

THE MASONIC MIRROR,

And Pythian Herald.

ST. JOHN, N. B., JANUARY, 1871.

OUR CLUB RATES.

A RARE CHANCE FOR BUSINESS MEN.

Club of	\$2. Gold.	\$3. A.M.C.
Do. 5	4. do.	6. do.
Do. 10	8. do.	12. do.
Do. 20	11. do.	17. do.

A copy sent free to Agents; and if they are in business their advertisement inserted in the MIRROR for one year.

TO THE FRATERNITY.

At the present day when the world is so amply supplied with Newspapers and Periodicals of every description, devoted to the promotion of all interests, journalistic attempts are in most cases more or less hazardous. Not a week passes that the intelligence does not reach us of some literary enterprise which, perhaps, entered upon under auspicious circumstances, has yet lacked public support and become abandoned after a brief and unsuccessful career. Failure, in many instances, may be ascribed to the fact of mankind, being surfeited with the species of food offered, reject all save the most palatable literary dishes. In some departments, however, a scarcity exists; Freemasonry is one of these, despite assertions to the contrary.

On this continent, it is true, there are a number of ably conducted magazines and journals in the interest of the Institution, but the fact that nothing of the kind existed in the Maritime Provinces induced us to commence, a few months since, the publication of the MASONIC MIRROR. We felt this step would meet with the approbation of the Fraternity and supply a want of the Craft, and in order to render our sheet still further acceptable, and more largely increase its influence, placed the subscription price at the very low sum of Fifty Cents per annum, thus putting the paper within the reach of every Brother in the land. Since then, from the encouragement given by our friends, we have endeavoured to make the MIRROR of more and more interest and value, feeling that in future a still more liberal support would be afforded us.

It is perhaps unnecessary at this time to speak of the acknowledged importance of every Mason being well informed as regards the Institution of which he is a member. He should not be content, merely with an acquaintance with certain forms and ceremonies, even though he may have stored in his memory with scrupulous exactness all that pertains to the working of a Lodge, if his Masonic knowledge extends no further he has yet much with which to become acquainted. He should inform himself as to the history of the Fraternity—examine into the records of the past, be cognizant of what is transpiring in the present, and be able to boast of something beyond mere ritualistic information, which, though of importance in certain respects, does not complete his education. To accomplish this he must read; sources of information are various; books, magazines, and the less pretentious

SHALL WE HAVE A MASONIC TEMPLE.

St. JOHN, N. B., Jan. 24th, 1870.

To the Editor of the MASONIC MIRROR,

SIR AND BRO.—In the December number of the MIRROR I noticed a reference made by you to the want of a Masonic Temple in our City.

This matter has been under the consideration of the various lodges for upwards of two years, yet it remains as near completion as before. Had it been placed under proper management when first taken in hand, a building, of which the fraternity of this city would have been proud, could have been completed long ere this. I trust that the brethren will take it in hand this coming Spring, select a competent Committee who will without any unnecessary delay, secure a site in the most suitable locality, ascertain the cost of putting up a substantial brick building, which need not exceed \$30,000, this amount could, I feel confident, be realized without difficulty if properly managed. But first I would suggest the shares be put as low as ten dollars each, which would give every brother a chance to take at least one. More stock would be taken, by one third, at ten dollars a share than at twenty. Let the next duty of the Committee be to ascertain what amount the various bodies will subscribe, then canvas the brethren individually. I can with confidence assert many of them are both able and willing to take twenty shares and from that down to five. The following figures show how the whole amount might be realized, and to me this does not seem at all improbable:

The Grand Lodge, \$2,000; Albion Lodge, \$1,000; St. John Lodge, \$1,000; Hibernia, \$600; Union of Portland, \$600; New Brunswick, \$600; Leinster, \$600; the Chapters, \$1,000; Councils Encampments, &c., \$2,600 and individual Masons \$20,000, making the sum total of \$30,000, which amount would erect a handsome building for this city, equal to the present necessities of the Order. Can any of the brethren propose a scheme more feasible than this, if so, I would like to hear from him through the columns of the MIRROR.

