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THE CRAFTSMAN, HAMILTON, 15th DECEMBER, 1868.

SKETCH OF THE HISTORY OF ST. JOHN'S LODGE,

No. 6, A. Y. M.,

(Now No. 3 on the Registry of the Grand Lodge of Canada.) held at Kingston

BY R. W. BRO. S. D. FOWLER.

Right Worshipful Brother William Jervis was appointed Provincial Grand Master of Upper Canada, under warrant from the Grand Lodge (of A. Y. M.) assembled at London, on the 7th March, 1792, His Grace the Duke of Athole being then Grand Master, and Robert Lesslie, Grand Secretary. No masonic action appears to have been taken by Bro. Jervis until 1794, when he issued dispensations for holding the following Lodges:—

- No. 1, Niagara.
- " 2, Queenston.
- " 3, Queen's Rangers.
- " 4, Niagara.
- " 5, Edwardsburg.
- " 6, Kingston.

No. 6 was constituted at Kingston on the 7th August in the same year, as appears by the sub-joined minute:

KINGSTON, U. C., 7th August, 1794.

Grand Lodge of Ancient Free and Accepted Masons opened at 7 o'clock at Bro. John Darley's Freemason's Tavern. Present:

Christopher Danby,	G. M. <i>pro. tem.</i>
John Darley,	D. G. M. "
Richard Carlwright,	S. G. W. "
John Walker,	J. G. W. "
J. C. Stewart,	Acting G. Sec. "

Visitors: W. Barron, No. 7.
Nathan Curtice, St. John's.
Abraham Gates, St. John's

The Lodge proceeded to constitute Lodge No. 6, when the following brethren were installed in due form according to ancient custom:

Brother Richard Porter,	W. M.
William Mackay, Esq.,	S. W.
William Burwell,	J. W.

Brother J. C. Stewart was appointed Secretary, and Brother Herschfeldt, Tyler.

The Grand Lodge was then closed at 9 o'clock in due form and perfect harmony.

The minute-book of the Lodge commences with the By-Laws, which were copied from a book "printed by order of the Grand Lodge" apparently in London in the same year, and were signed by the following names:

Richard Porter, W. M.	Thomas Sparham, Sen.
William Barrell, S. W.	Thomas Plummer, M.M.
Titus Fitch, J. W.	Jonathan Goram.
Theophilus Sampson, S. D.	Dugald Grey.
John Walker, J. D.	Thomas Sparham, Jun.
John Darley, Treas.	William Eadus.
J. C. Stewart, Secretary.	Henry Eckford.
Wm. McDonell, Sen. Steward.	James Beyman.
John McLeod, Junior Steward.	W. Norfolk.
Abel Gates.	Thomas Beasley.

But it does not appear that all the above-named were members at the time the Lodge was first opened; some of them were not initiated until December.

The By-Laws are rather antiquated in style, as the following extracts will shew: "Every brother

shall appear in decent apparel with proper clothing, and observe a due decorum while the Lodge is engaged in what is serious and solemn; and for the better preservation of decency and good harmony, a brother well skilled in the Master's part shall be appointed and paid for tying the Lodge during the time of communication." "If any member be absent one hour after the appointed time of meeting, he shall be fined sixpence; and if absent the whole night, or time of business, he shall be fined one shilling and sixpence, except such absentee be sick, lame, or in confinement." (?) "The Master shall be chosen by ballot, viz., the Wardens shall stand candidates for the Chair, on the stated Lodge-night before each St. John's Day, and the candidates shall withdraw, while every free member gives his vote in favor of him which he deems most worthy, each free member having one vote, and the Master two votes." A foot-note explains that a free member means one who has no dues or fines standing against him unpaid; and also, that the Master only gives his second vote in case of a tie. "The W. M. elect shall nominate one for the Senior Warden's Chair, at which time the present Master and brethren shall nominate one in opposition, to be balloted for in like manner," and so for all the officers. Officers elected and refusing to serve "shall be fined as follows, viz., for the Master, five shillings; each Warden and Secretary, two shillings and sixpence; each Deacon, one shilling; the Treasurer, at the discretion of the majority." "That every stated Lodge-night, each member shall pay one shilling and sixpence, H'x C'y, of which one shilling and three pence shall be spent, and the remainder put into the fund for the relief of indigent brethren. That the J. W. shall keep an exact account of the reckoning, and acquaint the Lodge when the stated complement is in; and upon his negligence or omission, he shall be accountable for the deficiency. And whereas the J. W. is accountable for such deficiency, it is hereby ordered and declared that if any member shall order any liquor on the Lodge's account without the consent of said Warden, the transgressor shall pay for the quantity so ordered out of his private pocket, exclusive of the stated expenses of the night." Respecting visitors: "and if admitted, he shall perform a certain ceremony in the Master's presence before he sits down." As to what *this* may be, we are left in the dark. We commend to the earnest attention of all Lodges the following requirements of a candidate for initiation: "And it is hereby ordered and declared that no person is capable of becoming a member of this Lodge but such as are of mature age, upright in body and limbs, free from bondage, has the senses of a man, and is endowed with an estate, office, trade, occupation, or some visible way of acquiring an honest and reputable livelihood, as becomes the members of this most antient and honorable fraternity." We would be sorry to believe that the following is needed for the regulation of Lodges now-a-days: "If any brother in the Lodge curse, swear, lie, lay or offer to lay wagers, or use any reproachful language in derogation of God's name or corruption of good manners, or interrupt any officer while speaking, he shall be fined at the discretion of the Master and majority." "If any member of this Lodge come disguised in liquor, or become so during Lodge hours, he shall be admonished (by the presiding officer) for the first offence; for the second of the same nature, he shall be fined

one shilling; and for the third he shall be excluded, and reported to the Grand Lodge." The following details some of the Tyler's duties: "And the said Tyler shall take particular care not to admit any person (not even a member) without the knowledge and consent of the presiding officer; neither shall he admit a visitor (that is, not a member of a warranted Lodge) a second time, sojourners producing certificates excepted." The next concerns punishments; the latter clause is pretty severe: "If a complaint be made against a brother by another brother, and he be found guilty, he shall stand to the determination of this or the Grand Lodge, according to the 18th rule; but if a complaint be made against a brother wherein the accuser cannot support his complaint to conviction, such accuser shall forfeit such penalty as the person so accused might have forfeited had he been really convicted in such complaint." Again: "That no brother under the degree of a Master Mason shall be admitted to visit this Lodge upon any pretence whatsoever."

Thus far the By-Laws.

No. 6 was constituted on the first Thursday in August, 1794, and the regular meetings of the Lodge have been up to the present time held on that day. The first meeting, which appears to be the only exception, took place on the 11th Sept., the minutes of which we subjoin:—

"FREEMASON'S TAVERN,

"Thursday, 11th Sept., 1794.

"Present: Pro. Richard Porter, Esq., W. M.
 " Wm Mackey, Esq., S. W.
 " Wm Burwell, J. W.
 " John Darley, Treas.
 " John C. Stewart, Asst. Secretary.

"The Lodge opened in due form on the third degree. Brother Wm. Barron (late of Lodge No. 7) wishing to join this Lodge, his certificate was read, and he was unanimously admitted a member. Messrs. Thomas Plummer and William Edhouse, two candidates, were balloted for, and without opposition were ordered to attend at next meeting, in order to be initiated. The Lodge was then closed in perfect harmony.

"(Signed,) J. C. STEWART, Sec."

On the 2nd Oct. the Lodge was first "opened on the 3rd degree, and the proceedings at last meeting were read and confirmed. Bro. Abel Gates (late of Dorchester, No. 3) was admitted a member. The Lodge was closed on the 3rd degree and opened in the 1st degree," when another member was admitted. "Requisitions were then read from" three gentlemen, "who were balloted for and approved worthy *nem con.* Thomas Plummer and William Edhouse entered in the first degree." So Thomas Plummer, apothecary, and William Edhouse, mariner, were the first who were initiated in the new Lodge.

At an emergent meeting on the 16th October, it is recorded that "The Lodge was opened on the first degree, and the following individuals were duly initiated: William McDonell, Jonathan Goram, Dugald Gray, John McLeod, and Thomas Sparham, Jun." The first three had been proposed at the previous meeting, but the names of the other two do not appear to have been before the Lodge prior to their initiation. The Secretary might, however,

have omitted to record a previous application; for we find (Nov. 2) "that Mr. Thomas Beasley having petitioned the Lodge at an early period, and being so well recommended, the Lodge unanimously agreed to initiate him, upon which he was duly entered on first degree. Petitions read from Henry Echford, James Beyman, and William Norfolk, who were balloted for and approved to be initiated at the next meeting. Bro. Thos. Sparham, formerly A. F. C. of Lodge No. 10, was introduced by Bro. Darley, and by a resolution of th's Lodge he was raised to the sublime degree of a Master Mason."

On the 27th Nov., an "Emergency" was held; "Opened the Lodge in due form on the 1st degree, and soon after called off to the 2nd degree, when the following members were duly passed: Bros. Thomas Plummer, William McDonnell, Jonathan Goram, Dugald Gray, John McLeod, Thomas Sparham, junior, and Thomas Beasley. These were the first Brethren who received the Second Degree.

On the 4th Dec., at one o'clock (?), "opened in the 2nd degree, and passed Brother Eddes—closed on the 2nd, and opened in the 3rd degree. Brothers Plummer, McDonnell and McLeod raised to the sublime degree of Master Masons."

At this meeting 11 members are recorded as being present, and two absent. On "motion of Brother Darley it was unanimously carried that the present officers of this Lodge do remain in their respective stations for six months ensuing. Called off from the 3rd to the 2nd degree, and closed until six o'clock." At six o'clock the members, as above, opened Lodge on the 1st degree, and were joined by three more members and three visitors, and three candidates were initiated who had been balloted for on the 6th Nov., two Brothers were elected members, and it was resolved—"That the members of this Lodge do meet at ten o'clock on St. John's day, in order to regulate the celebration of that Festival. Ordered that the Lodge dinner be at 3 o'clock, and that 5s. be paid by each member for his admission." The Lodge had an Emergent meeting on the 12th Dec., and Bros. Goram, Gray and Sparham, jun., were made Master Masons. There is no record of any Lodge having been held on St. John's day, nor is any account given of the "Lodge dinner."

The next meeting took place on the 2nd January, 1795. Seventeen members were present and five absent, making in all, twenty-two members. One visitor was also present—"Bro. Curtis, No. 5." One of the absent members was fined 1s. 6d., and "upon motion of Bro. Treasurer it was agreed that in future the Lodge dues shall be paid regularly every quarter, and that the Brethren be apprised of the same the night preceding such collection."

At the regular meeting in Feb., eighteen members were present and five absent. "Opened the Lodge in the 1st degree; read and confirmed the minutes of last meeting—also a petition from Edward Long, which was left over for a future consideration." Three Brethren were passed, and one initiated.

