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THE CRAFTSMAN, HAMILTON, 15th NOVEMBER, 1867.

CHRISTIANITY AND MASONRY.

A SERMON, preached in the Parish Church of St. George's, Bermuda, by Bro. the Rev. G. Tucker, B. A., on the festival of St. John the Evangelist, December 28th, 1866, before the Freemasons.

"If ye fulfil the royal law according to the Scriptures, Thou shalt love thy neighbour as thyself, ye do well."—JAMES II., 8.

What I am now about to offer to you, my brethren, will no doubt appear to many a strange sermon; but it will not, I trust, be considered inappropriate to the occasion that brings us together, or to the sacred house in which we are assembled.

It is too common an opinion among those who are not members of our craft, that masonry is antagonistic to christianity; that, in fact it aims to give unto men a secret tie of brotherhood stronger than that of the communion of saints, and a system of religion ignoring the Gospel of Christ. This opinion, although an unjust and unwarrantable assumption, is yet held by many sincerely good and pious persons, and has, doubtless, deterred many from becoming masons, who would otherwise have been ornaments of our craft and acquisitions to our brotherhood.

I propose then now, as briefly as possible, to consider this opinion, and, believing firmly myself that masonry maintains, and teaches nothing antagonistic to our holy religion, to do all that lies in my feeble power to confute it, and to reconcile the obligations of masonry with the far higher claims of christianity. And, my brethren, it is an important question, for if masonry does indeed contain anything contrary to the religion of Jesus, our plain duty is to say, "we will be masons no longer," but if on the other hand, we can prove it to be the handmaid of the Gospel, holding the same Faith, inculcating the same precepts, aiming only as a light of human kindling, not to eclipse but to guide men to that "true light which lighteth every man that cometh into the world," then let us endeavour to be both good christians and true Masons, feeling the one to be quite compatible with the other. And while we, as christians, look only to Christ as our Saviour and ground our hopes of salvation only on faith in him and his Gospel, let us, as Masons, trace in our symbolical teaching a lively representation of the working of God's providence with man, the story of creation, the primitive innocence of our race, the fall and consequent scenes of natural and moral evil, the plan of redemption; in a word the history of nature and grace, most beautifully allegorized; and recognize in our brotherhood the agency of that christian principle of charity, which "never faileth," but shall, after faith is lost in sight and hope ends in fruition, extend beyond the grave through the boundless realms of Eternity. Faith, hope and charity are the three rounds of the Masonic ladder, and so are they too the three steps of the christian's heavenward faith, "but the greatest of these is charity."

Let us now consider, with God's blessing, the two objections to Masonry I have mentioned, viz:—Its substitution for the christian communion of Saints another tie of brotherhood; and, secondly:—that it is a Deistical system, ignoring the Gospel of Christ.

(1.) The first objection I have alluded to is a specious one, but at the same time an unfair and unjust one. Masonry does not pretend to substitute its own tie of brotherhood for the great bond of christianity; it does not claim to be, solely or pre-eminently, a religious society promulgating a creed. It is indeed a universal system, extending where christianity has not yet established itself, embracing in its wide-spread arms the Christian, the Jew, the Mahomedan, the Hindoo, and even some of the tribes of Barbarism. Yet, with the former, the christian, its types and symbols, its graces and virtues, are no other than those given and explained in the Gospel, its link of brotherhood only that christian love without which christianity itself would be but a name. The Hindoo, the Mahomedan, the Barbarian, may not see in its symbols and ceremonies any connection with christianity. The christian alone can penetrate to the full meaning of the Masonic rite and allegory, but to all they teach the practice of morality, the leading of pure and virtuous lives. This even the barbarian may learn from them, and thus rise to a higher level of principle and action. And this is the great value of the Tie of Masonry that it can reach and influence men who, for a time at least, reject, or are dead to the Gospel, and thus creates a common interest, a means of access and intercourse between them and the christian, which may pave the way for the introduction of christianity. In such a case Masonry cannot supersede but only subserve the Gospel.

And even among professing christians themselves, how many are there who disregard the precepts of their religion, yet are influenced by such a system as that of Masonry? How many are there who in their conduct are selfish, cruel, dishonest, and would never perform a charitable deed or cherish one generous or sympathizing feeling, if the obligations of Masonry did not exert so great a power over them? It is very well to say that christianity should of itself be sufficient to enforce all this—that the common brotherhood in Christ Jesus should be strong enough to make all Christians moral, loving and charitable. No doubt, if God pleased, abstract christianity could do all this, could of itself by the irresistible operation of the Holy Spirit diffuse itself over the whole world, and bring all nations and individuals to the practice of its doctrines. But God deigns to employ earthly instruments, and any links of merely human forging that can aid in binding men to Christ, are useful and legitimate. If the bond of christian brotherhood alone be sufficient, if the obligations of abstract christianity can be made adequately binding upon all, why are oaths administered in courts of justice in addition to the commandment, "Thou shalt not bear false witness against thy neighbour?" Why do we see in the Christian world pledges given to the intemperate, and so many societies of various names and objects, in which men unite to diffuse charity, or to propagate the Gospel, or to further some other laudable purpose, enjoined equally upon all by the Gospel? It is because with many men, the more general and comprehensive a bond of union and obligation, the vaguer and more intangible it becomes. It is because when men are brought together in an outward and tangible system of brotherhood, an appeal is made to them which they can perceive and understand, and the sphere of their offices of love is narrowed down to one, which their sympathies can embrace. I know that I am now

following what may be called a low line of argument, but we must take men as they are in the world, and not theorize about them, as if they were, or should be, all saints, sensitively alive to all spiritual influences. If a stone is thrown in the water, the circles that are formed are at first small and distinct, but as they widen, they gradually grow fainter, until at last they entirely disappear. So with the circles of men's sympathies. With many of them the bond of christian fellowship is so vast and indistinct as to influence them but little. They in a vague manner, call all men brethren, but the poor neighbour is too often "past by on the other side." But in a society such as ours the claims of the brotherhood are studiously and easily kept before the mind; means are devised and officers appointed for the prompt discovery of the distressed, and the most effectual relief of their wants; the virtues of religion are enforced, so as not to be overlooked or forgotten; charity becomes active and practical, and the common tie, entirely subservient to the cause of christianity, links men together in the practice of good and holy deeds.

"But," says the objector, "your Society differs from others; your bond is a secret one; you pretend to mysteries; you hold your meetings with closed and guarded doors." But what is there wrong in all this? If secrecy itself be a crime, are not all men guilty; for has not every one in his heart a closed and guarded chamber, in which he jealously hides from mortal gaze some cherished feeling, some buried hope, some strong ambition, some ideal perfection, some secret, *known but to himself and perhaps a valued friend*? We give to the whole world a sufficient knowledge of our system to assure any unprejudiced person that there is nothing in Masonry but what is pure and good. We do not love the darkness of secrecy because our deeds are evil. We only confine to ourselves what we have a right to retain, what is necessary to link us together in a brotherhood. A certain amount of secrecy is essential to the very life of Masonry, which occupies a position very different from that of any other Society. It dates its existence almost from time immemorial, and has established itself in many countries inhabited by peoples of entirely different races, languages and religions. It lays claim to the possession of certain secrets, dating from that ancient time and known to all the Lodges of the world. It has also signs and grips, by which one brother may distinguish another of any nation or language, by day or night, near or afar off. But strip Masonry of all this, supposing it could be done for the sake of the argument. Divulge its secrets, make known its signs, and what remains? It ceases to be a society linking together men of *different* creeds, languages and nations. It ceases to be of any practical value except to those of *kindred* language and feelings, who may value and be governed by the rules and obligations of a society founded on the principles of charity and benevolence. A member of an English society, for instance, would have but little influence over a member of a similar society in another country, if there was no common knowledge, no common language between them; but let the two be Freemasons, even though one be an Englishman and the other an Arabian or African, and a single motion of the hand makes them brothers, bound to mutual support and defence. In all this, surely, there is nothing so very contrary to the genius of christianity. The Gospel is, indeed, open to all,

shrinking from no investigation, courting the strictest scrutiny and severest criticism; but in its early youth the christian church itself bore very much the appearance of a secret society. When persecution arose, it hid itself from men. It held its services in obscure places with closed doors. It had its secret means of communication. The creed was its symbolum, the cross its sign. And this banding together was often made a cause of reproach by the scoffing heathen. If secret union and hidden knowledge were so great a crime, even danger such as that could not justify their adoption.

But we do not deny to any worthy person an entrance into our lodges. We carefully guard our secrets from the uninitiated, but we would willingly extend the right hand of fellowship to all. We say to all, "come, be of us." We do indeed claim to have certain knowledge veiled in symbol and allegory, but the withholding this from the uninitiated does not constitute a crime. We will give it to all if they perform the necessary condition of joining us; but if they will not do this, they can certainly have "neither part nor lot in this matter." It is this knowledge that forms that close and mystic tie which binds the masons of the whole world into one brotherhood. We do not claim that the possession of this knowledge is in any way essential to happiness or salvation; but only that, if known and acted upon, it can make men better, more zealous in the discharge of "faith, hope and charity," morality and piety.

