentioned, which, "as a Mason," he is charged to inculcate.

Anderson in his book of constitutions, printed 1738, and reprinted by L. Hyneman, 1856 on page 16, enumerates the 113,600 "Freemasons" employed in building the temple, but 3,600 of whom were Master Masons, and 30,000 were Entered Apprentices, (see Oliver's Antiquities, page 224.) Anderson (page 112) speaks of the Entered Prentice as a Freemason of the lowest degree. He says (page 113) the "Master and the Masons," &c.; and again "all Masons shall meekly receive their wages, &c., and not desert the Master." Again "Free and Accepted Masons shall not allow cowans to work with them." It is thus evident that at the building of the temple, and ever since, up to the year 1725, when the Constitution of the Grand Lodge of England was changed so as to allow Masters and Fellows to be made in subordinate Lodges, the great body of "Masons" were Entered Apprentices and Fellow Crafts only. "But no number, without three Master Masons" could form a Lodge, (Anderson p. 112,) although Fellow Crafts could take the places of Grand Wardens in the Grand Lodge (§XV. Old Regulations.)

and any proposed new regulation must "be offered to the perusal of all the brethren, before dinner, in writing, even of the youngest Entered Prentice," (section XXXIX,) and the "consent of the majority of all the brethren present was absolutely necessary to make the same binding." Query. Was it necessary to get the consent of any who were not *Masons*? And if an "Entered Prentice" was not a Mason, why must the new regulation be submitted to his perusal in the Grand Lodge?

Preston says, (see p. 18, Illustrations of Masonry published in Alexandria, 1804 from the 10th London Edition, of 1801,) "three classes are established among Masons." Again, p. 41, in his "charge at initiation into the first degree," he says, "as a Mason you are to study," &c. In another charge (see Preston's Illustrations, with notes by George Oliver, printed by L. Hyneman, 1854, p. 246) recommended by the Lodge of Reconciliation, to be "recited to every *Mason immediately subsequent to his initiation*," the Entered Apprentice is twice addressed as a Mason.—On p. 269 of the same work is a copy of the "charges general to every true Mason, both Masters and Fellows." The third of these charges is, "That he that be made be able in all degrees, that is, free born," &c. On page 280 of the same work, he says, "No Mason can be interred . . . unless he has been advanced to the third degree." On p. 332, among the regulations adopted in 1663, are the following: 1st. "That no person be made or accepted a Free Mason unless," &c. 2nd, "No person hereafter shall be accepted a Free Mason." 6th. "No person shall be accepted unless he be twenty-one years old or more." each of these six regulations are evidence that a man was "made or accepted a Free Mason" at the time of his initiation. Preston again on page 348 says, "every Mason was bound at his initiation," and see bottom of same page "making, passing and raising Masons." Page 395 "every Mason initiated." Oliver in his Book of the Lodge, quotes from an ancient Masonic manuscript, "when a man was to be made a Mason." "A History of Free Masons," published in London 1764, says "soon requested to be accepted as members of the Lodge, and Brothers of the Craft; till by merit, those Free and Accepted Masons came to be Masters and Wardens," On page 85 of the same work, I find the following quotations from the diary of the famous Elias Ashmole, Esq. "I was made a Free Mason at Warrington, Lancashire, with Colonel . . . by Mr. Richard Penket, the Warden, and the Fellow-Crafts, on the sixteenth of October, 1646." (Masters and Fellow-Crafts could only be made at the Grand Lodge.) On page 150, among "the charges to be read at the making of new Brethren," is the following: "No brother can be a Warden until he has passed the part of Fellow-Craft." The most expert of the Fellow-Craftsmen shall be chosen or appointed Master," [p. 151.] "No Lodge shall ever make a Mason without due enquiry," p. 202. (Had these new made Brethren or Masons no vote?) The "short Charge to a newly admitted Mason," as found in Ahiman Rezon, (printed in London 1764, see page 34,) is quoted from freely in the charge in the first degree of Webb's Monitor.

Scott in his Analogy speaks in several places of the "Entered Apprentice Mason." (see pages 48, 374,) and of the "Fellow-Craft Mason," (page 18, 144, 170.)

The Grand Lodge of the State of New York in

its printed Constitution, enumerates the following among other "Ancient Landmarks" "universally received and acknowledged by Masons." "15. That initiation makes a man a Mason." Hutchinson, about the year 1775 wrote a book entitled "The Spirit of Masonry," which was sanctioned by the Grand Lodge of England, in which, on page 2 he enumerates the "three degrees of Masons." On pages 55, 85, 119, and 116, he alludes to the Entered Apprentice as a Mason, and on pages 119 and 120 he says "the first stage of Masonry took its rise in the earliest times, . . . the Master's order . . . was devised within the ages of Christianity."

I have thus referred you to a portion of the passages I have found in my Masonic reading during the past year, which manifestly allude to the Entered Apprentice as a *Mason*, and when I remember that according to the ancient charges, "men made Masons must be free born," that an "Entered Prentice is a Free-Mason of the lowest degree;" that "all Masons should work hard on working days," while "a Master Mason only shall be the surveyor;" that "the Master and the Masons shall faithfully finish," &c., and that "no Mason can be interred, unless he has been advanced to the third degree;" I cannot but feel that the Grand Lodge of the State of New York is right, when it says (§24 of Constitution.) "Individual Masons are of four kinds: 1st. Members, &c., 2nd. *Entered Apprentices* and Fellow-Crafts made in," and again Title II, §8, par. 76, "Initiation makes a man a Mason."

Bro. McMurdy in the *National Freemason*, of J. n. 12, 1867, says, "our present system of confining local legislation to Master Masons is vicious and unmasonic."

Until the assembling of the Baltimore Convention about the year 1843, it was the custom, as the records now show in at least one of the oldest Lodges in our State to meet and transact the ordinary business of the Lodge, including the election of Master, in the Entered Apprentice degree. Whence and by what authority is this innovation? Does not the "Stevenson work" (I quote from the records of our Grand Lodge) change the ritual, to make it conform to the *modern* idea, that an Entered Apprentice is *not* a Mason? Why call a Mason of the third "stage," "order" or "degree," a "Master Mason," if he was not a Mason before taking that degree? Will not some brother, through the *Square and Compass*, give us more light?

COEUS.

I HAVE been young, and now I am old, and as I stand before God to-night, I declare that nothing I have ever given in charity is regretted. Oh, no! it is the riches we keep that perish; that which is given away abides with us forever; it impresses itself on our character, and tells on our eternal destiny; for the habit of charity for this life will accompany us to the next. Let us, then, now, and on every occasion hereafter, practice that liberality which in death we shall approve, and reprobate the parsimony which we shall condemn.

Generosity during life is a very different thing from generosity in the hour of death; one proceeds from genuine liberality and benevolence, the other from pride or fear.

ODE.

Composed by Bro. WILLIAM SAWYER, J.W., and recited by Bro. R. H. MARR, S.W., at the Consecration of the Urban Lodge, (No. 1, 196), on the 22nd October, 1867.

Responding to some sympathetic chord,
United by some bond ill understood,
The forces of the universe combine
In love and brotherhood.

The planets in their orbits sweep
But inter-linking courses keep.
Our orb upon its destin'd way
Attended goes—
From its great heart the vital warmth
Of being flows—

The trailing clouds their beauty glass
In the blue ocean as they pass,
And the sunshine and the rain
Shape the leaf and tint the flower.
Kindred influences yield
Herded flock and hoarded grain,
Forest tree and grass of field,
All receive to give again,
Rendering threefold amplest dower.
There is no flaw in the mysterious chain
That the assaults of ages has withstood,
But perfect is the law of love and brotherhood.