At the March meeting 21 were present and 3 absent. A Brother was "proposed to become a member of this body, but was rejected by three Brethren. The petition of Edward Long was ordered to lie over for a further consideration. A lecture on the "1st degree was put round," &c.

April.—“Two meetings of this Lodge took place in this month, one being regular Lodge night, and the other an Emergency, but no other business was done than merely taking leave of our worthy Brother and much regretted Master, Richard Porter, Esq., who was unavoidably called off—though much against his wish and inclination, was obliged to resign the Chair.”

Bro. Porter was Captain of the 60th Regiment. The cause of his resigning the chair was probably the removal of his regiment from Kingston; and the Senior Warden, Bro. Burrell, acted as Master until the Installation in June.

On the 7th May 15 members were present and 6 absent, 3 of whom have the word sick opposite their names. One visitor was also present, Bro. John Slykeman, from No. 5, New Johnston. One F. C. was raised, and one E. A. was passed. A ballot was also taken for the Candidate whose petition had lain over for further consideration since February, “who was rejected by a majority.”

On the 4th day of June there were 15 members present and 6 absent. “A motion was made by Bro. Senior that the Rev. Mr. Stuart be requested to preach a sermon for this Lodge on St. John’s day, and that he shall be invited to dine with this Lodge at that festival. The election of officers to serve the ensuing six months then took place as follows, viz:

“Elected for the Chair, Bro. Mackay to be W.M.; Sec. Stewart, S. W.; McLeod, J. W.; Sparham, S. D.; Beasley, J. D.; Darley, Treasurer; McDonnell, Secretary. Upon motion of Brother Secretary, a Lodge of Emergency shall take place next Thursday, for the sole purpose of adjusting the Lodge accounts, and that all the members have notice thereof and give their attendance accordingly. Closed as usual.

(Signed) G. C. STEWART, Sec.”

The meeting took place on the 11th June, 15 members being present. But the “sole” business recorded as having been transacted was raising three F. C.’s to the third degree, and “that five shillings be paid by each member for Saint John’s Festival. No further business offering—closed at ten o’clock.” There may have been “Giants in those days,” but they were certainly very loose in managing their business.

On St. John’s day, after recording the names of 17 members as present, the minutes read as follows: “At 11 o’clock A. M., the Lodge as above, opened in due form in the 3rd degree, and proceeded to instal the officers elected on the 4th instant, which was done in due form. The Lodge afterwards went in procession to the church, and attended Divine service, after which it was resolved that the thanks of the body be offered to the Rev. Mr. Stewart for his most excellent discourse, and that eight dollars be presented to him, and two dollars to his clerk. Closed at half-past one o’clock P. M.

(Signed) W. M. McDONNELL, Sec.”

The officers installed this day were,—William Mackay, Esq., Superintendent Indian Navigation, W. M.; John C. Stewart, Gent., S. W.; John McLeod, Commissariat dept., J. W.; Thomas Sparham, Barrack Master, S. D.; Thomas Beasley, Gent., J. D.; John Darley, Tavern-keeper, Treasurer;

William McDonnell Asst. store-keeper, Secretary. It is not mentioned whether the Rev. Gentleman or his clerk accepted the liberal donations offered them, or whether the former dined with the Lodge, but we have, instead, the letter of thank from the Lodge, viz: “Freemason’s Tavern, Wednesday, 24th June, 1795. Sir,—I am directed by the Worshipful Master, Wardens and Brethren of Lodge No. 6, to present to you their united thanks for the honor you have done them this day, and that they sincerely hope and wish that the sentiments so elegantly expressed in your most excellent sermon may be deeply impressed on the minds of the Body, as well as the other part of the congregation. I have the honor to be, &c.

(Signed) W. McDONNELL, Sec.”

July 2nd.—Fourteen present, 7 absent. “The Lodge opened in — degree. A motion made—Brethren absent on their lawful concerns for the dues to the box when the same shall be beyond their Cable Tow.” Not a very explicit motion, certainly. “A motion made and carried that this meeting of the Lodge be Tyld by the Brethren in rotation, beginning with Brother Burrell, and that the present Tyler be dismissed from his employment.” There always has been, and I suppose always will be, difficulties with Tylers. Happy the Lodge that has a good one. Let the brethren make much of him, for he is a “rara avis in terris.”

Aug. 6.—Twelve reported present, and 9 absent, 5 of whom have “sick” against their names, 3 “excused,” and one is fined 1s. 6d. “A motion made by Bro. Darley to take off the next monthly Lodge till the first Thursday in October. The W. M. and Wardens ordered to attend the Grand Provincial Lodge of U. Canada, in the Home District. The following letter was read to the Body before closing the Lodge on the 6th inst:

“To the Worshipful Master and good Brethren of Lodge No. 6: It is the will and pleasure of the R. W. P. G. Master, William Jarvis, Esq., that I inform you that Wednesday, the 26th day of August next, at Newark, is the time and place appointed on which the representatives of the several Lodges in the Province are to assemble and form a Committee for the purpose of electing the officers to compose the Provincial Grand Lodge, at which time and place you are desired to attend. Fail not. By order of the R. W. Grand Master. July, Anno Dom. 1795, Anno Sap., 5795.”

(Signed) D. PHELPS, G. Sec. pro tem.

“N. B.—Should it be inconvenient, on account of your distance, or otherwise, for you Wardens to attend the foregoing, the attendance of the Worshipful Master only, with a written instrument empowering him to act as fully and amply in behalf of the Lodge as if the Wardens were present, will be dispensed with, and he will bring with him the jewel of the officer whom he may represent. It will be expedient that you make a return at the within mentioned time, of the number of your Lodge, when they were respectively raised, when made members, &c.”

This concludes the first year of the existence of No. 6—for the name of “St. John’s Lodge” does not once appear in the minutes. It had commenced, so far as we can gather, with but five members. On the 11th Sept., the first meeting after being con-

stituted, there were but that number present, and on that day the first joining member was received. On the 2nd Oct. 10 were present, of which 4 were visitors and 6 members; 2 Brethren joined, and 2 candidates were initiated, and this was the first "work" of the new Lodge. From that date throughout the year there were over 7 brethren present during each meeting.

Many of what would now be considered great irregularities, will be noticed in the extracts we have made, such as balloting for a candidate on the evening he was proposed, admitting members without any previous notice, opening and closing at will on any of the degrees. Some of them may be owing to the insufficiency of detail in recording the minutes, but others of them are known to have been common in former years, when the work and ritual were not so well defined and rigidly carried out as they now are. We must, however give credit to both Bro. Stewart and Bro. McDonnell, the successive secretaries, for the evident care with which the minutes have been kept. Having dealt pretty minutely with the transactions of the first year, which occupies about one-third of the first volume, we must run over the other nine or ten much more cursorily, and close for the present with a list of the members up to June, 1795:

1794.		
August 7	Richard Porter, Capt. 60th Regt.	} First Officers.
"	Wm. Mackay, Esq, Supt. Ind. Nav.	
"	Wm. Burreli, Corp. R. Artillery,	
"	John Darley, Tavern-keeper, John C. Stewart, Gent.	
Sept. 11	Wm. Barron, Gent, admitted by the Lodge, being a M.M.	
October 2	Abel Gate, Blacksmith, do.	
"	Titus Fitch, do do.	
"	Thomas Paummer, Apothecary, initiated.	
"	Wm. Edhouse, Mariner, do.	
"	16. Thos. Sparham, Barrack Master, Fellow-Craft from 108.	
"	Wm. McDonnell, Asst. Storekeeper, initiated.	
"	Jouathan Goram, Master Builder, do.	
"	Dugald Gray, Carpenter, do.	
"	John McLeod, Commiss't Department, do.	
"	T. Sparham, Jun., Barrack Dept., do.	
Nov 6	Thomas Beasley, Gentleman, do.	
Dec 4	Henry Eckford, S. Carpenter, do.	
"	James Beyman, Shoemaker, do.	
"	Wm. Norfolk, Corporal 60th Regt. do.	
"	Theo. Sampson, Mariner, Joined as a M. M.	
"	Robt. Wilkins, Gentleman, do.	
1795.		
Feb. 5	James Dawson, Tailor, Initiated.	
June "	Nicholas Smith, Shoemaker, do.	
"	John Grewer, Tavern-keeper, do.	

[To be continued.]

S. D. F.

"Quit Yourselves as Men."—This is one of the injunctions of the first Great Light, which it would be well for Masons generally to ponder. If obedience to the command were the rule and not the exception, we should enjoy a wider influence as an order, than we do even now, because absenteeism, back-biting, and culpable indifference would then cease.

The first Christians were visionaries, living in a circle of ideas which we should call dreams; but, at the same time, they were the heroes of the social war which has ended in the enfranchisement of the conscience and the establishment of a religion whence the pure worship, announced by the founder, will at length come forth.

THE MASONIC PASSWORD.

Curiosity and timidity are the two important traits in the character of Ralph Sloggey. The former quality, some years ago, made him desirous of learning the secret of the Masonic Fraternity; but as he had heard that hot gridirons, and pugnacious goats with sharp horns are made use of during the ceremony of initiation, Ralph's timidity warned him that, as he was not copper-bottomed, he should first strive to ascertain, if possible, whether buck-goat and red-hot spears and grid-irons formed indispensable adjuncts in the mysterious ordeal of Masonry. To satisfy himself on this point, he endeavoured to "pump" an intimate personal friend, Jacob Sleeton, whom he knew to be a Mason.

"Now, Jacob," said he, during a conversation on the mysterious subject, "I would like to become a member of the fraternity; but before doing so, I think you ought to tell me something about them. Do they brand you with a hot gridiron? and if so, on what part of the body?"

Like all Masons, when such questions are asked, Jacob would smile, and say, "After you shall have taken the three degrees, you will know all about it. I can't answer your interrogations."

For a long time Ralph tried to worm out something concerning the fraternity, but in vain. On every possible opportunity he would renew the attempt, until, at last, Jacob became offended at Ralph's persistency, and determined to punish him.

Early one morning as Ralph and Jacob were hurrying down Grand Street to their respective places of business, the former renewed his inquiries.

"I'd give fifty dollars if I knew the signs and password. If you tell me about the password and grip, I'll promise never to ask you another question in regard to the secrets of Masonry. Come, now, Jacob—you've known me since I was a boy, and you ought to be aware that if I am a little curious I never blab. Will you tell me? Surely you don't doubt your old school fellow? Out with the password, and I promise you that I'll be as mum as a mouse."

Were it not for the sake of old friendship, Jacob would have long before put an end to such impertinent queries; but having failed to do so the inquisitive Ralph imagined that he would at last be successful in "pumping" his Masonic friend.

When Ralph had completed his last sentence which was spoken in a loud tone, Jacob turned his head, thinking that the words might be overheard by a gentleman who happened to be walking behind them.

This gentleman proved to be a Mr. Hinslow, who a few weeks before had been dismissed from his position as keeper in the B—Hospital, charged with stealing spoons. Although personally unacquainted with Mr. Hinslow, Jacob knew him by sight; he had been pointed out to him by a Member of the Common Council, of which Body Jacob was also at that time a member.