Yours,

A MASON.

KENT COUNTY.

KINGSTON, Jan. 4th, 1871.

Robert Parkin, Esq.—

DEAR SIR AND BRO.—At a meeting of Lodge St. Andrew, No. 16, N. B. R., at the Masonic Hall, Richibucto, the following officers, for the ensuing year, were installed:

Charles Carr, W. M.; Edward Twesdie, I. P. M.; James C. Moody, S. W.; Rev. James Law, Chaplain; David McMine, T.; Thomas W. Bliss, S.; John Robertson, S. D.; James Richardson, J. D.; David Palmer, S. S.; John T. Caie, J. S.; William Brown, M. of C.; James B. Bliss, I. G.; John Johnston, Tyler.

There was an unusually good attendance of the brethren and every thing passed off well. This lodge meets the first Monday

BURIAL OF BRO. JAMES ROBERTSON, ESQ., BY THE M. W. GRAND LODGE OF NEW BRUNSWICK.

According to announcement made, the remains of James Robertson, Esq., were escorted on Thursday, the 19th inst., from his late residence to their last resting place in the Episcopal burying ground. The procession of Masons is said to be the largest ever seen in the Province. The Grand Lodge taking charge of the funeral of a Brother is rather an unusual occurrence, but from the fact of Bro. Robertson holding the position of Past Senior Grand Warden, in the Grand Lodge of New Brunswick, and in consideration of his lengthened services to the fraternity this honor was extended to his remains:

The Grand Lodge assembled at the Masonic Hall, and was opened in ample form by the M. W. Grand Master, Wm. Wedderburn, Esq., M. P. P., assisted by Bro. Charles Ketchum, as Grand Senior Warden.

Dr. S. Z. Earle, as Junior Grand Warden.

John Willis, as Senior Grand Deacon.

Robert Marshall, Junior Grand Deacon.

W. H. A. Keans, Grand Treasurer.

Dr. Joseph C. Hatheway, as Grand Secretary.

Henry Leonard, } Stewards.

John S. Harris, }

John D. Short, Grand Director of Ceremonies.

D. R. Munro, Grand Pursuivant.

Henry Card, Grand Organist.

The Grand Master explained to Grand Lodge the business for which this special communication has been called.

The Grand Master's tribute to the memory of Brother Robertson was chaste and recounted in fitting terms his knowledge of the deceased's usefulness, the honorable positions he held in the fraternity, and the esteem in which he was held by his brethren. After this the service began:

M. W. GRAND MASTER.—“What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?”

SENIOR GRAND WARDEN.—“Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them.”

M. W. GRAND MASTER.—“When he dieth he shall carry nothing away; his glory shall not descend after him.”

JUNIOR GRAND WARDEN.—“Naked he came into the world, and naked he must return.”

M. W. GRAND MASTER.—“The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

The roll was then handed the Grand Master for deposit in the archives.

The Grand Master then ordered a procession to be formed, and proceed to the late residence of the departed brother.

The Band of the 62nd Volunteer Battalion preceding the Cortège, followed by the officers and members of New Brunswick Lodge, which

particularly so when directing the attention of those surrounding the grave, to the uncertainty of human life, the immutable certainty of death, and the vanity of all human pursuits, the solemn notes that betoken the dissolution of this earthly tabernacle, the outer door alarmed, and another spirit summoned to the land where our fathers have gone before us. Again called to assemble among the habitations of the dead, to behold the 'Narrow house appointed for all living.' Here around us, in that peace which the world cannot give, sleep the unnumbered dead. The gentle breeze fans their covering, they heed it not, the sunshine and the storm pass over them and they are not disturbed. “Thus they rest.”

The Grand Master deposited the Lamb Skin in the grave as a reminder of the universal dominion of death. Also the evergreen as an emblem of faith in the immortality of the soul.

Solemn prayer was then offered beseeching the Eternal Father to deeply impress on the minds of all, the solemnities of the day, as well as the lamentable occurrence that occasioned them. The lesson conveying that in the midst of life we are in death, and that whatever elevation of character attained, however upright and square the course pursued, yet shortly must we all submit as victims of its destroying power and endure the humbling level of the tomb. The Masonic procession then formed four deep and returned to the Lodge Room when Grand Lodge was closed in ample form.