How, then, shall man alone—
The prince and crown of all—
This loving law disown,
Impatient of the thrall,
And in the pride
Of his divine intelligence, deride
The golden links that bind him to his kind?
Shall he be proudly blind,
Seeking to please a madly selfish part,
Not yielding hand to hand and heart to heart,
But striving for the individual gain, and
Working the general woe?
The voice of all creation answers—No!
And, believing this, God in his Word has shown
"It is not good for man to be alone."

The task each brother shares
To-day this motive bears.
'Tis not alone a simple lodge we raise;
We celebrate another victory won
Over the strifes that darken human days,
O'er the discords mingling with the praise
Of God, in lives chiming in unison.

Unlike the victories of those
Who see their glory in their slaughter'd foes,
That from which each one here his solace draws,
Is the calm triumph of a noble cause.
Our banners no ferocious mottoes bear,
But words of peace and union glitter there.
The stars which glow upon each brother's breast
Not deeds of blood, but deeds of good attest—
The hand of love and solace to extend,
The poor to succour and the weak defend,
To live for others, not for self alone,
To heal a brother's griefs before our own,
To shape our lives to high and generous ends.
Tis this, all this, to which our union tends—
These are the fruits of bloodless victories gained,
Of ample fields of usefulness attained.
Fresh impulses to hasten on the time,
Far glimmering now as in a dream sublime,
When, in the bonds of brotherhood, mankind
Shall be in one great family combined,
When peace shall reign (strife's hideous carnage o'er),
And love shall fill men's hearts and lives for evermore.

MEETING OF GRAND LODGE OF SCOTLAND.

[FROM THE FREEMASONS MAGAZINE AND MASONIC MIRROR.]

It was under intensely interesting circumstances that the Grand Lodge of Scotland held its quarterly communication in the Freemasons' Hall, Edinburgh, on the evening of Monday, the 4th inst.; and never in the history of this august body, was there so large an assemblage of brethren present at any of its stated meetings. Three things contributed to render this communication such as we have designated it. There was, first, the nomination of Bro. the Right Hon. the Earl of Dalhousie to the Grand Mastership, in room of the M. W. Bro. J. Whyte Melville, who now retires after a three years possession of the mallet which, through the lamented demise of the late Duke of Athole, he was called upon to assume; secondly, there was the appointment of a Provincial Grand Master for the city of Glasgow, vacant by the death of Bro. Sir Archibald Alison, *Barl.*; and thirdly, there was the anticipated inquiry into the conduct of a member of the Order who had, under an anonymous signature, scandalised the brotherhood by addressing the members of Grand Lodge a printed circular containing charges against one of the most respected Past Masters of the metropolitan district, who was to be nominated for re-election as a Grand Office-bearer. On the first-mentioned branch of business there was a thorough unanimity of feeling on the part of Grand Lodge, truly graceful as testifying to the high regard in which the Grand Master elect is held by the Scottish Fraternity, and auguring favourably for the support his lordship is likely to receive from the brethren during his occupancy of the throne. While the five hundred members of Grand Lodge who were present, were unanimous in their condemnation of what at a subsequent stage of the proceedings Lord Dalhousie felt himself justified in characterising as "an infamous publication," meriting the universal disgust and contempt of every upright Mason, there was some diversity of opinion as to what ulterior measures should be adopted in regard to a formal deliverance on the subject. Had the instant expulsion of the anonymous delinquent been constitutional, he would, judging from the storm of indignation with which on his appearance he was assailed, doubtless have been ignominiously thrust out of the Grand Lodge. His name was, however, removed from the roll of Grand Stewards, and a motion was tabled for the next quarterly communication with a view to his being placed under Masonic discipline. Dismissing, for the present, further reference to this disagreeable topic, we cannot deny ourselves the pleasure of congratulating the brethren of Glasgow upon the appointment of Bro. Captain Speirs as the Masonic head of their province, and this we do without the disposition to utter a single word in disparagement of the other candidate. Bro. Sheriff Strathern. It will serve to show the care with which the gallant Captain's interests in this matter were attended to, and the thorough knowledge his committee possessed as to the feelings of the members of Grand Lodge in respect to the claims of each candidate, when we mention that eight days before the election took place the chief promoters of Captain Speirs's nomination expressed themselves as quite certain of a majority in his favour of one hundred and fifty. The friends of each candidate doubtless did their best to secure the

success of their favourite: and now that the contest is over, it is to be hoped that the Provincial Grand Lodge will inaugurate the Masonic rule of its newly-appointed Provincial Grand Master by the institution of those schemes of Masonic benevolence and philanthropy which the intelligent and large-hearted members of the Fraternity in the west country have long and anxiously desired to see established in their midst.

The following is a complete list of the nominations:—

Bros. the Earl of Dalhousie, Grand Master Mason; J. Whyte-Melville, of Bennoch and Strathkinness, Past Grand Master; Earl of Haddington, Depute Grand Master; Henry Inglis, of Torsonce, Substitute Grand Master; Duke of Athole, Senior Grand Warden; Earl of Dunmore, Junior Grand Warden; Samuel Hay, Grand Treasurer; W. A. Laurie, W. S., Grand Secretary; Alexander J. Stewart, W. S., Grand Clerk; Rev. Dr. David Arnott, and Rev. V. G. Faithfull, M. A., Joint Grand Chaplains; Wm. Mann, Senior Grand Deacon; Col. Campbell, of Blythswood, Junior Grand Deacon; David Bryce, Grand Architect; Alexander Hay, Grand Jeweller; D. Robertson, jun., Grand Bible Bearer; Captain P. Deuchar, R. N., and C. S. Law, Joint Grand Directors of Ceremonies; James Ballantyne, Grand Bard; Col. Houston, of Clackington, Grand Sword Bearer; Charles William M. Muller, Grand Director of Music; Robert Davidson, Assist. Grand Director of Music; John Coghill, Chief Grand Marshal; John Laurie, Grand Marshal; W. M. Bryce, Grand Tyler; and Wm. Mann, Grand Clothier.

The Craftsman,

AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT."

HAMILTON,..... DECEMBER 15, 1867.

POSITION OF GRAND LODGE.

There is nothing to be gained in concealing the fact that a very strong opinion prevails among some of our brethren of the Province of Quebec, in favour of the establishment of an independent Grand Lodge for that Province. Whatever may be the motive which prompts this, and we had no right to assume that it is other than a desire to promote the interests of the Craft, the fact is too apparent to be ignored. This desire manifested itself at the last meeting of the Grand Lodge of Canada, and subsequently at the dinner which was given to the Grand Master in this city, it again manifested itself very strongly. The plea upon which our Quebec brethren claim that they have a right to form an independent body, is based upon the act of confederation, which they allege alters the political boundaries, and in altering them leaves those Provinces which are not already the seat of a Grand Lodge, "unoccupied territory." The most Worshipful the

the Grand Master has received from Dr. Mackey of Charleston, his views on the position, and we are permitted to publish the letter which we do in this number of THE CRAFTSMAN.