The charges against Mr. Hinslow had not yet been proved; but a committee of the Common Council was to inquire into the case at an early day, and Jacob had been appointed a member of that committee.

The last question propounded by Ralph angered Jacob, and as he turned his eyes and beheld the man who had stolen the spoons, an idea immediately entered his mind. He conceived an admirable plan for punishing Ralph, and resolved to instantly put it into execution.

"If I tell you the password," said Jacob, purposely slackening his pace to allow Mr. Hinslow to pass before them, "if I tell you the Masonic password, you promise never to divulge it—not even to a brother?"

"Never!" exclaimed Ralph, exultingly, thinking that at last his curiosity was to be satisfied,

"Upon your soul, you swear it?"

"Upon my soul, I swear it!" responded Ralph, as he put his hand to his face and scratched his nose to hide a smile,

By this time Mr. Hinslow had passed on before them, leaving Ralph and Jacob about three yards behind.

"You'll never utter it in the hearing of man, woman, or beast?" asked Jacob

"By the great God, I solemnly swear!"

"I think that I can trust you. Well, Ralph, I am about to make known to you one of the great secrets of Masonry. When you wish to form the acquaintance of a Mason, all you have to do is to whisper in his ear the mysterious password. That password is—SPOONS!"

"Spoons!" O that be—" ejaculated Ralph, as a smile on his face was displaced by a frown.

"I tell you truly—the Masonic password is 'spoons.'"

"Spoons! Ha! ah! ah! and Ralph made a feeble attempt to laugh. "Spoons!—that's a great password! You must think I'm a confounded fool!"

"I'm in earnest, Ralph. When Masons get into difficulty, and need assistance, they roar out the word 'Spoons' three times. Even here, on the public street, and a Mason should hear you, he would immediately rush to your assistance, thinking that you needed it."

Ralph did not believe him; and to show that he could not be so easily gulled, he roared out at the top of his voice—

"Spoons! SPOONS! SPOONS!"

Ere the second syllable had passed his mouth, Mr. Hinslow turned around and faced Ralph.

"You said 'spoons' did you? Take that, and that!" As he spoke, Hinslow, struck Ralph between the eyes, and then under the ear, the second blow lifting the inquisitive man off his feet, so that he staggered and fell to the pavement, completely stunned.

"I'll give you spoons!" roared the excited Hinslow, as he advanced and repeatedly kicked the prostrate man.

As Ralph made an effort to rise, the enraged Hinslow soon tired of kicking him, and slowly passed on, occasionally looking behind to see if Ralph were following to obtain satisfaction.

Ralph did not require satisfaction, thinking he might get too much of it—so he prudently postponed returning consciousness until his enemy had disappeared.

As he arose to his feet he said to Jacob, in a subdued tone, 'Why did that man strike me?'

Because you uttered the Masonic password, but could not respond to the countersign. He is a Mason; and, as he is solemnly bound to do, immediately answered the password by making the countersign with his hand. You were unable to answer his countersign, and for that reason he knew you to be a clandestine Mason—a man who had learned the secrets in an improper way. Therefore, it was his duty to chastise you. Your life may yet be forfeited for that indiscretion.

"My life! By the great Jehovah, I thought you were only humbugging me when you said that spoons was the password."

"Sh-h-h! Beware!" said Jacob, putting his hand on Ralph's mouth. "Never utter that word again. Masons are ubiquitous, and you might lose your life. As it is you are in danger; for all the Lodges in the city will be convoked to adopt measures that may discover who has betrayed them. My life, as well as yours, is in jeopardy. Promise me that you will never again utter the password."

"And so spoons is the password?" Ralph was at last convinced that his old friend had been telling the truth. "Well, may I be broiled on a Masonic gridiron and turned over with a red-hot towel, if ever I hollow spoons again!"

Ralph has most religiously kept his word. Should he need a spoon while at table he now asks his wife for a "sugar shovel," fearing that, if he mentioned the proper name of the required article, some pugnacious member of the mystic brotherhood might respond to the Masonic password.

EMBLEMS FOR SHOW.

One of the most fruitful sources of evil to the Masonic institution and most inconsistent practices of its members, is the display of Masonic emblems in the form of jewelry, conspicuously placed on their persons to attract the attention of the community. One might suppose, from its prevalence among the fraternity, that so soon as you are inducted into the Order, it is obligatory to publish to the world that you are a Freemason. Indeed, to such an extent does this practice prevail, that almost every other young man you meet has either a Masonic pin in his neck tie, or his watch chain borne down with the weight of Masonic jewels. Nor does the display stop here, but some more zealous of the Craft have these emblems printed on business cards, painted on sign boards, on bar-room windows; and we have even heard of them being engraven on dog chains; this last application of them is, we presume, designed to insure the life of the dog. Whenever we see a profusion of these emblems displayed upon the person, we can not help the conclusion that it is either done through ignorance, a misapprehension of the nature of our institution, or from sinister motives, and a desire to speculate upon Freemasonry.

We sincerely hope such is not the fact, but no doubt some, through indifference and inattention, are too ignorant of Masonry to make themselves known when necessary in the lawful manner, and adopt this method to publish themselves to their brethren, who they think will recognize them

behind the glare of this Masonic display. While others, having joined the institution from sinister motives, think in this way to advertise themselves to the Masonic world, and thereby secure the confidence and the trade of their unsuspecting brethren.

There is no language too strong to express the condemnation by the true spirit of Freemasonry of this prostitution of its privileges, or this perversion of its sacred emblems. Masonry is a secret institution, and the great responsibility that rests upon every member to keep sacred and inviolable the secrets that are committed to him, should keep them ever mindful of the injunction, never to let fall the least sign, token or word, whereby the secrets of Masonry might be unlawfully obtained.

By the display of Masonic emblems, a Mason subjects himself to be catechised by the profane, who are ever anxious and curious to pry into the mysteries of Masonry; and when we consider the great want of circumspection among the Craft in these days, we may well fear and feel concerned for the preservation of the secrets of our institution. In former years, when we had the honor to be initiated into the mysteries of Masonry, we were charged particularly not to converse with any one on the subject, or even to tell any that we had become a member of the Order, and to observe strict silence in regard to all transactions of the Lodge, until we sufficiently understood the nature of the institution and our duties as its member. But now it is the common practice of the newly made and some of the older members, not only to array themselves profusely with Masonic jewelry, but to talk of the doings of the Lodge in public places and before strangers, with a recklessness that satisfies us they are deficient in one of the most essential qualifications to entitle them to the benefits of our sublime institution. Freemasonry teaches charity in the full and best sense of that term, and her great purpose is to kindle and increase that virtue in the hearts of all her votaries,—that charity that feels for other's woes; that kindly counsels the erring, and prompts the best efforts to save a falling brother; that visits and relieves the widow and the orphan, and fills the heart with that love for our fellow which makes us more like our Grand Master in Heaven.

He who has been the subject of Masonic teachings; who visits his Lodge night after night, and finds no improvement in his moral condition; whose heart is not enlarged with love for his fellow; who feels no growth of these noble and generous impulses which make him a better man, is sadly wasting his time, and had better never to have been instructed in the mystic art.

Let no one imagine that because he has passed through the ceremonies of the several degrees, and become a Templar Mason, that Masonry has done its work upon him, and that, therefore, he is bright in the noble art, and that all that remains for him to do is to adorn himself externally with Masonic emblems, and proclaim to the world that he is a luminary in its sacred temple; but rather let him seek to adorn his mind and heart with its noble principles and generous affections, by studying its moral teachings, and expending the money wasted on those expensive emblems in drying the tears of the widow and orphan, cheering the heart of the desolate, so that when he knocks at the door

of the Grand Lodge above, our supreme Grand Master will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in."
—*Balt. Telegram.*

A TEXAS MASONIC INCIDENT.

"Venerable Bro. Henry King, now of Perry, Indiana, sends us the materials out of which we make this item. Some twenty odd years since, while Bro. King was a resident of Texas, the then Grand Master, E. W. Taylor, related this anecdote, in presence of Bro. King, at a 'refreshment' table.

"Grand Master Taylor was speaking of the fact that among the aborigines of America, there existed individual chiefs, who had an imperfect acquaintance with masonic mysteries. To illustrate his averment he related the following adventure: Some time before, himself and one companion went one day some distance beyond the 'settlement' to hunt buffaloes. They anticipated no danger, and therefore, were completely surprised to find themselves suddenly surrounded and made prisoners by a band of hostile Comanches. A grand pow-wow was held over the captives, and soon it became evident from the movements of the savages, that they had been doomed to the stake. The preparations were nearly completed, before Grand Master Taylor, in his distress, bethought himself of the masonic talisman which he carried with him. With no 'great expectations' to encourage him in its use, he yet determined to try it; and accordingly, slowly, and impressively, gave the G. H. S. Instantly one of the chiefs who had been superintending the arrangement of the fagots, sprang to his side, and grasped his hand, and although unable to speak English, gave him to understand by signs, that his enmity had miraculously been converted into effective friendship. Returning to his companions, the noble keeper of his troth plead long and earnestly for his white brethren, and finally carried his point. The captives were released, hospitably entertained, and finally started homewards on their own mustangs, which their Indian frater had succeeded in reclaiming for them. The incident is an interesting one, and Bro. King vouches for its utter truthfulness."
—*The Evergreen.*

THE POWER OF TRUTH.

How simple and beautiful has Abd-el-Kadir, of Ghilon, impressed us with the love of truth in his childhood. After stating the vision which made him entreat of his mother to let him go to Bagdad and devote himself to God, he thus proceeds:—

"I informed her what I had seen, and she wept; then taking out eighty dinars, she told me I had a brother, half of that was all my inheritance. She made me swear, when she gave it to me, never to tell a lie, and afterwards bade me farewell, exclaiming:—

"Go, my son, I consign thee to God; we shall not meet till the day of judgment."

"I went on well, till I came near Hamandnai, when our Kafillah was plundered by six horsemen. One fellow asked me what I had got.

" 'Forty dinars,' said I, 'are sewed up under my garments.'

"The fellow laughed, thinking, no doubt, I was joking.

"And what have you got?' said another.

"I gave him the same answer.

"When they were dividing the spoil I was called to an eminence where the chief stood.

"What property have you got, my little fellow?' said he.

"I have told two of your people already,' I replied 'I have forty dinars sewed in my garments!'

"He ordered them to be ripped open, and found my money.

"And how came you,' he said in surprise, 'to declare so openly what had been so carefully concealed?'

"Because I will not be false to my mother, to whom I have promised never to tell a lie!'

"Child,' said the robber, 'hast thou such a sense of duty to thy mother, at thy years, and am I insensible at my age, of the duty I owe to God? Give me thy hand, innocent boy,' he continued, 'that I may swear repentance upon it.'

"He did so. His followers were all alike struck with the scene.

"You have been our leader in guilt,' said they to their chief; 'be the same in the path of virtue.'