We should not omit to mention that the procession was under the direction of Bro. John D. Short, who performed the duties very satisfactorily.

Brother Robertson was made a Master Mason in 1849. Exalted to the degree of Royal Arch, 1850. Admitted to the circle of Royal and Select Masters in New Brunswick Council, 1868. Was a Past Master of Albion Lodge, and for many years past and up to the time of his death, held the responsible position of Treasurer in that influential Lodge, of which, his son is at the present time W. M. He filled we believe one of the principal chairs in Carleton Royal Arch Chapter, and was created in 1869, a Knight Templar. Was also as we have already intimated, Past Senior Grand Warden of the Grand Lodge of New Brunswick. And as one of the fraternity highly esteemed.

As a husband and father, a friend, or neighbour, he discharged his duty faithfully. Thus he lived and died true to all who had claims upon him, true to his obligations as a Mason, true to his race, and true to the country which gave him birth.

MASONIC ORDER OF THE RED CROSS OF ROME AND CONSTANTINE.

In our issue for the month of December we made an extract from the *Gavel* in reference to the introduction of the “Red Cross of Rome and Constantine” into Canada, and now for the information of our Masonic friends publish the following taken from the *Annual Report* of the Grand Council of the order of which

every human means the social happiness and eternal welfare of our fellow-creatures.

“It is therefore necessary:—
“That we observe the greatest circumspection in the choice of our members and associates.

“That we adhere inviolably and scrupulously to the principles and constitutions of our Order.

“That we cultivate a strict and fraternal union among ourselves.

“And that we on all occasions give our decided preference to intellectual and moral excellence over every other consideration whatsoever.”

“I hereby certify that the Manuscript of which the above is a verbatim extract, is one of the documents relating to the Red Cross Order, which were found in the archives of the Grand Lodge of England, and handed over by command of the Right Honourable the Earl of Zetland, P. G. M., then M. W. Grand Master, to Lord Kenlis, the head of the Order of the Red Cross in England.”

JOHN HERVEY, (P. S. G. Deacon),

Grand Secretary of the United Grand Lodge of England.

Freemason's Hall, London, 1st Sept. 1870.

It affords us much gratification to be enabled to state that this Chivalric order is making marked progress in the Dominion of Canada. We understand a conclave is about being organized in Ohio under the authority of the Supreme Grand Council of England, and as a leading member of our Fraternity from Massachusetts, while in this Province, during the past Summer was installed a member of the order, it is therefore probable that its introduction into our “Modern Athens” is only a question of a few months.

We extract the following from the *Freemason's Monthly Magazine* for the present month. It would appear that the Grand Council of New Brunswick, Province of Canada, have adopted the proper course, in giving the *Babylonish Pass* or *Red Cross* a legal status in Canada—the Royal and Select Degrees appear to be the connecting link between the *Royal Arch* or *Babylonish Pass* or *Red Cross Degree*—hence the Degrees of the York Rite above the *Royal Arch* seem to be eminently fitted to be controlled by one Grand Body. And this has been accomplished by the Grand Council of Royal and Select Masters of New Brunswick, at its Annual Convocation in August last, at least so far as the *York Rite* in the Dominion of Canada is concerned:

G. COUNCIL R. AND S. MASTERS OF CANADA.
IMPORTANT MOVEMENT.

Some months since we clearly pointed out the incongruities of the so-called “American System,” York Rite, the articles at the same time attracting considerable attention not only among several of our cotemporaries, but also with the thinking portion of the Craft.

At the period we allude to we clearly pointed out how the degree-masters of America concocted their system, partly by engrafting the *Fellow-Craft*, nevering therefrom a portion of it since known as the *Master*, the *working tools* of which are essentially necessary to enable the *Fellow-Craft* to perform his labors.

Secondly, how the installation ceremony of a Master of a Lodge was raised to the rank of a Chapter degree; thirdly, how the so-called degree of