"But," urges the objector again, "You confine your charities to your own society." Do not all societies the same with their public charities? The Masonic obligation binds Masons to be charitable to brother Masons, to love and help them, to do their utmost to keep them in the right path and to deter them from the wrong; but it does not limit their private charities to this circle. It does not say, so far shalt thou be charitable and no further. A Mason **MUST** be charitable to a Brother, but he **MAY** be, and is expected to be charitable, to all. And in this, charity is like fire. As long as fuel is near enough it will not expire nor confine itself to one spot, but will grow stronger and spread wider and wider. Being charitable to those of our own society, we cherish the divine principle, and are far more likely afterward to extend the circle of our sympathies and do good unto all men, thus fulfilling the royal law. In all this, certainly, Masonry is subserving the Gospel and adding new links to the golden chain of christian love.*

(2.) And now let us turn to the second objection, that:—"Masonry is a deistical system, ignoring the Gospel of Christ." Of course this can be said with any appearance of truth only of the three *lower* degrees of Masonry, which alone constitute ancient Masonry. Royal Arch Masonry and many of the higher degrees are essentially christian. In the Degrees of Ancient Masonry, indeed, no direct mention is made of our Saviour or his Gospel: the prayers at their opening and their closing are not made expressly in His name. But as these degrees came down to us from a time *antecedent* to the birth of Christ, it would be inconsistent to expect to find in them any such direct mention. But all the

* I did not deem it necessary in the Sermon to call attention to the fact that Secrecy is in itself a powerful means of attracting and retaining the regard of men. No doubt, the mystery of Freemasonry, its claim to the possession of hidden knowledge, its means of secret communication, and the importance which Masons consequently acquire in the eyes of themselves and others, have induced many of the younger and more thoughtless, to join us.

ceremonies contain abundant references to, and explanations of, the most prominent types of the Messiah, and the person and character of the great Anti-type are frequently presented to us, veiled in symbol and allegory. The Grand Architect of the Universe can be no other than He "who declared the Law unto Moses," viz.—that "Eternal Word," by whom, as St. John tells us, "all things were made," and the God to whom the fervent and beautiful prayers are offered up, must be the God of the *Old Testament*, the God of the People of Israel, the God of the Holy Trinity. No Lodge is ever completely furnished without an open Bible, and faith in that blessed book is constantly inculcated. The Lord's Prayer, given us by our Saviour himself, contains no direct mention of his name; it is addressed to "Our Father," and so the Masonic prayers commence with the Name of "the Almighty Father." Let me repeat one:—"Vouchsafe thine aid, O Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful Brother amongst us. Endue him with a competency of the *Divine Wisdom*, that by the secrets of our Art he may be better enabled to display the beauties of Holiness to the Glory of thy Holy Name. So mote it be." Who can doubt that such a prayer as this, when offered up in a christian country, by a christian Lodge, is addressed to the christian's God in the name of the christian's Saviour? That such was the opinion of those who were instrumental in the revival of Masonry we may learn from the following prayer, which was used by them, and had come down to them from a still earlier date—of Saxon history:—"The Almighty Father of Heaven, *with the wisdom of the glorious Son*, through the goodness of the Holy Ghost, Three Persons in one Godhead, be with our beginning, and give us Grace so to govern our lives that we may come to His bliss, which shall never have an end." A perusal of many of our Manuals and Handbooks may lead the uninitiated to the inference that the practice of morality is our chief aim; but the intelligent Mason knows that under it all lies a rich vein of Messianic truth. Freemasonry is in fact a system of traditionary teaching veiled in symbol and allegory, and handed down through successive generations of initiated Masons from the earliest ages of Biblical history. And as we compare it with our Bibles now, their agreement is to the Freemason an additional evidence of the truth of the Holy Book, and also a proof that his own system is founded on Truth.

And here let me pause for a moment to deprecate that species of criticism, that manner of passing judgment, which can thus stigmatize Masonry as unchristian. Those who so judge us confess that they know nothing of the real character and objects of Masonry, and only ground their opinion upon what they can see of its outward workings. In basing upon so slight a foundation a sentence of condemnation so harsh and comprehensive, they surely fail to exhibit the great virtue of charity, enjoined both by masonry and christianity. We enroll in our ranks multitudes of the great and good and pious of every grade and profession in every country, whose names and testimony in favour of Masonry should, certainly, carry with them some weight. And any one may well hesitate, and carefully assure himself of the correctness of his judg-

ment, before he ventures to pronounce it upon such a Body.

Having now, my brethren, endeavoured, with what success I know not, to confute the two objections to Freemasonry so prevalent at the present day, permit me, in conclusion, briefly to urge upon you, as christians and as Masons, the precept contained in my text:—"If ye fulfil the royal law, according to the Scripture, Thou shalt love thy Neighbour as thyself, ye do well."

Charity, that is to say, Love of God and man, is the fundamental principle of masonry and of christianity. It is the great characteristic of our Order, and that which recommends it most strongly to the sympathies and affections of men. No man can be a christian, or a mason, without this love in his heart. "Thou shalt love the Lord thy God with all thy heart" is the Scriptural rule; and again, "This commandment have we from Him, that he who loveth God love his brother also." And so in masonry, we are taught to look up to, obey, and love that great Being, whose *Eye* is ever on us to guard and protect us, from whom we have our life and all the blessings we enjoy; and are told also by the exercise of brotherly love to regard the whole human race as one family; the high and low, the rich and poor, who, as created by one almighty parent, are to aid support and protect each other. On this principle masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance. To relieve the distressed is a duty incumbent on all men, but particularly on masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy; to sympathize with their misfortunes; to compassionate their miseries; to restore peace to their troubled minds; to seek and to save the erring and the lost; to lead them back to the path of rectitude, and by our example and exhortations to keep them in the way of Eternal life, is the labour of speculative masonry. And to do this faithfully we must be active, not only in our love of the brethren, not only in our relief of the distressed, not only in our gentle and conciliatory behavior, but also active in the leading of a pure and pious life, so that we may set a good example to all with whom we may be brought in contact. To his family, his friends, his community, the true mason should be a "burning and a shining light," preaching unto them with the silent eloquence of a good example, and diffusing around him the holy influences of good words and good deeds. In no books in the world, save in the Holy Book of Inspiration, are all the moral virtues more forcibly and beautifully inculcated than in those of Freemasonry. See then that ye are all Masons, not only in name but in deed, obeying in your lives the precepts of morality, believing in your hearts the doctrines of the Gospel, and following as far as in you lies, the steps of that Blessed Saviour, who left us an example to be perfect, even as He was perfect. Be kind, loving and charitable, to the Brethren, and to all men. Be ready to assist them in every way in your power with advice, with example, and with the good gifts God has placed in your reach. Avoid all occasion of dispute, ill-will, envious feelings and angry and malicious words, all selfish and dishonest conduct. "Live peaceably with all men." "Do unto all men as ye would they should do unto you." "forgiving one another, even as God, for Christ's

sake, hath forgiven you." "And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him."

So shall "ye fulfil the royal law." So shall ye love God and man. So may the cause of Freemasonry prosper in subservience to that of the Gospel of Christ; her charities become more abundant; her members more virtuous, Christian and happy. And may the blessed time come when the Christian Religion shall extend throughout all nations, and all Lodges of the earth shall unite in worshipping the One God and father of us all, and Jesus Christ, His Son, our Lord. So mote it be.

MASONRY IN WAR.

A circumstance has just been related to me that so well illustrates the influence that Masonry has over the passions of men when excited by war, that I write it out, that you may put it on record for the benefit of those who do not believe that any good ever came out of our fraternity. It is by such incidents that we can demonstrate the utility—the divine influence of our obligation to recognize in every one who abides the test and needs our aid, a brother to be loved, a human being to be cherished.

Sherman's conquering army had left Chattanooga far behind. Mission Ridge had become classic ground. Atlanta had yielded to the power of his conquering legions. The spires of the "City of the Sea" were almost in view, and the weary soldiers already began to anticipate the much needed rest. A division had encamped for a night on the banks of a small stream, pickets were thrown out, and a foraging party were dispatched into the enemy's country to bring in such food for man and beast as was required. The whole command were taken prisoners, and marched away to a place where they could be left in safety. Arrived at the place of confinement, the officer in command of the foraging party was separated from his men and allowed no communication with them.

In front of the place where this officer was trying to sleep, paced back and forth upon his beat a strong and fierce-looking sentinel, who occasionally, and only occasionally, turned his eyes upon the individual it was his duty more especially to guard. As he came near him, without turning his head or slackening his pace, he asked in a low tone of voice:

"Are you a Mason?"

"I am," was the promptly given reply.

"I will try to release you," now reached the ears of the prisoner in the same tone.

When again the sentinel passed he told him that he should be on guard two hours—that he would give him an opportunity to escape, though at the risk of his life—that near by, at his left, there was a hedge for which he must make and there secrete himself until the sentinel was relieved, when he would come to him, and guide him on his way to the Federal lines. All this information was of course communicated at intervals made by his never-ceasing walk upon his beat.

At length, just before the time of his relief arrived, the sentinel gave the prisoner to understand that the time for escape had come. When he arrived at the further end of his beat, he halted an instant, but

that instant was sufficient for the officer. He threw himself beyond the line of light, crossed a sweet potatoe field at the rate of three rows at a stride, and soon came to the hedge, of the existence of which he had been informed. He found it to consist of briars and brush, but he plunged in at once, much to the detriment of his hands and face, but he had the satisfaction of knowing that it effectually screened him from observation, unless a very close search was instituted.

He had laid there but a short time, but it seemed hours to him, when the signal agreed upon was given, at the same time the tramp of horses was heard. With fear and trembling he crawled from his place of concealment, and found the sentinel with two horses and a negro prepared to accompany him. As the alarm had been given, there was not a moment to lose. Said the sentinel:

"This negro says he can conduct us to the Federal lines, out between here and there are the pickets of both armies. We must manage to evade them, for to be taken by either would be death to one of us. The negro will lead—I will follow."

On they passed, sometimes compelled to hide in the underbush until a patrol had got out of their way; sometimes trusting to fleetness of foot for escape from the vicinity of the foe. The path led through swamps and bottom lands, and many places they found the water nearly to the saddle-bows, but still on they went, through water and darkness, until just as the dawn began to streak the east, they came within sight of the Federal lines. Here they parted, but before they did so they grasped each others hands and bade farewell with as much tenderness and feeling as if they had been friends all their lives.

"My brother," said the sentinel, "you are now safe. Yonder are your countrymen, who will receive you with joy. You are beyond danger. I may yet return to answer at roll-call, but if not you know the hazard which I run. But whatever may be the result, I have done my duty. I am in arms against the government, but I voted twice against secession, and only went into the rebel army when the unsparing conscription compelled me. All I love are there and I must return to them."

