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THOMAS BIRD HARRIS, Esquire,

GRAND SECRETARY,

GRAND LODGE A. F. & A. MASONS  
OF CANADA.

# THE CRAFTSMAN;

AND

## CANADIAN MASONIC RECORD.

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### THE GARDEN OF IREM.

BY A. T. FREED.

—  
"The old order changeth, giving place to new."—TENNYSON.  
—

#### CHAPTER III.

Hhareth, standing at the door of Zohair's dwelling, watched the little party disappear around the hill, and then turned to confront the larger party which came dashing up from the opposite direction. The leader of this troop, seeing Hhareth, rode up to him, and demanded peremptorily whether he had seen an old man and a maiden, with a single attendant pass that way. Hhareth, with a vacant and idiotic stare, responded that he had not; he was quite sure no strangers had been in the village since the merchants passed through on their way to Mesa two days before. The young man looked perplexed, studied a moment, turned and examined the troop, and thus, seeing the horses tired and foam-covered and the men drooping in their saddles, he ordered his followers to dismount, care for their animals and seek rest in the serai. Then again, he turned to Hhareth, and questioned him as to the roads in the neighborhood; but Hhareth, who saw in the stranger an enemy only, returned such incoherent or such manifestly false replies, that his questioner soon gave up the inquisition and sought repose within the serai.

But he had hardly turned away ere one of his his followers stepped up to the hunch-back, saying: "Of a truth thou art Hhareth, the son of Hhareth, the camel herd of Tayef."

Hhareth, suspicious of all men, and anxious to keep the armed men from following his master protested that his name was Yarab, that he was a native of Yathreb and had never heard of the camel-keeper of Tayef. But, discovering an old play fellow in his new questioner, Hhareth's hospitality got the better of his prudence, and he invited the soldier into his masters house. The new guest, wearied with his toilsome journey, asked but a place for rest, and in a few minutes he was asleep. Brief repose satisfied the active sons of the desert, and the sun had scarce risen upon the earth ere the humble host and his guest were seated at their morning meal, which Hhareth had made as sumptuous as Zohair

would have made it for a king. In the freer intercourse of the morning, and thinking perhaps that the fugitives were now safe from the pursuit of this party, Hhareth became less reserved, and not only acknowledged his indenture, but, under pledge of secrecy, told his guest his reason for having denied his name. The latter no sooner heard this than he became greatly excited; and, to Hhareth's dismay, he ran across to his Captain, and brought him to the house, evidently telling him all he knew by the way. The only resource of the hunch-back was his idiotic expression and a stout denial of everything. "Fool!" cried the Captain, "thy master's guest was King Shedad, and I am the King's servant. The last of the King's servants are we, he added mournfully, "for they who should have hedged him about have raised wicked hands against him, and have driven him forth from his land and his people. Thou hast lied, Hhareth; and if thy lie shall bring the King and thy master to die in the desert, their blood will be upon thy head."

It was some time before Selif, for that was the Captain's name, could convince Hhareth that he really was a servant and a friend of the King. When however, he did succeed, Hhareth, becoming more impetuous than Selif himself, saddled a horse, and offered to lead the way in overtaking the fugitives. The sun was an hour high when the troop dashed out of the hamlet; and, like the little party which fled in the night, they took the way to Mesa and the desert.

They descended the hill, passing through vineyards, and then between gardens, among date and palm trees, and shortly came to stony and rough ground, where only here and there were little cultivated patches. To this succeeded a country filled with great ragged masses of limestone, looking like the habitation of rude and savage giants, the space between bearing scanty herbage, upon which flocks of goats were feeding. Beyond this all vegetation ceased save brown vines running over the hard baked earth, clinging to the flat, shingly stones, or half buried in the loose sands. At last even this ceased and the troop found itself upon the trackless desert, in the country of "the shifting sands." Hhareth rode first, his keen eye keeping watch of certain hoof marks, plainly distinguishable at first, but growing less and less distinct as the time wore on. At length the hunch-back would halt occasionally; then, like a hound regaining the lost scent, he would dash on again. The sun rose higher and higher, and the heat became intense; but still the party pushed forward at a high speed. The horses, injured as they were to the heat and to the desert, began to show signs of distress; but still their riders urged them on save when, at long intervals, Hhareth would pause to seek anew the lost trail. And still these stoppages became more and more frequent. At length, when the troop had paused a long time Selif rode up to Hhareth; and the latter confessed himself entirely at fault. "The north wind and the south wind," he said, "have woven the twisted sands, and effaced the prints of their feet. I can lead no longer."

"Whither would Zohair lead the King?" Selif asked.

