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THE CRAFTSMAN, HAMILTON, 15th MARCH, 1868.

THE HISTORY OF FREEMASONRY;

Its Origin, Object and Antiquity; its Transformation, Universality, and Persecution, with concluding remarks.

Compiled from authentic sources by V. W. Bro. OTTO KLOTZ.

MOTTO:

Bees will not work except in darkness.
Thought will not work except in silence;
Neither will virtue work except in secrecy.

SARTOR RESARTUS.

(CONCLUDED.)

SECOND PERIOD OF FREEMASONRY.

The transformation of the Masonic fraternity, alluded to in the preceding section, was brought about in 1717 by three members of those four Lodges then in existence.

The names of these three great men are,—the celebrated experimental philosopher, *Desaguliers*, the learned and affable theologian, *James Anderson*, and the profound *George Payne*.

Led by these men, the members of those four Lodges resolved to continue the Masonic Brotherhood under its ancient constitution, doctrines and liturgy, and as before, as accepted Masons, they had been accustomed to do, to continue the same, not as a society that had anything to do with building, but as one the essential characteristics of which were: *brotherly love, relief, and truth*.

They used their utmost endeavors to appear before the people and the government as a fraternity formed for the promotion of a love of mankind, tolerance and sociability, and that made its social duty implicit obedience to the lawful government.

By retaining the name, customs and ceremonies of the ancient fraternity, the new Lodges retained the privileges and charters of those societies, and induced many of the old accepted Masons that had left the inactive Lodges to re-unite with them in their most laudable undertaking.

They, (according to their own words,) in 1717, further thought it well to establish a centre of union and harmony under one Grand Master; to place the eldest Mason, who at the same time was a Master of a Lodge, in the chair as Grand Master; to constitute themselves, *pro tempore*, one Grand Lodge; to renew the quarterly communications of the officers of the Lodges, to hold the annual meetings and the festivals; and to elect a Grand Master from among them, until they should have the honor to have a brother of high nobility at their head.

The first Grand Master was *Anthony Sayer, Esq.*

By these various measures and arrangements, they founded the second period of the Masonic Brotherhood.

During this period, the society gained a purer and a freer existence, independent of the building corporations or any other society or institute; faithful to its original design, it was and is a society dedicated to the promotion of those purely moral objects,—a *love of mankind, tolerance, and sociability*, by practising *brotherly love, relief, and truth*; a society which, however, retained the name, the fundamental laws, the doctrines received by tradition, and the ceremonies of the ancient Masonic fraternity; a society which practices its art as a secret, and only admits into its membership *free men*.

These arrangements were, at the same time, the

means of spreading this transformed society, or the exterior forms of Freemasonry, as received by tradition, over all Europe, and over all the European colonies.

In 1721, their brother, *James Anderson*, was charged by the Grand Lodge to re-model the defective copies of the old Gothic constitution according to a modern and better method, and to form thus a general book of constitution, which alone should be valid for all the special Lodges in futuro to be established under the authority of that Grand Lodge. Anderson collected a number of copies of the old constitution, which he found to be copies of the ancient York constitution; and in comparing the same, and in compiling that new book of constitution, the constitution of York formed the basis for his work; he omitted, added and altered as he thought proper. The draught of this new book, after having been examined and slightly amended by a committee composed of fourteen learned brethren, was sanctioned and accepted in 1721 by a resolution of the Grand Lodge. It was printed in 1722, and acknowledged in 1723 as the only valid book of constitution, and was then given over to the public. A new edition was published in 1738, for which Anderson again made use of the York constitution. The traits of the ancient York constitution are also distinctly to be recognized in the editions of 1756, 1784, and in the latest book of constitution of the United Grand Lodges of all old Masons at London, which union took place in 1813, and of which constitution the second part appeared in 1815.

The most important portion of this book of constitution of the new English Grand Lodge at London, are the *six old charges* or fundamental laws which Anderson has extracted from the sixteen fundamental laws of the York constitution, by re-modeling them so as to be conformable to the object for which the Grand Lodge had been established, and which are acknowledged by all Grand and subordinate Lodges of the globe as the fundamental laws of the whole fraternity. The following are the most important of those old charges as they appear in the edition of 1784, and, with few alterations, in the constitution of 1815:—

“The Mason is bound to obey the laws of morality; and if he understands the principles of the society, he will neither be an atheist nor a profligate. Though the Masons of ancient times were obliged to profess the religion of their country, whatever that might be, it is considered now more beneficial to bind them to that religion alone in which all men agree, and to leave to each his peculiar opinion. They are to be men of probity and honor, whatever may be their difference in name or in opinion.

“By this,” says the constitution. “Masonry becomes the central point of union, and the means of establishing friendship among persons who, without it, would live in continual separation. The Mason is to be a peaceable subject or citizen, and never to allow himself to be involved in riots or conspiracies against the public peace and the welfare of the nation. No private hatred or feud shall be carried to the threshold of the Lodge, still less political or religious disputes, as the Masons in this capacity are only of the above-named general religion. Masons are of all nations and tongues, and decidedly against political feuds, which never have been favorable to the welfare of the Lodges, nor ever will be.”

The second of those three ancient documents is a set of questions and answers, explaining the object and design of the society, and corresponding with its general laws.

These questions, as the eminent philosopher, John Locke, supposed, were given by Henry VI., and answered by some one of the brotherhood of Masons. This ancient document was first published in the "Gentleman's Magazine," 1753, page 417, *et. seq.*: and since 1756 in all editions of the new English Book of Constitution. They are also to be found in Preston's Illustrations of Freemasonry, in Hutchinson's Spirit of Freemasonry, in Sebass' Magazine of Freemasonry, and in various other Masonic works.

The third of those documents is the old act of admitting Masons, as it is still exercised as the oldest ritual by all the Masons of the ancient English system. In its commencement, this document is as old as the York constitution; it contains customs of the Roman building corporations, and of the oldest Christian ascetics and monks, and expresses the fundamental doctrines and constitutions of the fraternity in harmony with the ancient duties.

The liturgy contained in this document, at the same time, gives a model by which the ritual of each Grand Lodge, in respect to its historical genuineness and its pure spirit of Masonry as received by tradition, may be judged.

From the second period, being after the institution of the Grand Lodge of England in 1717, Freemasonry assumed a bolder and a more independent aspect; it rapidly not only gained its ancient dominion, but it also spread itself over the continent of Europe and the European colonies.

It exercised a new and most powerful influence on the whole moral and intellectual life of Europe. It first gave the world the true import of the words, *Fraternity, Liberty, Equality*.

In 1729 it was introduced into the East Indies. In 1730 the Grand Lodge of Ireland was instituted. Between 1730 and 1754 Lodges were erected in different parts of America, Germany, Holland, Russia, Spain, Portugal, Denmark, Sweden, at the Cape, and in Geneva. Charity Schools, for the education of the children of Freemasons whose poverty debarred them from this advantage, were erected by the Lodges in Germany, Denmark, and Sweden, and subsequently also in Great Britain and in America.

In Scotland, the foundation stone of the new Royal Infirmary of Edinburgh was laid in 1738.

PERSECUTION OF FREEMASONRY.

The Masonic Society aiming to establish political and social equality and freedom, it constantly presented to the initiated the picture of a new social Order nowhere found on earth,—the ideal of a society; a society opposed to, and at the same time far more perfect than any existing civil organization.

It consequently became odious to tyrants; it was anathematized at Rome by Clement VII, pursued in Spain by inquisition, persecuted at Naples, and the members of the fraternity were declared worthy of eternal punishment by the Lorbbonne in France. And yet, thanks to the skilful mechanism of the institution, Freemasonry found protectors among princes and nobles, many of whom disdained not to take the trowel, and to gird themselves with the apron.

The public persecutions of the Freemasons had their rise in Holland, in the year 1735. The State General was alarmed at the rapid increase of Freemasonry, and as they could not believe that architecture and brotherly love were their only object, they resolved to discountenance their proceedings; in consequence of which an edict was issued by Government, stating that though they had discovered nothing in the practices of the fraternity either injurious to the interest of the people or contrary to the character of good citizens, yet, in order to prevent any bad consequences which might ensue from such associations, they deemed it prudent to abolish the assemblies of Freemasons. A number of members of the Lodges were arrested and brought to the Courts of Justice. Before these tribunals they boldly defended themselves; they declared upon their oaths that they were loyal subjects, faithful to their religion and zealous for the interest of their country; that Freemasonry was an institute venerable in itself and useful to society, and though they could not reveal the secrets and ceremonies of their Order, they would assure them that they were neither contrary to the laws of God, nor to those of man, and that they would willingly admit into their society any individual in whom the magistrates could confide, and from whom they might receive such information as would satisfy a reasonable mind. In consequence of this declaration, the brethren were dismissed, and the Town Secretary was requested to become a member of the fraternity. After initiation, he returned to the Court of Justice, and gave such a favorable account of the principles and practice of the society that all the magistrates became brethren of the Order, and zealous patrons of Freemasonry.

After Freemasonry had thus honorably triumphed over the persecutors in Holland, she had to contend in France with prejudices equally inveterate, though less impregnable. Their assemblies were abolished in 1737, but the prohibition was soon forgotten, and the fraternity recovered their former prosperity and splendor.

In Germany, too, the tranquility of the Order was disturbed by the malice of some ignorant women, who prevailed upon Maria Theresia, the Empress Queen, to issue a similar edict against the fraternity in Vienna; but fortunately, Joseph II, Emperor, and the son of Maria Theresia, who, being himself a Mason, intervened and frustrated that plan.

In Italy, in 1738, a formidable bull was thundered from the conclave, not only against Freemasons themselves, but against all those who promoted or favored their cause; notwithstanding this bull, no particular charge is brought against a single individual of the Order. This bull was followed by an edict dated 14th January, 1739, containing sentiments equally bigoted, and enactments equally severe. In consequence of these enactments, the Catholic clergy of Holland attempted, in the year 1740, to enforce obedience to the commands of their superiors. Masons were expelled forever from the communion tables, till finally the States General interfered, and prohibited the clergy from asking questions of persons applying for the certificates to receive the holy sacrament other than such questions as were connected with the religious character of the individual.

The Council of Berne in Switzerland, in 1745, issued an edict against the Masonic fraternity, which edict

was even more severe than that issued by the Pope, in the persecution of Freemasons in Switzerland, was even more rigorous than in Italy itself.

The persecutions which Freemasonry encountered were hitherto confined to the continent. The tide of religious frenzy, however, now rolled to the shores of Britain. In the year 1745 the Associate Synod, consisting of a few bigoted dissenters, attempted to disturb the peace of the fraternity. The unrighteous oppressions created by the acts of these men, outstrip, in some respect, the tyranny and cruelty inflicted on the fraternity by the Church of Rome and the severe edict of the Council of Berne.