"You have saved my life, my brother," said the liberated prisoner, "and whatever may be our political creeds, I know that I hold the hand of a true Mason. Most heartily do I thank you for this unselfish exhibition of the true spirit of Masonry, and hear me promise that should the fortunes of this dreadful war ever place it in my power to show to one of your people the same favor, it shall be done as cheerfully and as readily as you have now performed the deed."

With another strong grip and hasty farewell they parted, the Federal officer making a note of the name and address of his companion, with a view to further correspondence, and but a short time elapsed before he was again safely within the lines of the Federal army.

Months and years passed. Though the incident was not forgotten, yet no opportunity had offered to open a correspondence with the "true and upright Mason" who had saved him from a long and oppressive imprisonment, if not from death. The war closed, and at last communication was opened between the sections so long estranged from each

other. A letter was written and elicited no answer. Another and another followed with the same result, and the officer began to think that the casualties of war, or perhaps the penalty of his brotherly act, had put a finish to the life of his friend. But when about despairing of ever hearing from him, he received an answer. He was still alive. He had returned to his post unmissed; the negro, sworn to secrecy, had never revealed the circumstance of that night's journey, and the sentinel was in the bosom of his family in the State of South Carolina.

As may be well understood, there was very little chance or opportunity for explanation by either party when the escape was made, and the reason why the sentinel suspected the officer to be a Mason did not transpire until the subsequent correspondence commenced. Then it was stated that a small and unpretending pin worn upon the bosom of the officer had first given the introduction of his connection with the fraternity, and induced the inquiry which brought on the means of escape.

This is a true story, and though the strict disciplinarian or martinet in military government may condemn the act, the philanthropist will rejoice that there was one friend who dared to follow the impulse of a generous nature educated in the School of Charity, which by such means added to the sum of human happiness, and by so much rolled back the tide of human woe. I do not know that the act can be justified on military principles, but do not believe that it will detract from the beauties of Masonry to have it known that such benefits are the fruits of its teaching. It may not be strictly according to the "regulations," but when the Searcher of Hearts shall scan the act with a view of rendering the adequate reward or punishment, there will be no diminution in the deserved benefaction in consequence of this salvation of human life.

How long could the war—how long could ill-feeling even, have continued had the contending forces been animated by such feelings and sentiments? Had the matters in controversy between the two sections been referred to the members of the Masonic fraternity as *Masons*, there could have been no war—no bloodshed. The questions at issue would have been satisfactorily and fairly settled without the intervention of arms. But such reference could not be made, and war—bloody, relentless and devastating war—was the result.

But the fact is none the less evident that no one thing has exerted such an ameliorating influence over the scourging of war as Masonry. Officers and men have found a brother in an enemy, and the pains of body and mind have been mitigated by the fraternal care of those who else had been deadly foes. Humanizing in its influences—beautiful in its manifestations—God-like in its sentiments, Masonry oft has caused

"Grim visaged war to smooth his awful front."

and spread the light of love over the abodes of desolation.—*The Mystic Star*.

A FAITHFUL WORKER.—A member of Holly Springs Lodge, Miss., eighty-two years old, and sixty-one years a Mason, sets type every day, and sets apart one-third of his wages for the benefit of Masonic widows and orphans.

THE INDIAN MASON

It is not among civilized men only, that the universal genius of Masonry has extended her purifying and protecting influences. Many Indians have passed through the ordeal of initiation, and it is worthy of remark, that the red Mason of the forest is said to be as tenacious of his obligations, and observant of his duties, as the most intelligent and high minded of his white brethren. A fact, in proof of this assertion, occurs in the revolutionary history of our country.

Joseph Brant, a celebrated Mohawk Indian, had, on account of the strong intelligence he exhibited when a boy, been taken under the especial patronage of Sir William Johnston, Governor of Canada, by whose care he received all the advantages of a European education. Subsequently, he went to England, under the patronage of the Earl of Moira, afterwards the Marquis of Hastings, and, while in that country, was initiated into the mysteries of Freemasonry.

On his return, however, the habits of early life resumed their influence, while the acquired ones of education were abandoned; and Brant, throwing off the dress and usages of civilization, assumed once more the blanket and the rifle, and seemed to forget, in the wilds of his native forests, the lessons he had learned in his transatlantic schools. But the sequel of our story will show that, however treacherous his memory may have been in other things, on one subject, at least, it proved to be admirably retentive.

During the revolutionary war, at the battle of the "Cedars," thirty miles above Montreal, on the St. Lawrence, Col. McKinstry, then a captain in Patterson's Regiment of Continental Troops, was twice wounded, and afterwards taken prisoner by the Indians, employed in the British service.

The previous bravery and success of Capt. McKinstry had excited, at once, the fears and the resentment of his Indian conquerors; and, in accordance with the customs of savage warfare, he was forthwith doomed to die at the stake, accompanied with all those horrid and protracted torments which the Indians know so well how both to inflict and to endure. Already had he been fastened to the fatal tree, and the preparations for the human sacrifice were rapidly proceeding, when, in the strong agony of his despair, and scarcely conscious of a hope, the captive made the great mystic appeal of a Mason in the hour of danger. It was seen, and understood, and felt by the chieftain Brant, who was present on the occasion. Brant at once interposed on his behalf, and succeeded, by the influence of his position, in rescuing his American brother from his impending fate. Having freed him from his bonds, he conducted and guarded him in safety to Quebec, where he placed him in the hands of the English, by whom he was permitted to return to America on parole. Col. McKinstry lived several years after, to repeat, with grateful emotions, the history of this singular occurrence, and died at length, in the year 1822, in the state of New York. I have been informed by Bro. John W. Leonard, who has seen the records, that the sons of Brant and McKinstry subsequently met together in a lodge at Hudson in the State of New York, and that both their names are there recorded on the visitor's book.—*Mackay's Mystic Tie*.

GLEANINGS BY "ELIHOENAI."

THE FOUR CARDINAL VIRTUES.

Conscience—the most divine and noblest of all senses—is implanted to regulate our highest powers, our affections, and deliberate designs of action; by it we discern what is graceful and becoming, beautiful and honourable in the affections of the soul, in our conduct of life, our words, and actions. The mind feels most joy in performing, and reflecting upon such duties as it recommends. What is approved of by this sense we count right and beautiful, and call virtue. Virtue, therefore, arising from the most divine sense must necessarily be, and is, the best and most beautiful of all human attributes, and, as a natural sequence, that science which pre-eminently teaches virtue to its initiates is the highest of all human sciences. Virtue inculcates glory to God in the highest, peace on earth, and goodwill towards men; inspires a high relish for moral excellence, and a strong endearment of heart towards all in whom we discern eminent virtues, and raises joyful love, esteem, and veneration when we observe it in others. Without it a man does not live. He merely passes away his allotted time on earth, but of the joys or sorrows of life, even of life itself, he has no conception. In the fulfilment of its precepts our chief good consists. It being the foundation of morality, and the pleasures of morality being the highest and most enduring, virtue may be said to be the very foundation of eternal happiness both here and in the Eternal Lodge, where all the brethren hope to meet. It implants kind affections, urges us on to beneficent actions, and is a qualification of the mind subservient to our happiness, and denotes any habit that perfects the powers of the soul. Its constituents are Disposition, Skill, Application, and Force. Corresponding to these constituents, it is divided into four Cardinal Virtues, which are well known—viz.: Prudence, Fortitude, Temperance, and Justice.

Prudence is a cautious habit of consideration and forethought, discovering what may be advantageous or hurtful in life, which must be gained and retained by experience and frequent meditation. No one can attain to true solid prudence whose heart is not improved by moral virtue, and with a high sense of moral excellence, and who has not imbibed the more generous sentiments of goodness. Crafty worldly prudence will be of no avail when we come to be weighed in the balance; that cautious forethought which looks to the good of all—not of self alone—will then avail. It is also the guide, or directory in every duty, more especially in Modesty, Economy, and Caution.

Fortitude strengthens the soul against all toils or dangers we may be exposed to in the discharge of our duty. It represses all vain excessive fears, and makes us superior to all accidents of our mortal state; is grounded on the knowledge, that no external advantages can be compared in point of happiness with the possession of virtue, and of gaining the approbation of our hearts and of God, and teaches us that as death is our lot, an early death with virtue and honour is to be preferred to the longest sensual life, and also to persevere in all our properly chosen pursuits. It is the foundation of true grandeur and elevation of the mind, and is shown by three things—viz., a high relish of moral excellence in superiority to all external accidents, and in tranquility free from

passion. Among its branches are reckoned Constancy and Patience, Levity of Temperance, and Clemency.

Temperance restrains and regulates the lower appetites towards sensual pleasures. In this virtue most prominently appears the grace and beauty of manners—that simplicity which ever attracts, and the better known the better loved. It moderates the mind, makes us modest, frugal, and contented, and teaches us to prefer duty to amusement, to avoid dissipation which weakens the mind and disables us from prosecuting our business.

Justice is the Sovereign Cardinal Virtue, to which all the others should be subservient. It consists in constantly regarding the common interest, and in being subservient to it, giving or performing to each one whatever is due. It includes all the kind dispositions of the heart by which friendship is maintained, which lead us to contribute to the common good, and teacheth us to keep the designs of our heart in moderation, to deal impartially with man, to do unto others even as we would that they should do unto us; and also includes Liberality, Friendship, Gratitude, Courtesy, Fidelity, and Love in the several relations of life, and Piety towards God.—*Freemason's Magazine*.

STANDARD OF BLUE LODGE MASONRY.