We cannot say that we agree with Dr. Mackey in his view, of the present position of Grand Lodge, or the influence which the act of confederation has exercised over that position. It may be, as he says, that the concurrent opinion of authorities is to the effect "that masonic and political boundaries are co-terminous." That is unquestionably American masonic law: and under the federal principle which prevails there, and the character of quasi independence which belongs to the States, it is perhaps as convenient a principle as could be adopted. But what Dr. Mackey evidently has not taken into account is this: that Lower Canada had as distinct political boundaries before the act of union as it has to day; and that under the principle which he lays down, it was as much entitled to an independent Grand Lodge. There was in fact a large element of the federal principal in the old Legislative Union, Lower Canada having its distinct forms of law, and its distinct legislation for local purposes. The position was analogous to that of England and Scotland; which are equally one jurisdiction under the name of Great Britain, as was Canada East and Canada West, under the name of Canada.

Now it was under this condition of things that the Grand Lodge of Canada was organized, with the approval and hearty co-operation of the Masons of Lower Canada, and under this condition of things that they have continued members of the Grand Lodge of Canada ever since. Even admitting the extreme doctrine put by Dr. Mackey, "that if there be a "change of political boundary there must also be "an equivalent change of Masonic boundary" we contend that this confederation scheme has made no change of political boundary as between Upper and Lower Canada; and that it therefore can in no way affect the Masonic rights or territorial jurisdiction of the Grand Lodge of Canada. By no stretch of the law, even as propounded by Dr. Mackey, in ignorance we are bound to think of the precise antecedent position of the two Provinces of Ontario and Quebec, can they both be declared to be "unoccupied territory." For having the right to form an independent Grand Lodge, on the principle of Masonic and political boundaries being co-terminous, they choose to unite with the Masons of Canada West in forming a Grand Lodge, and ever since that time, they have had either the Grand Master or the Deputy Grand Master, in special recognition of these distinct political boundaries, located in Lower Canada.

Of the right, therefore, of the Freemasons of Quebec to assume that Province to be unoccupied territory, and to establish therein an independent

Grand Lodge, there are to say the least of it, very grave doubts. But we hope our brethren will not press this question. There can be no doubt that the multiplication of independent Grand Lodges, each having its separate and independent jurisdiction, within what is for all practical purposes one territory, does an immensity of harm.

Bro. Rob. Morris of Kentucky, in a private letter to the M. W. the Grand Master, indicated pretty clearly the experience of an old and eminent Freemason on this system of many Grand Lodges, with small independent jurisdictions. He says "I have read the proceedings of your Grand Lodge with uncommon interest, I hardly think the difficulty to which they allude will ripen into a serious affair, Hope not. Your folk have proved the utter inefficiency of the plurality system of Grand Lodges, and that too, within the present generation. Why should they test it further? We are proving it here in the States to our hearts' dis-content—here forty or forty-one Grand Lodges, some of them scarcely as large as the traditional "piece of chalk."

No one who has watched the result of the plurality system of Grand Lodges among our neighbours, can desire to see the experiment repeated on this side of the line; and we hope, as we feel confident that our brethren in Quebec will see the propriety of at least postponing for sometime the action which it is said they propose taking.

There is very little doubt that the discussions which are going on, in relation to the position of Masonry in this Dominion as effected by the act of union, will culminate in the formation of a Dominion Grand Lodge, with Provincial Grand Lodges, having pretty large powers, in each of the Provinces. This solution of the question meets, we have reason to know, with a very cordial support among leading Masons in the Maritime Provinces; and we can only hope that it will before many years, or many months, be satisfactorily established. Our Quebec brethren will act wisely to assist this arrangement, under which they will secure all the local jurisdiction they can reasonably desire, while avoiding the evils which have always resulted, and in the nature of things must result from a plurality of Grand Lodges.

MASONIC LIFE-BOAT.

Our brethren in England have been discussing the propriety of securing one or more masonic life boats for use on the coast, and the *Freemason's Magazine* announces that the proposition has prospered, and after some correspondence has taken practical shape. Bro. Arthur Woodbourne, No. 310, Carlisle, acting upon the suggestion that the boat should be presented by the maritime lodges has taken the

matter up earnestly; and there is little doubt that not one, but two or three life-boats, bearing the square and compass as their emblems, will be launched before long to do their work of mercy in saving life along the sea coast. These are the practical benevolences which make masonry useful and respected.

THE BALLOT.

The question, "is the ballot a landmark?" is being discussed in the columns of some of our contemporaries, and the discussion is a most interesting one. The mere act of secret voting, cannot be traced to the old operative Lodges, from which some of our Masonic customs are derived; and the general opinion appears to be that the ballot, that is the manner of secret voting, is not a landmark, while there is an equally general agreement upon the point that unanimity, as the condition of their acceptance of a candidate is. There can be no doubt, however, that the ballot is of very great antiquity, and comes down to us sanctioned by the experience of many generations.

DONATIONS.

The Committee for the Montreal Masonic Library, have great pleasure in acknowledging the receipt of the following works donated by the M. W. Grand Master of Canada, Colonel W. M. Wilson: History of Freemasonry in Kentucky, by Rob. Morris; Code of Masonic Law, by Rob. Morris; Discourse of Freemasonry, by Harris; list of Lodges, Chapters, Councils and Encampments in the State of New York, with the membership of each in 1855; new Masonic Trestle Board, by C. W. Moore, Boston; Jewish Calendar for fifty years, A. M. 5614 till 5664; Gems of Masonry, by Sherrar;

ANSWERS TO CORRESPONDENTS.

QUESTION.—Supposing a person applies for admission into a Lodge and every member thereof is favourable and consider that he would make a really good Mason, except one member and that member has a bad feeling against him which none of the other members recognize as legitimate, but all satisfied that he would B. B. him. The Lodge thus being all but unanimous would the Master be justified in postponing taking the ballot from time to time until he should find this member absent from the Lodge when he would proceed and ballot for the candidate.

ANSWER.—No. The Master has not the power to postpone the ballot on a candidate for initiation from time to time. The Committee having reported in his favor he must be balloted for on that evening.

QUESTION.—Can a Lodge working under dispensation for nine months; elect a new Master previous to obtaining a warrant?

ANSWER.—No. For the reason that a Lodge under dispensation is merely in process of formation and possesses no powers beyond those specially named in the dispensation the power of changing the Master and Wardens being vested in the Grand Master.

QUESTION.—How soon after a warrant is obtained and the Master installed can an election take place?

ANSWER.—As soon after the ordering of a warrant by Grand Lodge as the by-laws shall determine, but usually at the next following festival; provided the Master and Wardens shall have served the office for one year.

QUESTION.—If the ballot has been taken and declared against the Candidate, can it be reconsidered and if so, within what time?

ANSWER.—The ballot having been declared by the W. M. against the Candidate, it cannot be reconsidered within the constitutional time, which is twelve months. The Master however has this prerogative. Should the first ballot when examined by him be found against the Candidate, he may before declaring it, if he has a reasonable doubt on his mind that some member has made a mistake, at once order a second ballot, which, under any circumstance must be final.

ANSWER TO R. S.—It is a very common practice, and one that cannot be too frequently resorted to by Lodges, when the report of the committee of enquiry is favorable and the candidate is about to be balloted for, for the W. M. to signify to the brethren that now is a proper time for any brother wishing to do so, to state anything that he may know for or against the candidate, so that all the members may be enabled to give an intelligent expression of their opinion. But when the report of a committee is against the candidate, no further discussion is required, nor should it be allowed. The W. M., upon the adoption of such report, declares the candidate rejected, and it is so recorded.