Notwithstanding these persecutions, Freemasonry flourished and was in the highest estimation in Great Britain, France, Germany and several other Kingdoms of Europe, and has continued to flourish and spread its benign influence both in Europe and in America, as also in all other parts of the globe to the present day.

CONCLUDING REMARKS.

According to the foregoing, the Masonic Fraternity, by its origin and further development, appears, as a Society, closely connected and interwoven with the higher cultivation of mankind, it stands there as the *only Society*, exclusively dedicated to virtue, morality and humanity; to those kind feelings, dispositions and sympathies of man, by which he is distinguished from the lower orders of animals, that feeling of kindness and benevolence which especially disposes man to relieve the distressed and to treat with tenderness those who are helpless and defenceless, and by remaining true to the spirit of Freemasonry, the Society most forcibly points out the path to future, more exalted and more social aspirations.

It is a question of the highest importance for every Mason, whether the fraternity, by its acts and deeds, has unfolded the slumbering germ of our pure and universal institution for the cause of humanity, and whether the progress made in that noble cause, is in harmony with the progress made by the various other religious, civil and social institutions.

And now allow me to conclude this sketch by portraying :

THE IDEAL OF A FREEMASON.

That man is he, who quietly and modestly moves in the sphere of his life,—who without blemish fulfils his duties as a man, a subject, a husband and a father,—who is pious without hypocrisy, benevolent without ostentation,—and aiding his fellow-men without self-interest,—whose heart beats warm for friendship,—whose serene mind is open for licensed pleasures,—who in vicissitudes does not despair—nor in fortune will be presumptuous, and who will be resolute in the hour of danger; the man who is free from superstition and free from infidelity—who in nature sees the finger of the Eternal Master,—who feels and adores the higher destination of man,—to whom Faith, Hope and Charity are not mere words without any meaning,—to whom property, nay, even life, is not too dear for the protection of innocence and virtue and for the defence of truth; the man who towards himself is a severe judge, but who is tolerant with the debilities of his neighbor,—who endeavours to oppose errors without

arrogance, and to propagate intelligence without precipitation,—who properly understands to estimate and to employ his mean —who honors virtue though it be in the most humble garment, and who does not favor vice, though it be clothed in purple,—who administers equal justice to merit, whether dwelling in palaces or in cottages; the man who without courting applause, is loved by all noble minded men, respected by his superiors and revered by his subordinates,—the man that never proclaims what he has done, will do, or can do, but where need is, will lay hold with dispassionate courage, circumspect resolution, indelatigable exertion and a rare power of mind, and will not cease until he has accomplished his work; but who *then*, without pretention, will retire into the multitude, because he did the good act, *not for himself* but for the cause of the good.

If you my brethren meet such a man, you will see the personification of Brotherly Love, Relief and Truth, and you will have found

THE IDEAL OF A FREEMASON.

MASONRY AT THE BEDSIDE.

All social relations derive their utility from human weakness and want. If we were not weak, if we did not want, if we were independent of each other, and able to stand alone, and live without help, all our associations would be without any special object. But, because we can not stand alone, and are dependent on each other for the helps and comforts which civilization affords, we form our civil compacts, and our social combinations. There is a want, too, to which human nature is subject, that is not supplied by the technical requirements of law, nor the stiff amenities of formal social life. We want something more practical—something warmer—something that touches more closely the inner heart. This want is in fact the very vacancy that Masonry is so well adapted to fill.

And Masonry never looks so beautiful as when she sits by the bedside of the sick or dying brother, administering on the one hand relief to the sufferers, and on the other whispers peace and comfort to the despairing. The physician may attend to the wants of the sick with the utmost fidelity, but his services are mercenary—he works for pay. But we “can not serve God and mammon;” and in proportion as our pecuniary considerations interfere with any thing we do, in the same proportion, fraternal, loving sympathy is shut out. Therefore, Masonry occupies a position in the sick room that the physician, or even the minister can not fill. Her vigils there are the spontaneous outpourings of her big heart. With the tenderness of a mother she hears the faintest moaning of the invalid, and with the open hand of her unmeasured charity, she supplies the present wants and future hopes of the family. The Doctor will not do this, the minister can not, and she is the only friend whose charity never faileth. The “benefits” of other institutions are dealt out by measure, as a consideration for pay. But the Angel of Masonry dispenses her blessings without money and without price, and to crown all, it is done so secretly that her left-hand is not permitted to know what her right-hand doeth.

MASONIC TOLERATION.

Masonry is not a religion. He who makes of it a religious belief falsifies and denaturalizes it. The Brahmin, the Jew, the Mahometan, the Catholic, the Protestant, each professing his peculiar creed, sanctioned by the laws, and by time and custom, must needs retain it, and can not have two religions; for the social and the sacred laws adapted to the usages, manners, and prejudices of different countries are the work of men.

But Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundations of all religions. All that ever existed have had a basis of truth, and all have overlaid that truth with errors. The primitive truths taught by the Redeemer were sooner corrupted, and intermingled and alloyed with fictions, than when taught to the first of our race. Masonry is that universal morality which is suitable to the inhabitants of every clime—to the men of every creed. It has taught no doctrines, except those truths that tend directly to the well-being of man, and those who have attempted to direct it toward useless vengeance, political ends, alchemy, Templarism, and Jesuitism, have merely perverted it to purposes foreign to its pure spirit and real nature.

Mankind outgrows the sacrifices and mythologies of the childhood of the world. Yet it is easy for human indolence to linger near these helps and refuse to pass further on. So the unadventurous Nomad, in the Tartarian wild, keeps his flocks in the same close-cropped circle, where they first learned to browse, while his progressive brother roams ever forth and onward to "fresh fields and pastures new." It is the latter who is the true mason; and the best, and, indeed, the only good mason he it is who, with the power of business, does the work of life. The upright merchant, mechanic, or farmer, the man with the power of thought, of justice, or of love—he whose whole life is one great act of performance of duty—this is the true Mason, although, possibly, he never may have entered a Masonic Lodge, or heard a Masonic lecture.

The natural use of the strength of a strong man, or the wisdom of a wise one, is to do the work of a strong man or a wise one. The natural work of Masonry is practical life—the use of all the faculties in their proper spheres, and for their natural functions. Love of truth, justice, and generosity, as attributes of God, must appear in a life marked by these qualities; and that is the only effectual ordinance of Masonry. A profession of one's convictions, joining the Fraternity, assuming the obligations, assisting at the ceremonies, are of the same value in Masonry as in science; while the natural form of Masonry is goodness, morality, living a true, just, affectionate, self-faithful life, from the motive of a good man. It is loyal obedience to God's law.

The good Mason does the thing which comes in his way, and because it comes in his way, from a love of duty, and not merely because a law, enacted by man or ordained by God, commands his will to do it. He is true to his mind, his conscience, heart, and soul, and feels small temptation to do to others what he would not wish to receive from them. He will deny himself for the sake of his brother near at hand. His desire attracts in the line of his

duty, both being in conjunction. Not in vain does the poor or the oppressed look up to him. You find such men in all Christian sects, Protestant and Catholic—in all the great religious parties of the civilized world—among Buddhists, Mahometans and Jews. They are kind fathers, generous citizens, unimpeachable in their business, beautiful in their daily lives. You see their Masonry in their work and in their play. It appears in all the forms of their activity, individual, domestic, social, ecclesiastical, or political, for true Masonry within must be morality without; and that which is philanthropy must become eminent morality. The true Mason loves not only his kindred and his country, but all mankind; not only the good, but also the evil among his brethren. He has more goodness than the channels of his daily life will hold. It runs over its banks, to water and to feed a thousand thirsty plants. Not content with the duty that lies along his track, he goes out to seek it, because not only willing, but he has a longing to do good, and to spread his justice, generosity and morality over all the world. His daily life is a profession of his Masonry, published in perpetual good-will to men.

The old theologies, the philosophies of religion of ancient times, will not suffice us now. The duties of life are to be done, and we are to do them. There are sins of trade to be corrected. Every-where philanthropy and a quickened morality are needed. There are errors to be supplanted with truth radiant with the brightness of heaven; there are great wrongs and evils in church, in state, in domestic, social, and public life to be righted and outgrown. Masonry, in our age, can not forsake the broad way of life; she must journey on in the open street, appear in the crowded square, and teach men by her deeds, her life—more eloquent than any lips.

Belief in one true God, and a moral and virtuous life, constitute to-day, as they did on the first day that a man became a Mason, the only religious requisites required of him. And this the more to-day, perhaps, than then, inasmuch as Masonry has the most vivid remembrance of the terrible and artificial torments that were used to put down new forms of religion or extinguish the old. It sees with the eye of memory the ruthless extermination of people of all sexes and ages because it was their misfortune not to know the God of the Hebrews, or to worship him under the wrong name, by the savage troops of Moses and Joshua; it sees the thumb-screws and the rack, the whip, the gallows, and the stake, the victims of Diocletian and Claverhouse, the miserable Covenanters and Non-conformists, Servetus burned, and the unoffending Quakers hung; it sees the persecutions of Peter and Paul, the martyrdom of Stephen, the trials of Ignatius, Polycarp, Justin, and Irenaeus, and, in their turn, the sufferings of the wretched Pagans under the Christian emperors, as of the Papists of Ireland, under Elizabeth and her father, the bloated Henry. The Roman virgin, naked before the hungry lions; young Margaret Graham tied to a stake, at low-water mark, and there left to drown, singing hymns to God until the savage waters broke over her head, while the more savage Claverhouse looked on; and all that in all ages have suffered by hunger and nakedness, peril and prison, the rack, the stake, and the sword—it sees them all, and shudders at the long roll of human atrocities; and it sees also the oppression still practiced, in the name of religion, in

almost every Christian state—laws forbidding freedom of speech on matters relating to Christianity, and the gallows reaching its arm over the pulpit.

The fires of Moloch, in Syria, the horrid mutilations in the name of Astarte, Cybele, Jehovah; the barbarities of imperial Pagan tortures; the still grosser torments which Roman-Gothic Christians in Italy, Spain, and Portugal heaped on their brother men; the fiendish cruelties to which Switzerland, France, the Netherlands, England, Scotland, Ireland, and America have been witnesses, warn Masonry of the unspeakable evils which follow from blind prejudice and zeal in matters of religion, and especially from investing the God of Love with the cruel and vindictive passions of erring humanity, and believing that blood has a sweet savor in his nostrils, and groans of agony to be delicious to his ears.