We extract the following from the address of M. W. Richard Douglas, G. M. of the G. L. of Texas, and recommend it to the Lodges in this jurisdiction:

I cannot close without alluding to a subject of the utmost importance. The standard of Blue Lodge Masonry is, I fear, not what it should be in some portions of our jurisdiction. Excuse me for speaking plainly, but when I hear a man who is recognized as a Mason pronouncing the sacred name of Deity in the most blasphemous manner; when I hear him giving utterance to horrid and profane oaths; when I see him reeling and staggering under the influence of intoxicating drinks, I am necessarily forced to the conclusion that the standard of Masonry in the Lodge to which he belongs is very low. And now, in all candour, let me say to all presiding officers of Lodges present, do your duty; let your imagination go back to your Lodge, take a survey of your membership, and if you know of any Brother within your jurisdiction guilty of any of the offences enumerated, or any other unmasonic conduct in these demoralizing times, do your duty. When you return home, institute the proper proceedings, no matter how influential he or they may be; no matter how bright he or they be considered, cut them off. Purge your Lodges, remove him or them, thereby doing and fulfilling your duty to the whole body of Masonry. For I do most positively assure you that such unworthy persons will only soil and mar the work; he or they can not assist in the noble and glorious undertaking of preparing their fellow-men for a reception into the Holy of Holies above. It is far better that your membership should be small, and of the proper material, than to have your temple crowded with rubbish and unworthy Craftsmen.—*G. M. of Texas*.

GREAT BOOKS are written for Christianity, much oftener than great deeds are done for it. City libraries tell us of the reign of Jesus Christ, but city streets tell us of the reign of Satan.

MASONIC ANTHEM.

BY W. F. RICHMAN.

All hail to the building to 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 squar'd,
 Our children will after us also be helping,
 And stones yet in numbers by them be prepar'd.

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

Still hail to the building to glory advancing,
 Though earth shall ne'er see it completed appear,
 The temple of love which the Lord is constructing,
 And heaven will see him in triumph uprear.

Yea 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.

THE KNIGHT OF ST. JOHN.

BY JOHN G. WHITTIER.

Ere down yon blue Carpathian hills
 The sun shall sink again,
 Farewell to life and all its ills,
 Farewell to cell and chain.

These prison shades are dark and cold—
 But darker far than they
 The shadow of a sorrow old
 Is on my heart alway.

For since the day when Warkworthwood
 Closed o'er my steed and I,
 An alien from my name and blood,
 A weed cast out to die—

When, looking back in sunset light,
 I saw her turret gleam,
 And from its casement, far and white,
 Her sign of farewell stream.

Like one who, from some desert shore,
 Doth home's green isles descry,
 And, vainly longing, gazes o'er
 The waste of wave and sky;

So from the desert of my fate
 I gaze across the past;
 Forever on life's dial-plate
 The shade is backward cast!

I've wandered wide from shore to shore,
 I've knelt at many a shrine;
 And bowed me to the rocky floor
 Where Bethlehem's tapers shine;

And by the Holy Sepulchre
 I've pledged my knightly sword
 To Christ, his blessed Church, and her,
 The Mother of our Lord.

O, vain the vow, and vain the strife!
 How vain do all things seem!
 My soul is in the past, and life
 To-day is but a dream!

In vain the penance strange and long,
 And hard for flesh to bear;
 The prayer, the fasting, and the throng
 And sack-cloth shirt of hair.

The eyes of memory will not sleep—
 Its ears are open still;
 And vigils with the past they keep
 Against my feeble will.

And still the loves and joys of old
 Do evermore uprise;
 I see the flow of locks of gold,
 The shine of loving eyes!

Ah, me! upon another's breast
 Those golden locks recline;
 I see upon another rest
 The glance that once was mine.

"O, faithless priest!—O, perjured knight!"
 I hear the Master cry—
 "Shut out the vision from thy sight,
 Let Earth and Nature die.

"The Church of God is now thy spouse,
 And thou the bridegroom art;
 Then let the burden of thy vows
 Crush down thy human heart!"

In vain! This heart its grief must know,
 Till life itself hath ceased,
 And falls beneath the selfsame blow
 The lover and the priest!

O pitying Mother! souls of light,
 And saints, and martyrs old!
 Pray for a weak and sinful knight,
 A suffering man uphold.

Then let the Paynim work his will,
 And death unbind my chain,
 Ere down yon blue Carpathian hill
 The sun shall fall again.

DIGNITY OF MASONRY.

The true man, when he arrives within the circle of light, feels that all the powers of his mind are strengthened by the robes of Masonry. He seeks not to startle the multitude with the glitter of the paraphernalia the various degrees invests him with, but, in the bustle and conflict of life, studiously and silently applies to his character the mysterious principles embodied in all the noble proportions symbolized by the gavel, the square and plumb.

The influence of this inward work, as time leads on to the final rest, brings forward the man and Mason perfected in all the noble proportions designed by his Creator.

The study and practice of the lessons of Freemasonry can not fail to add dignity to human nature. It teaches silence and circumspection, forbids babbling and riots; teaches temperance and charity, and points to fortitude in trial, and a blessed immortality to the faithful.

Reproof is a medicine, like mercury or opium; if it be improperly administered it will do harm instead of good.

The Craftsman,
AND BRITISH AMERICAN MASONIC RECORD.
"THE QUEEN AND THE CRAFT."

HAMILTON,.....NOVEMBER 15, 1867.

SUPERINTENDENCE OF LODGES.

Our Brethren in England are discussing the question of the superintendence of Lodges. A correspondent of the *Freemasons' Magazine*, in a very sensible letter on the importance of an extended circulation of that excellent periodical, and in which he points out that "it may be laid down as a rule that in towns where there are several Lodges, that one will be the most successful, and attract others, whose members make the subject of Freemasonry a study, prefer the work of the Lodge room, rituals, lectures, discussions, charitable pursuits, all in due course, to the sensual pleasures of the banqueting room," urges very strongly, and with much apparent force, "the appointment and regular payment by Grand Lodge of skilled Masons, who should travel about as they do in America, inspect Lodges, and make formal reports to some body having authority and the confidence of Grand Lodge, such as the Board of General Purposes" Another correspondent, referring to the matter, suggests that in the London District, a new office—that of "Grand Inspector of Lodges," taking precedence next after the Grand Registrar—should be appointed, and that in the Provinces, the Provincial Grand Registrar, whose duties are merely nominal, should be required to superintend and visit the Lodges in his Province, being allowed his actual expenses. These discussions possess an interest for us in Canada, in view of the proposals which have frequently been made for the appointment of a paid officer, to be known as Grand Lecturer, and whose duties would be the visitation of Lodges, and their instruction in the recognized ritual, with a view of securing perfect uniformity in work.

In our system of Masonic Districts, and District Deputy Grand Masters, we have a machinery very similar to that which it is now urged should be adopted in England; and where that important office is filled by a skilled brother who has the time, and what is sometimes quite as important, the means, to perform faithfully his duties, no other office is here required. No more admirable machinery could be devised for the proper supervision and instruction of Lodges than that which we already possess; and we cannot but feel some degree of pardonable pride in that in this respect we are so far ahead of the Freemasons of England. The only defect in the system arises from the fact that there is no direct provision for the payment, even for

actual outlay, of these valued officers for the time and labor which they have to expend if they acquit themselves faithfully of the trust reposed in them. To no class of Masons is the Craft more indebted than to those who, at so much personal sacrifice of both time and money, perform the duty of D. D. G. M.; and we are quite convinced that we shall not be misunderstood in suggesting that the system requires improvement at least to the extent of making some provision for the reimbursement of those officers for their actual outlay.

Few brethren stop to consider the amount of hard work which devolves upon the faithful D. D. G. M. All the Lodges in the District, and in some they are much scattered, have to be visited at the least once a year. Subjects of Masonic complaint or irregularity come under his decision. He has to see that each lodge makes the returns required by the Constitution to Grand Lodge; and he is himself expected to report to Grand Lodge the condition of Masonry within his jurisdiction. These duties to the painstaking conscientious officer are very onerous; but in the majority of cases they are faithfully and zealously performed. The performance of them is a tax upon his time which ought certainly to be considered sufficient sacrifice without adding to it the actual expenditure of money. And we can only hope that so admirable a system of superintendence of Lodges, will not be allowed to become for practical purposes obsolete, on account of the burdens which necessarily attach to it.

ANTI-MASONRY.

There is a strong Anti-Masonic feeling growing in the United States, which is exhibiting itself in quarters where it ought least to be expected. Oberlin College has resolved to give to all students who are Freemasons an honorable dismissal, but not to permit them to remain. Wendell Phillips, who is of the same fanatic school as the managers of the College, recently uttered a most denunciatory phillipic against Freemasonry and Freemasons; and the *Baptist Register*, a leading organ of that denomination, demands that all Freemasons, who refuse to cease their connection with the order, shall be expelled from the Church. A call is published in the *American Baptist*, for a convention, the call being couched in the following terms:—"In compliance with the expressed wish of persons of different denominations, the undersigned respectfully request such of their fellow-Christians as may choose to do so to meet them in convention on Thursday, Oct. 21st, at 3 o'clock, P. M., in the city of Aurora, Ill., for prayer and consultation on the following topics. 1. The relation of the prevalent secret orders to the Christian religion. 2. The duty of professing Christians in reference to them.

"3. The propriety of calling a national convention "on the subject." The call is said to be signed by a large number of Master Masons, but the *National Freemason* ventures the opinion that "if the four persons signing the foregoing call are Freemasons, an examination would doubtless shew that they have been under lodge discipline, or have neither mind nor heart to comprehend a symbolism, or the "great truths taught." These attacks upon Freemasonry are periodical; and as long as bigotry exists, they will be continued. The only practical way of opposing them is not by counter attacks, but by a scrupulous adherence to the principles of the order, and an exemplification of its benign precepts, in the lives and conversations of all members of the craft.

ON THE NUMBERS 1, 3, 5 AND 7.

BY R. W. BRO. S. D. FOWLER, F. G. S. W.

1.

The principle of one true and living God is expressed in a Masonic Lodge by the letter G suspended from the centre of the building. The Jews denoted the same doctrine by a "jod," within an equilateral triangle, and in this practice they were imitated by the Gentiles, because the triangle containing three equal sides in one perfect figure was an appropriate emblem of that one God who was typified in all nations to constitute a perfect Deity, in the combined character of Creator, Preserver and Destroyer. It will then be found that a general idea of One Supreme Intelligence, called in the lectures of Masonry the Great Geometrician and Architect of the Universe, whose holy name is designated by the letter G, who created and superintended the universe, was acknowledged by the Patriarchs and Jews from revelation, and by the heathen from the light of nature corroborated by the voice of tradition; although the latter honored him not as God, from a mistaken opinion regarding his attributes and perfection.