The business of a Lodge, and all that is spoken within its walls having reference to Masonry, should never be repeated to the profane; and any brother who transgresses this most wholesome regulation subjects himself to expulsion from the Order.

ANSWER TO E. W. E.—The rendering of the Constitution at the last Annual Communication of Grand Lodge, makes it imperative that honorary members should be elected by unanimous ballot the same as joining members.

QUESTION.—Is it necessary to decide the election of one officer, say S. W., before proceeding to the election of the next, say J. W.?

ANSWER.—Yes.

QUESTION.—Can a brother elected by the Lodge refuse to fill such office?

ANSWER.—Yes, and a new election must be held for such office.

QUESTION.—Can a brother refuse to fill an office in the appointment of the W. M.?

ANSWER.—Yes; but to prevent anything of the sort occurring, the W. M. should ask any such brother if he would accept such an appointment before making it.

QUESTION.—If a brother cannot be found to fill any particular office in the Lodge, what is to be done?

ANSWER.—The officer in possession of the collar of any such office, retains the position until his successor shall have been elected or appointed, as the case may be.

QUESTION.—Is it constitutional for a brother to rise and say, "I object to the motion" made by the previous speaker, such motion being his own, and then proceed to argue against it?

ANSWER.—This question is not very clear. We can hardly imagine that any brother would object

to his own motion, he might after debate desire to withdraw it, and in such a case could only do so by permission of the lodge. No motion is in order until it has been seconded nor can be discussed.

QUESTION.—Suppose a Lodge for reasons decided on by the members have come to the conclusion not to change their officers at the annual election. Do the old Officers still hold office for the next year till their successors are elected?

ANSWER.—The Constitution, at Art. 2, "of Private Lodges" requires that each Lodge shall annually elect its Masters, Wardens, &c., &c., if no change is desired the election is a mere form, and the old officers are at the following regular meetings proclaimed the officers for the ensuing year, and so registered in the minute book.

QUESTION.—How often must the ballot be passed for election of Officers, supposing it seems impossible for either candidate to get a majority?

ANSWER.—There is no limit to the number of ballots to be passed. The Master has the power to request the Brethren to concentrate their votes on two of the candidates, and after two or three ballots should they fail to do so, if he deems it for the interest of masonry he can close the lodge and afterwards call a special meeting for the purpose of proceeding with the election of officers.

PRESENTATION TO R. W. BRO. LA SERRE.

The regular meeting of St. John's Lodge, No. 3, Kingston, was held on the evening of Thursday the 5th instant, and as it was known that the Lodge was to present a farewell address and a token of remembrance to Right Wor. Bro. Frederick La Serre, previous to his leaving for England, where he intends in future to reside, the members mustered in considerable numbers, there were also present, many from Cataragui Lodge, No. 92, and several other visiting brethren, including the M. W. Past Grand Master Simpson.

After the routine business of the Lodge and election of officers had been got along with, R. W. Bro. La Serre, was unanimously elected an honorary member of the Lodge, with all the privileges of a contributing member.

Wor. Bro. G. M. Wilkinson, the Master of the Lodge, then addressed R. Wor. Bro. La Serre, as follows:

RIGHT WORSHIPFUL BROTHER:—The Worshipful Master, Wardens and Brethren of St. John's Lodge, No. 3, under the Grand Lodge of Canada, deeply regret that your return to your native land, as a permanent resident, is about to sever the intimate and agreeable intercourse which has for so many years subsisted between you and them, as fellow laborers in the same Lodge.

They have been privileged often to listen to your masterly and feeling illustration of our beautiful ritual; they have admired your consistent and Masonic deportment, and they have noted your quiet exercise of that truly christian and Masonic virtue, which blesses those who give as well as those who receive.

You will soon be thousands of miles distant from your old associates, but they love to think that in the spirit, which like the electric current uniting both continents, sets at nought the boundaries of both time and space, you will be with them in their assemblies, keeping them in mind of the many good

counsels you have given them and the bright example you have ever set before them.

The members of the Lodge have unanimously desired to retain your name on its Roll as an honorary member, with all the privileges which can be conferred as such. But they cannot permit you to leave them without some further mark of their appreciation of your high qualities as a man and as a mason, and of your courteous and gentlemanly bearing towards the members, which have gained for you a warm place in the heart of every brother that will remain until "the emblem of that better part of man that never dies" be strewn on their mortal remains.

Accept then dear Brother of this centre piece as a small memento of their love to you, and may the Great Architect of the Universe take both you and your dear wife under His especial care until the danger of the sea be past; and may He be with you ever afterwards until He call you to the Grand Lodge above "where Peace and Harmony forever reign"

Brother La Serre replied as follows:

Worshipful Master Wardens and Brethren of St John's Lodge, No 3. There are times when silence is eloquence, and such I feel it to be at the present moment, for the sentiments which have just been addressed to me have raised such a tumult of emotions in my breast that words are quite inadequate to give utterance to the dictates of my heart—I feel that my eyes could respond better than my lips.

During the fourteen years that I have been absent from my native land, my associations have been almost exclusively amongst members of the fraternity, and all the lasting friendships I have formed, have been with Masons, some of the warmest of whom I have the pleasure of seeing around me to-night. You will therefore believe me sincere when I say that it is with extreme pain that I have come here to-day to say those little words—but alas so full of meaning—Good-bye.

Worshipful Sir you have been pleased to allude to the time when I had the honor of sitting in the chair which you now so ably fill, the eulogium you pass upon me I fear is undeserved, I have been associated with Masonry for eighteen years, twelve of which have been intimately connected with St John's Lodge, during the whole of that period, both in an official and private capacity I have visited a vast number of Lodges, and come in contact with hundreds, I might say thousands, of Masons from different parts of the world, and yet I will boldly affirm that I have never seen anywhere such a perfect knowledge of the ritual, such a comprehensive view of Masonic jurisprudence, and such a deep insight into the mysteries of our noble Order as in St John's Lodge: No wonder then that with a heart burning with zeal for our glorious Institution [I will at least lay claim to that] I should imbibe somewhat of the atmosphere in which I moved, but whatever you may feel disposed to place to my credit, must be transferred to my instructors, the Past Masters of St John's Lodge.

To receive the warm expressions of kind feeling, of friendship and sympathy, from the members of my Lodge, addressed to me by the Worshipful Master, is much, very much, to be elected by an unanimous vote of the Lodge, as an honorary

member is more, much more than I had any thought or right to expect, for so reserved is this Lodge in conferring that distinguished honor, that I believe I am the only brother who has received it coupled with all the privileges of a subscribing member, since its formation, some seventy-four years ago. These two alone are more than sufficient to overwhelm me, but when in addition I find this substantial and handsome testimonial, presented to me by my brethren as a freewill offering, then it is that the lips fail and the heart alone speaks. The selection of that beautiful centre piece, which kindly enables my wife also to be a participant with myself of your generosity, intrinsically valuable and elegant in design, exhibits a refinement of taste and liberality worthy of its donors, and I know of no article that could have been more in accordance with my choice and wishes, but besides all this I know that it is a tribute of affection, an offering of friendship, nay more, it represents one of the grand principles of Masonry—Brotherly Love. With this feeling I accept it, accept it gratefully, accept it friendly, and am sure that, through the frailty of human nature, were it possible ever to be unmindful of St. John's Lodge, it will in its silent eloquence say in language deeper and louder than words.—Forget me not.