Men never had the right to usurp the unexercised prerogative of God, and condemn and punish another for his belief. Born in a Protestant land, we are of that faith. If we had opened our eyes to the light under the shadow of St Peter's at Rome, we should have been devout Catholics. If born in the Jewish quarter of Aleppo, we should have condemned Christ as an imposter. If in Constantinople, we should have cried, "Allah il Allah, God is great and Mahomet is his prophet." Birth, place, and education give us our faith. Few believe in any religion, because they have examined into the evidences of its authenticity. Not one man in ten thousand knows any thing about the proofs of his faith. We believe what we are taught; and those are most fanatical in upholding it who know least of the evidences on which their creed is based. Facts and testimony are not the necessary groundwork of faith, for faith is believed to operate by itself, independent of facts or testimony; and it is in this particular that faith differs from philosophy. It appears to be an imperative law of God's economy that man shall accept, without question, the belief of those among whom he is born and reared; and the faith thus made a part of his nature resists all evidence to the contrary to such extent that he will disbelieve even the evidence of his own senses rather than yield up that religious belief he learned at his mother's knee, imbibed, as it were, with his first nourishment, and which has grown up within him, bone of his bone, and flesh of his flesh.

What to one man is truth is not truth to another. The same arguments and evidences which convince one mind make no impression on another. This difference is in men from their birth. No man is entitled positively to assert that he is right, when other men equally intelligent and equally well-informed hold directly the opposite opinion. Each thinks it impossible for the other to be sincere, and each as to that is equally in error, for both are sincere. "What is truth?" was a profound question, and the most suggestive one ever put to man. Many beliefs of former and even present times seem incomprehensible. They startle us with a new glimpse into the human soul, that mysterious thing, and the more mysterious the more we note its workings. Here is a man superior to myself in intellect and learning, and yet he sincerely believes what seems to me too absurd to merit confutation. I can not conceive or believe that he is either sane or honest; and yet he is both. His reason is as perfect as mine, and he is as honest as I am.

The fancies of a lunatic are realities to him. Our very dreams are realities, while they last; and when past, no more unreal than what we have acted in our waking hours. No man can say that he hath as sure possession of the truth as of a chattel. The law secures him in the possession of the last; but what law can secure him in that of the first? When men entertain opinions diametrically opposed to each other, and each is honest, who shall decide which hath the truth? and how can either say with certainty that he hath it? We know not what is the truth. That we ourselves believe and feel absolutely certain that our own believe is true, is, in reality, not the slightest proof of the fact, though it seems ever so certain and incapable of doubt to us.

Therefore, no man hath or ever had a right to persecute another for his religious belief, for there can not be two antagonistic rights; and if one man can persecute another because he himself is satisfied that the belief of that other is erroneous, the other has, for the same reason, equally as certain a right to persecute him.

The truth comes to us tinged and colored with our prejudices and our preconceptions, old as ourselves and strong with divine force. It comes to us as the image of a rod, through the medium of water, bent and distorted. It is no merit in a man to have a particular faith, excellent and philosophic though it be, when he imbibed it with his mother's milk. It is no more a merit than the possession of his prejudices or his passions. The Masonic law, therefore, requires of no man to sacrifice himself to the end that he may accept a particular belief taught only by the Freemasons; for, as such, no other belief is required of them than that to which all men can freely subscribe—implicit confidence in the existence of one great, all-powerful God, the Father and Preserver of the universe. Therefore it is that Masonry teaches her votaries that toleration, as a component part of that charity she so earnestly inculcates, is one of the chief duties of every good Mason.

No evil hath so afflicted the world as intolerance of religious opinions; and no man truly obeys the Masonic law who merely tolerates those whose religious opinions differ from his own. Every man's opinions being his own private property, the rights of all men to maintain each his own are perfectly equal. Merely to tolerate, to *bear with* an opposing opinion, is to assume it to be heretical, and assert the right to persecute, if we would, and claim our toleration of it as a merit. The Mason's creed should go further than that, and say that no man has any right in any way to interfere with the religious belief of another. It holds that each man is absolutely sovereign as to its own belief, and that belief is a matter absolutely foreign to all who do not entertain the same belief; and that if there were any right of persecution at all, it would in all cases be a mutual right, because one party has the same right as the other to sit as judge in his own case; and God is the only Magistrate that can rightfully decide between them. It is to the great Judge that Masonry refers this matter; and, opening wide her portals, she invites to enter therein and live in peace and harmony, men of every religion—every man who will lead a virtuous, moral life, love his brethren, minister to the sick and distressed, and believe in the one all-powerful, all-wise, everywhere-present God, Architect, Creator and Preserver of

all things, by whose universal law of harmony ever rolls on this universe, the great, infinite circle of Life and Death: to whose Ineffable Name let all true Masons pay profoundest homage, and for whose thousand blessings poured upon us, let us feel the sincerest gratitude now, henceforth, and forever.
American Freemason.

BRO. ROB. MORRIS AT LIVERPOOL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—As I must needs pass so hastily through London to catch the Marseilles steamer of the 18th, that I cannot make even the briefest call upon you, I beg leave to drop into the post-office here this hasty effusion, in evidence that I am mindful of your excellent magazine, even at the hour when so many novelties crowd upon me and so many anxieties oppress me. My journey hither in the *France* has been an average one in duration, and, for the wintry season, smooth and pleasant. May I not hail this as an augury of good things to come?

I esteem myself fortunate in having secured for myself as *compagnon de voyage*, through the entire of my Oriental journey, an old fellow-laborer, Mr. David W. Thompson, of Fulton City, Illinois, formerly the Masonic lecturer of his State, Deputy Grand Inspector General 33° A. and A. R., and a singularly genial and pleasant gentleman. I hope that on our return in July next, I shall be privileged to introduce him to you.

The only incident of our passage from New York that could in the least interest the readers of the *Magazine*, was a little symposium of the Freemasons on board the *France*, held yesterday, at my suggestion. We "of the mystic level" stole quietly away from the crowd, and having previously tested each other by the ancient methods, opened an "Entered Apprentices Lodge" for the nonce. The names of our temporary dignitaries, and the entire of the proceedings are thus chronicled in the records of the occasion:—

"Records of a Moot Lodge, opened on the degree of Entered Apprentice, in the Purser's room of the steamship *France*, Thursday February 13, 1868, at 2 o'clock, p. m. :—

"OFFICERS AND MEMBERS PRESENT.

"Robert Morris, late Grand Master of Kentucky, U. S. A., &c., as Worshipful Master.

"David W. Thomson, late Grand Lecturer of Illinois, U. S. A., Honorary Member of Supreme Council 33° A., and A. R., Northern Jurisdiction, &c. as Senior Warden.

"George Catchpole, Senior Warden of Rose Lodge, No. 590, Rose, Wayne County, New York, U. S. A., as Junior Warden.

"William Thomas, First Officer of the steamship *France*, of St. John's Lodge, New Brunswick, N. A., Treasurer.

"George Campbell, Fourth Officer of the steamship *France*, of British Oak Lodge, No. 831, Stratford, England, as Secretary.

"W. G. Barrett, purser of the steamship *France*, of Piatt Lodge, No. 194, New York City, U.S.A., as Senior Deacon.

"James Wilson, Chief Engineer of the steamship *France*, of Mariners' Lodge, Liverpool, England, as Junior Deacon.

"Thomas Hughes, of the steamship *France*, of Amity Lodge, No. 323, of New York City, U.S.A., as First Master of Ceremonies.

"William Carroll, of the steamship *France*, of Varich Lodge, No. 31, Jersey City, New Jersey, U.S.A., as Second Master of Ceremonies.

"William Dempster, of Commonwealth Lodge, No. 409, Brooklyn, New York, U.S.A., as Tyler."

The business of the meeting consisted of the interchange of genial proffers; delivering anecdotes illustrative of the practical character and vast spread of the Institution; and reciting a few well-known poems to the Craft. The Worshipful Master being called upon for an "effort of his muse," delivered himself of the following lines, composed the night before, and dedicated to the occasion. It is needless to say that with such favorable critics this production had a reception that would probably have been denied to the finest effort under other circumstances:—

THE REVOLVING LIGHT OF THE SKELLIG.

"When hastening eastward o'er the waste,
By ocean breakers rudely chased,
Our eager eye seeks out the smile
That marks the dangerous Skellig Isle,—
We joy to catch the flashing ray,
That guides unerringly our way.

"What though in momentary gloom,
Night may resume her sable plume:—
What though the clouds may settle down
And threaten ocean's stormiest frown;—
Lo, flashing far across the main,
The Skerries' Light comes out again!

"So wandering on life's stormy sea,
Oh, Craftsmen, by God's grace, may we,
The Tempest tost and weary, find
In gloomiest hour, in saddest mind,
Our Skellig Light from Heavenly sun
To draw us safely, swiftly on.

"Should he withdraw his smiling face,
'Tis but to try our faithfulness:
Should He our pilgrimage enshroud,
He stands behind the threatening cloud
And though He smite us with a blow,
It is his gentle chastening too.

"Craftsmen, draw nigh, and learn, with me,
These lessons from Freemasonry:
Each implement in mystic hand
Bids us this precept understand,—
That 'he who'd serve the MASTER'S state
Must work in Faith, in Patience wait!'"

And then the happy circle was dissolved, never to be re-formed, unless in that Grand Lodge "that's far awa'."

I take it for granted that you have no reader so obtuse but that he will take all this record, with names of officers, &c., in a Pickwickian sense!

Yours fraternally,

Liverpool, Feb. 14.

ROBERT MORRIS.

Labor is the truest emblem of God, the Architect and Eternal Maker. It is the hands of brave, forgotten men that have made this great, populous, cultivated world a world for us. It is all work, and forgotten work. The real conquerors and eternal proprietors of every great and civilized land are those heroic souls who were in it, and who made it what it was left by them. All work is noble; a life of ease is not for any man, nor for any God. The Almighty-Maker of to-day is not like him of old, who, having made his machine of a universe, sits ever since and sees it go. Out of that belief comes Atheism. While Faith in an invisible, unnameable directing God, present every-where in all that we see and work and suffer, is the essence of all Faith whatsoever.

HAIL TO THE BUILDING.

BY W. P. BUCHAN.

All hail to the building in glory advancing,
 The building that thousands are helping to rear;
 Though years, too, in thousands have o'er it been glancing,
 Yet still does the structure unfinished appear.
 Our fathers before us have at it been toiling,
 And each his own stone for the edifice squared,
 Our children will after us also be helping,
 And stones yet in numbers by them be prepared.

All hail to the building the Master is rearing,
 Where the stones are all brethren true hearted and free;
 Where faith, the foundation, on God surely resting,
 And hope helps the work on through every degree.
 Its walls up in beauty are steadily growing,
 And so will continue until they're all raised;
 The stones are all numbered, and God in his planning,
 Has marked out the setting where each will be placed.

Still hail to the building in glory advancing,
 Though earth shall ne'er see it completed appear;
 The temple of love the Lord is constructing,
 And heaven will see him in triumph appear.
 Yes, hail to that building Jehovah will finish,
 And join in the anthem ye angels of light;
 A song, all triumphant, to him we must furnish,
 Who'll raise such as we to yon glorious height.