The spurious Freemasonry, when it threw aside the genial light of revelation and took nature for its guide, transferred the adoration of the worshipper from the Creator to the creature, although a tradition of the former was never wholly eradicated. Hence the name of God was still known, for "Jove" or "Jupiter" among the Greeks was only a corruption of Jehovah; and the "Il" of the Tyrian was the Hebrew "El," and they who apply this name to the sun, still looked up to that object of their adoration as the Chief Being and Lord of all things.

The Hierophant of Egypt taught his novice that the universe contained One Eternal and Self-Existent Being, the Creator and Governor of the World; but this great truth was concealed under symbols and hieroglyphics in the custody of the chief officers of

the mysteries, and initiation was the only means of participating in the wisdom embodied in them.

In Greece this knowledge was revealed to none but those who were admitted to the esoteric mysteries, or in other words, to priests, legislators, philosophers and poets, and was communicated under the most solemn obligations of secrecy, after long and difficult probation, in which the mind was prepared by a variety of hardships and sufferings, for the reception of this sublime truth.

In India, the Supreme Deity is thus made to describe himself in one of the sacred books which has been preserved and transmitted from an unknown period by the successive Hierophants of the mysteries: "I was even at first not any other thing; that which exists, the Supreme; afterwards I am that which is; and he who must remain am I."

Zoroaster, the Magian, says of God: "He is the first, incorruptible, eternal, unmade, indivisible, most-unlike everything, the leader or author of all good, the wisest of the wise, He is also the Father of equitable laws and justice, self-taught, perfect, and the only inventor of the natural holy."

In the Scandinavian mysteries, the candidate or pilgrim being introduced to a Hall where were three thrones, each higher than the other, his guide tells him: "He who is seated on the lowest throne is called the High or Lofty One, the second is named Equal to the High, and he who sits on the highest throne is called the Highest or Third." The candidate asks: "Who is the first of the Gods, where does he dwell, what is his power and what has he done to display his Glory." The High answers him: "He liveth from all ages, He governeth all realms, and swayeth all things, great and small." Equal to the High says: "He hath formed Heaven and Earth, and the air, and all things thereunto belonging." The Highest says: "And what is more, he hath made Man, and given him a soul which will live and never perish, though the body shall have mouldered away or shall have been burned to ashes."

In one of the canonical books of the Chinese called "SHU-KING," the Deity, there called "Shang-ti" or "T'ien," is styled the Father of the People, Solely Independent, Almighty, a Being who knows the most hidden things, even the secrets of the heart; he is represented as watching over the government of the universe, so that no event can happen but by his orders; as holy, without partiality, pleased with the virtue of mankind, superlatively just, punishing wickedness in the most signal manner even in kings, whom he deroseth, setting up others in their room, according to his will and pleasure.

Odd numbers were ever esteemed more propitious than even, and hence were the conservators of greater virtues. They were sacred to the celestial deities

and represented the male sex, while even numbers were female and appropriated to the subterranean gods. Hence the *Monad* was esteemed the father of number, and the *Duad* the mother; from whose union proceeded not only the *Triad*, but the sacred *Quaternary*, which was the origin of the seven liberal arts and sciences, and the maker and cause of all things. The *Monad* was the cause and the *Duad* the effect: the *Phallus* and *Kties* of the Greeks, the *Lingam* and *Yoni* of the Hindoos, the *Woden* and *Friga* of the Goths, the *Yang* and *Yin* of the Chinese, and indeed the creative and destructive powers of every country under heaven.

3.

We now pass on to the investigation of the triad, or number three. The union of the monad and duad produced or generated the triad, signifying the world, formed by the creative principle, (the monad,) out of matter capable of form, (the duad); and in expressing this idea in its greatest perfection, Pythagoras represented the world by a three-sided figure or triangle.

The triangle, or number three refers directly to the sacred and ineffable name of the Supreme Being. Thus, in Geometry a single straight line is a most imperfect germ of the science, for it cannot represent any created body, much less a perfect being; as little do two lines constitute a figure demonstrably perfect; but three lines, and especially three equal lines, form by their combination an equilateral triangle, or the simplest and first of all geometrical figures, which is regularly and symmetrically perfect; and this is why it has served, and still serves to symbolize the G. A. O. T. U., who, infinitely perfect in his nature, is, as universal creator, the first Being in the universe, and, consequently, the first perfection. Such is the reason, both among ancients and moderns, for the consecration of the triangle, whose three sides are emblems of the animal, vegetable and mineral kingdoms; of the three existences of man, in earth, heaven or hell, and in conformity with this idea the name of the Deity in many nations consisted of three letters, among the Greeks IAO, Persians HOM, Hindoos AUM, Scandinavians IOW; and thus all ancient nations had also their sacred triads, the Egyptians Osiris, Isis and Typhon; the Indians Brahma, Vishna and Seva; the Chinese Heaven, Earth and Man, to whom equal adoration is offered, but to man only after death under the name of Ancestors. The Druids ascribe the origin of all things to three principles; the triad formed the spirit of their religion, and was the beginning, middle and end of all their policy, whether civil, military or religious; the Scandinavian triad we have noticed already. Thus we find in all ancient nations a triad of deity shining throughout the world, (of which the monad is the head,) representing the creator, preserver and judge of mankind, the omnipotent, omniscient and omnipresent God.

At the building of the Temple at Jerusalem, the number three was peculiarly exemplified. There were three Grand Masters, Solomon and the two Hiram; three places where the material was prepared, the forest, the quarry and the plain; three divisions of the building, the Porch, the Sanctuary and the Sanctum Sanctorum; three courts, those of the Gentiles, Israel, and the priests; three decorations of the Pillars of the Porch, lily work, net work, and pomegranate work; the length of the building was three times the breadth; three curtains; three orders of priests; three keepers of the door; three branches to the golden candlestick; three rows of stones in the high priest's breastplate; the oxen supporting the brazen sea were in groups of three; three articles in the ark, the two tables of the law, Aaron's rod and the pot of manna. The Israelites were commanded to appear three times a year in the temple, viz.: at the feast of the Passover, the feast of Pentecost, and the feast of Tabernacles.

If we take a deliberate view of the Lodge, and consider with a careful and scientific eye its fundamental construction, we shall find that almost all its principal details are ternary.

There are three degrees in Masonry; the qualifications of a candidate are threefold, birth, age and morals; he must, ere he enters the portals, satisfactorily answer three questions as to his belief; he is admitted on three knocks, and on his entry he must declare his intentions in answer to three further questions; there are three sources from which, unless he is careful, he may apprehend danger; there are three upright steps to be made. In Masonry we have three traditional points, oral communications—secrets and landmarks—types and allegories; the signs are threefold, squares, angles and perpendiculars; three principal and three assistant officers; we inculcate a threefold moral duty, to God, our neighbour and ourselves; three theological virtues, faith, hope and charity, symbolized by the three principal rounds or staves of Jacob's ladder; three working tools; three greater and three lesser lights, the Bible, square and compasses; and the three columns representing the sun, the moon and the master of the Lodge, placed in the east, the west and the south, thus locally forming a triangle, and unitedly constituting one chief governor by which the affairs of the Lodge are conducted, and without the presence of all three no Lodge can be opened. The three lesser lights also refer to the three Grand Masters who presided at the construction of the temple, and represent the three principal orders of architecture, the Doric, Ionic and Corinthian, which are denominated wisdom, strength and beauty; and it is remarkable that the initial letters of the Hebrew words for wisdom, strength and beauty, viz., Gomer, Oz and Daber, form our English word God. There are three qualifications for the servitude of an Entered Ap-

prentice, viz., freedom, fervency and zeal, symbolized by chalk, charcoal and clay; three ornaments, viz., the mosaic pavement, the blazing star and the tessellated border; three articles of furniture, which are also the three great lights; three moveable and three immoveable jewels, viz., the square, level and plumb, and the tracing board, with the rough and perfect ashlar; three grand offerings, viz., that of Abraham, of David and of Solomon; three reasons for the figurative poverty of the candidate; three things which make a Lodge regular, viz., seven regular made masons, assembled under a constitutional warrant, and with an open Bible; the threefold requirements of an Entered Apprentice, secrecy, morality and good fellowship; three sources from whence a knowledge of Masonry is obtained, observation and experience, judgment and reflection, tradition of the masters of wisdom and science, whether oral or written; and in fine, Masonry is described as a peculiar system of morality, veiled in allegory and illustrated by symbols, and the whole construction is founded on brotherly love, relief and truth.

5.

The number 5 amongst the ancient mystic schools represents the world. Perhaps the best explanation of this is given by Diodorus, who states that the cipher 5 symbolized the earth, because it was at that time supposed to consist of five primary elements, viz., earth, air, fire, water and ether or spirit.

The Pythagorean Pentalfa, or the Pentangle of Solomon, is a five-pointed star or endless triangle, and is said to have constituted the famous seal of our ancient Grand Master, whereby he bound the evil genii so fast that they were unable to release themselves. Thus the genius in the Arabian Night's says: "Solomon the son of David commanded me to swear fealty and to submit myself to him, which I refused. To punish me he shut me up in this copper vessel, and to make sure of me, that I should not break prison, he himself stamped upon this leaden cover his seal with the great name of God engraved upon it." By virtue of this seal, as the Moslem believed, Solomon compelled the genii to assist him in building the Temple of Jerusalem, and many other magnificent works.