Brethren, in conclusion, permit me to thank you for the blessings you have so kindly invoked upon my dear wife and myself, but though the sea is about to separate us during this transitory existence, I fervently hope than when time and space have been annihilated, through the infinite mercy of our Almighty Creator, we may meet again, never to part, in the mansions not made with hands eternal in the heavens.

Brethren, I thank you from the depths of my heart, and say Farewell, and God bless you all,—So mote it be.

R. W. Bro. La Serre, was much affected during the delivery of the above response and several times broke down completely. He carries with him to his native land, the love and esteem of a large circle of acquaintances not only in Kingston, but throughout the Central Masonic District, over which he presided as D. D. Grand Master, and the duties of which office were faithfully performed by him, he spared neither time nor expense in his efforts to keep up in the Lodges the proper style of working, and being blessed with a retentive memory, was perhaps as near perfection in his illustration of the beautiful ceremonies of our Order as could be hoped for. In addition to the office of D. D. G. M., he has also ably occupied the chairs of Grand Second Principal of the Royal Arch of Canada, and of Eminent Commander in the Hugh de Payen's Encampment of Knights Templar.

After the labors of the Lodge were completed, the Brethren with their visitors retired to the refreshment room, where a couple of hours were spent in the innocent and rational enjoyment of the good things of this life, coupled with the feast of reason and flow of soul which can be best appreciated only in such matters as these.

F.

Attempt nothing, brother, for which the talent given thee by the Great Architect of the Universe, is unsuited or insufficient.

Correspondence.

POSITION OF GRAND LODGE.

TO THE EDITOR OF THE CRAFTSMAN.

MONTREAL, 28th Nov, 1867.

DEAR SIR & BROTHER, - The report of the speeches at the dinner given in Hamilton to the Grand Officers, on the occasion of the presentation to our R. W. Bro. Thos. B. Harris, Grand Secretary of the Grand Lodge testimonial, which has appeared in the *Craftsman*, indicates sufficiently clearly the fact that the present position of Grand Lodge, in view of the union of the Provinces, is not considered satisfactory, and that some change must take place. Your own expression some time ago, that under the new political order of things, the name "Grand Lodge of Canada" was a misnomer, indicated pretty clearly the feeling that prevails in the Province of Quebec, and which is likely to find its result in the establishment of an independent Grand Lodge for the Province of Quebec. I have no doubt that there will be a pretty strong opposition to this course among our brethren of Ontario, but if you will consider it fairly, and in the light of masonic jurisprudence and usage, I think you cannot come to any other conclusion than that at which many of our most influential freemasons in this city and province have arrived.

It is quite clear, I think, that the name of a Grand Lodge should indicate its territorial jurisdiction. Thus in the States, the several Grand Lodges take the name of the several States over which they exercise jurisdiction, and the mere mention of the Grand body conveys accurate information as to its territorial limitations. The same statement applies to the Grand Lodges or Grand Orients of Europe; and the manifest propriety of this well established rule cannot be disputed. But the Grand Lodge of Canada cannot in the nature of things now exercise jurisdiction over the whole of Canada, seeing that there is in a part of it, the Province of Nova Scotia, a Grand Lodge already in existence, and that another Grand Lodge has been established in another Province, New Brunswick. And, therefore, to speak of the Grand Lodge of Canada, as applied to a body exercising jurisdiction over only two of the four Provinces of Canada, is not only to use a misnomer, but seriously to mislead all who hear the name. The moment the Dominion of Canada was proclaimed, Quebec became as much independent and unoccupied Masonic territory as New Brunswick; or diversely, New Brunswick became as much subject to the jurisdiction of the Grand Lodge of Canada as Quebec. And I cannot but think that a frank and friendly recognition of this fact would be for the advantage of Freemasonry in the Dominion, and would tend to perpetuate that friendly intercourse which has heretofore prevailed between the Masons throughout the old Province of Canada.

The proceedings which are being taken towards the formation of an independent Grand Lodge of Quebec, are conceived in no unfriendly spirit towards our brethren in Ontario. We hold that under the plain teachings of Masonic jurisprudence a Grand Lodge of Ontario is a necessity of the new political position, and that to retain the name of Grand Lodge of Canada for a body exercising

jurisdiction over but one, or even two of the Provinces of Canada, would be a manifest Masonic impropriety. The question of the formation of a Grand Lodge for the Dominion of Canada, with Provincial Grand Lodges in each of the Provinces, may become a question for discussion hereafter, and I am inclined to believe will meet with a favorable consideration at the hands of the Freemasons of Quebec. But the friends of a Dominion Grand Lodge must see that it can only be established by the friendly co-operation and acquiescence of the Grand Lodges of Nova Scotia, New Brunswick, and when it is established, of Quebec, and that it is much more likely to be favored by a friendly recognition of the necessities of the present position, and a holding out to the Masons of Quebec, not simply the right to form a Grand Lodge, for that we believe we have already, but the right hand of fellowship, and the hearty God speed, in the work. The four Grand Lodges might then, by convention, arrive at some mode whereby a supreme jurisdiction for the whole Dominion could be established.

I hope, therefore, that no disposition will be manifested to throw difficulties in the way of the craft in Quebec in their attempt to form an independent Grand Lodge, but that owing to events over which they, as Masons, had no control, all the Lodges of the old Province of Canada, although acknowledging different Grand bodies, will preserve the same hearty and cordial good will towards each other which has in the past characterized them. SO MOTE IT BE.

CRAFTSMAN.

GRAND LODGES.

LETTER FROM DR. MACKAY.

We are permitted to publish the following letter from Dr. Mackay, the well-known writer on masonic jurisprudence, on the subject of the position of the Grand Lodge of Canada, under the confederation act. We have referred to the letter elsewhere:—

CHARLESTON, Aug. 1st., 1867.

M. W. BROTHER WM. M. WILSON.

M. W. SIR AND DEAR BROTHER—I have delayed replying to your letter as long as courtesy would permit, for the purpose of giving to its subject that mature consideration which is demanded by its importance.

I thin' there is no point of Masonic law, on which the concurrent opinion of authorities is more unanimous than this, that Masonic and Political boundaries are co-terminous. The territorial limits of every Grand Lodge are the same as those of the Republic, Kingdom, Empire or State in which it is situated. The Grand Lodge of the State of New York cannot, for instance, extend its jurisdiction over the State of Pennsylvania, nor the Grand Lodge of England over the Empire of France. Again, all territory not Masonically organized by the institution of a Grand Lodge within its territorial limits, is what, in Masonic language, we call "unoccupied territory," and is open to the entrance of any Grand Lodge, which may establish as many Lodges in that territory, subject to its jurisdiction, as it thinks proper, but it can have no title to be the Grand Lodge of that unoccupied territory. Thus early in the 18th century the Grand Lodge of England organized Lodges in France, but it never assumed the title of "Grand Lodge of France." France was then "unoccupied territory" and remained so until a Grand Lodge of France was organized.

Now this doctrine of the co-terminousness of Masonic and Political territory is carried by Masonic jurists to this extent, that if there be a change of Political boundary there must be an equivalent change of Masonic boundary. Thus let the kingdom of A and the kingdom of B be contiguous and each have a Grand Lodge.

Then if by treaty the kingdom of A shall cede a part of its territory, lying on the common boundary to the kingdom of B, all the Lodges in that part of the territory of A which was ceded will come under the jurisdiction of the Grand Lodge of B and the Grand Lodge of A will loose all jurisdiction over them.