GO YE ALSO INTO THE VINEYARD, THE MASTER APPEARS.

BY MISS CARRIE A. SPALDING.

The vines are all trailing,
 The hedge broken down,
 The fresh, verdant hue
 Of the leaves sere and brown.
 Wild grapes in profusion
 The vineyard doth show
 Where rich purple clusters
 In beauty should grow.

Why stand ye here idle?
 The sun rises high;
 Already his chariot
 Is gilding the sky.
 In the flush of the morning
 To the vineyard repair,
 While dew-laden blossoms
 Are filling the air.

The weeds, growing thickly,
 Now choke the young vines;
 Around wide-spreading brambles
 Each tendril entwines.
 Noxious plants scatter vapor,
 Mildew and decay;
 "Little foxes" are stealing
 The foliage each day.

Why stand ye here gazing
 On castles of air?
 Upon rainbows that fade
 Into circles of care?
 Why playing with bubbles
 That burst at a breath,
 While over your head
 Is the shadow of death?

These treasures will tarnish
 That now glitter bright,
 Or take themselves wings
 And vanish from sight.
 But the fruit of the vintage,
 A wonderful store,
 Will increase with your labor
 . . . hundred times o'er.
 Are eyes dim with weeping,
 And hearts crushed with grief,
 In their helplessness looking
 Earthward for relief?
 Behold! in the vineyard
 The Master appears,
 To give "beauty for ashes"
 And sunbeams for tears.

O, laborer, haste!
 For the sky is overcast;
 The threatening tempest
 Is gathering fast.
 Then bind up the vines
 To the sheltering wall,
 Ere the wind sweeps the earth
 And the rain-torrents fall.

Still waiting and dreaming?
 The day now declines;
 Turn no longer away
 From the perishing vines?
 Oh, work with thy might
 Till the shadows appear,
 And cheering "Well done!"
 Shall fall on thine ear.

HIGH TWELVE.

We have an old tradition, delivered down orally, that it was the duty of Hiram Abiff to superintend the workmen, and that the reports of the officers were always examined with the most scrupulous exactness. At the opening of the day, when the sun was rising in the east, it was his constant custom, before the commencement of labor, to enter the temple and offer up his prayers to Jehovah for a blessing on the work. And, in like manner, when the sun was set in the west, and the labors of the day were closed and the workmen had departed, he returned his thanks to the Great Architect of the Universe for the harmonious protection for the day. Not content with this devout expression of his feelings morning and evening, he always went into the temple at the hour of high twelve, when the men were called from labor to refreshment, to inspect the progress of the work, to draw fresh designs upon the tracing board, if such were necessary, and to perform other scientific labors, never forgetting to consecrate his duties by solemn prayer. These religious customs were faithfully performed for the first six years in the secret recesses of his Lodge, and for the last year in the precincts of the Most Holy Place. At length, on the very day appointed for celebrating the capstone of the building, he retired as usual, according to our tradition, at the hour of high twelve, and did not return alive.

The great distinguishing characteristic of a Mason is sympathy with his kind. He recognizes in the human race one great family, all connected with himself by those invisible links of circumstance forged by his Creator and theirs.

The Craftsman,
AND BRITISH AMERICAN MASONIC RECORD.

"THE QUEEN AND THE CRAFT."

HAMILTON,.....MARCH 15, 1868.

"ADOPTIVE MASONRY."

Among the unfortunate developments in connection with Freemasonry in the United States, has been a tendency towards the multiplication of side degrees which have very little to do with Masonry itself, and in too many cases are utterly opposed to its genius and aims. Among the most foolish, and certainly the most useless of these, are the degrees of the "Eastern Star," or "Adoptive Masonry"—a species of female Freemasonry which, like everything new among our neighbors, is becoming very popular in some quarters. We notice that recently in the city of New York, no less than two hundred ladies, all of whom are said to have been either wives, widows or daughters of Freemasons, had these degrees conferred upon them in one evening; and what strikes us as something very extraordinary, they were conferred in the Lodge room of "Mystic Tie Lodge," which was opened in the third degree for the purpose. The degrees were conferred by the Master of the Lodge, and a Past Grand Master of the State of New York was present and gave his countenance to the whole proceeding. After he had been formally received in the Lodge with the Grand honors, he made a speech, in which, according to the report, he said "it had long been a matter of regret that Mason's wives, sisters, daughters, widows, and (although we have it not in the "Masonic ritual) mothers had not been recognised among Masons. From this time forth he would labor in the Grand Lodge of the State to have it use its great influence with the Grand Lodges of the world for the purpose of having some token brought into being and generally recognised, by which wives, sisters, widows, daughters and mothers of Masons may make themselves known all over the world. (Applause.) In this he intended no infraction of Masonic law, but he did mean that when such relatives of Masons were in distress, they should be known without carrying their relatives diploma in their pocket."

We presume that it to be taken as the ground upon which this new fangled notion of the degree peddlars is to be justified, and we entirely agree with an American Masonic contemporary, that "all true Masons will understand it pretty much as a farce." The heading which appears to the notice of this performance in the secular press, "TWO HUNDRED WOMEN INITIATED INTO FREEMASONRY," is sufficiently startling to all who have any respect for

the landmarks or ancient charges of our time-honoured institution. That it can have any perceptible influence in securing the object for which the degree has been invented, viz: the protection of the female relatives of Masons, is too absurd even for a moment's consideration; and that it should be considered necessary to secure that protection is a slander upon our common manhood. To be useful all Masons must take this "Eastern Star" degree, and that is certainly not likely to be the case. While, in so far as this country is concerned, we believe that woman requires no mystic shibboleth, beyond the mere fact that she is woman, to secure protection in cases of distress or danger. Nothing but evil can possibly result from this innovation. It is opposed to the fundamental law of Masonry—is, in fact, not Masonry at all, and that a Lodge could throw open its doors, working in the third degree, for its performance, and a Past Grand Master lend to it the authority of his position, is a fact which no true Mason can learn except with the deepest regret. Should Bro. Holmes succeed in inducing the Grand Lodge of New York to use its influence with the Grand Lodges of the world so as to make this "Adoptive Masonry" general, he will but subject it to such rebuke as will prove a great humiliation to it. Let us be thankful that respect for the ancient landmarks is too strong to induce any other reply to the representation that is proposed than a firm and decided refusal.

The following, which we find in *The Masonic Sun*, so appropriately hits off this "Eastern Star degree," that we cannot do better than reproduce it:

The time once was, when knowledge ran
To woman one way and to men
Through quite a different channel.
The latter wrought in outside life,
And doing so expected wife
To stay at home and closely tend
To mutters of domestic bend,
Say—diapers and flannel!
But now all's changed, and man permits
His rib to worry out her wits
O'er mystic sign and symbol.
She leaves her home to visit Lodge
And swallow down a strange hodge-podge
Of Eastern Star, Masonic lore,
That's neither fish or flesh, or more
Than but a "stinkling symbol!"

The idea of Masonic Unity is apparently taking fast hold of a number of European Freemasons, and with a view to its promotion "an association of German Freemasons" has been formed, with the object of bringing the craft, the world over, into one great central organization—a supreme Grand Lodge. The object is, if possible, to bring about unity in things essential only, but in everything else adhere throughout to the Masonic principles of liberty, equality and fraternity; of local self-government and general worship. Thus the landmarks and everything effecting the unity of Masonry, would be under the control of this central body: while all

matter, of merely local administration, would remain within the several Grand Lodges. The address of these German brethren sets out with the declaration, that Freemasonry "has not hitherto been able adequately to fulfil her sublime mission which consists in the task of ennobling and conciliating mankind, and advancing the happiness of man and the victory of the good principle throughout the world:" and it urges that this want of success on their part has been due to the imperfect organization of the Craft as a whole. To supply this defect is the object of the proposed federation. The idea is an admirable one; but like many other admirable ideas, it is simply impracticable.

"ALL CLEAR IN THE EAST."

"No person shall be made a Mason in, or admitted a member of a Lodge, if—on the ballot—two black balls appear against him. Some Lodges wish for no such indulgence, but require the unanimous consent of the members present; the By-laws of each Lodge must, therefore, guide them in this respect; but if there be two black balls, such person cannot on any pretence be admitted." So says the Book of Constitution, and right wise are those Lodges which require no such indulgence. We are glad to learn that the number of them is steadily increasing, and that the care of Masons in guarding the precincts of the order from the intrusion of the unworthy is every day becoming more vigilant. We have so frequently in these columns, both editorially, and by extracts from Masonic contemporaries, and from masters in the Craft, urged the importance of a strict enquiry into the character of every applicant for initiation into our sacred mysteries, that it is almost unnecessary here to repeat those arguments. But there are some reasons why the unanimous assent of the members present to the admission of a candidate should in all cases be required, that deserve consideration; and chief among them is the fact that to admit a candidate in defiance of the objection of even one brother is to do him a serious injustice.

Our Masonic readers will recognize readily, the caution which they have each received at his initiation, in relation to the harmony of the Lodge. With the Freemason it is an offence to put on the distinguishing badge of a mason when about to visit a Lodge where there is a brother with whom he is at variance, or towards whom he entertains feelings of animosity. In such a case, his duty is to invite the brother to withdraw, in order that their differences may be amicably settled, which, if happily effected, they may clothe themselves—enter the Lodge and work together with that love and harmony, which should at all times characterize masons. But if, unfortunately, their differences should be of such a nature as not to be so easily adjusted, one or both

are required to retire rather than that the harmony of the Lodge should be disturbed by their presence. This is a sound provision, which lies at the very root of the brotherhood of Freemasonry; and its wisdom, as a preservative of harmony and good will, all learned craftsmen have ever recognised.

But surely if such are the stringent obligations between Freemasons themselves, that they may not even visit a Lodge where are those towards whom they entertain feelings of animosity, each brother has a right to require that the presence of a profane, towards whom he entertains such feelings, founded upon reasonable grounds, as we have a right to presume them to be, shall not be forced upon him. Under the liberal provision of the Constitution which requires two black balls to exclude, this, it is manifest, may be done; and thus not simply great practical injustice result to the brother who deposits the one negative ballot, but the harmony and peace of the Lodge may be destroyed. Let us, at least, extend to the members of the Lodge the same rights in relation to profanes, as their obligation imposes upon them with regard to brethren of the Craft.