"I cannot tell," said Hhareth. "By this road he might go to Tayef or to Saba."

"Shedad," said Selif, "would not go to Tayef. The Ishmaelite is in Mesa and robs the land even to Tayef. Shedad would not go thither.

"Then," said Hhareth, he hath turned southward and gone towards Saba. But now, O Selif, it is needful that we seek for water and rest, else we perish in the desert, for I perceive that the horses grow faint."

"I thought thou knewest the way," said Selif, "and would not bring us into the desert to perish.

"Alas," returned Hhareth, "I thought only of following thy master and mine. But now I think the fountains of Hira lie yonder a little to the south. If we can reach them we find water and rest, and we will still be on the way to Saba. Moreover, would not Zohair go thither, too?"

The troop was now spread out across the country, the men riding abreast, about a hundred paces apart, each instructed to watch for the first appearance of palm trees, and, on seeing them to signal his neighbors, who were to repeat the signal, when the troop would close in upon the man who should give the welcome intelligence. For an hour and more the horses galloped on, the foam flying from their necks. The dim copper-colored sun gleamed a baleful light upon the white and glittering sand; the heat shimmered and trembled over the shadeless landscape, and beat upon weary man and fainting steed; even the scant shade of a mimosa bush would have been welcome in that dreadful hour, but not so much was to be seen within all the wide horizon; false, fleeting mirages, like lovely lakes, gleamed before the eyes of the fainting men, but still no longed-for palm tree came in sight. Despair began to settle down upon the scattered company; the horses, over-tasked, began to stagger and reel, and the best of them could not be urged to continue the trying speed. It seemed that the little band would certainly leave their bones in the desert, when a faint but joyous shout was heard on the right of the line. It came like a pardon to a condemned criminal, and the despairing men roused themselves to a renewed effort. Even the horses seemed to understand the cry, and gathered themselves for still another exertion. It was true, the palm trees were there, and all knew that bright, clear, cool and sparkling water flowed at their roots. Up, up, above the arid waste of sand the trees rose. Nearer and nearer they came, though slowly. Another half hour, would bring the thirsty riders to their welcome shade and the welcomer water, when suddenly Selif reined in his horse, silently pointing toward the cluster of trees. The nearest men looked more intently, and turned to each other with a look of dismay.

The little green spot in the desert swarmed with armed men.

Few words were spoken. "If we turn back to the desert," said Selif, "we die. If we go on we can but die. It is better to die on the spears of our foes than to sink down like dogs and be devoured by vultures or beasts of prey."

They rode on then more slowly and in silence. As they approached the oasis, they saw that the throng was an immense one. Men with spears were there in thousands; horses, camels, and elephants were there, chariots stood in ranks out in the sun; tents of rich stuffs and gaudy hues were pitched beneath the trees, and busy throngs of men were hurrying to and fro. When our little band reached the busy scene an officer approached Selif, demanding, "Whom art thou?"

"We are men dying of thirst," said the Captain. "Let us drink, then will we tell thee the whom we are and whence we come."

It would indeed have been a difficult matter to keep the party back, for the horses scenting the water, pushed on madly to the little stream, and plunged into it, while the riders throwing themselves upon the ground alongside their animals shared with them the grateful draught.

When Selif rose to his feet the same officer confronted him again, asking the same question: "Whom art thou?"

"We are," said Selif, the servant of the King of Heseec. His people have risen against him and would have slain him and he hath fled into the desert, and I fear hath perished there; and we are all that cleave to him."

"If ye are servants of King Shedad," said the officer, "and seek him your search is ended, for he is here."

How doth the King?" asked Selif eagerly.

"It is well with him," said the officer.

"Is he in the hand of a friend or is he a prisoner in the hand of his enemy?"

"The King of Heseec," said the officer, sitteth at the table of Belkis, the Queen of Saba."

(To be continued.)

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## THE MYSTERIES OF FREEMASONRY.

Showing from the Origin, Nature and Object of the Rites and Ceremonies of Remote Antiquity, their Identity with the Order of Modern Free-Masonry.

COMPILED FROM AUTHENTIC SOURCES BY R. W. BRO. OTTO KLOTZ.

"If circumstances lead me, I will find  
Where Truth is hid, though it were hid indeed  
Within the centre. —SHAKESPEARE.

(Continued.)

### THE CABIRIA OF SAMOTHRACE AND THE SOCIETY OF THE ESSENES.

The three principal figures of the Egyptian ceremonial viz:—those Osiris of Isis and Anubis were carried to Berytus in Phoenicia and thence into several islands in the Ægean sea. Their worship became very famous, especially in Lemnos, and in the island of Samothrace which lies very near it. They were called there the Cabiri which is Phoenician, was as much used in Egypt as in Phoenicia itself; which is a standing proof of the mixture of the Phoenician terms with the Egyptian language, if the ground of both be not exactly the same.