Again in reference to the question of co-terminousness of territory, it follows that the name or title of every Grand Lodge should be precisely expressive of the true extent of its jurisdiction, neither more nor less. Thus, it would be improper for a Grand Lodge calling itself the Grand Lodge of England to exercise exclusive jurisdiction over England and Scotland. Suppose that the Masons of Scotland were resolve to abolish their own Grand Lodge and to unite into one jurisdiction with the Masons of England and organize a Grand Lodge common to both Countries. I do not undertake to say there would be any legal objection to this consequence, but I do say, that clearly in that case the "Grand Lodge of England" would be an improper title for the supervising body. Its only correct title would be the "Grand Lodge of Great Britain."

It appears then the principles of Masonic law are very simple. But in their practical application to the Grand Lodge of Canada I feel that there will be much embarrassment.

Certainly the title of "Grand Lodge of Canada," cannot be applied, since the change in the political relations of the British Provinces, to a Grand Lodge where territorial limits are not co-terminous with those of the whole Dominion of Canada—which does not exercise and does not pretend to exercise jurisdiction over a large part of Canada, over Nova Scotia and New Brunswick.

I know but of two ways of settling the difficulties which are beginning to surround you.

First, the four Provinces might unite in the formation of a "Grand Lodge of Canada" which should have jurisdiction over the whole Dominion. This would be very pleasant—a fraternal union of all Canadians in one central body. But would not the territory, especially with your anticipated accession from the Pacific coast be too large and unwieldy for convenience or policy. You might, it is true, have a Provincial Grand Lodge in each Province for local purposes, while the general concerns of the craft would be regulated by the Grand Lodge.

Or each Province might become a separate and independent Masonic territory and form a Grand Lodge for itself just as we have done in the United States.

Such being my views of the present position of the Masonic institution in the new Dominion of Canada, I am prepared to answer your question.

You say: "The question I would now submit to you is—Does this Political Union affect our position as a Grand Lodge in any way and if so to what extent?"

I reply: It does to this extent. You are no longer the Grand Lodge of Canada. Your locality being in the Province of Ontario, the Province of Quebec, which has been politically severed from you, now forms an unoccupied territory and is open for the organization of a Grand Lodge of Quebec. You yourselves will have to organize as a Grand Lodge of Ontario, and the Grand Lodge of Nova Scotia remains as it is.

The only way of avoiding four Grand Lodges is for all the Lodges to unite in the formation of a Grand Lodge of Canada. There is no such legal body there now. If this is not consented to, then if I were one of you, I would work very assiduously for the formation of a Grand Lodge of Ontario. This you could do, simply by changing your name and issuing new warrants to your Lodges. Those in Quebec remain under your jurisdiction until a Grand Lodge is formed in that Province.

I am very truly and fraternally yours,

A. G. MACKAY, M. D.

LA GRANGE, KY., Sep. 26th, 1867.

MY DEAR WILSON.—Your extremely kind and complimentary letter of the 16th, with the photograph, gave me a most pleasant hour. As pleasant hours dont float on every chip in the puddle of life, I thank you most heartily for the same. You do me, and my purposes but justice though you overrate my efforts. You have found (so has every man of grease and gristle, who ever trod out of the most humble path of life) that opponents are in every honest road, that unless a man keeps lockstep with every stupid ass in his own profession he must needs crush corns

and abrade heels, from all which cursings and scannals proceed. I have laboured to do good, and have done some. *How much*, the coming generation must say, if indeed that generation shall care anything for us at all.

I start Jan. 15th to Europe and the Holy Land, the tour contemplated in 1857, and which, probably I would have then taken but for the position I held in my G. L. at home, which my absence would have forfeited.

I have read the proceedings of your Grand Lodge with uncommon interest. I hardly think the difficulty to which you allude, will ripen into a serious affair. Hope not. Your folks have proved the utter inefficiency of the *plurality system of Grand Lodges* and that too within the present generation, why should they test it further? we are proving it here, in the States, to our hearts dis-content, here 40 or 41 Grand Lodges, some of them scarcely as large as the traditional *piece of chalk*.

Your photograph does not make you look much older than in 1861 when we gripped dexters last May, you flourish in immortal green (rather a doubtful compliment by the way, suggestive of *verdancy*. But then nobody will ever accuse *you* of that.)

Write me again will you? and soon? and often? and always, sleeping or waking believe me to be my dear Wilson, your faithful Brother,

ROB. MORRIS.

MITCHELL, December 3rd, 1867.

TO THE EDITOR OF THE "CRAFTSMAN."

DEAR SIR.—I send you herewith a copy of a letter from the G. M., believing that its publication will serve a useful purpose. If you are of the same opinion you will please insert it in your next issue.

Yours, &c.

J. M. DUNSMORE, W.M.

Tudor Lodge, No. 141.

GRAND LODGE OF CANADA,

OFFICE OF THE GRAND MASTER,

SIMCOE, 22nd November, 1867.

W. SIR & DEAR BRO.—On reading the November number of that ably conducted and admirable periodical, "The Craftsman," I was much pleased with an excellent article from the pen of our intelligent brother, Dr. Hornibrook, the Senior Warden of your Lodge. The *selection of material* for our Masonic temple is one of the most important duties that devolves upon the members of our fraternity, and such articles as the one referred to, must have a powerful effect in directing the mind of the Mason to the conscientious discharge of that solemn duty.

You will please convey to Bro. Hornibrook, my thanks for this contribution to our Masonic literature and I would at the same time express the hope that he and many others of our educated and zealous brethren, may be induced to use the talent intrusted to them by the G. A. O. T. U., for the purpose of enlightening the craft, and exciting a more earnest enquiry into the beauties of a system designed for the benefit and intellectual improvement of our fellow men.

Among the members of our Order, hailing from

the various Lodges scattered through the length and breadth of the Provinces of Ontario and Quebec, (which constitute our present jurisdiction,) there are many who are eminently qualified to instruct and enlighten; and it has long been a source of regret to me, that so few of them have felt it to be their duty and high privilege to instruct and inform their less favored brethren. It is true that there are a few distinguished members of our fraternity, who do not thus "hide their light under a bushel"; but I would be delighted to see the list greatly enlarged and our brethren generally more deeply interested in raising still higher our noble standard. The mind grows by what it feeds upon. An old Seneca's maxim should be inscribed over the study door of many of our too indolent fraternity, *Cogenda mens est at insipial.*"

With my best wishes for the happiness and prosperity of yourself and the members of your Lodge.

I continue,

Worshipful Sir and Dear Brother,

Yours truly and fraternally.

W. M. WILSON.

To the Worshipful Master
of Tudor Lodge, No. 141, Mitchell.

TO THE EDITOR OF THE CRAFTSMAN.

HAMILTON, Nov. 6, 1867.

DEAR SIR & V. W. BROTHER,—I have read with much pleasure your editorial in the last number of THE CRAFTSMAN, (the first of the second volume,) and it must be gratifying to every lover of our order that "the circulation to-day is beyond the estimate made at the outset." You urge with much truth the importance of brethren contributing by correspondence, to aid you in bringing THE CRAFTSMAN to that state of perfection which it is desirable it should attain. I fully coincide with your remarks, and think that brethren should make a point of communicating to you all Masonic incidents which occur, and which would be likely to interest the fraternity.