We are aware that the argument is frequently used that if any serious objection is entertained against a candidate by any member, he can easily, if his objection be at all a valid one, induce some other brother to join him in the process of black balling. If that be the case then why require the two black balls at all? If a member who intends to black ball a candidate can always induce another to join him, then the provision is simply useless. But it is more than useless: on this presumption, it is positively mischievous, inasmuch as it leads to a violation of the Constitution. The 4th section under the head "of members and their duty," declares that "any brother who shall violate the secrecy of the ballot on candidates for initiation or membership by stating how he voted or intended to vote, or by endeavoring to ascertain how a brother voted, or if he should be aware and mention it to another brother, shall render himself liable to severe masonic censure, and for a second offence, to expulsion." So that to attempt, as is suggested by the advocates of the two black balls, to conspire with another member to procure the rejection of a candidate, would be, on the part of both parties to the arrangement, a serious breach of this most important masonic statute. We are satisfied that the true policy is to be found in requiring a unanimous vote of the Lodge to admit a member. We run no risk of good men being excluded under it; at least no risk at all commensurate with the danger of improper persons being admitted to our portals by a too great liberality; and we hope soon to learn that all Lodges have come to this conclusion, and that they will require as the condition of initiation the literal declaration—"All clear in the east."

THE BOARD OF GENERAL PURPOSES.

The Board was summoned to meet on the second Tuesday of last month, in Brockville, for its semi-annual meeting, but there not being a quorum present, a special Committee was named by the brethren in attendance to audit the accounts of the Grand Treasurer and Grand Secretary, nothing further being done. Indeed, beyond this, there was nothing of importance to come before the Board. By the Treasurer's account we find that the receipts for the year amounted to \$8,262.21, which, with \$12,828.04, balance from last account, makes the credit column \$21,090.25. The expenditures amounted to \$4,277.05, leaving a balance to credit of Grand Lodge of \$16,813.20. The amount on hand belonging to the Fund of Benevolence is \$7,890.24. The current account of the Fund of Benevolence shows the receipts of the year to have been \$1,173.90, and the expenditures, \$910.00. But to the receipts, the Treasurer adds this note:—"To the above may be added interest on the Provincial Debentures from 1st September to 31st December, which will be available on the 1st March, when the interest for the half-year becomes due, \$362 88." The balance at the credit of the Treasurer in the Gore Bank, at the end of the year, was \$7,886.53; and the amount received from that institution, as interest on deposit account, was \$153.71. The amount received by the Grand Secretary from Lodges during the year was \$7,652.52. The following is the recapitulation of receipts for the year ending 31st December, 1867:—

For Certificates	\$2,118 00
" Dues	3,366 50
" Fees	1,413 50
" Dispensations	351 00
" Warrants	100 00
" Constitutions	304 27
" Proceedings	34 50
Donations, Masonic Asylum Fund	335 56
	<u>\$8,023 33</u>

The general balance sheet for the year is as follows:—

DR.	
DEBENTURES, viz :	
County Middlesex	\$ 1,600
Provincial	16,000
	<u>\$17,600 00</u>
Gore Bank, Simcoe	7,886 53
	<u>\$25,486 53</u>
CR.	
General Fund	\$16,813 20
Asylum Fund	519 19
Benevolent Fund, investment account	7,890 24
Benevolent Fund, current account	263 90
	<u>\$25,486 53</u>

And the position of the Masonic Asylum Fund is as follows:—

Provincial Debentures as previously reported	\$3,800 00
Balance deposited in Bank of Montreal	19 46
Accumulated interest on Provincial Debentures, from September 6th to 3rd December, 1867, about	310 00
In hands of Grand Treasurer, on call	519 19
	<u>\$4,648 65</u>

The Masonic Ball at Stratford, on Thursday, the 13th ult., appears to have been a very successful affair, from the accounts of it published in the local papers. The Town Hall was most beautifully decorated, and the music was furnished by the Band of the 60th Rifles.

We chronicle with pleasure, the appointment of V. E. † Fratre Thomas McCracken, by the Grand Conclave of England and Wales, to the office of a Past Grand Sub-Prior, in that Grand Conclave; the Patent of his appointment is beautifully illuminated.

ANSWERS TO CORRESPONDENTS.

QUESTION.—We have a By-Law to the effect that if any brother is in arrears of dues for twelve months, upon receiving a special notice from the Secretary to pay, and due trial, he shall be suspended. As there is some difference of opinion as to the mode of procedure, would you be good enough to inform us on the point. Is it necessary to give more than one notice?

ANSWER.—The proceeding under the By-Law cited by our correspondent should be as follows:—At the end of the year, the Secretary should notify all persons in arrears for twelve months, requesting them to pay their dues, and calling their attention to the By-Law. Should any brother neglect to pay notwithstanding this notice, his name should be reported to the Lodge as being twelve months in arrears. The Lodge can then cause him to be summoned to show cause why the By-Law should not be enforced against him. If he neglects to attend to this summons, or attending it, fails to show sufficient cause for his laches, he can be suspended. But if no action is taken upon the summons at the meeting named in it, then a new summons must be issued for a subsequent meeting.

QUESTION.—Suppose a person sends in an application for initiation on 1st February, 1867; on 1st April following he is rejected; and on 1st March, 1868, eleven months after such rejection, he sends in his petition again; what is the proper course for the Lodge to pursue? Can it vote to hold the petition in abeyance; or must the vote be taken simply for the acceptance or rejection of the petition; or should the Master rule that the year not having expired since rejection, the petition cannot be received?

ANSWER.—The clause in the "Book of Constitution" affecting this case, reads thus:—"A rejected candidate cannot be balloted for in the same or any other Lodge, within twelve months from the time of his rejection." From this it will be seen that the time relates to the ballot, not to the petition, and that therefore in the case given, the candidate might be balloted for on the 2nd April, 1868. His petition must have been in at the preceding regular meeting, which would be that of March; so that the petition presented in that month was quite regular, and the Committee should be appointed to consider it.

QUESTION.—A Master elect resigns before he is installed, his resignation is accepted by vote of the Lodge; can a new Master be elected and installed the same evening in which the other resigns? Can any officer of the Lodge be elected without the Lodge being specially summoned for that purpose? If the first cannot lawfully be done, but is done, who is Master, or is there any Master, or who is to rule the Lodge?

ANSWER.—If the Master elect resigns before installation, the Lodge must be specially summoned for the election of a Master, and so as to any other

officer. If the proceeding indicated by our correspondent has actually taken place, it was quite irregular, and the Lodge should make a representation to the Most Worshipful the Grand Master, asking for a confirmation of the proceeding, which upon such a representation would probably be granted.

QUESTION.—What is the true meaning of "seven clear days notice" required to be given for a meeting of emergency? For example, a Lodge calls an emergency at its regular meeting, say on Monday evening, can the emergency be held the following Monday evening, or must there be seven clear days notice, not counting the day upon which the summons is issued, nor the day upon which the emergency is to be held?

ANSWER.—If the notices were issued on the first Monday evening the emergency might be held on the following Monday. The "seven clear days notice" includes either the day upon which the notice is issued, or the day upon which the emergency is held.

QUESTION.—If a candidate wishes an emergency, to be initiated within a shorter period than the usual time allotted, must he make his proposition in open Lodge at a regular meeting, or can he do so at any time?

ANSWER.—The constitution is quite distinct upon this point, and is as follows:—"Any two members of a Lodge may transmit, in writing to the Master, the usual declaration of any candidate whom they wish to propose, and the circumstances which cause the emergency; and the Master, if the emergency be proper, shall issue a notice to every member, appoint a committee as before provided; and at the same time summon the Lodge to meet at a period of not less than seven clear days from the issuing of the summons, for the purpose of balloting for the candidate; if the candidate be then approved, he may be initiated into the first degree of masonry." So that it is not necessary that the proposition be made in open Lodge or at a regular meeting.

QUESTION.—Is it compulsory on every brother present in the Lodge when the ballot is passed for a candidate, to vote? Suppose the case of a Committee of two being divided in opinion as to the fitness of a candidate, one of them reporting against the candidate, and the other stating, that although his enquiries had thus far been satisfactory, he would desire further time for fuller enquiry. But, the candidate's name having been on the notices for three meetings, the Committee not being present at the first two, the W. Master directs the ballot to be passed, and some of the members refuse to vote, as they consider the Committee have not completed their report. Were they justified in their refusal?

ANSWER.—We think not. The W. Master having directed the ballot to be passed, and he being absolute ruler in the Lodge, the proceeding must, *quoad* the Lodge, be held to have been regular. The obligation on every member to vote, therefore, was the same as on ordinary occasions, and was peremptory. This question was fully discussed in the October number of the CRAFTSMAN.

Masonry is the apotheosis of work. From first to last it is work. It venerates the Grand Architect of the Universe. It commemorates the building of the Temple. Its principal emblems are the working tools of mechanics and artizans. It preserves the name of the first worker in brass and iron as one of its pass-words; and making a working man the hero of its principal legion, it crowns him as the companion of kings.

PRESENTATION.

W. Bro. Frank D. Tims, having removed from Ottawa, the Brethren of Dalhousie Lodge presented him with a Past Master's Jewel, and the following address. The compliment is the more valuable from the fact that although the Lodge has been in existence twenty years, Brother Tims is the first who has been the recipient of so marked an evidence of its esteem:—

To Worshipful Brother F. D. Tims, P. M. of the Dalhousie Lodge of Free and Accepted Masons. No. 571, E. R.:

WORSHIPFUL SIR AND BROTHER,—It was with mingled feelings of pleasure and regret that the members of the Dalhousie Lodge heard of your removal from this city, and while they would warmly congratulate you on your appointment to the Civil Service of the ancient Province of Quebec, they cannot but feel sorry to part with one who has, since his affiliation with the Lodge, proved himself to be an upright man and Mason, and has not failed—as well when acting as principal officer as when filling subordinate positions—to be governed by those true Masonic principles which best display the cardinal virtues of our ancient and honorable order. And it can never escape the recollection of your brethren, that during your residence here you have lent a helping hand in every movement that was calculated to further the interests of the craft in general, and of the Dalhousie Lodge in particular.

Your acceptance of this Past Master's Jewel is respectfully requested, and that the Great Architect of the Universe may long spare you for a career of future usefulness in the order, and to perform those duties in a new sphere of labor for which your sterling business habits so well qualify you, is the earnest and fraternal wish of those who have spent much of their time pleasantly and profitably in your company.

Signed on behalf of the Dalhousie Lodge,

HORACE MERRILL,

Wor. Master.

WILLIAM HAY, Secretary.

Ottawa, 22nd January, A. L. 5868.

QUEBEC, 1st February, A. L. 5868.

To HORACE MERRILL, Esq.,
Worshipful Master,

DALHOUSIE LODGE, A. F. & A. M., No. 571, E. R., OTTAWA.

WORSHIPFUL SIR AND BROTHER,—I have received, with feelings of pleasurable surprise, the flattering Address, together with the chaste and beautiful Past Master's Jewel, transmitted me, through you, by the Brethren of Dalhousie Lodge.

Imbued, as I am, with a deep sense of pride in this assurance of the esteem of my Brethren, believe me, Worshipful Sir, such distinguished marks of their approval of my services in the Lodge, were not wanting to convince me of their friendship and generosity; yet I accept them with gratitude, as binding still more closely the bonds of brotherly love which have hitherto subsisted between us.