"And they instantly, at his order, made restitution of their spoil, and vowed repentance on his hand."

MASONIC BENEVOLENCE.

"Look at yonder old man as he walks along the street, a crutch on one side and a staff on the other. See his bent body, his limping gait, his scared countenance, his trembling, tottering frame! If your benevolence is excited, stop him, ask him his name and history, and listen to his tale. In his prime of life he enlisted in his country's service. He fought her battles, he carried her standard, and more than once raised it upon the battlements of a conquered enemy. His blood has often flowed freely. His shattered limbs badly surgeoned, and wounds irritated by exposure, which neither time nor skill can now heal, with the effects of disease induced by climate, privation, and hardship, have disabled him from exertion, left him dependent, and rendered life a burden.

"Who has maintained and relieved him? His country, in whose service he periled all and spent all? She gave him a pittance of land and a niggardly pension, of the most of the value of which he was robbed by the sleek speculator and extortionate moneylender. Who then succored him? His commander, who carried off the glories of battles won by the exertion and blood of the private soldiery, and was borne by the suffrages of a grateful people to the highest post of civil honor in the world? No! Who then has, for the past five years, ministered to the soldier's necessities, and by communion and kindness, as well as by funds, are cheering his loneliness and smoothing his pathway down to the tomb which he has nearly reached? Ask him! and if you are a brother, or if your tone and manner satisfy him that your enquiries are prompted by feeling, and not by curiosity; that you have the germ of masonry in your heart, only wanting the form of initiation to make you a brother, he will answer:

The Masons! a band of brothers who not only meet in tyled lodge, but who do their deeds of charity in secret, requiring no other recommendation than that the applicant is a *worthy brother*; no other stimulant for action than his sorrow and need."
—R. W. Bro. Benj. Parke.

RELIGION.

BY RAY.

Ask but the man who has a head
Susceptible of thought;
A heart not all to virtue dead,
But feeling as it ought—

Whether he candidly believes
Religion all a jest;
A farce which purposely deceives,
To make the soul unblest?

Would God, all-merciful and just,
A weapon thus employ—
Our hopes to prostrate in the dust,
And stab our only joy?

Ah, no—what millions answer no,
Who feel its vital pow'r,
A balm for ev'ry poignant woe,
In trouble's painful hour—

A lamp which casts beyond the grave
Its ever cheering ray—
A ransom for the hell-bound slave—
And endless, joyous day.

What can the atheist, in exchange,
Give for so great a prize?
Annihilation's lot (how strange,)
For kingdoms in the skies—

A few base sordid pleasures here,
Scarce worth a fool's pursuit;
And for eternity—a year!
A seraph for a brute!

Blot from the universe the sun,
And ev'ry paler light:
See all creation's work undone,
Ane sunk in endless light—

Take, ruthless infidel, away,
Whatever else you can,
But leave, O leave us mental day,
The light of God to man.

IMPROMPTU.

Reply to an invitation to attend a meeting of the Chartered members of St. Alban's Lodge, on receipt of their Dispensation.

DEAR BRO. SEC.:

"Right glad am I to find" our Dispensation has arrived,
And that St. Alban's Lodge all opposition has survived—
May Peace and Love and Harmony within its walls abound,
And may we proudly soon compete with all the Lodges round.
I much regret I can't to-night your Conference attend,
And in each "Charter'd member" greet a Brother and a friend,
But, tho' in person I'm away, my heart is with you still,
And all you do I will endorse, with Brotherly good-will—
Whilst life remains the Hallow'd Craft my services may claim—
To be a Mason is my pride—I glory in the name—
And when my spirit takes its flight to the Grand Lodge above,
One token more I fondly claim, to prove my Brethren's love:
Bear to the grave my cold remains, and let the Acacia rest,
Plac'd by a loving brother's hand upon a Brother's breast—
But, ere that solemn day arrives, I fondly hope to see
St. Alban's Lodge to honor rise, the pride of Masonry.
And now adieu, each Brother greet with friendly grip from me;
Assure them of a Brother's love, in Brother W. C.

DURHAM, 13th March, 1868.

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

HAMILTON,..... DECEMBER 15, 1868.

THE NOVA SCOTIA DIFFICULTY.

The *Freemason's Monthly Magazine*, the organ, we believe, of the Grand Lodge of Massachusetts, has an article on "the dissensions in Nova Scotia," the tone of which we are satisfied is not calculated to promote harmony among our brethren in the sister Province; and which, by the enunciation of doctrines utterly opposed to the fundamental law of Masonry, is calculated to prevent the only possible solution of the unfortunate difficulty. Our contemporary denies throughout the article the right of the ten Lodges who formed the Grand Lodge of Nova Scotia to have done so; he treats them as "the recusants," and deprecates the encouragement which they have received "from parties outside of their Province." Bro. Moore ought to have hesitated in this sweeping condemnation, when he remembered that those "parties" include nearly every Grand Lodge on this continent, who, after an examination of the case by their several Committees on Masonic Jurisprudence, have extended to the new body a cordial recognition, and a fraternal welcome into the family of Grand Lodges.

Our contemporary lays down the doctrine that because the Grand Lodges of England and Scotland "have for more than a century exercised supreme and exclusive masonic control over the Province of Nova Scotia," therefore the Province was technically "occupied territory," and no independent Grand Lodge could be formed in it. And he proceeds to say, "the Province is as much a part of the jurisdiction of the Grand Lodges above named, as Alaska, or other unorganized territory within the American Union, is a part of the lawful and common jurisdictions of the Grand Lodges of the United States." No doubt of it, we accept the illustration readily. But Bro. Moore knows and admits that that common and concurrent jurisdiction over unorganized territory, which belongs not only to all the Grand Bodies in the United States, but to all Grand Bodies in the world over were they disposed to exercise it, ceases the moment three subordinate Lodges, hailing from any of them, choose to declare themselves an independent Grand Lodge. And as in Alaska, so in Nova Scotia. There is nothing in our contemporary's objection, that in unorganized territories in the United States the Lodges are usually pretty unanimous in forming a Grand Lodge; and it is certainly very bad law to say that if "a large minority of the Lodges in any territory should attempt to organize such a body in opposition to

"the wishes of the majority, it is very questionable indeed whether they would find a single Grand Lodge in this country willing to recognize the lawfulness of their proceedings, and to receive them into fellowship." We do not believe that the *Monthly* rightly interprets the views of American Grand Lodges in saying this. The law does not recognize the principle of majorities; it has nothing to do with majorities. Had it been intended that the principle contended for by our brother Moore should govern the formation of Grand Lodges, it was the easiest thing in the world to have said so. But it names three as the perfect number; and if there were a hundred Lodges, hailing from different jurisdictions, in an unorganized or masonically unoccupied territory, and three of them met and formed a Grand Lodge, the body would be as legal, though not so influential, as if ninety-nine had joined in the act.

Nor does the mere fact that the system of government in European Grand Lodges differs from that in American, alter the law in any way, or modify its application. The fact that the Grand Lodges of the mother country have Provincial Grand Lodges cannot in any way affect their jurisdictional rights, or interfere with the prerogatives of subordinates in unoccupied territory. Those are matters of internal economy for the better government of the Craft; a local arrangement, which in no way affects the general law.

The test in this matter is simply this:—Was the Province of Nova Scotia "unoccupied masonic territory" at the time the Grand Lodge of Nova Scotia was formed? Our contemporary tells us that two Grand Lodges, foreign Grand Lodges,—that is, not having their chief seat, nor their annual or quarterly meetings, within the Province,—exercised for years concurrent and exclusive jurisdiction in the Province. We fear Bro. Moore has not carefully studied the fundamental law. Had he done so, he must have known that two Grand Lodges cannot hold concurrent and "exclusive" masonic control in any territory. In fact, the "exclusive" control was a simple act of courtesy, and not a matter of right. At any time during those years before the formation of the Grand Lodge of Nova Scotia, any other Grand Lodge, without interfering in any way with the rights of those of England and Scotland, could have granted a warrant to seven Master Masons to establish and work a Lodge in the Province. True, other Grand Lodges did not do this. Recognizing the position of the territory as a colony of the Empire, they left to the Grand Lodges of the Empire the masonic parentage of the Craft. But their not doing it is no proof that they could not do it; and indeed, the very existence of Lodges hailing from two, or, if we mistake not, three separate Grand Lodges, and the non-existence

of a Grand Lodge in the Province, and having exclusive jurisdiction over it, are the evidence that the Province was, in the strict meaning of the term, "unoccupied territory"

Being unoccupied territory, any three Lodges had a right to meet and declare themselves a Grand Lodge. That, even the *Freemason's Monthly Magazine* is constrained to admit. Ten Lodges did meet and did declare themselves the Grand Lodge of Nova Scotia; they have since increased to some twenty-six Lodges, a larger body than are several of the Grand Lodges of the neighbouring republic. Gradually the other Lodges of the Province are coming in under its jurisdiction; and before long, but for the encouragement which those who persist in remaining out of the legitimate jurisdiction of the Province, receive from such masons as Bro. Moore, of Boston, the difficulty would, as in Canada, adjust itself. The proposition which is made on behalf of the so called English Masons, and which is sustained by the *Monthly*, is so outrageous that we cannot imagine any sane man assenting to it. That proposition is no other than that of establishing another Grand Lodge in the Province. A correspondent, whom Bro. Moore quotes, states that "negotiations are, however, now going on between the loyal lodges in this Province, (which, as already stated, constitute the majority) and the Parent Grand Lodges at home, with a view of establishing an independent Grand Lodge of Nova Scotia, which shall merit and enjoy the full concurrence and approval of the Grand Lodges of Great Britain, as well as all other Supreme Authorities in communion therewith; such negotiations, I am happy to say, point to an early and satisfactory issue."

We cannot believe that the Parent Grand Lodges would do so extraordinary an act as to authorize the formation of a second Grand Lodge for Nova Scotia. As a matter of fact, Parent Grand Lodges have nothing whatever to do with the planting of Grand Lodges. That must be the spontaneous act of the subordinates in unoccupied Territory; and the Grand Lodge of England has no more right, under any circumstances, to authorize the formation of a Grand Lodge in Nova Scotia, than it has to authorize the formation of one in Massachusetts, where, over a century ago, it planted the first Masonic Lodge in America. The advocates of this independent Grand Lodge would stand better before their brethren outside of Nova Scotia, if they were a little more candid in their efforts. Professing to desire union, they are taking the best way to produce strife. By their own testimony the existing Grand Lodge is gradually attracting the other Lodges to it, a state of things at which they are not ashamed to express their regret. They profess to desire union; and yet when union is offered upon

the fairest terms, giving to all the Lodges coming in their full privileges, and even re-numbering all the charters, those now in Grand Lodge as well as those coming in, so as to give them the only stamp of antiquity which belongs to a Masonic Lodge, they decline to accept it. We cannot help feeling, looking at the matter from this remote corner of the Dominion, and therefore entirely uninfluenced by any mere personal considerations, that they are committing a grave mistake in this refusal; and are subjecting themselves to the suspicion—it may be a most unwarranted one—of being governed by other motives—possibly by the motives of personal ambition or wounded pride—rather than by an earnest desire to see the present unfortunate differences healed and union promoted.