There are some points of *Masonic Practice*, regarding which I have frequently been asked, and in reference to which there exists a diversity of opinion, one of which is: "*Should more than one candidate be initiated, passed, or raised at once?*" In some lodges two and three candidates have received their degree together. I believe there can be no question that this mode of procedure is totally opposed to the proper and correct working, and tends greatly to mar the solemnity of the ceremony. During the last sitting of Grand Lodge I took the opportunity of consulting some of our highest authorities on Masonic Practice upon this point, and the opinions I received were, that while in the first and third degrees it is highly improper to admit more than one candidate at a time, yet in the second degree no objection can be urged, to two, or even three, candidates being *passed* together.

I venture to trouble you with this communication, in the hope that it may be the means of setting many of my Worshipful Brethren right upon a point concerning which there exists a doubt, and thereby aid the efforts of Grand Lodge to assimilate the "*work.*"

I am, yours fraternally,

W. W. PRINGLE,

P. O. J. D.

CANADIAN MASONIC ITEMS.

HAMILTON.

ELECTION.—At the regular meeting of The Hiram Chapter, No. 2, held in the Masonic Hall, on Tuesday evening Dec. 3rd, 1867, the following officers were elected for the ensuing year:—V. E. Comp. William Reid, Z.; E. Comp. F. C. Bruce, H.; E. Comp. William Edgar, J.; Comp. A. J. Nuthall, Scribe E.; Comp. Nelson Humphrey, Scribe N.; Comp. Alex. Turner, Treasurer; Comp. Thos. Lawrence, Prin. Soj.; Comp. W. W. Summers, Janitor.

ELECTION.—At the regular meeting of the Acacia Lodge, No. 61, of A. F. and A. M., held Friday evening 22nd Nov., after the usual routine business had been disposed of, the following Brethren were elected as office-bearers for the ensuing Masonic year, viz:—W. Bro. Edward Mitchell, W. M.; Bro. George Magill, S. W.; Bro. Geo. Guy, J. W.; Bro. Rev. Geo. A. Bull, Chaplain; Bro. Edward Magill, Treasurer; Bro. James Bellings, Secretary; Bro. W. W. Summers, Tyler.

STONEY CREEK.

ELECTION.—At a regular communication of Westworth Lodge, No. 166, Stoney Creek, held on Monday, 9th December, the following officers were elected for the ensuing year:—W. Bro. Alva G. Jones, W. M.; Bro. John G. Bradley, S. W.; Bro. Henry Lutz, J. W.; Bro. Henry Hull, Treasurer; Bro. Jonathan H. Carpenter, Secretary; Bro. Joseph Carpenter, D. C.; Bro. Moss I. Ohnstead, S. D.; Bro. George Singerland, J. D.; Bros. Levi Lewis and Samuel Williams, Stewards; Bro. David F. Smith, I. G.; Bro. Elijah Finton, Tyler.

MONTREAL.

ELECTION.—At the annual meeting of the Elgin Lodge F. & A. M., No. 349 Registry, Scotland, held Nov. 30th, 1867, (St. Andrew's Day,) the following officers were duly elected for the ensuing year:—W. McWood, R. W. M.; James Smith, R. W. P. M.; C. Corner, W. P. D. M.; C. W. Bolton, W. S. M.; Thos. Alcock, W. S. W.; G. Swinburn, W. J. W.; W. S. Walker, Treasurer; R. Rintoul, Secretary; C. McLellan, S. D.; P. O'Neil, J. D.; Rev. W. B. Curran, Chaplain; E. May Organist; W. Corner, Grand Steward; J. Featherstone, Steward; H. W. Bachlaw, Assistant Steward; D. Rose, Inner Guard; W. B. Allen, Tyler; W. Gay, Assistant Tyler.

HALIFAX.

MASONIC INSTALLATION.—The annual installation of the office bearers of the Scottish Provincial Grand Lodge of Free Masons, was duly celebrated on Saturday last (St. Andrew's day,) at *high twelve*, by the Right Wor. the Hon. Alexander Keith, Provincial Grand Master in the presence of a numerous assembly of the Craft.

The following are the Pro. Grand Lodge officers for the ensuing year:—

R. W. Bro. William Esson, Deputy P. G. M.; W. Bro. J. Norman Ritchie, substitute P. G. M.; W. Bro. Wm. Murray, Senr. G. Warden; W. Bro. Fitz. Cochran, G. Junr. Warden, by proxy; W. Bro. Thos. P. Studd, G. Treasurer, by proxy; W. Bro.

George Fraser, G. Secretary; W. Bro. Wm. Wilson, Grand Senr. Deacon; W. Bro. George Anderson, G. Junr. Deacon; W. Bro. Angus McLeod, G. Bible bearer; W. Bro. J. T. McAlpine, Grand Sword bearer; W. Bro. Jas. Wallace, G. Dir. Ceremonies; W. Bro. F. G. Wainwright, G. Director of Music; W. Bro. W. H. Newman, G. Jeweller; W. Bro. Dr. F. Forbes Garvie, G. Architect; W. Bros. Hugh McLeod, John Robinson, R. T. Muir, J. H. Philp, Dr. T. C. Leaver, J. W. K. Johnston, Stewards; W. Bro. Dr. T. R. Almon, G. Pursuivant; W. Bro. John McKenzie, G. Tyler.—*Halifax Chronicle*.

NOVA SCOTIA.

Our information from Nova Scotia leads us to believe that the Grand Lodge of the Province, while quite unwilling to yield up its independence now, or to become merged in the Grand Lodge of Canada, looks forward to the probable formation of a Dominion Grand Lodge, with Provincial Grand Lodges for each of the Provinces. As a preliminary step, however, to any negotiations on this subject, efforts are now being made to harmonize the different jurisdictions prevailing in that province, with a view to the incorporation of all the Lodges into the Grand Lodge of Nova Scotia, and the recognition of that body by the Grand Lodges of Great Britain and Ireland. There is every reason to believe that these efforts will be successful; and so soon as they are, there is little doubt that the feeling which exists among many of the prominent Freemasons of our sister Province in favour of one Grand Lodge for the Dominion, to be known as the Grand Lodge of Canada, will find formal expression.

NEW BRUNSWICK.

We published in the last number of the *Craftsman* a statement to the effect that a Grand Lodge had been organized in the Province of New Brunswick, and our information received since that time is to the effect, that the formation of this independent Grand body, meets with the almost unanimous approbation of the Lodges in that Province, some eighteen out of the twenty-one lodges existing there having surrendered their charters which they have held from British Grand Lodges, and given in their allegiance to that now established.

This step has been long agitated by a few of the more prominent masons in St. John. More than a year ago a small campaign sheet, and we are authorized, we think, thus to describe it, was established at St. John, under the title of "the Masonic Mirror" with the object of advocating Masonic independence; the establishment of the Grand Lodge of Nova Scotia having given an impetus to the movement. But until the proclamation of the union of the Provinces, the agitation did not meet with much success. That union, and the questions to which it naturally gave rise as to the rights of the Grand Lodge of Canada over the unoccupied territory of the Dominion, gave an influence to the agitation which it had not before possessed. Not that the establishment of the Grand Lodge was brought about in a spirit of hostility to the Grand Lodge of Canada, for we believe, from what we can learn from personal intercourse with some of the leading promoters of this

step, that no such hostility exists. There is on the contrary a very decided feeling in favour of the establishment of a Dominion Grand Lodge with Provincial Grand Lodges from each of the Provinces. But there was an anxiety—in view of the existence of an independent Grand Lodge in Nova Scotia, to place themselves in the same position, thus being able to treat upon terms of equality with the larger and older body in relation to the formation of the Dominion Grand Lodge. Such was the ruling motive that prompted the step which our brethren in New Brunswick have deemed it wise to take.