In leaving Ottawa,—albeit it materially improves my prospects in life,—I did so with sincere regret. During a residence there of nearly seven years I formed very many pleasant associations, which will I trust last during my lifetime; but of them all, none are more intimately blended with the warmest feelings of my heart than those connected with the Dalhousie Lodge. As a member I was always treated with courtesy and kindness, and as an officer received at all times that considerate attention and respect which aids the Master so materially in the working of his Lodge.

Accept, Worshipful Sir, for yourself and the Lodge, my most heartfelt thanks for the manner in which I have been honored, which is the more appreciable from having originated just after my departure from Ottawa; and I beg of you, in carrying my thanks to my Brethren, to assure them that it will be my earnest endeavor in the future so to maintain the interests and principles of our ancient and honorable Order, as to merit a continuance of that esteem which they have so kindly vouchsafed me.

Praying that Heaven may shed the rays of its benign influence over the Dalhousie Lodge, and that peace, happiness and prosperity may be the future lot of its members,

I remain,

Worshipful Sir,

Fraternally and truly yours,

FRANK D. TIMS.

KNIGHTS TEMPLAR.

The Richard Cœur de Lion Encampment and Priory held its regular assembly at Head-quarters, London, Ontario, on 14th February last, at which there was a goodly muster of members and visitors, giving an evidence of the popularity of its Eminent Commander, who has received a further mark of their confidence by being re-elected to the command for the ensuing year. The following is a complete list of the officers, viz:—

V. E.	†	Fr. Thomas McCracken, E. Commander.
	†	Rev. Dr. St. George Caulfield, Prelate.
	†	Geo. T. Barnwell, First Captain.
	†	A. G. Smyth, Second Captain.
	†	Thos. F. McMullen, Treas. & Registrar.
	†	Rev. H. Bartlett, Almoner.
	†	David Borland, Expert.
	†	John B. Smyth, 1st Standard Bearer.
	†	William Diamond, 2nd " "
	†	John Smart, Captain of lines.
	†	Wm. Bridgman, 1st Herald.
	†	Thos. D. Warren, 2nd " "
	†	James Heron, Equerry.
V. E.	†	Capt. Thompson Wilson, P. E. C.
"	†	Leut. Col. James Moffat, P. E. C.

The Sir Knights, after the installation of officers, adjourned to a banquet which had been prepared for the occasion. Due justice having been done to the good things set before the Sir Knights and the cloth having been removed, the usual loyal and masonic toasts were given and heartily responded to and at the approach of the "wee sma' hour," the company separated in peace, love and harmony: happy to meet, sorry to part, happy to meet again.

CAPITULAR MASONRY.

The M. E. G. Z. has been pleased to issue dispensations for the erection of two new chapters: the first to be opened at Picton, Ont. and named the "Prince Edward" Chapter; the regular night of meeting of this chapter is on Friday, on or after full moon of every month.

E. Companions Donald Ross, Z.; David Lennox, H.; David Denoon, J.; the three Principals.

The second to be opened at Galt, Ont., and named "Waterloo" Chapter: the regular night of meeting on the Friday on or after full moon of every month.

E. Companions A. T. H. Ball, Z.; Otto Klotz, H.; John Davidson, J.; the three Principals.

TORONTO.

The annual convocation of King Solomon's Royal Arch Chapter, No. 8 G. R. Canada, was held in the Masonic Hall, Toronto Street, Toronto, on Wednesday evening, the 19th ult., when the following Companions were installed as office-bearers for the present year, by R. E. Comp. James Adams, Grand Superintendent of the Toronto District, assisted by R. E. Comp. Augustus T. Houel, Past Z., Toronto, and R. E. Comp. H. Robertson, Past Z., Collingwood:

E Comp. Thos. Sargeant, 1st Pl. Z.; E Comp. David McLellan, 2 Pl. H.; E Comp. Charles G Fortier, 3 Pl. J.; R E Comp. A T Houel, 1 Past Z.; E Comp. E Hollingshead, Scribe E.; V E Comp. Daniel Spry, (Past Z.) Treas. V E Comp. G C Patterson, Prin. Soj.; V E Comp. E G Leigh Sen Soj. V E Comp. R Clayton,

Jun. Soj.; V E Comp. J Ross Robertson, Mast. 1st V; Comp. Thos. Robinson, jr., Mast. 2nd V; Comp. W C Morrison, Mast. 3rd V; C p. W Denyer, Mast. 4th V; Comp. H C Houel, Organist; Comp. R Gilbert, Standard Bearer, Comp. J Grant, Sword Bearer; Comps. M Phelan and J Murray, Stewards.

After the installation, R. E. Comp. J. Adams, on behalf of the Chapter, presented Past Z. Houel with a Past Z. Gold Collar, which having been appropriately acknowledged, the companions adjourned to the refreshment room to enjoy their annual festival. The chair was filled by V. E. Comp. T. Sargeant, 1st Pl. Z., supported on the right by R. E. Comps. James Adams and H. Robertson, and on the left by R. E. Comps. Henry McPherson, of Owen Sound, James Rogerson, of Hiram Chapter, Hamilton, and Aug. T. Houel, Past Z. The usual toasts were given and responded to, and the meeting adjourned at a seasonable hour.

STRATFORD.

TECUMSEH CHAPTER.—A regular convocation of Tecumseh Chapter of Royal Arch Masons was held in the Masonic Hall, Stratford, on Wednesday evening, the 26th ult., when the following elected and appointed officers were duly installed:

E Comp. Thomas Winter, 1st Principal Z; E Comp. Wm. Buckingham, 2nd Principal H; E Comp. J A McCulloch, 3rd Principal J; Comp. James A Carrall, Treasurer; Comp. A Matheson, S E; Comp. Thos. Miller, S N; Comp. Wm. McCallum, P S; Comp. J P Woods, 1st A S; Comp. J J Buckley, 2nd A S; Comp. G Rodemich, 1st M V; Comp. J Bolton, 2nd M V; Comp. C Zoellner, 3rd M V; Comp. J Ames, Janitor.

COLLINGWOOD.

MANITOU ROYAL ARCH CHAPTER, No. 27.—The following roll of Companions were installed to office in this Chapter at its Regular Convocation, on the 7th ult.:

E Comp. John Nettleton, Z; E Comp. Henry Macpherson, P Z; V E Comp. Henry Robertson, P Z H; E Comp. E R Carpenter, J; Comp. Adam Dudgeon, Scribe E; Comp. John Sutherland, Scribe N; Comp. James Lindsay, Treasurer; Comp. Patrick Doherty, P S; Comp. Allan Cameron, S S; Comp. James T Hewitt, J S; Comp. James Johnson, M of C; Comp. D. Crew, M 1st V; Comp. Joseph Anderton M 2nd V, Comp. Hiram Gillson, M 3rd V; Comp. Alex. Hamilton, M 4th V, Comp. Alex. Cooper, Standard Bearer; Comp. Alfred Arnall, Sword Bearer; Comp. Robert King, Organist; Comps. Joseph Kilgour, W J Beel, and Gilbert Monahan, Stewards; Comp. John McFadden, Janitor.

CRAFT MASONRY.

The following new Lodges have been established under Dispensation of the M. W. Grand Master, at the various stations as mentioned below:

"The Tuscan" Lodge at the City of London, Ont., meets on the first Monday of every month; our Right Worshipful Brother Captain Thompson Wilson, being the Worshipful Master.

"Madawaska" Lodge at Arnprior, Ont., meets on the Thursday on or before full moon of every month; Brother Robert Meikle being the Worshipful Master.

"Saugeen" Lodge at Walkerton, Ont., meets on the second Tuesday of every month; Worshipful Brother H. B. Conner being the Worshipful Master.

"White Oak" Lodge, at Oakville, Ont., meets on the Tuesday on or before full moon of every month; Brother Colonel G. K. Chisholm being the Worshipful Master.

"Frelighsburg" Lodge, at Frelighsburg, Quebec, meets on Monday on or before full moon of every

month; Brother George R. Marvin being the Worshipful Master.

"St. Albans" Lodge, at Mount Forest, Ont., meets on Friday on or before full moon of every month; Brother W. W. Winfield being Worshipful Master.

"Leeds" Lodge, at Gananoqui, Ont., meets on Tuesday on or before full moon; Brother William Byers, jun., being Worshipful Master.

WOODSTOCK.

OXFORD LODGE, No. 76.—The following officers were duly installed and invested for the ensuing year:—W Bro Edward Burke, W M; R W Bro John Turquand, P M; Bros E A H Fauquier, S W; John Matheson, J W; C H Whitehead, Treas; C L Beard, Sec; A Shaw, S D; J W Peddie, J D; W Hargrave, I G; J L Cherry, Tyler.

SCOTLAND.

At the annual meeting of SCOTLAND LODGE, No. 193, the following officers were duly installed:—W Bro Mudge, W M; Bros Prouse, S W; Whitney, J W; Hay, Chaplain; Pilkey, Treas; Walker, Sec; Dr McLim, S D; M Malcolm, J D; Groom, D C; Steedman and Groom, Stewards; Corbin, I G; Sullivan, Tyler

BOWMANVILLE.

JERUSALEM LODGE, No. 31.—The following list of officers were installed to serve during the ensuing Masonic year:—W Bro Dr B Patterson, W M; Bros I H Samo, S W; R Armour, J W; R Young, Treas. W V right, Sec, S T Gates, S D, J O'Leary, J D, R Cootes, I G; Thos Brodie, Sen, Tyler.

WEST FARNHAM.

At a regular communication of BROWNE LODGE, No 163, A F and A M, held at their Lodge Room, West Farnham, the following brethren were duly installed in their respective offices for this year:—Bros C P Tabir, W M; G H Kemp, S W; D B Meigs, J W; Rev Wm Jones, Chaplain; Bros Alex Starks, Treas; Hy Bowker, Sec; B F Buck, S D; H Chillingworth, J D; H Allen, D of C; E S Woodbury, John McCabe, Stewards; Peter Elder, I G; John Bowker, Tyler,

NEWFOUNDLAND.

For some time past, preparations have been going on to establish a Lodge of Freemasons at Harbour Grace, in the Province of Newfoundland. These preparations, it is gratifying to know, have been attended with the utmost success.

On Friday, the 24th January, R. W. M. Parsons, of the Tasker Lodge, St. John, had the pleasure and honor of installing the officers of Harbour Grace Lodge, No. 1176, S. R., completing his onerous duties creditably to himself and the brethren who accompanied him, and much to the delight and satisfaction of the members composing Lodge No. 476 on the Registry of the Grand Lodge of Scotland. Following are the office-bearers for the year:—

- G. C. RUTHERFORD, R. W. M.
- THOS. HIGGINS, W. S. W.
- H. T. MOORE, W. J. W.
- JOHN PATERSON, Treasurer.
- JOHN SYME, Secretary.
- REV. J. S. PHINNEY, Chaplain.
- JOHN NEYLE, S. D.
- W. O. WOOD, J. D.
- W. H. THOMPSON, } Stewards.
- HUGH YODALL, }
- WM. WARREN, I. G.
- SAMUEL CONDON, Tyler.