For the suggestion which they make of an independent Grand Lodge, is an admission that masonry in Nova Scotia has outgrown the days of tutelage, and has reached that stage when it should, in its own interests, set up for itself. They have, by this admission, cut themselves off from the argument that independence is not required, or is premature. Both parties, therefore, stand upon this common ground of the necessity for an independent Grand Lodge for the Province. If our English brethren believe that that independent Grand Lodge would better subserve the interests of the Craft, if governed by others than those now governing it, they have the remedy in their own hands. It is not to be found in an attempt to set up another independent body; that they cannot constitutionally do, and if they could, the effect would only be to widen the breach. But it is to be found in a union, upon such fair terms as have been offered, with the existing Grand Lodge. They claim to be a majority of Masons in the Province; if they are, that majority, in a United Grand Lodge, will give them the controlling power. The Grand Master reigns by virtue of the suffrages of the Grand Lodge, and if the difficulty be with the English Lodges, that they desire Bro. Keith to reign over them—and, judging from the correspondence which we published last month, the dispute has resolved itself into that—and if they represent a majority of the Freemasons of the Province, all they have to do is, when meeting as a united body, at the next annual communication, to elect Bro. Keith.

We have discussed this question from a purely constitutional point of view. We have nothing to do, and will not consent to have anything to do, with the mere personal questions which, we greatly fear, are doing more than anything else to retard that union which all parties appear so much to desire, and which, to us, seems so easy of accomplishment. The Grand Lodge of Nova Scotia is a fixed fact, recognized by all but one or two of the Grand Lodges of America. Should so foolish a

thing as the creation of another Grand Lodge be attempted, it would be a clandestine body, and all masons in affiliation with it must be regarded as clandestine masons. We implore our English brethren not to place themselves in that position. They have among them men of high-toned character, and of pure masonic principle. Let them not sacrifice their standing in the Craft, by so foolish a proceeding as that which is being urged upon them by indiscreet friends.

SEIGMUND SAX.

This celebrated individual, after swindling the Masonic Lodges of England, Ireland and Scotland, for some months past, has made his appearance in America. In November last he paid Quebec a visit, and succeeded in obtaining a small amount from the Lodges there. As he is no doubt "operating" either in Canada or in the United States, the Brethren are cautioned against assisting him in any way. He is a very gentlemanly young fellow, tells a plausible and well-concocted story, and carries a *genuine* diploma from the Grand Lodge of Scotland, besides undergoing a creditable examination, so that he possesses "powerful aids" to gain admittance to the charitable hearts of the Brethren. Pass him round, as has been done in England, (*vide* Freemason's Magazine,) for several months past.

Among the suggestions for the commemoration of the 25th anniversary of the Grand Mastership of Most Worshipful Brother, the Earl of Zetland, Grand Master Mason of England, is the establishment of a "Zetland Gallery" The promoter of this idea, in urging, as a first step, a preliminary exhibition, says: "When we consider the princely and noble individuals who have taken part in the government of our Order, such an exhibition becomes not only practical, but assured of the contributions of many collections. This would lay the foundation and set the example of donations for a permanent gallery."

The Grand Encampment of the United States held its seventeenth triennial Conclave at St. Louis, Missouri, on the 15th Sept. last. There was a public procession on the occasion, in which the large number of 1652 Knights Templar took part, fourteen distinct commanderies being represented. The Knights Templars of Missouri also entertained the grand Encampment by an excursion on board of three steamers, chartered for the occasion. The next triennial conclave will be held at Baltimore in 1871.

With the next number of the *Craftsman* we shall commence paying the postage upon it in advance at the office here; thus saving our subscribers the cost of postage, as well as the trouble of paying it at the office of delivery.

The following Officers were installed in New Dominion Lodge, New Hamburg, on Monday, 7th September, 1868, by R. W. Bro. Kahn, of Stratford, viz: Bros. Louis Helmer, W.M.; F. J. Zingg, S. W.; Andrew Casey, J. W.; G. A. Read, Secretary; Louis Klein, Treasurer; Ottomer F. Illing, S. D.; James Kee, J. D.; Andrew Heppler, Tyler; Wm. Leitherd, I. G.; John Zoeger, D. C.: Alex. Baird, Chaplain; Charles Withe and Wm. Leirch, Stewards.

We welcome to our table the first number of a new masonic publication, "The Masonic Record," devoted to the interests of Freemasonry and general literature, published at Nashville, Tennessee. It is published in octavo form, and contains a good variety of interesting masonic matter. We bid our contemporary good speed in the mission he has entered upon.

A great rally is to be made at the March Festival of the Royal Masonic Institution for boys, to raise a sum sufficient to pay off the existing debt of £10,000 stg., in addition to the ordinary contribution which amount to about £5000 annually for the ordinary expenses of maintenance. We trust the effort will prove a successful one.

DEDICATION.—The Masonic Hall of Ashlar Lodge, No. 191, Coaticoke, P. Q., was dedicated, and the Lodge consecrated, on the 18th ult., by the D. D. G. M., E. T. D., R. W. Bro. John H. Grahame, M. A., LL. D., assisted by Rev. Bro. C. P. Mallory, Rev. Bro. John Foster, A. B., W. Bro. Geo. Wood, M. D., and others.

Correspondence.

A. & A. S. RITE IN THE DOMINION.

TO THE EDITOR OF THE CRAFTSMAN.

LAPRAIRIE, 5th December, 1868.

DEAR SIR AND BROTHER.—Will you kindly give insertion to the following communication addressed by me to the *Freemason's Magazine*, and oblige,

Yours fraternally,

† W. J. B. McLEOD MOORE, S. G. I. G. 33°,
Representative S. G. C. for England and Wales,
and
Grand Prior of the Order of the Temple
and Hospital for Canada, &c.

DOMINION } TO THE EDITOR OF
OF } THE FREEMASON'S MAGAZINE AND MIRROR.
CANADA. } LONDON.

28th November, 1868.

DEAR SIR AND BROTHER,—It was with no little surprise that I perceived, in the October number of the *F. M. Magazine & Mirror*, No. 841, a letter signed by "An American Freemason," impugning my knowledge of historic truth, and referring to the "ignorance" evinced in the address delivered by me before the Prov. G. Conclave of Kts. Templar for Canada (which appeared in the pages of your magazine, 16th Sept.), also calling in question my

authority for establishing the A. & A. Rite in the Dominion. The tone and style of your correspondent is too objectionable, and too utterly at variance with that fraternal feeling which should exist amongst members of our Order, even though they may disagree on many points, and so different from the genuine kindness I have invariably met with amongst the masonic Society in the U. S. of America, that I would not deem it worthy of notice did I not, in justice to myself, feel called upon to repudiate so erroneous a construction as an "A. F. M." has put upon my remarks. Had an "A. F. M." been conversant with the history of the Order of the Temple & Hospital in Great Britain, before he so positively condemned my assertions, he would have known that the Masonic Order of the Temple and Hospital in England and Wales, and Dependencies of the British Crown are united, and although the ceremonies of a reception are distinct and separate, the two Orders are conferred under the same Patent, or Warrant of authority. In the early history of the Templars and Knights of St. John, a jealous feeling of each other's power and authority existed, creating discord and rivalry, which, during the crusades, prevented that union so desirable in carrying out the main object for which both Orders were instituted. But history also tells us that from the time of the persecution, the Templars in Scotland became merged in that of the Hospitallers, and in that country, King James the IV confirmed all former grants to the Templars, "*Sancto Hospitali de Jerusalem et fratribus ejusdem Militiæ Templi Solomonis*," as recorded in the register of the great Seal of Scotland—a satisfactory proof that the Order was retained conjointly with that of the Hospital.

The last Preceptor of the Order of St. John in Scotland, at the period of the reformation, surrendered to the Crown the whole possessions of the "Combined" Templars and Hospitallers, being declared forfeited to the State.

It is not my intention to enter into any discussion with an "A. F. M." on the subject of his letter, but it may gratify him to know that there is no likelihood of the Brethren in Canada (in whose behalf he expresses so much anxiety) being imposed upon, as my authority for establishing the A. & A. Rite in the Dominion emanates from the Sup. G. Council of England & Wales, of which I am a member, and their representative; and the authority I hold, as Grand Prior of the Order of the Temple is from the Supreme Grand Master of England. The two Orders having no connection whatever, but previous to the A. & A. Rite being introduced into England, in 1845, and, indeed, until a few years later, the Degrees of "Rose Croix" and "Kadosh" were always conferred under Templar Warrants. This my own diploma, and several old By-laws of the "Observance," and "Cross of Christ" Brept's, &c., &c., in London, England, in my possession, clearly show. Your correspondent is so far right that my remark about the necessity of a mason travelling on the Continent of Europe being in possession of the Rose Croix degree referred to France, where, I do know, or did some years ago, this degree is looked upon as the "NE PLUS ULTRA" of Freemasonry.

In taking leave of this subject let me endeavour to impress upon an "American Freemason" the necessity of being fully conversant with the sub-

ject he purposes writing about, and endeavour to couch his remarks in a more courteous tone, and with less assumption of superior knowledge, instead of striving to create discord by an unfair review of the opinions of others to whom he may take exception.

I am, Dear Sir and Bro.,

Fraternally yours,

† W. J. B. McLEOD MOORE, S. G. I. G. 33°,
Representative S. G. C. for England and Wales,
and
Grd. Prior of the Order of the Temple,
and Hospital for Canada, &c.

OTTAWA, CANADA, 25th Nov., 1868.

TO THE EDITOR OF THE CRAFTSMAN.

DEAR SIR AND BROTHER,—In the English "*Freemasons' Magazine and Masonic Mirror*," for the month of October last, (page 350) is a letter signed "*An American Freemason*," embodying an untruthful and unbrotherly attack on Colonel Moore, 33° Grand Prior of the Dominion of Canada, who is pretty well known through the length and breadth thereof, and equally liked and respected. The Colonel has an earnest, or, I should say, an enthusiastic zeal for Knight Templarship, and, owing to a lengthy residence at Malta, where he worked as a K. T., has acquired such a knowledge of the old Knights and their sayings and doings, as to make him probably about the best and most reliable authority on this Continent on matters relating to that Order, not excepting even the "*American Freemason*!" Col. Moore is about the last man to endeavor to force his opinions and knowledge, and is never in a hurry to ventilate them, unless asked to do so, or in his official capacity.

But it is not my purpose to attempt to take his part, on the subject of Knight Templarship. He is well able to maintain his own position. It is with respect to that portion of the "*American Freemason's*" letter referring to the A. & A. Rite in Canada that I take exception, as a close friend and fellow laborer of the man whose character, as a Brother and Companion, is so freely and unfairly aspersed.