The Cabiri were probably priests or deified heroes, venerated by the ancients as the authors or interpreters of religion, and the founders of human society and civilization. In Egypt, their temple was never entered by any but the priests. In Phoenicia and Rome (where they had an altar in the Circus Maximus), and in other countries of Europe and Asia, traces of their worship are to be found. The Mysteries of Egypt, Greece and Hindostan bear a great similarity with those of the Cabiri. Their rites were celebrated in the obscurity of the night and with the most profound secrecy. Their mode of initiation was almost identical with that of Eleusis, with this difference that the purification ceremony in the cabiric mysteries was by water and blood while in the Eleusinian Mysteries by fire, air and water, and that at the initiation into the former the walls of the apartment were clothed with black drapery, and that everywhere appeared the symbols of decay and of death. Terrible phantoms, grim and ghostly passed and re-passed, before the candidate, a bier rose up at his feet on which was a coffin and in the coffin a dead body! The pilgrimage of gloom how-

ever here ended. A flood of dazzling light now poured in upon the scene which was changed by enchantment. The dead body upon the bier returned to life, and the ceremony which had commenced in gloom, ended in light, joy and confidence. The candidate was then instructed by the presiding priest in the mystic science of the institution—theology, morals, philosophy and politics being embraced in these instructions.

The candidate was baptized and received a *new name*. This new name was engraved, together with a mystic token or sign, upon a small white stone, which thus prepared was presented to the initiate. He preserved it as a sacred talisman and carried it with him, wherever he went, as a means of recognition; it being efficacious to procure him relief from distress and security from danger. It was at the same time the emblem of victory over fear and darkness and error, and the means of security, enjoyment and peace.

These rites being spread through all the cities of Syria; Hiram King of Tyre, undoubtedly was a High Priest of these Mysteries.

The society of the Essenes, which existed in India, about six centuries before the Christian era, being in its form almost identical with the Cabiri no doubt was an offspring of the same.

The Essenes were a numerous society at the time of Christ and of St. John, both of whom there is every reason to believe were familiar with the mysteries of the Essenes. The reasons which lead to this belief are, that it cannot be supposed that a mind like that of St. John and particularly that of Christ, could pass over without due consideration a society like that of the Essenes, admired for the amiability and gentleness of its manners and dignified with so many virtues. Besides the moral sentiments, the social maxims, the idea of *liberty, fraternity* and *equality* which distinguished the Essencian Order, differ in no respect from the Christian teachings regarding the same things. And it is also a notable fact, that while Christ denounced, in the severest terms the two sects—Pharisees and Sadducees—he said not a word in condemnation of the Essenes, who were the *Freemasons*, if we may so say of that age, the faithful depositors of the ancient Cabiri rites.

Another reason which even leads to the belief that St. John was a member of the order of the Essenes, we find in his own words in the Apocalypse when he says: Revelation Cap. 2. ver. 17.

“To him that overcometh will I give to eat of the hidden manna, and will give him a *white stone* and in the stone a *new name* written, which no man knoweth saving him that receiveth it.”

The apostle means to say: As the initiate in the Cabiri rite, who with a brave heart and an unfaltering step passes boldly through the terrible ordeals appointed to try his patience receives a white stone, with a new name and a mysterious inscription upon it, which is a powerful resource against misfortune, and gives him immunity from many dangers—so shall be given to the triumphant Christian, that which like the mystic stone, will secure him also from numberless dangers. It will raise him to a divine companionship, to membership in a celestial fraternity, and to a full participation in the most mysterious enjoyments of the secret Pavillion above.

## A DEFENCE OF MASONRY.

PUBLISHED A. D., 1730.

OCCASIONED BY A PAMPHLET CALLED MASONRY DISSECTED.

## CHAPTER III.

Having taken off the weight of the great objection, the design of this chapter is to remove an imputation which has been often urged with great confidence, viz: The principles and the whole frame of Masonry is so very weak and ridiculous, that it reflects upon men of the least understanding to be concerned in it! And now, say the merry gentlemen, it appears evidently to be so by the Dissection, which discovers nothing but an unintelligible heap of stuff and jargon, without common sense or connection.