MASONRY AND POLITICS.

The enemies of the Masonic fraternity have ever tried to arouse popular prejudice against this time-honored institution, by raising the clamor of the political demagogue, that, as a social organization, we are dangerous to government. This charge is without foundation, as is evident from the past history and present position of Masons in relation to the respective governments under which they live, the world over.

Masons have never been a revolutionary people, and Masonry, as a social institution, is conservative in its teachings and its practices. It takes no position in politics, and prohibits the introduction of political questions into its discussions. It has existed under every form of government known to history, and done its work for society peacefully, but successfully, under the administration of all the great political parties in Europe and America. It teaches obedience to the laws, submission to authority, and reverence for the usages of the past. It is, therefore, impossible for an institution that teaches the practice of such social and political virtues to favor political revolutions and social cutbreaks, that would disturb the peace of society, or sap the foundation of government. It is surprising how any rational or sane mind could credit for a moment, the base slander circulated by our enemies to awaken popular prejudice against us. Are not the husbands, brothers, fathers, sons, friends and neighbors of these individuals, Masons? Do they not all testify that there is nothing in either the teaching or practice of Masonry at war with our republican institutions, or that will, in any way, endanger our civil, political and religious liberties? We receive their testimony on all other subjects, how can we constantly refuse to receive it when they positively affirm that such is the character of the Masonic institution?

Besides, would it not be a strange moral and social phenomena for Methodists and Baptists, Presbyterians and Episcopalians, Quakers and Catholics, Lutherans and Universalists, Democrats and Whigs, though they are opposed to each other on nearly all other subjects, should league together as Masons to undermine our republican institutions, and subvert our government? No sane mind can believe this possible. It would be a social miracle. But if Masonry be opposed to our government, if its influence in society is calculated to endanger our liberties, how did it happen that all the signers of the Declaration of Independence, and the framers of our Republican Constitution, where Masons, but six? If Masonry be opposed to Republican government, how shall we account for the fact that all the generals in the American army were Masons?

These facts should forever silence such objections to Masonry. Really and truly, Masonry, as a benevolent institution, has no political character, has no political purpose, and does not aim or try to exert any political influence. Her work is a higher and nobler work than that of the politician and statesman.—*Square and Compass.*

NOT IN SIGNS.

An English brother writes to a young friend in reply to a letter,—“Once more it is fancy, and not reason, that guides you. It seems now you assert that, in secret societies of various countries and various ages, you have discovered Freemasonry, because you have discovered that, in such societies, certain words and signs were used. Be assured, however, that Freemasonry consists in something very different from any such words and signs. It consists in doctrines. Take away those doctrines, and leave only the words and the signs, and Freemasonry disappears at once.”

MASONRY IN HAVANA, CUBA.

By telegram from Havana, Cuba, of date of the 17th instant, we learn that the police of that city on that night surprised a Masonic Lodge, while assembled for business, and took the members into custody, the Lieutenant-Governor of Sagua being prominent among them. It further stated that owing to a “Peninsula” *alarm cry* all the officers were discharged. What a “Peninsula alarm cry” means we cannot imagine, but it must have been something effective to have produced such a result. Another Lodge in Havana, on hearing of the raid took the precaution to suspend its meetings. Spain and her colonies are not the most agreeable places for Masons, as such, to congregate. By law it is prohibited under heavy penalty.

Time wears slippers of list, and his tread is noiseless. The days come, softly dawning one after another; they creep in at the windows; the fresh morning air is grateful to the lips as they pant for it; their music is sweet to those who listen to it; until, before we know it, a whole life of days has possession of the citadel, and time has taken us for its own.

At Rest.

At his residence, Barton Street, Hamilton, on Thursday, the 21st Nov., Bro. COLONEL ROBERT LAND, aged 95 years.—

Another of the old pioneers of this country has gone to his long home. Bro. LAND was probably the oldest living settler in the Gore District. His father was one of that noble band of united Empire loyalists, who preferring their allegiance to the Crown to everything, left their homes in the old colonies at the time of the revolutionary war, and settled in Canada. In 1791, our late Brother, who had been living in New Brunswick, joined his father on what is still the homestead, and where he has lived ever since. He held a Commission during the war of 1812, and was present at the battles of Lundy's Lane, and at the occupation of Detroit. In 1837 he was placed in Command at Hamilton, and performed the arduous duties connected with that position with very great satisfaction.

Bro. Land became a Freemason in 1796, having been initiated in the Barton Lodge on the 7th Nov., of that year, and was we think, the oldest Freemason in Canada.

He was an active member of the Lodge, and to the zeal and fidelity of his brother Ephriam Land, is the Barton Lodge indebted for the preservation of its jewels and property for the period of twenty-six years.

MONTHLY RECORD OF CURRENT EVENTS.

- New Zealand is to have a University.
- Hostilities have been renewed in the Island of Candia.
- Fitz Greene Halleck a well known American poet is dead.
- The British expeditionary corps has landed in Abyssinia.
- The trial of Jefferson Davis is again deferred.
- Garibaldi is still in prison and is said to be very unwell. He is since reported to have escaped.
- It is thought that an International Conference on the Roman question will take place.
- The Telegraph lines of Great Britain have been placed under the control of the Government.
- The body of the murdered Maximilian has been given up to the Austrians.
- Mrs. Disraeli, wife of the Chancellor of the Exchequer, has been very ill and her life despaired of; she is now better.
- Dr. Livingston is reported to be alive and well somewhere in the centre of Africa.
- The war in South America is still going on. The Brazilians lately obtained a slight success.
- King George of Greece has married the Grand Duchess Olga Constantinova of Russia.
- The Empress Carlotta, of Mexico, is much better and will it is hoped soon be entirely recovered.
- Some recent explorations in the city of Jerusalem have brought to light some exceedingly interesting antiquities.
- The effort to impeach the President of the United States has failed.
- Her Majesty's Theatre, one of the finest in London, has been totally destroyed by fire.
- The hurricane which swept over the West Indies last month was one of the most terrible and destructive ever known.
- On Sunday the 8th Dec., Thermometer at the Observatory at Hamilton indicated 6 below zero.
- The French Senate and Corps Legislatif assembled on the 18th November. The Emperor Napoleon made a speech, pacific in its character.
- The British Parliament was opened by Royal Commission on the 19th ultimo. The amount required for the Abyssinian expedition was voted after a short debate.
- The Roman question remains unsettled, and the Italians are in a very dissatisfied state of mind. A treasonable conspiracy against Victor Emmanuel has been discovered in Sicily.
- Charles Dickens has been most enthusiastically received in Boston and New York. He is now staying in New York, where he will remain for some time. Apartments have been provided for him at the Westminister Hotel.
- Mr. Rose brought in his financial statement on the 7th inst. The revenue for the Province of Canada up to the 30th of June last was \$16,400,139, and the expenditure \$14,729,090. Since that time the revenue of the whole Dominion of Canada has been \$7,427,673, expenditure \$5,323,085.
- The three Fenians convicted of the murder of Police Sergeant Brett were hung in Manchester on the 30th of November. There were upwards of 10,000 regulars, volunteers, special constables and ordinary policemen to keep order in case of any attempted disturbance. All passed off quietly.

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