The "*American Freemason*" writes,—“For the Grand Prior of Canadian Templars to organize, *ex-officio*, a Consistory of S.: P.: R.: S.: of the A.: S.: Rite is simply an assumption, and such Consistory is an illegitimate creation, and as such must be regarded by all Supreme Councils, wherever situated.”

Then, speaking of the Kadosh, or 30°, the writer goes on to say,—“But the possession of that Degree by an English Grand Prior confers on him no right to organize governing bodies, or even working bodies of the A.: A.: S.: Rite, or can it necessarily do so.”

Well, Colonel Moore knows that, and so do we all. The "*American Freemason*" concludes by volunteering his sympathy, because that "his Brethren of the Dominion of Canada are likely to be imposed upon by a bastard organization, under the leadership of Grand Prior Moore."

"Thank you for nothing!" Grand Prior Moore, as such, has not, *ex-officio*, organized the High Degrees. He knows better; but, as the constituted Deputy of the "*Supreme Grand Council of England and Wales, and the Dependencies*," (a Body, I presume,

quite as good and legal as any the "American Freemason" is acquainted with) regularly appointed by Warrant, he governs those High Degrees in this Dominion; and a Consistory and several R. Chapters have been formed, and are working harmoniously and constitutionally, under Warrants granted by the "Supreme Grand Council of England and Wales, &c.," and they are, therefore, not at all in the "bastard" line.

Have the goodness to give this insertion in the *Craftsman*, and believe me

Yours fraternally,

T. DOUGLAS HARRINGTON, 33° E. & W.

Deputy Grand Prior, and Member of the
"Moore Consistory," of Hamilton, and
the London R. Chapter, Canada.

TO THE EDITOR OF THE CRAFTSMAN.

DEAR BROTHER,—In the 31st of October number of the *Freemason's Magazine*, English, appears a communication on the subject of "Canadian High Degrees," from the pen of a person styling himself "An American Freemason," which, in a measure, reflects upon certain acts of the Grand Prior of Canada, as also upon some remarks which appeared in his annual address to the Fratres of the Temple at the last Provincial Grand Conclave. It is deeply to be regretted that such communications are permitted to find their way into the pages of a respectable Masonic Magazine, for it is quite evident the writer cannot have given to the subject he desires to treat, and upon which he has unblushingly rendered a verdict, the least study; and what is still more unpardonable, has failed to make use of the means within his reach for the purpose of informing himself, and therefore offered an unwarranted insult to a highly-respected and venerated Brother, who possesses the full confidence of Canadian Freemasons. Nor, Bro. Editor, do I consider that the editor of said Magazine can be altogether held blameless in the matter; for although not responsible for the opinions of correspondents, he is certainly for the matter, and should not allow the most humble of Brothers to be gratuitously and unjustly injured in his reputation; but on the contrary, I consider it to be his imperative duty to determine what is proper to appear in the columns of the paper over which he is the responsible head; and if he fails in so doing, the injured party has a right to look to him for redress. Now, Bro. Editor, what I wish to submit in this matter to the consideration of all simple-minded Masons is the paragraph of the Grand Prior, and to ask the deduction to be drawn therefrom, viz. "I last year stated that it was probable that the A. & A. Rite of the 33° would be introduced into Canada by me. Since then, I have been in communication with the Supreme Grand Council 33° for England and Wales, who claim jurisdiction over all the Dependencies of the British Crown; and HAVING BEEN HONORED BY BEING ELECTED AN ACTIVE MEMBER OF THE SUPREME COUNCIL, AND APPOINTED THEIR REPRESENTATIVE FOR THE DOMINION OF CANADA, &c., &c., &c. I HAVE ALREADY ACTED UPON MY AUTHORITY," &c., &c. Can such authority be construed to mean assumed or usurped, and are acts done by virtue of such delegated power illegal and clandestine? Does an American Freemason mean to say that the Supreme Council of England and Wales is an illegitimate body, and have no power to appoint one of its members as its

representative in a distant part of its jurisdiction? If it does not mean that, I should very much like to be informed on the subject. I hope "An American Freemason" will further enlighten the readers of the *Freemasons' Magazine*.

THOS. B. HARRIS, 33° E. & W.,

Provincial Grand Chancellor,
and a member of the Moore's Consistory of Hamilton,
and of the R. Chapter of London, Canada.

SEIGMUND SAX.

[TO THE EDITOR OF THE CRAFTSMAN.]

DUNNVILLE, Nov. 21, 1868.

DEAR SIR AND BRO.—I see by notice in the newspapers, that one *Seigmund Sax*, a German, bearing a Scotch certificate, has been imposing on the Craft in Quebec and other places. I deem it my duty to inform you that this person obtained ten dollars (\$10.00) from the brethren in this place, on the plea that he was travelling from Chicago to Montreal, and by some accident had been left entirely destitute of money. He represented himself to be a commercial traveller for a house in the silk trade, and faithfully promised that he would return the money immediately on arriving at Montreal. He was subjected to a strict examination, and I am fully satisfied that he was a mason, although, I fear, a most unworthy one. He bears a Grand Lodge Certificate from the Grand Lodge of Scotland, stating that he was made, passed and raised in "West-Calder Lodge." Perhaps it would be well to report his conduct to the Grand Secretary of Scotland, in order that he may receive that punishment which his actions appear to merit.

Yours fraternally,

T. L. M. T.

We fear but little good would follow a report to the Grand Lodge of Scotland. This same *Seigmund Sax* has been playing similar pranks in England, and his conduct and pretensions have been fully exposed by letters in the Magazine. The chances are that he is an expelled mason; and all that can now be done is for brethren to give him a wide berth.—ED. CRAFTSMAN.

A. & A. S. RITE.

TO THE EDITOR OF THE CRAFTSMAN.

CINCINNATI, DECEMBER 3, 1868.

DEAR SIR AND BRO.—In your last number I notice a letter from Bro. Ramsay, of Philadelphia, in which he states that he would not reply to an allusion to him in the *American Freemason* for October last, because as that work, with that number, ceased to be published as a quarterly, I would be unable to respond. While thanking my Bro. Ramsay for his magnanimity, in reply, I would fraternally state that I am ready to respond in the pages of the *Craftsman*, to any argument Bro. Ramsay can adduce in favor of the introduction of the A. A. S. Rite, or any other Rite, not known to that Freemasonry first arranged in London, in the year 1723, by the publication of Anderson's Constitution that year; or I am ready to discuss with Bro. Ramsay, in the *Craftsman*, any subject concerning Masonry in America, he taking one side and I the other.

Respectfully and fraternally yours,

FLETCHER BRENNAN,

Editor of the American Freemason.

ANSWERS TO CORRESPONDENTS.

QUESTION.—I write now to ask a question as to the meaning of a provision in the Constitution.

In the old edition it was said (page 53), "It is necessary, previous to the installation of the Master, that the minutes of the preceding meeting of the Lodge should be read and confirmed, so far, at least, as to the election of the Master." In the new edition, it is altered to read thus (page 49): "It is necessary, previous to the installation of the Master, that his election be confirmed."

It would therefore seem to be the intention of the Constitution that the election should be confirmed in some other way than by merely confirming the minutes; and as I find there is some doubt upon the subject, I beg you to tell me in what manner it is intended that such confirmation should be made?

ANSWER.—The confirmation is something more than a mere confirmation of the minutes. That would be simply declaring that the Master was elected, as recorded. It is the duty of the Board of installing Masters to put the question to the Lodge, "Are you still satisfied with your choice?" which being answered in the affirmative, they proceed with the installation. If, however, it should be answered in the negative, then the grounds of dissatisfaction must be stated, and enquiry made into them before the Master elect can be installed. The object of this is to give to the Lodge the fullest opportunity for considering their choice of a Master before he is placed in the east, and in view of the great powers which he possesses in the government of his Lodge, this provision is a very wise one.

SCOTCH MASONRY IN NOVA SCOTIA.

COMMUNICATED.

MASONIC PROCLAMATION—ST. ANDREW'S DAY.

GRAND INSTALLATION.

By the Right Worshipful the Hon. Alex. Keith, Provincial Grand Master of Nova Scotia, New Brunswick, and Prince Edward Island, and the Masonic jurisdiction thereunto belonging, Honorary Member of the Grand Lodge of France.

NOTICE is hereby given, that the Annual Meeting of the Provincial Grand Lodge (under Scottish jurisdiction) will be held at Freemason Hall, on MONDAY next, Nov. 30, at hour 12, for the purpose of installing the Provincial Grand Lodge Office Bearers for the ensuing year.

The Masters, Wardens and Members of the several Scottish Lodges are hereby summoned to attend such Grand Lodge.

The Office Bearers and Members of English Lodges, and all such members of the Craft as are on good standing with this Provincial Grand Lodge, are also fraternally invited to be present on this occasion.

By order of the R. W. Grand Master,
GEORGE FRASER,
Prov. Grand Sec'y.

The Office Bearers of ATHOLE LODGE, No. 361, R. S., for the ensuing year, will also be installed at the Hall, at half-past 10, on the forenoon of the same day.
G. FRASER, W. M.

The above proclamation appeared in the *Morning Chronicle* of Nov. 28th. We must say it is surprising to find the R. W. Hon. Alex. Keith, occupying the distinguished position of District Grand Master under English Authority, endeavoring to mislead the masonic fraternity by assuming titles and positions which he cannot maintain. In the first place the R. W. Brother claims masonic jurisdiction over Nova Scotia and New Brunswick. Now, it is well known by every Mason in the Dominion, that the Grand Lodge of Nova Scotia was formed in February, 1866, and is the supreme governing power of that Province, and as such is recognized by almost the whole Masonic World. In New Brunswick all the Lodges, with but two exceptions, united in the formation of a Grand Lodge in that Province, and which has already been largely recognized. Even prior to its organization, R. W. Bro. Clinch was appointed District Grand Master

in the place of Bro. Keith. But beyond this Bro. Keith could never claim the Masonic jurisdiction over Nova Scotia, New Brunswick, or Prince Edward's Island, either as Provincial Grand Master under Scotch authority, or District Grand Master under English authority. For it is a well known principle of Masonic Law that any Country, State, or Province in which Masonry has never been introduced in an organized form, by the establishment of a Grand Lodge, is ground common to all Masonic authorities of the world; and it is competent for any Grand Lodge to establish a Lodge in such unoccupied territory. Therefore, the Grand Lodges of England, Scotland or Ireland never had supreme Masonic jurisdiction over the Provinces before mentioned, for, if a requisite number of Masons in either Nova Scotia or New Brunswick, previous to the formation of the Grand Lodges in said Provinces, had petitioned any Grand Lodge for a Warrant of Constitution to establish a Lodge, such Grand Lodge would be perfectly competent to grant the same, and the Grand Lodge, granting such authority, would have as much jurisdiction over the Province as the Grand Lodges of England, Scotland and Ireland. At the formation of the Grand Lodge of Nova Scotia all the Scotch Lodges in the city of Halifax united in the movement, and surrendered their Warrants to R. W. Bro. Keith, the then Provincial Grand Master, who should have forwarded them to the Grand Lodge of Scotland—but instead of which he re-issued those of Athole, Keith and Scotia, to a number of Brethren, most of whom were unaffiliated Masons. On the 19th day of December, 1866, M. W. Brother W. H. Davis, Grand Master of Nova Scotia, publicly proclaimed the said Athole, Keith and Scotia Lodges as clandestine, and the members thereof suspended. It is deeply regretted that this farce—for nothing else can it be called—should have been allowed by Bro. Keith to be re-enacted.