In Masonry, the five who are authorized to hold a Lodge are the master, his two wardens, and two fellow crafts, in allusion to the fifth of the liberal arts and sciences, viz., Geometry, the peculiar study of a fellow craftsman, and also the five noble orders of architecture, the Tuscan, Doric, Ionic, Corinthian and Composite; and the five senses, seeing, hearing, feeling, tasting and smelling, (the three first, however, are most important to a Freemason, because, &c.) There were five sacred treasures contained in the sanctuary, viz., the ark of the covenant, the cherubim, the book of the law, the rod of Aaron and the pot of manna; and five extraordinary mani-

festations of the Divinity in the first temple, which were wanting in the second, viz., the ark and mercy seat, the shekina, the urim and thummim, the holy fire, and the spirit of prophecy. The entrance to the Most Holy place was also by the fifth door of the temple, the first being that which led into the court of the Israelites, the second into the court of the priests, the third was the door of the porch, the fourth led into the holy place, and fifth into the Most Holy.

(To be continued.)

The Freemasons of Baltimore are not, we should judge, very fraternally inclined just now. They are building a Masonic Temple, and the building Committee having incurred the displeasure of the *Masonic Review and Keystone*, its conductors have been ventilating their proceedings and exciting against them a strong feeling of want of confidence. The Grand Master, Grand Officers, and Grand Lodge generally, have also come in for their share of hostile criticism, and as an offset, the Lodge to which the publishers, Wm. H. Richardson and John B. Rose, belong, have expelled them "from all the rights and benefits of Masonry," and the fact is communicated to the *Masonic Review* of Cincinnati. There is not much of the true spirit of Masonry in these proceedings on either side.

"HOWEVER, whenever or wherever Freemasonry originated, its primal source was small. It may be likened, in its then condition, to the grain of mustard seed; it may be compared, in its present state, to the giant of the forest. With outstretched arms it embraces, as it were, the whole family of man; its shelter is afforded equally to all nations, creeds, and climes; under its spreading leaves is found protection for the weak, succor for the distressed, nourishment for the hungry and thirsty, solace for the afflicted, sympathy for the weary and heavy-laden. Its massive stem has risen proudly upward; its roots have struck deep downward. But, like the trees of ordinary growth, it has been subject to blight and decay, and the pruning knife has occasionally been applied to cut away unsound and useless boughs."

We observe by a circular, issued from the office of the Grand Secretary, St. John, that a Grand Lodge has been formed for the Province of New Brunswick. We purpose in our next issue to refer to this matter at greater length.

WORTHY AND WELL QUALIFIED.

At the regular meeting of Tudor Lodge, held at Mitchell, on the evening of the 8th ultimo, the following paper was read by Bro. Edward Hornbrook, M. D., S. W.; and by resolution of the Lodge the Secretary was instructed to forward it for publication in *THE CRAFTSMAN*:

Who are fit and proper persons to be made Masons? is a question which any conscientious Mason will often find difficulty in answering satisfactorily to his own conscience. And when we reflect upon the obligations a man takes upon himself to masons, over two millions in all, and the obligations we place those two millions of brethren to the man we admit to our privileges, the importance of the duty of deciding for or against the candidate cannot be over-estimated.

In considering this subject I would crave the indulgence of the brethren, for when I proposed it as a subject for a paper to be read in this Lodge, I hoped that the duty of writing it would have fallen into older and abler hands than mine; but as you have willed otherwise, I would ask you to throw over the defects "the broad mantle of a Mason's charity." Knowing that every good Mason will do what he can for the good of our beloved craft, I cheerfully undertook the task; and if the listening to it will have the same effect in directing your minds to the sublime principles and divine precepts of our Order, which preparing it, had upon mine, I will be amply rewarded for my labour.

The qualifications of candidates for Masonry are clearly laid down in our ancient charges. "The persons made members, or admitted members of a Lodge must be good and true men, of mature and discreet age, free born, and of sound judgment; no bondman, no woman, no immoral or scandalous man, but of good report." These then are the qualifications required in a candidate; and whether or not he possesses these qualifications, is the question which every true Mason should ask himself before he decides for or against an applicant: not whether he is rich or poor, whether he is a learned or a poorly educated man; whether he is possessed of polished manners or is simply a plain honest man; not whether he is our friend or a man who, for some cause, perhaps an unworthy one on our part, we do not care much about, but simply does he possess high moral principle and a sound mind, does he believe in the Great Architect of the Universe, and does he strive to obey the moral law.

When a candidate offers himself we should use all charity in deciding whether or not he possesses these necessary qualifications; making diligent enquiries after his good qualities, and remembering that his faults will be mentioned without asking for them, for human nature is so constituted that it delights in proclaiming the faults of others, while it derives no corresponding pleasure, except from interested motives, in extolling their virtues. We may find him to be a miser, but still an honest man; grasping but never known to oppress the poor; a spendthrift, but careful to pay his debts, and spend no one's money but his own; of extreme opinions, but willing to listen to, and be convinced by reason; conceited, but having good abilities and a kind heart; wanting in moral courage, but nervously anxious to do what is right. If we find that his good qualities overbalance his bad ones, we may reasonably conclude that the material is such, that at his initiation "a foundation may be laid on which to raise a superstructure, perfect in its parts, and an honour to its builder." Masonry teaches that man in his natural state is an unhewn stone, not without a wild beauty of its own, but useless for embodiment in a building till its irregularities are broken off and its roughness toned down, its angles made square and its beauty brought out. Instead, then, of applying the plumb-rule to the life, and the square to the actions of the material offered, and because we find one a wavy line and the other a slightly obtuse angle, reject it, we should earnestly consider whether it be of such a nature that the crooked parts could not be made straight, and whether, by the application of those truly Masonic forces, brotherly love, relief and truth, the obtuse might not be formed into a right angle, and whether as a Mason he might not walk with "an upright life, level steps, and well squared actions."

We cannot expect to find in a candidate all that we would wish in a brother, nor do our brethren find in us all that they could desire; still, we acknowledge that Masonry is a benefit to all who practice its precepts and endeavour to live up to the standard it sets before our minds. This being the case, may we not reasonably hope that a man of ordinary intelligence and morality will be so benefitted by an alliance with our ancient institution, as to become in time an ornament to society and an honour to our craft.

But if, after the exercise of all due charity, we find the candidate to be a liar, a swindler, an open libertine, untrue to his marriage vows, neglectful of his family, without visible means of making a livelihood, too lazy to work, inconstant in his attachments, jealous of the prosperity of others, a bad citizen, or a mischievous neighbor, he will not be a good Mason; and the brother who knows this of him, and does not prevent his reception into Masonry, is either a coward or has not the welfare of the craft at heart.

But, while we exercise all due caution in the selection of our material, we should remember that there is another side to the question, and that the man or the lodge, which rejects bad material, does no greater service to the craft, than he does injury to it who, from any motive whatsoever, would reject material capable of being wrought "into the perfect cube."

Let us, then, while we do everything in our power to preserve the ancient landmarks of our order, and preserve our mysteries for worthy men, and worthy men alone: never forget that the eyes of the world are upon us and that our society is judged by our actions. Let us be diligent in our business, truthful, faithful to our trust, temperate, chaste, willing to suffer wrong rather than sacrifice our principles, ready to recognize merit in the poor as well as in the rich man, willing to do to our neighbours as we would have them do to us, unbiassed arbitrators between rich and poor, ever ready to "admonish an erring brother with gentleness and reprove with kindness," willing "to assist him in distress and succour him in sickness." Let us endeavour to discharge the duties of *true Masons*, which, in the words of another, is "to love your neighbour as yourself; to love your Creator without reserve; to love even your enemies, to forget injuries, pardon offences, conquer evil with good; to be joyful with those that are happy; to weep with those in affliction; to enlighten those that are in darkness; to reclaim those that have strayed; to judge not rashly, lest ye be judged, to be faithful subjects in the country where we live; a constant friend; a worthy husband; a good father: a tender and submissive son."

This, my brethren, is the standard which as true Masons we should have ever before us, and which we should never cease striving to attain to, "till the gavel of death call us from our labours" to summon us to the Grand Lodge above, where alone we may reach that perfection which we have striven after in life. For although this is the standard the outside world expects us to reach, and which we should strive after, we ought not to reproach ourselves with want of discretion or due caution, if many of us fall lamentably short of our standard. The wisest master who ever trod the earth, chose a lodge of twelve, and one betrayed and another denied him. Shall we, then, with merely human wisdom, expect to be wiser than our Divine Master? David was a man after

God's heart, and yet he became an adulterer and a murderer. Shall we expect our ceremonies to have more effect than the anointment of God. The fact is that no system of religion or morals invented by man—or even God, I say it with reverence—ever succeeded in making man perfect. And while we are subject to the passions and infirmities of human nature, I would say: "Let him that is without fault cast the first stone."

Correspondence.

NEEDED REFORMS.

[FOR THE CRAFTSMAN.]

In my wanderings in this part of Canada I must say I have been painfully struck with the intense apathy that seems to me to pervade the members of the craft, and I have been much surprised to find that our Royal Art does not appear to hold that place in the general estimation to which I consider it is entitled. This latter truth has been brought home to my conviction by observation, as well as by remarks that have fallen from brethren of the mystic tie, as well as from the profane. On one occasion, when a number of the craft were discussing the propriety of holding a ball, one brother remarked, "that we could not hope for a success unless the sympathies of certain outside individuals in prominent positions could be enlisted in our behalf—that we could not get the better class to attend our merry-making." This observation chilled me through. What! said I to myself, "Is this noble old institution of ours come to this, that we are dependent on the frowns or smiles of outsiders—we, who have triumphantly held our own in spite of all the sneers and scorns and persecutions that tyrants and rabid anti-masonry has heaped upon us. If this be so, there must be a screw loose somewhere. Where is it, gentlemen? Certainly it is not in the hand-maid of religion—the mother of all the sciences. Then where is it? It must be in ourselves, and in the want of appreciation that we have of ourselves and that others have of us." I came to regard this want of self-appreciation and apathy as one and the same thing, and as growing from the same root. Well, then, what is this root or first cause? I consider it is because the door leading to the sanctum sanctorum has been thrown open too wide. We have not been sufficiently particular in the selection of materials for our edifice, and hence it does not bear any similitude to the first temple, the workmanship of which was so beautiful as to appear to be that of T. G. A. T. U., instead of coming from the hand of man. We have taken in blocks that were neither square nor oblong, and hence we can assign no place for them, nor will they suit any vacancies that are still remaining. We have departed from the spirit of our old charges, which describes the men fit to become candidates for our mysteries. They "must be good and true men, free born, and of mature and discreet age and sound judgment, no bondman, no women, no immoral or scandalous men, but of good report." Can you my brother say that when you put in your Ballot for Brother Roue he fully answered this description. "Well no, he did not, but then you know in our Lodge it takes two B. B. to exclude, so that you can not fairly hold me responsible for his admission.—Well, no I can

not, but you had the old regulations before you; you should have striven to have your by-laws made in conformity with them, and then this evil would not have fallen upon you, and I now say to you sin no more lest worse befall you. Let the following old regulations be henceforth indelibly impressed on your mind—"But no man can be entered a brother "in any particular lodge, or admitted a member "thereof, without the unanimous consent of all "the members of the Lodge then present, when the "candidate is proposed, and when their consent is "formally asked by the Master. They are to give "their consent in their own prudent way, either "virtually or in form, but with unanimity. Nor is "the inherent privilege subject to a dispensation; "because the members of a particular Lodge are the "best judges of it; and because if a turbulent mem- "ber should be imposed on them, it might spoil "their harmony or hinder the freedom of their "communication, or even break up and disperse the "Lodges, which ought to be avoided by all true and "faithful."