In the evening, the members of Lodge Harbour Grace, with the brethren of St. John's, sat down to

an excellent supper prepared in the *International's* well-known style, and all fully determined after the labors of the day to do ample justice to the things, rich and rare, that adorned the table. G. C. Rutherford, Esq., occupied the Chair, and T. H. Ridley, Esq., acted as croupier. After supper, the following toasts were drank:—

- 1st. The Queen—proposed by Brother Ridley.
- 2nd. The Governor—proposed by Brother Moore, and responded to by Brother Hayward.
- 3rd. The Craft all over the world—proposed by Brother McKenzie, and responded to by Brother Rutherford.
- 4th. The Hon. Jas. S. Clift, Deputy Provincial Grand Master, R. E.—proposed by Brother Higgins, and responded to by Brother Toussaint.
- 5th. The Lodge Harbour Grace—proposed by Brother Smith, and responded to by Brother Rutherford.
- 6th. The St. John's and Avalon Lodges—proposed by Brother Syme, and responded to by Brother Prescott Emerson.
- 7th. The R. W. Master and Members of Tasker Lodge—proposed by Brother Hayward, and responded to by Brother Parsons.
- 8th. The French Consul—proposed by Brother Parsons, and responded to by Brother Toussaint.
- 9th. The Merchants of Harbour Grace—proposed by Brother Prescott Emerson, and responded to by Brother Ridley.
- 10th. Our absent Friends—proposed by Brother Muir.
- 11th. The Secretary of the Tasker Lodge—proposed by Brother Syme, and responded to by Brother Maret.
- 12th. The Fishermen—proposed by Brother Capt. E. Parsons, and responded to by Brothers R. Daw and Ridley.
- 13th. The fair daughters of Terra Nova—proposed by Brother Ridley, and responded to by Brother Prescott Emerson.

After which, "God save the Queen" was sung, and the company retired.

BRITISH COLUMBIA.

A Provincial Grand Lodge of British Columbia, A. F. and A. M., has recently been erected under special warrant from the Grand Lodge of Scotland, and the R. W. Provincial Grand Master, Dr. J. W. Powell, appointed and installed the following officers for the ensuing year:—R. W. Bros. N. I. Neustadt, P. D. G. M.; R. H. Adams, P. G. S. W.; J. E. Hunt, P. G. J. W.; J. R. Stewart, P. G. Treasurer; A. G. Richardson, P. G. Secretary; Rev. Thos. Somerville, P. G. Chaplain. V. W. Bros. A. C. Campbell, P. G. S. D.; E. C. Holden, P. G. J. D.; H. B. W. Aikman, P. G. I. G. Tyler, P. J. Hall.

At Rest.

DIED, at Toronto, on the 25th inst., R. W. Bro. the Hon. Robert Spence, aged 56 years.

Our deceased brother has been more or less associated with the political history of Canada for upwards of thirty years. He was born in Dublin in the year 1810, and emigrated to this country in the year 1837, just before the commencement of the rebellion. He first settled in Hamilton, where he remained for a short time and then removed to West Flamboro', where he discharged the duties of schoolmaster in a very efficient manner. In the year 1846 he started a newspaper called the *Dundas Warder*, which he published until 1850. At that time he abandoned literary pursuits and went into business as a Paper Manufacturer, at the Gore Mills, where he remained until 1854, occupying during those years the position of Warden of the County of

Wentworth. He was in 1854 selected by a Convention that met at Dundas, to contest the County in the Reform interest. His opponent was Mr. W. Miller, and Bro. Spence was elected by a handsome majority. When Parliament assembled the government of the Hon. Francis Hincks was defeated, and Bro. Spence accepted the position of Post Master General in the Coalition Government, which was then formed by Sir Allan MacNab. On taking office he again appealed to his constituents, and was re-elected by a large majority, being opposed by the Hon. W. Macdougall. He held office as Postmaster General under Sir Allan MacNab, and served in the same capacity in the Administration formed by Sir John A. MacDonal until the year 1857, when he was defeated by the late Mr. Notman, and resigned his office in the Cabinet. Bro. Spence was shortly afterwards appointed Collector of the Port of Toronto, which position he has filled with credit to himself and much advantage to the public ever since that time. He was a prominent Freemason, having occupied the position of G. S. W., and Chairman of the Masonic Asylum Trust, and he was at one time a very active member of the Board of General Purposes. His remains were followed to the grave by a large concourse of brethren, among whom were several Grand Officers, and by the St. Patrick's and Temperance Societies, of which he was a member. Bro. Spence worked his way upwards by the sheer force of talents and unremitting industry. He owed the position he occupied to no virtuous circumstances of birth or position, but to his own unremitting energy and force of character.

DIED, at Kingsville, on Wednesday, the 4th inst., W. Bro. John H. Black, in the 50th year of his age.

Bro. Black was initiated into St. George's Lodge of Gosfield, in the year 1853. The Lodge was afterwards removed to Kingsville, and he retained his connection with it until the day of his death. He was for several years Master of the Lodge, and mainly contributed to its prosperity. He was taken ill during last summer, but lingered on until a few days since. To his latest hour, the interest of the Craft was dear to him, and after he had ceased to speak, he still recognized his brethren by the masonic sign. He was buried with masonic honors, the funeral being largely attended; in his death the Lodge loses one of its earliest and best friends.

DIED, at Manistee, Michigan, U. S., on Sunday the 19th January last, W. Bro. William Dinwoodie, W. Master of Manistee Lodge.

Brother Dinwoodie was a native of Campbellford, Ontario, and removed to Manistee some years ago. There was then no Masonic Lodge in Manistee. He feeling this to be a want and meeting with a few brethren of the same mind in that new and rising town, they, by their united exertions, succeeded in organizing a Lodge. Bro. Dinwoodie, having been very active in the good work, was elected the first Master, at the end of the year he was re-elected, and during his second year of office it pleased the G. A. O. T. U. to call him away.

His remains were brought to his father's residence at Campbellford, and there interred with Masonic honors, W. Bro. C. Cameron, W. M. Peterborough Lodge, No. 153, presiding on the occasion, assisted by the brethren of Peterborough, Hastings, and

Campbellford Lodges. Peterborough Lodge was Bro. Dinwoodie's Mother Lodge.

The following resolutions will shew the kindness displayed to the brother of deceased, (who brought home the body,) not only by the members of Manistee Lodge, but also by others, (whose names are mentioned in said resolutions,) in his sad journey homeward. They saw him safely across the lines with his charge. They will also shew the high esteem in which Bro. Dinwoodie was held by the fraternity in general, but more especially by the members of his own Lodge. The resolutions are as follows:—

Resolutions adopted by "Manistee" Lodge, No. 228, F. & A. M., Michigan, on the death of their Worshipful Master, William Dinwoodie.

WHEREAS,—It has pleased the Supreme Grand Master of the Universe again to visit our fraternal circle, in the removal of our chief officer and highly valued Brother, William Dinwoodie, in the pride of his early manhood. Therefore, resolved, that while we mourn in heartfelt sorrow the sudden death of our Worshipful Master, we bow in humble submission to the mandate which has called him from labour to reward in that Temple not made with hands Eternal in the Heavens.

Resolved,—That in the removal of Brother Dinwoodie, we, as a Lodge, have not only lost a valuable chief officer, but a brother endeared to us by his many social and intellectual virtues, and who, by the natural sweetness and amiability of his disposition, largely won upon our confidence and esteem.

Resolved,—That as a feeble expression of regard for our deceased brother, we will attend his funeral as a Lodge, dress our hall and furniture in mourning and wear crape for thirty days.

Resolved,—That we hereby extend our sympathy to the friends of our deceased brother, in their sudden bereavement, and commend them with prayerful interest to the care of our Heavenly Father in this their deep affliction.

Resolved,—That the thanks of this Lodge are due and are hereby tendered to Wm. Moore and family for their kind attention to our deceased brother during his illness.

Resolved,—That the Secretary of our Lodge be requested to furnish a copy of these resolutions to the friends of our deceased brother, and also to the Manistee Times for publication.

PETERBORO' LODGE,

PETERBORO', ONT., 18th Feb., 1868.

DEAR SIR AND BROTHER,—We are instructed by Peterboro' Lodge, No. 155, G. R. C., to forward to you a copy of a resolution unanimously passed at their last meeting. The resolution reads as follows:—

"RESOLVED,"—That the heartfelt thanks of this Lodge are due, and are hereby tendered, to the Brethren of Manistee Lodge, to the Brethren of Pentwater Lodge, to the Wor. Master of Muskegeon Lodge, as also to Bro. Thompson, Merchants Express Company, Ferrysburg, and Bro. Thompson, Conductor, D. and M. R. R., for the many acts of kindness shewn to our late lamented Brother, Wm. Dinwoodie, and for the kind assistance given to his brother, in forwarding the remains to his home in Canada.

The Brethren of "Golden Rule Lodge," Campbellford, and "Hastings Lodge," Hastings, present with us on the sad occasion, when we assembled to pay the last tribute to our late Brother Dinwoodie, also desire us to convey to you their sincere thanks for your kindness to our late Brother. Such acts as yours reflect credit upon our Order. They mark the true Mason, and prove that the tenets of our Order are indeed brotherly love, relief, and truth. With sentiments of fraternal regard,

We remain, fraternally yours,

CHARLES CAMERON, *Wor. Master.*
D. G. EASTWOOD, *Senior Warden.*
WRIGHT M. GOODWIN, *Secretary.*

The Egyptian priests taught, in their greater mysteries, that there was one God, Supreme and unapproachable, who had conceived the universe by his intelligence before he created it by his power and will. They were neither Materialists nor Pantheists.

THE SPRIG OF ACACIA.

BY J. L. E.

The Symbols of Freemasonry have been chosen with an appropriateness that challenges comparison, and disarms those who through ignorance or malice may ridicule the system by every plausible weapon, and establishes in the mind fully enlightened the divinity of its origin.

The harmony that everywhere pervades the spirit of its teachings and the great power of its symbolic lessons, give intelligent Masons an unwavering trust in its expositions of moral science, and a satisfaction in the beautiful lessons taught by the various emblems so widely chosen and sacredly preserved by the Craft.

To the sons of light, none of these surpasses in sacred beauty the acacia, once planted to mark the resting place of a great and good man, who had fallen by the hand of an assassin, and by aid of conspirators had been buried in darkness, in a place they hoped fraternal hands would never find.