The officers of the said so-called Provincial Grand Lodge of Scotland were selected as follows:

Athole Lodge—Sen. Warden, Treasurer, Secretary, Director of Music, Bible Bearer, Director of Ceremonies, two Stewards, Jeweller, and Tyler.

Keith Lodge—Substitute Master, Junior Deacon, 2 Stewards.

Scotia Lodge—Deputy Master, Junior Warden, Sr. Deacon, Sword Bearer, Architect, Pursuivant, 2 Stewards.

By the above it will be seen that although Bro. Keith claims masonic jurisdiction over Nova Scotia, New Brunswick and Prince Edward's Island, he has been compelled to form his so-called Provincial Grand Lodge with three Lodges only, all in the City of Halifax—two of which (Keith and Scotia) have not held a meeting for over twelve months—and which have been declared clandestine, and are so looked upon by all the Grand Lodges which have recognized the Grand Lodge of Nova Scotia. Such an illegal proceeding should be discountenanced by every member of our beloved Order. This has been the third time the same thing has been done, and since the last installation, in Nov., 1867, two of the Lodges have not even made a pretence of holding a meeting. Such was the wonderful meeting for installation, as announced under the high-sounding titles, for Nov. 30th. 1868, at high twelve.

NEW BRUNSWICK.

At the regular monthly conclave of "*The Union De-Molay Encampment and Priory*," ranged under the Banners of England and Wales and the Dependencies of the British Crown, and under M. E. and Supreme William Steward, of Aldenham Abbey, Grand Master; Col. William J. B. McLeod Moore, Grand Prior of the Dominion of Canada; and the Hon. Alex. Keith, Provincial Grand Commander for Nova Scotia and New Brunswick; the remaining Officers were, agreeably to the statutes, respectively elected, appointed and installed. The following Sir Knights are the Office Bearers and Council for the year:—

Robert Marshall, Eminent Commander,
 Christopher Besant, Past E. Commander;
 Dr. T. A. D. Forster, 1st Captain C. C.;
 James Domville, 2nd Captain C. C.;
 R. W. Crookshank, Prelate;
 D. Ransom Munro, Treasurer,
 William J. Logan, Registrar;
 David S. Stewart, Almoner;
 Charles U. Hanford, Expert;
 Samuel F. Matthews, Sword Bearer.
 Dr. Joseph C. Hatheway, First Standard Bearer;
 Wm. Colebrook Perley, Second Standard Bearer;
 G. Frederick Ring, Captain of Lines;
 Thomas H. Keohan, First Herald;
 Thomas W. Peters, Second Herald;
 Dr. R. S. Hamilton Livingstone, Organist,
 Wm. Runciman, Equerry.
 Council—E. Commander, First Captain C.
 C., Treasurer and Fraters C. Besant, Charles Potter and
 Henry A. Whitney.

CHIPS OF FOREIGN ASHLAR.

AMONG THE SWEDES—MEN AND TURNIPS

FROM THE FREEMASON'S MAGAZINE

What is a Swede? If you consult an English agricultural labourer, he will without hesitation inform you that a Swede is "a turnip sure," and then laugh at your simplicity in not knowing the fact. It may safely be said that "Swedes" are highly honoured by thousands of people who never heard of Sweden.

We confess to having ourselves had somewhat dim ideas of Scandinavia. In our school days we had a decided conviction that Scandinavia was chiefly remarkable for the popularity of *scurvy* and kindred diseases—a sad misconception, for which we humbly apologize. In later years we somehow or other associated that part of the world with arid regions in which winter snow was only relieved by summer sand. However, we have been "among the Swedes," and we like both "men and turnips."

September was late in the year to go to Sweden, and had we known the terrible ordeal through which we were to pass in our outward voyage, we should certainly have preferred to stay in England rather than to have encountered the perils of the sea. Old travellers say that the voyage to North Europe is as bad as any in the world, and though we have seen something of rough equinoctial gales in the English and Irish Channels, our suffering never equalled that we endured in transit by steamer from Hull to Gottenburgh. For four nights and three days we found an habitation in the splendid screw steamer, "Hero," of Messrs Wilson, Sons and Co., and for three-fourths of that time our situation can be better imagined than described. Charles

Dickens's narrative of sea sickness on his outward voyage, for which see the *American Notes*, may furnish some idea of our horrible state. But we are not alone in affliction, for every passenger but one was similarly affected, and even the cabin stewards exhibited signs of qualmishness. Still, it was no comfort to know that others shared our troubles, for sea-sickness is eminently selfish, and will admit of no attempts at public or private philanthropy. Louis XIV. of France used to say, "*L'Etat c'est moi*;" and the sea-sick sufferer feels actually that *Le Monde c'est moi*. He desires only the statesmen's policy—"the greatest happiness to the greatest number—one."

We were a pleasant company in the "Hero," notwithstanding our griefs; but, singularly enough, the writer was the only Freemason on board. Among others we had with us the Swedish Council at Hull, with his family, and several merchants trading with Sweden, who proved to be men of the right sort, and whom we hope some day to meet again. In our own cabin there was also domiciled a jolly little Frenchman, for whom everybody took an especial liking. Monsieur was terribly sick, but he maintained his vivacity throughout. Ever and anon, when addressed with inquiry—"Comment vous portez vous, monsieur?" he replied with an air of profound misery and yet irresistible drollery—"Je suis tres malade—tres malade!" Monsieur was a professor of designs, who was leaving the establishment of Campbell, Minton, and Co., Stoke-upon-Trent, to occupy a post in a china-ware factory in Stockholm. We afterwards met him in Stockholm, when he appeared delighted with that city and its inhabitants, praising them above England, though he said he liked the English people.

The officers of the steamer were indefatigable in attending to the unfortunate passengers, but on one occasion we evoked a hearty burst of laughter, instead of sympathy from the otherwise decorous steward. "How do you feel, sir?" said he. "Feel," we replied, "why there will be nothing left of us but a telegram when the steamer gets to Gottenburgh." We have forgiven him.

Words cannot express our delight when we reached Gottenburgh; but, alas! we had not done with the old enemy, for our head swam with the motion of the vessel for three or four days afterwards. The man who could invent an effectual cure for sea-sickness would earn the gratitude of the whole human race, but we have no hope of such a consummation. In our frequent journeys by salt water we have tried many nostrums, "antinauses," "gastrodynias," and what not; but we have always found them good enough in fair weather but useless in storms. In fact, sea-sickness, like that other nuisance the boils, with which humanity is sometimes afflicted, can only be palliated by doses of laudanum. The only consolation the sea-sick have is that "it will do them good," and they will gladly forego the possible good to get rid of the actual bad.

Gottengurgh we found to be a thriving business town, largely exporting timber and importing goods from England. On arrival the first person we saw was Bro. Richard Lidstrom, who happened to be the broker of the steamer, and whose attention and kindness to us was very great. Bro. Lidstrom showed us over the Masonic rooms and exhibited to us some of the Craft regalia. The arrangements for

the various Masonic meetings were most excellent, and it was evident that our Ancient Order had many true friends in the town.

Underneath the lodge rooms we dined at the "Frimurare Restaurant," or Freemasons Restaurant, and were much pleased with the viands and attendance. It was unfortunate for us that the long passage of the steamer—the longest on record—prevented our reaching Gottenburgh in time to attend a lodge meeting, but we hope we may have another opportunity of meeting our brethren.

Herr Rudolf Lessler, of Gottenburgh, told us that he had an uncle who was a Craftsman, and who, being recked on the coast of China, was left bereft of everything but bare life. He, however, sought out a brother Mason with whom he had no previous acquaintance, but who fed, clothed, and equipped him for his onward journey. "So mote it be." "Let brotherly love continue." J. A. H.

A CONFIDENT INDIVIDUAL.

A good story is told of a confident individual, evidently well "read up" in the mysteries, who applied at the outer reception room of a Boston Masonic Lodge for admission. An eminent brother, who was quietly sitting there, but made no sign that he was anybody, requested the stranger to be seated and he would send in for proper persons to examine the credentials of the visitor.

"O, it's no matter about that; I'm all right," said the applicant, making sundry extraordinary passes with his hands, and contortions of his visage.

"That may be, but I think they always examine strangers who desire to visit the lodge," said the attending brother.

"Well, I'm ready for 'em," said the visitor confidently.

"Glad to hear it;—that is quite an elaborate breastpin you have there," said the other, looking with some interest at a big gilt letter G, which the visitor had conspicuously displayed upon his shirt bosom.

"Ya-as, that's a Masonic pin," replied the wearer, swelling out his breast.

"Indeed! Letter G. Well I suppose you know what that means."

"O, yes—certainly—letter G—stands for Jerusalem—a sorter headquarters of us Masons, you know."

The querist didn't know it, and the applicant, it is almost unnecessary to state, did not get any further into the Lodge.

THE TOMB OF RACHEL.

Brother James Brooks, in a letter from the Holy Land, says:

Upon my return to Bethlehem I rode to the tomb of Rachel, a small building, with a whitened dome, and having within it a high, oblong monument, built of brick, and stuccoed over. This spot is wild and solitary—and not a tree spreads its shadow where rests the beautiful mother of Israel. Christian, Jew and Moslem all agree this is just the spot where Rachel was buried, and all unite in honoring

it. The Turks are anxious that their ashes may rest near hers, and hence their bodies have been strewn under tombs all around the tomb of Rachel. The sweet domestic virtues of the wife have won their love and admiration, as the tomb of Absalom, near the brook of Kedron, their detestation. Upon the latter they throw a stone, to mark their horror of the disobedient son, while around the former they wish, when they die, their bodies may be interred. Nor is this wonderful. The wife worth fourteen years' service as shepherd must have been a wife worth having. The whole life of Rachel is, indeed, one of the most touching in biblical history. The sweet shepherdess has left her mark upon the memory of men, as well as her tomb. The tribute to her is a tribute to a good wife, and Infidel, Jew and Christian all combine to pay it. The great women of the earth—the Zenobias and Cleopatras—have died, been buried, and their very places of burial have been forgotten; to this day stands over the grave of Rachel, not the pillar Jacob set up, but a modern monument in its place, around which pilgrims from every land under the sun gather, in respect and reverence for the faithful wife and good mother of Israel.

OBITUARY.

DEATH OF DR. W. B. HERAPATH.