I am decidedly opposed to the idea of wanting two B. B. to exclude, and would ask those who may be in favor of it, had a different system had been adopted, if many for whom we have masonically no use, would have been among our number; and let them remember that it is far better that ninety and nine just persons should be excluded than that one unworthy be admitted amongst us. Yes my brother ponder this deeply in your heart, every time the sacred duty of depositing a ballot becomes yours. Remember then the duties you owe to Masonry, and that on you the solemn responsibility lies, if that block so totally unfit for Masonic purposes be not thrown among the rubbish. I saw some time ago that a Lodge in Montreal had an idea of raising the Initiation Fee to \$100.00; but how much more practical would it be to exact a strict ballot and a rigid examination into the moral and private character of the candidate, for riches do not always bring worth, and it is "men, good and true," we want—for Masonry is no respecter of persons, except as regards their merit. All are welcome, provided they be good men and true, but none are invited. All may come, "freely and voluntarily," to offer themselves as candidates at our altars. And again let me ask why are these unsightly misshapen blocks allowed to remain among the perfect ashlar, except that their contrast may set off by their very worthlessness the beauties of those exquisitely finished blocks that the eye of the Grand Master loves to look upon. Why does not the Junior Warden do his duty? Why does he not superintend them when labor is over and mark their irregularities and excesses, and bring them up before the Lodge for trial? This surely is his duty if he has any—Why is it not fulfilled? The evil is wide spread and is desolating us, the remedy must be quick, sharp and sure, if we would get rid of this old man of the sea that is blighting our future hopes. I would say be unnecessarily severe with none—apply the trying square to each and when the irregularities are made apparent let the chisel do its work, and if the block is incapable from the depth of its flaws of being finished, so as to suit the builders use, throw it over among the rubbish, we have no use for it masonically speaking. Then and not till then will we hold our own true position, and peace and harmony will reign amongst us, every brother will get his wages

and go away satisfied. Let every mason then who feels an interest in the welfare of Masonry be up and doing in his own locality and Lodge. Wherever it requires two B. B. to exclude let him use his endeavors to have the system so utterly opposed to the real spirit of the Institution changed. I would also say let the Ballot be taken for each degree as is practised in the United States, and before an E. A. P. receives the degree of F. C. let him undergo a strict examination in open Lodge prior to taking the ballot to prove that he has made suitable proficiency as well as before receiving the degree of W. M. Then would fewer specimens of that anomaly—a rusty mason—be found, for if due proficiency was insisted on this class would soon entirely disappear from our midst.

November, 5867.

COSMOPOLITE.

ANSWERS TO CORRESPONDENTS.

A Companion was exalted to R. A. Degree as a serving brother, and consequently got his degrees free of charge, a dispensation having been previously obtained for that purpose. He now wishes to become a subscribing member of the Chapter. Would such a course be contrary to the Constitution, and does he stand in the same position as a Master Mason raised under similar circumstances under the jurisdiction of the Grand Lodge of England, whose Constitution says, "a brother so initiated can not be a member of "the I-dge in which he was initiated though eligible to become a "subscribing member of any other Lodge?"

There is no objection to the Companion becoming a subscribing member, but he must pay the full amount of the initiation fee, and be balloted for as an ordinary joining member.

Is the recipient of the degree of Past Master conferred in a chapter of R. A. Masons equal in every respect to the Past Master elected and installed in a Blue Lodge?

The Past Master's degree conferred under a chapter warrant has no connection with the installation of a Master of a symbolic lodge, and consequently confers no right or privilege outside of the chapter.

In what year did the change from operative to speculative Masonry take place?

About the year 1717.

Do you know of any instance in Canada of the baptism and adoption of the Louveteau by any Lodge?

As some of our readers may not understand the origin and significance of the "Louveteau" we venture, in replying to this question, to give the information. In French it signifies a young wolf. The application of the term to the son of a mason is derived from a peculiarity in some of the initiatory rites of the ancient mysteries. In the mysteries of Isis, which were practised in Egypt, the candidate was made to wear a mask resembling a wolf's head. Hence a wolf and a candidate in these mysteries were often used as synonymous terms. Macrobius, in his *Saturnalia*, says in reference to this custom, that the ancients perceived a relationship between the sun, the great symbol of these mysteries, and a wolf, which the candidate represented at his initiation. For, he remarks, as the flocks of sheep and cattle fly and disperse at the sight of the wolf, so the flocks of stars disappear at the approach of the sun's light. The learned reader will also recollect that in the Greek language *lukos* signifies both the sun and the wolf. Hence, as the candidate in the Isiac mysteries was called a wolf, the son of a Freemason in the French Lodges is called a young wolf or a

louveteau. The *louveteau* in France, like the Lewis in England, is invested with similar and peculiar privileges, one of which is that he is permitted to be made a mason at eighteen years of age. The baptism of a *louveteau* is sometimes performed by the lodge of which his father is a member, with impressive ceremonies. The infant, soon after birth, is taken to the Lodge room where he receives a masonic name, differing from that which he bears in the world; he is formally adopted by the lodge as one of its children, and should he become an orphan, requiring assistance, he is supported and educated by the lodge and finally established in life.

We are informed that a Lewis or Louveteau, *i. e.* the son of a mason, was some years since masonically baptized in this city, the members of the lodge being sponsors. The ceremony took place in a church on the Festival of St. John.

I have met the word "Zendavesta" in some masonic work—what does it mean?

A sacred book of the Guebers or Parsees, ascribed to Zoroaster, and revered as the bible or sole rule of faith and practice.

Is a Lodge or Chapter justified in withholding from a M. M. or Companion, (as the case may be,) his Grand Lodge or Grand Chapter Certificate of registration in their books, because he happens to be in arrears for dues at the time of his application for it?

No. The Grand Chapter or Grand Lodge Certificate of Registration being included in the fees charged for conferring the degrees, the companion or brother is entitled to have it, and it cannot be legally or constitutionally withheld.

Does the power of suspending a companion rest with the first Principal or must it be done by vote of the chapter?

It must be done by a vote of the chapter.

Can the First Principal of a Chapter or Master of a Lodge change his appointed officers after they have been invested and proclaimed?

He cannot. No officer of a lodge can be removed, unless for a cause which appears to the lodge to be sufficient; but if the Master of a lodge, or Principal of a chapter, is dissatisfied with the conduct of any of his officers, he may lay the cause of complaint before the lodge or chapter, and if it shall appear to a majority of those present that the complaint is well founded, he has the power to displace such officer, and another must be elected or appointed in his place.

NEW BRUNSWICK.

THE MASONIC PIC-NIC AT SUSSEX.

FROM THE ST. JOHN, N. B., "TELEGRAPH."

The Pic-Nic under the banners of the Union Lodge of Portland, deserves more than a mere passing notice. When it is known that upwards of 500 persons of both sexes took the cars for a distance of 45 miles, it may be believed that the intention was to have a right good time. This, coupled with the fact that the moving spirits of the St. Andrew's Pic-Nic, which took place last season, were identified with this gathering, makes the success in this instance not at all surprising.

Some detention was caused at Ossekeag by one of the wheels of the locomotive working off the axle. No blame can be attached to the railway authorities

because of this; indeed, on the contrary, every praise is due to the driver, Mr. Whitney, for his care and watchfulness, and his promptness in discovering the injury before any accident happened. The party did not reach the grounds until after one o'clock. On their arrival the officers and members of Zion Lodge, No. 965 F. & A. M., received them at the entrance of the beautiful grounds allotted to the Union Lodge by the owner, R. Keltie, Esq.

Without loss of further time, the Committee of the Lodge and guests, to the number probably of 60 or 70, sat down to a sumptuous repast provided by the Lodge. The W. M. of the Lodge, Mr. D. R. Munro, presided. On his right and left sat John Boyd and George G. Gilbert, Esqrs.; A. A. Stockton, W. M. of Leinster Lodge, John Mullin, W. M. of Hibernia Lodge, J. McNichol, Jr., W. M. of New Brunswick Lodge; there were also present quite a number of Past Masters, among them we noticed the Rev. C. P. Bliss, P. M. John Willis, P. M. T. H. Keohan, P. M. Marshall, P. M. Frost, P. M. McKean, P. M. Aitken, Bro. James Quinton, M. P. P., P. M. Potter, officers and members of sister Lodges, and Robert Thompson, S. Corbett, and many of our enterprising citizens. The Rev. James Bennet, who was also present, was called upon to ask a blessing, after which the party entered into the undertaking with a determination to do justice to the really fine spread offered them.

The grounds were in beautiful order for the occasion, and nicely decorated with flags, bannerets, the banners of Union Lodge, and a number of Royal Arch Banners (exhibited it was said for the first time) very rich and beautifully emblazoned with figures unknown to any but those in the higher orders of Masonry.