This emblem, which once marked the resting place of the illustrious dead,—symbolic branches of which are now cast upon the coffin lid at the burial of a brother,—teaches the great lesson of life and immortality brought to life; that though the earthly body moulders back to its mother earth, the spiritual body has arisen, and by the timely-applied power of the Lion of the tribe of Judah, is crowned with immortality.

The following beautiful lines from the pen of Bro. J. A. Williams, LL. D., of Kentucky, will be appreciated by every Mason:

"I AM THE RESURRECTION AND THE LIFE."—*Jesus.*

The pit, the worm, the darkness and the cold!
Thus lies the Mason, as if cursed by God!
Corruption riots in Acacia bowers,
And beauty moulders 'neath the fairest flowers.

Is this, indeed, the destiny of man,
His home the loathsome vault, his life a span?
Must he whom virtue crowned in life as just,
Forever sleep, disowned, and in the dust?

Invoke the virtue that adorned him then,
And seek to raise that form to life again!
Alas! in vain apprenticed virtue tries,
Her touch no warmth imparts, no life supplies!

Yet there's another token, mightier still,
Which only science knows, and learned skill:
Will not the brow which love did once illumine
Feel her inspiring touch within the tomb?

The lettered Craftsman, with his cunning hands,
Applies the token, but despairing stands!
Death mocks his learning, and the treacherous grave
Still binds the victim that his power would save.

Yet man shall live again! A Lion hand
Will give the token that shall burst each band;
And he whom VIRTUE, GENIUS, may not save,
Through Judah's Lion triumphs o'er the Grave.

THE FREEST PLACE IS A MASONIC LODGE.

Equal rights, equal laws, and equal privileges, constitute *true liberty*, masonically understood. Thus defined, a Masonic Lodge is the freest place on earth.

It has ever been so, in all ages and climes,—before the Saxon set foot on Britain—before the Franks had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshipped in Mecca; by the inhabitants of the torrid zone, or of the ice-bound regions of the world, no matter by what cruel and formidable despotisms it may have been and may still be surrounded. It

is thus that the members of our ancient and honorable fraternity are pre-eminently entitled to the proud distinction of the *Free!* For although this distinctive appellation was, according to our legends, originally conferred only upon worthy Craftsmen among the enslaved multitudes of ancient laborers, when duly initiated into the Councils and taught the science of the master-builders, it has from the beginning implied every privilege, every enjoyment and every security which perfect liberty can confer. Strict equality of individual rights and opportunities of advancement; a perfect liberty of conscience in politics and religion, which is entirely exempt from all enquiry and disparagement; and the exalting consciousness which fills every Mason's heart that his fair fame, whether he be personally present or separated from us by boundless oceans, that his nearest and most cherished ties in domestic life, that his business interests and most pressing exigencies, together with every lawful secret of his breast, are secure and sacredly safe in the hands of his brethren, constitute a kind and degree of reciprocal liberty which no state or phase of society in the vague world of mankind could possibly afford. And thus it is that our institution has ever been the purest, the most enduring and the most universal of republics that ever existed within the history of the human family. The Masonic Institution, governed by its own organic laws and codes of mutual obligation, and conscious that no earthly power, not even the greatest, can annul them, since they are deeply engraved and impressed upon every Mason's heart, has flourished amid the deserts of despotism, and desires no new favor from political power in this happy land, so fertile in freedom and prosperity

THE MASONS WE NEED.

[From an oration delivered before the Lodge of Journeymen Masons, Edinburgh, in honor of the memory of Bro. James Smith, for twenty-four years Treasurer of the Lodge.]

Our deceased brother was a sincere, downright honest man. He was one of the few persons in the world to whom we would readily entrust our reputation. He had no flummery, no pretence. He made no promises which he did not fulfil; he held out no hopes which he did not realize. We were not deceived and disappointed by him. He did not come before us flaunting with masonic jewels, and boasting of his masonic knowledge, his masonic services, and his attachment to masonic principles. He did far better. He showed what the principles of Masonry are by his actions. He showed that its justice, its fortitude, its temperance, its truth, its brotherly sympathy and charity, were the objects of his affection; that they were implanted in his nature, and bore their legitimate fruits. He was, in short, a real man, and no sham. We have Freemasons now-a-days that can be regarded as nothing better than sounding brass or tinkling cymbals. Great is their noise, their display, and their pretended regard to the requirements of our Order; but strip them of the cloak which they wear, and you will find them full of fraud, falsehood, calumny, intemperance, and every abomination. Such men are a disgrace and a source of weakness to the society with which they are connected. They may, it is true, sometimes receive applause; they may be taken under the wing of men in power, and patted, caressed and encouraged; they may even gain triumphs, and be sur-

rounded by troops of sycophants; but it is fortunate, it is satisfactory, that they cannot long play the impostor. It is beyond their power to conceal their knavery. The Ethiopian could as well change his skin, or the leopard his spots. They are soon seen in their true colors. They stand forth detected and exposed, and then, by a righteous retribution, shame and discredit overwhelm both them and their abettors. But our late brother had no disguise to take off. He was no moral assassin under a mask. He was no preacher of purity and righteousness, while inwardly he was full of corruption, and secretly practiced the grossest iniquities. His virtuous and his sturdy independence reflected honor on our ancient institution. It is by such men that its stability is maintained; because it is by finding such men within its pale that the well-ordered are induced to join its ranks.

Masonry is not speculative, but experimental; not sentimental, but practical. It requires self-renunciation and self-control. It penetrates to the very depths of the heart, rebuking our littleness and meanness, and warring against the armies of our vices.

MONTHLY RECORD OF CURRENT EVENTS.

—The Parliament of the Dominion met on Thursday, and adjourned over until Monday.

—It is asserted that a Fenian raid from San Francisco upon British Columbia is imminent.

—It is reported that the great Pan-Slavic conspiracy against the Austrian Empire has been discovered in Hungary.

—Her Majesty has directed that every possible comfort shall be furnished for the Clerkenwell sufferers, at her own private expense.

—Nine thousand ducks were shot at Long Point last season. A small steamer is being constructed for the use of sportsmen visiting that favorite preserve.

—The publishers of the *New Dominion Monthly* desire to secure canvassers in every county and Township. For terms apply with suitable credentials, to JOHN DOUGALL & SON, Montreal.

—Late advices from Cape Town, Africa, state that the Supreme Court of Natal has at last decided the question touching the matter of church property, in favor of Bishop Colenso.

—Two stalwart Highlanders of Clan Chattan, have been selected by Mr. Mackintosh to have their portraits painted in "The Book of the Clans."

—Late news from the Abyssinia captives report their being well. The advance of the British Expedition had arrived at a place near Antilo.

—It is proposed to hold a great meeting of those bearing the name Fraser, at Ottawa, on 14th May next, for the purpose of organizing a clan Fraser.

—The revolt which had broken out in Santafe, one of the Provinces of the Argentine Republic, has been successful, the ruling Government having been overthrown.

—The Government is rapidly pushing forward the organization of the National Guard in all the departments in France, in accordance with the provisions of the Army Bill recently adopted by the Senate and Legislative body.

—The official return gives the total number of Special Constables enrolled in Great Britain, at 113,684. In the Metropolitan district there are 52,000, in Bristol 2,451, in Chatham 3,068, in Hull 3,974 and in Manchester 2,645. No "specials" were enrolled in Liverpool, as the regular police force in that city was considered sufficient for any emergency.

—The Hon. George Pemberton, formerly a Member of the Legislative Council of the Province of Canada, and of the Legislative and Executive Councils of Lower Canada, died recently, aged 73 years.

—Japan advices state that a formidable revolution had taken place in Japan in consequence of the opening of the new ports to foreigners. The young Mikado was seized by the three leading Princes of the Empire and remained a prisoner in their hand.

—The *Irish Times* says that £100,000 has been granted by the Imperial Government for the purchase of the exhibition Palace of Dublin, also, £100,000 for the improvement of Cork harbour, and £100,000 for the construction of a harbour in Belfast Lough.

—The Legislature of Ontario, was prorogued on Wednesday, the 4th instant. During the sitting a large number of very useful public and private bills were passed, and its discussions were characterized by a spirit of moderation which did infinite credit to the members on both sides of the House.

—Count Von Bismark proposes the establishment, at the different ports of Germany, of a Board of Federal Officers, to examine into the condition of vessels bound to America. An effort to prevent the repetition of the ship *Leibritz'* horror is the immediate cause of this salutary step on the part of the Government.

—Du Chaillu, the celebrated explorer, is delivering a series of very interesting lectures, in New York, on the Gorilla. He says one of the first civilized things the Gorilla learns, is to drink whiskey, which they will imbibe until they become very drunk. This is another proof of their close resemblance to the human race.

—Now that the proposal of the French Finance Minister for a loan of £17,600,000 is laid before the French People, the feeling is generally one of relief, inasmuch as a far higher figure had been fixed upon for the limit of the Government requirements. This raises the "floating debt" of France to £55,000,000 sterling."

—Lord Derby has resigned the Premiership of England, and Mr. Disraeli has been appointed in his stead. *The Times* says he is the first man in power in England who obtained such office solely by the exhibition of personal ability in Parliament and the Cabinet, despite his birth and education.

—The Portuguese Government has authorized Edward Middecott, Banker, of Lisbon, and Thomas Rumball, Engineer, of London, to lay a new telegraph cable across the Atlantic. The line is to run from Falmouth, England, to Oporto, thence to the Azores, and from these islands to some point on the coast of the United States. The new cable is to be submerged on the Allan principle.—The estimated total expense of the enterprise will not be over £600,000 sterling.

—The British navy is being supplied with steam life-boat cutters. At an experiment lately made in lowering one from the davits of the wooden screw three decker, *Duke of Wellington*—the highest above the waterline of any English war ship—the cutter was steaming away in two minutes and three seconds after the signal was given to launch her. She is twenty-eight feet long, three horse power engine, and on a previous trial trip had made seven miles an hour, extraordinary speed for so short a vessel. When filled with water, and with a double crew, it was found impossible to capsize or sink her.

—Sir Edmund Head is dead. He was born in 1805, went to school at Winchester, from thence to Oriel College, Oxford, where he took a first class in *litteris humanioribus*: He afterwards became a fellow of Merton College, where he remained for upwards of five years. While there, he wrote an article for the "Foreign Quarterly Review," which attracted the attention of the Marquis of Lansdowne who induced Mr. Head to resign his position at the University of Oxford and devote himself to the study of ecclesiastical law. Scarcely, however, had he done so, when the Government appointed him Assistant Poor Law Commissioner, in which position he acquitted himself so well that he soon obtained the Chief Commissionership. Shortly afterwards he succeeded to the baronetcy, and the Government of New Brunswick was offered to him. In 1854 he was promoted to be Governor of Canada, from which time his public record is well known.

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