The death is recorded of Dr. William Bird Herapath, of Bristol. He died on Monday, the 12th Oct., at his residence, Old Market-street, Bristol. Dr. Herapath, was a son of the late Mr. William Herapath, so eminent as an analytical chymist, and, like his father, had attained to a high degree of knowledge and skill in the same science. Dr. Herapath's name has also been associated with some useful discoveries in the microscope. Deceased, the cause of whose death was jaundice, leaves a widow and six children. On passing his M.B. examination, in 1844, at the London University he took honours in no fewer than six branches of medical knowledge. He subsequently became an M.D. of the same institution, and his rapid and brilliant succession of chymical and toxicological discoveries was rewarded by the Fellowships of the Royal Societies of Edinburgh and London, and corresponding membership of most of our learned bodies. Among a mass of scientific communications to various periodicals, we may mention his papers on the "Optical and Chymical Characters," "Sulphate of Soda Quinine," on "the Iodo-Sulphate of the Cinchona Alkaloids," "Discovery and Manufacture of Artificial Tourmalines," "Address on Chymistry in its Relation to Medicine and the Collateral Sciences," on "A New Method of Detecting the Hydrogen, Arsenic, and Phosphorus when in company as Mixed Gases," &c. Although suffering from an exhausting and painful disease, his zeal for science remained until the last, and within a few days of his decease he was engaged in laborious researches with spectrum analyses, more especially as to bloodstains and the chlorophilia of plants. His early death, at 48 years of age, will be deeply regretted by a large circle of professional and other friends.

Dr. W. Bird Herapath was during his college life a member of a small literary society in London called the Hengist Guild, which met at the house of Mr. Hyde Clarke, and which included Dr. Robert Barnes, M.D., Mr. P. E. Barnes, B.A., Mr. Edwin Hyde Clarke, Dr. Rosenthal, Mr. Thomas Milnes, the sculptor (cousin of Lord Houghton), Mr. Spencer Herapath, Mr. E. J. Herapath, Mr. Thomas Gibson, the artist, Mr. J. T. Hackett, Dr. Morfoldt, Mr. Weiss (the founder of the Dental Collage), Mr. H. P. Hinde, Mr. C. Nightingale, and other young literary men and artists, many of whom will be recognized as Masons. In this company Dr. Herapath read some able papers on physiological subjects.—*Freemason's Magazine*.

The deceased was a Freemason of high standing, holding official position in the Grand Lodge of England. The coffin in which he was interred was, at his own request, constructed of polished oak, and bore upon the lid various masonic emblems. He was a first cousin to our R. W. Bro. T. B. Harris, Grand Secretary of Canada.

"FOR LADIES ONLY."

SINCE I last addressed you, my dear children, the seasons have shifted the scene. When you read these lines the Winter will be fairly throned. You will not be sorry for the change in all the varied amusement the Ice-King gathers in his train. Moccasins, however clumsy they may feel at the first moment of transition—the moment of the grand transformation tableau we are just witnessing, when, in the phrase of pantomime advertisement, the Stalactite Splendours of the Home of the Hyperborean Houris are first gleaming gorgeous on our view,—are not unbecoming, and it is very doubtful whether the easy gliding grace they carry with them can find its equal in sunny Andalusia. It seems to my old-fashioned fancy, that you are inclined to set just a little too much value upon Balmoral *chaussure*. Ask the opinion of any of the Great Masters on the subject. They whose souls were steeped in beauty, and whose simplest line could show none other than the curve of loveliness, pictured to themselves no image of semi-Chinese pedal fashion. Take that glorious Rubens that hangs upon the National Gallery wall of Trafalgar Square, and ask yourselves which of the three grand goddesses, among whom Paris adjudicates, resembles most remotely Cinderella. Or, in the gallery of the Louvre, pause before the magic canvas that presents Corregio's conception of the mild Egerian nymph, from whose sweet lips

"Stayed the Ausonian King to hear
Of wisdom and of law,"

and confess that the anatomical canon of the Italian confutes the empiricism of your bootmaker. Nay, do not go so far as Europe at all. Ask yourselves of what mould was Pocahontas, or was Miami, huntress of the Mississippi. You can easily find its anti-type among the Indian girls of to-day, who wear moccasins all the year round, whose gait is so easy and unrestrained, and who scarcely need the beads and porcupine to set off the beauty to which they challenge attention:

Snow-shoes are more cumbersome, but they are wonderfully comfortable and independent. And you will have skating too, in which to display the most charming *abandon* of all, and to leave deeper impression upon the hearts of those who watch you than your light weight can print on the face of rink or river. You have before you all the merry madness of inking sleigh-rides, and all the long happiness of the pleasant parties by which the cold stern season is beguiled. You are by no means to be pitied: except, indeed, in the Shakspearian sense, which makes such sentiment the precursor to the feeling you more deserve.

Your costume will perhaps be the most effective you can ever wear. An arbitrary dogma, which has lived too long unchallenged, almost interdicts brilliancy of colour from your normal toilette. There are many of you who, confident in its becomingness, assume a pink bonnet, with a certain hesitancy of doubt as to its propriety. And there are many who can never look their best except in brilliancy; but whom a vague unwritten code condemns all but perpetually to the retirement of neutral tint. We cannot reform such injustice in a day; but we can at least protest against it on opportunity, and the occasion is here, when Nature demands, and we all so gladly yield, a bright warm glow of fashion.

One of the most attractive Winter costumes I have ever seen I met the other day in Lower Canada. It was all contrast, and the soft white snow made the proper carpet for its wearer. There was a petticoat of scarlet opera cloth, heavily trimmed with black braiding, under a black lustre—*robe courte*—and a short black velvet jacket. Over all a tiny velvet hat and sweeping scarlet feather, and a long soft scarlet cloud that clung lovingly round the neck and drooped its glowing trail over either shoulder. The *ensemble* was perfectly simple and perfectly fitting. There were but the two colours throughout, even in the lips and eyes. One of the most winning faces of the Capital could not have been more effectively arrayed.

I am not singular in my admiration of colour, as you will see from the extract which I subjoin from the latest Paris correspondence of one of the leading American journals, not often misinformed upon subjects of such nature:—

"Toilettes de promenade are usually in velvets, Irish and other poplins, serge, and plaids of every description, including well nigh every possible brilliant combination of color—so that for the coming season motley literally promises to be the only wear. Sashes, with large bows behind, but with shorter ends than usual, are as much in favor as ever. Chapeaux, it would seem, will be no less brilliant in appearance than robes, for the former will be chiefly of bright colored velvets, and trimmed with lace and feathers, bouquets, and wreaths of fruits or flowers, with usually a coronal in front formed of a ruche of lace velvet; the strings being of velvet bordered either with lace or satin. The Hungarian 'talpack,' a cap about four inches high, usually in black astrakan, and with a plume of heron's feathers immediately in front, is likely to be much worn during the coming winter."

A paragraph has for some time back been going the round of the papers, announcing that a conference of German women, lately held at Stuttgart, passed a resolution declaring the necessity of modifying ladies' toilettes, in order to put a curb on the extrava-

gance, bad taste, and incessant changes in female garments; and the intimation has been hailed with joyous satisfaction by a great many writers who know more of politics than fashion. To me it seems that the Stuttgart ladies are somewhat late in the day in making their protest, and that, if it had come eight or ten years ago, it might have laid claim to higher consideration. It would be very difficult to "modify" present out-door toilettes to any advantage, and, for my part, I can safely tell you that, through all my lustres, I never met on all sides so sensible, comfortable, and useful a *mode* as the short narrow skirt invented at Biarritz some three years since. Besides, Germany is the wrong quarter from which to accept such dictation. German women are notoriously incompetent to dress tastefully, and both *frau* and *fraulein* are at once recognizable in any foreign European city by the frightful garments in which they shroud themselves. A critic who agrees with me upon this point has, however, some sensible supplementary suggestions to offer, and would like to see a Society started that would interest itself in the subject of dress for children, and, in the lady's own words, "That would make fashionable *mummas* understand that the present 'Black Crook' style of dressing children for parties, is as absurd as it is injurious; that would cover up the little shoulders and limbs, which are exposed every few nights to cold and draughts of air. Such a society would confer a blessing upon the present and upon the rising generation."

Talking of children, I think that it is one of the most cheering signs of the growing tenderness and wisdom of the Age, that such fast increasing care should be bestowed day by day upon the delights of our little ones. One of the pleasantest instances of this that I have noticed lately, is in the genius, skill, and enterprise which are being brought to bear upon the illustration of nursery literature. Messrs. Deane & Co., (not without competitors) have published a three and six-penny edition of the old familiar fairy-tales, that is perfectly enchanting. The pictures of the fabulous splendours of Beauty and the Beast, or the romance of Aladdin, are as gorgeous as a Drury Lane transformation scene. The legend of the Princess, whose century's sleep it took but a kiss to break, is produced in design and colour almost worthy of Mr. Tennyson's graceful paraphrase. The "perfect form in perfect rest," is drawn upon the page, from which our babies are to take their conception of it, with the firm delicate touches of a master hand. While not even the laureate himself—and, for the benefit of the juveniles, his is of course out of court—has called up a grander phantom of the golden prime of good Haroun Almaschid, of the gardens where to breathe was rapture, or of the colonnades at which to glance was awe. And, still better perhaps, the simple rhymes of earlier years carry with them in their novel form a novel significance. I had no idea that there were such depths both of humour and of pathos in the Cock Robin tragedy, until I saw it thus "restored." And even an old grave man may find a fresh regret for the bright childhood that has slipped away from him, when he is introduced to the rollicking fun of those small unhappy cats, who were so careless as to mislay their gauntlets. So that I ask you all to join with me in an invocation to the good Santa Claus—truest saint of all the Calendar—that, when, ten days hence, his dear old beaming face hovers round the smooth pillows of our darlings' innocence, he may graciously remember how the great book-men of the Strand and of St. Paul's have been toiling in his general service.

His name can fittest close my page. It carries with it, through the whole broad Christian world, its message of truest ladyhood—of charity, kindness and thoughtful affection. In the bright happy smiles of childhood which it summons round our knees it teaches us the most solemn gratitude to the Power Who has known best how to make the lives of His creatures happy. And, in that impulse of thanksgiving, it reminds all of us to whom the years are bountiful that, beyond the ruddy glow of our firesides—out in the frozen streets, or shivering in damp chill cellars—there are other little children equally dear to the Master as our own, but whom He has thus left in our charge to prove hereafter of what judgment we shall be deemed worthy. And, as we deal with these and their pitiful necessities, and bring earnest sustained efforts to dry the tears of the orphans whose wail is hourly in our ears, and of the poor whom we have away with us, even those among us, to whom Christmas can bring no grasp of kindred nor embrace of love, may not be quite unconscious of the rustle of the wings of approving angels, and may catch a brighter vision of the glorious welcome awaiting the loneliest here among the dear ones who have gone before.

There is but another line. To all who read it the writer earnestly wishes, in the trite old phrase that never can grow feeble, a very Merry Christmas and a very Happy New Year. G. RAION.

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