To make the time pass pleasantly the committee were undivided in their attention, and made it a day to be remembered by those who partook of the pleasurable excitement. A combination of the best musical talent, selected from the city bands, and the band of H. M. 15th Regiment, rendered music for the occasion, which afforded a large number of people an opportunity of having what was termed in olden times a real live and merry dance upon the Village Green. It was remarked that the wines were of the choicest description, and were served out in a manner which bespoke the hospitality of the members of the Lodge. Indeed, so abundant were the good things provided—so captivating the well-arranged table, and the various surroundings of the beautiful domain, that they really tended to make the scene appear more like a grand banqueting place than a simple Pic-Nic.

The party returned to the city about 9.30 P. M., highly gratified with the day's enjoyment. We understand that the Committee have expressed themselves well pleased with the care and attention shown them by the Railway officials on the train. Messrs. Rainnie, Coleman, Bustin and others.

The names of the successful competitors in the games are as follows:—

For Archery, Mrs. Walsh, of Portland, who was the winner of the "Love of a Bonnet."

Throwing Heavy Hammer, Daniel McDermott.

Throwing Light Hammer, Douglas McMonagle.

Putting Heavy Stone, Douglas McMonagle.

Putting Light Stone, A. McFee.

Hop, Step and Leap, H. F. Keith.

Running Jump, Geo. Coggan

200 Yard Race, Geo. Coggan.
One Mile Race, George Cogle.
Three Legged Race, Messrs. Higgins and Mabee.
The Sussex boys won all the prizes for athletic exercises, excepting that for throwing the Heavy Hammer!

At West.

At his residence, at Woodstock, on the 11th Oct., W. Bro. GEORGE FORBES, P. M. King Solomon's Lodge, No. 43, aged 56 years.—

For upwards of a year the deceased had been prostrated through disease, (cancer of the liver and intestines,) and the best medical skill of this country and Europe failed to do more than to ward off the final issue. Bro. Forbes was an earnest and true-hearted Freemason. He was interred with Masonic honors.

At Montreal, on the 27th Oct., ult, Bro. THOMAS SELLARS, aged 39 years.—

Bro. Sellars was for many years connected with the Canadian Press, and was latterly the editor and publisher of the *Echo and Protestant Episcopal Record*. He was greatly esteemed by all who enjoyed the pleasure of his acquaintance; and his death leaves a blank in many a social circle. His Masonic brethren followed him to the grave, and dropped the sprig of evergreen upon his coffin.

COMP. THEODORE E. LADD, M D., P. G. D. C.

It is with unfeigned regret that we place upon record the decease of the above-named Eminent Companion, who departed this life, at an early hour on the morning of the 10th inst., at his residence at Brixton, after an illness of a few jours' duration. Dr. Ladd was undoubtedly the most accomplished Royal Arch Mason in the metropolitan Masonic world, perhaps, we might say, in England. The lucid and masterly style in which he conveyed information to the minds of his hearers, his thorough acquaintance with the history, rites, and ceremonies of the Royal Arch, and, above all, the scientific and scholarly research which he brought to bear upon his favourite subject, must be patent to all who ever had the pleasure and profit of studying at the feet of this Masonic Gamaliel. Comp. Ladd was for some years the Preceptor of the Domestic Chapter of Instruction, then held at various places in the southern districts of London, and subsequently at Fetter-lane; and it was mainly owing to his praiseworthy exertions that a desire to excel in the chapter working was encouraged and stimulated in many now well-known companions of the Order. On the establishment of the Metropolitan Chapter of Instruction at the George Hotel, Aldermanbury, under the auspices of Comps. Brett, Little, and Buss, P. Z.'s Dr. Ladd evinced his interest in the good work by attending on several occasions, and delivering the learned and beautiful explanation of the Platonic bodies, and other geometrical symbols of the Royal Arch degree; indeed, the last time the writer saw our lamented teacher, the worthy doctor was presiding at the annual festival of the Metropolitan Chapter, delighting all around him by the extent of his knowledge and the urbanity of his demeanour.

In this brief notice we can only glance at Comp. Ladd's career as a Mason. He was initiated in Scotland, and, on the 25th of February, 1852, joined the Lodge of United Pilgrims at Kennington; in June, 1856, he became a member of the Lodge of Israel (No. 205), in which he served the offices of J. W., S. W., and W. M. successively in 1857, 1858, and 1859, and, almost up to the time of his death, held the position of Secretary of the lodge. Dr. Ladd was exalted in the Joppa Chapter (No. 188), on the 24th of April, 1855, and arrived at the chair of M. E. Z. (which he filled for two consecutive years) in October, 1861. During this period he was selected by the Earl of Zetland, the Grand Z, for the appointment of Director of Ceremonies in the Grand Chapter of England, and, doubtless, this mark of distinction was conferred by the noble earl in recognition of Dr. Ladd's special attainments as a Royal Arch Mason.

By those brethren and companions who have benefited by his instructions Comp. Ladd will be long remembered; but it is at least consoling to reflect that the mantle of our esteemed Preceptor has not fallen upon unworthy shoulders—that, in Comp. Brett, the Royal Arch Masons of the metropolis possess an excellent instructor, equally enthusiastic in the good cause, and equally ready to impart his extensive knowledge, as even the distinguished companion whose departure in the prime of manhood from the "things he loved" we now sincerely deplore.

Freemason's Magazine.

Death of the Bishop of Toronto.

It is with profound regret that we announce the death of his Lordship, the Bishop of Toronto. The venerable Prelate breathed his last at about three o'clock on Friday morning, the 1st instant—All Saint's Day—after a short illness, at the advanced age of ninety-two, being at the time of his death, the oldest living Bishop of the Church of England, and after a ministry extending over the extraordinary period of sixty-four years, during which he has been identified with the political, educational and religious history of the country. He was unquestionably the most remarkable man in the Dominion, and we are sure our readers, of whatever religious denomination, will feel that, although not a Freemason, he is entitled to a memorial page in the CRAFTSMAN.

Dr. Strachan was born in Aberdeen on the 12th April, 1778, and received his education at the Grammar School of that city. At the age of fifteen he matriculated at King's College, and afterwards received there the degree of A. M. He then removed to St. Andrew's where he was the fellow student of the celebrated Dr. Chalmers. At the age of nineteen, having a mother and two sisters dependent upon him, he applied for and obtained, by public competition, the Parochial School of Kettle. Here he made his first essay in the great field of educational labour, and commenced his career with a deeply rooted love for the cause, and with something of a fore-knowledge of that success which has since crowned his efforts.

His removal to Canada was in the cause of education. Governor Simcoe had determined upon establishing Grammar Schools in every District of the Province, with a University at their head at the seat of government. In order to carry out this project, the Governor gave authority to the Hon. Richard Cartwright and the Hon. Robert Hamilton to procure a gentleman from Scotland to take charge of the University. The offer was first made to Dr. Chalmers, then a student at St. Andrew's, who declined the appointment, but recommended Mr. Strachan, who accepted, and sailed from Greenock towards the end of August, 1799, reaching Canada only on the last day of the year, suffering much during the dreary four months' voyage. Unfortunately, Governor Simcoe had, some time before, left for England, and his successor not being disposed to carry out the arrangement, a terrible disappointment awaited the young scholar. "My reasonable expectations," says he, "were cruelly blighted—a lonely stranger in a foreign land, without any resources, or a single friend." Mr. Cartwright, under the circumstances, recommended him to open a private Grammar School at Kingston, placing his four boys under his tuition; and Mr. Strachan thus commenced in Canada the career which has been so remarkably successful since. Here he formed the acquaintance of the Rev. Dr. Stuart, the Rector of the Parish and the Bishop's Commissary for Upper Canada, under whom he continued his theological studies; and on the 2nd of May, 1803, he was ordained Deacon by the Right Rev. Dr. Mountain, the first Protestant Bishop of Quebec; and on the 3rd of June, 1804, he was admitted by the same Prelate into the holy order of Priests, and was appointed to the Mission of Cornwall. Immediately upon his removal, he commenced the Grammar School at that place, which has so deservedly celebrated a record in the educational history of the country. Among his pupils were some who have since occupied the most honourable and distinguished positions in the Province, among them the late Chief Justice of Upper Canada, Sir John Beverley Robinson, and the late Sir T. B. Macaulay, Chief Justice of the common Pleas.

Mr. Strachan was not forgotten by his old Colleges. In 1807, the University of St. Andrew's conferred on him the degree of LL. D., and in the same year he received the degree of D. D. from the University of Aberdeen. In 1812, he was appointed Rector of York, and removed thither; and, six years afterwards, he received, by Royal Warrant, the appointment of Executive Councillor, and took his seat in the Legislative Council of the Province of Upper Canada. He was an active member of the Executive, his great intellect, and clear and vigorous faculties, giving him a very large influence. In 1825 he was promoted to the Archdeaconry of York, and in 1839 was created Bishop of the Diocese of Toronto, being the first Protestant Bishop in Upper Canada. Meanwhile, 1836, he had resigned his seat in the Executive Council, and in 1840 withdrew altogether from active political life by resigning his place as a member of the Legislative Council. Since that time he has devoted himself unremittingly to the interests of the Church. He established the Church Society about the time of the Union, its object being the propagation of the gospel in the remote settlements of the country, and to the day of his death he took the liveliest interest in the Missionary work of the Church.

To few is it given to pass a life of active toil and earnest labour, such as the late Dr. Strachan passed and retain to the last his faculties in full vigour, and the personal recollections of nearly a century. In his life we have an example of what an indomitable spirit of perseverance and a vigorous intellect can accomplish. The Church of England in Canada to-day mourns the loss of her earliest and truest friend. Her prayers will be, that the bright example which he has left, and the earnest words of admonition and advice which he so often addressed to her, may be the incentives to extended usefulness on her part. Thus, though separated from her, the influence of the good old prelate will be continually felt by her, prompting her to greater efforts for the spread of that Christianity of which in his well-spent life he was so bright an exemplar.