I confess I am of another opinion, though the scheme of Masonry, as revealed by the Dissector, seems liable to exceptions: nor is it so clear to me as to be fully understood at first view, by attending only to the literal construction of the words; and for aught I know, the system, as taught in the regular Lodges, may have some redundancies or defects, occasioned by the ignorance or indolence of the old members. And indeed, considering through what obscurity and darkness the Mystery has been delivered down, the many centuries it has survived, the many countries and languages, and sects and parties it has run through, we are rather to wonder it ever arrived to the present age without more imperfection. In short, I am apt to think that Masonry, as it is now explained, has in some circumstances declined from its original purity. It has long run in muddy streams, and, as it were, under ground; but notwithstanding the great rust it may have contracted, and the forbidding light it is placed in by the Dissector, there is, if I judge right, much of the old fabric still remaining; the essential pillars of the building may be discovered through the rubbish, though the superstructure be overrun with moss and ivy, and the stones, by length of time, be disjointed. And therefore, as the Basto of an old hero is of great value among the curious, though it has lost an eye, the nose, or the right hand; so Masonry, with all its blemishes and misfortunes, instead of appearing ridiculous, ought (in my humble opinion) to be received with some candour and esteem, from a veneration to its antiquity.

I was exceedingly pleased to find the Dissector lay the original scene of Masonry in the East, a country always famous for symbolical learning supported by secrecy. I could not avoid immediately thinking of the old Egyptians, who concealed the chief mysteries of their religion under signs and symbols, called hieroglyphics; and so great was their regard for silence and secrecy, that they had a deity called Harpocrates, whom they respected with peculiar honor and veneration.\* A learned author has given us a description of this idol, thus: "Harpocrates, the god of silence, was formed with his right hand placed near the heart, covered with a skin before, full of eyes and ears; to signify by this, that many things are to be seen and heard, but little to be spoken. And among the same people, their great goddess Isis, (the same as Minerva, the goddess of Strength and Wisdom, among the Greeks) had always the image of a Sphinx placed in the entrance of her temples; because their secrets should be preserved under sacred coverings, that

\* Vide Imagines Deorum, a Vincentio Cartariis.



they might be kept from the knowledge of the vulgar, as much as the riddles of Sphinx."

Pythagoras, by travelling into Egypt, became instructed in the Mysteries of that nation, and here he laid the foundation of all his symbolical learning. The several writers that have mentioned this philosopher,† and given an account of his Sect and Institutions, have convinced me fully that Freemasonry, as published by the Dissector, is very nearly allied to the old Pythagorean discipline; from whence I am persuaded it may, in some circumstances, very justly claim its descent. To mention a few—

Upon the admission of a disciple, he was bound by a solemn oath to conceal the Mysteries from the vulgar and uninitiated.

The principal and most efficacious of their doctrines were (says Jamblichus) ever kept secret among themselves; they were continued unwritten, and preserved only by memory to their successors, to whom they delivered them as mysteries of the gods.

They conversed with one another by signs and had particular words which they received upon their admission, and which were preserved with great reverence, as the distinction of their Sect: for (it is the judicious remark of Laertius) as generals use Watch-words to distinguish their own soldiers from others, so it is proper to communicate to the initiated peculiar signs and words, as distinctive marks of a society.

The Pythagoreans professed a great regard for what the Dissector calls the four principles of Masonry, viz: a point, a line, a superficies and a solid; and particularly held that a Square was a very proper emblem of the Divine essence;‡ the gods, they say, who are the authors of every thing established in Wisdom, Strength and Beauty, are not improperly represented by the figure of a Square.

Many more instances might be produced, would the limits of my design admit. I shall only observe, that there was a false Brother, one Hipparchus,§ of this Sect, who, out of spleen and disappointment, broke through the bond of his oath and committed the secrets of the society to writing, in order to bring the doctrine into contempt. He was immediately expelled from the school, as a person most infamous and abandoned, as one dead to all sense of virtue and goodness; and the Pythagoreans, according to their custom, made a tomb for him, as if he had been actually dead. The shame and disgrace that justly attended this violation of his oath, threw the poor wretch into a fit of madness and despair, so that he cut his throat and perished by his own hands; and (which surprised me to find) his memory was so abhorred after death, that his body lay upon the shore of the island of Samos, and had no other burial than in the sands of the sea.

The Essenes among the Jews were a sort of Pythagoreans, and corresponded, in many particulars, with the practice of the Fraternity, as delivered in the Dissection. For example, when a person desired to be admitted into their society, he was to pass through two degrees of probation before he could be perfect Master of their Mysteries. When he was received into the class of Novices, he was presented with a white garment; and when he had been long enough to give some competent proofs of his secrecy and virtue, he was admitted to further knowledge; but still he went on with the trial of his integrity and good manners, and then was fully taken into the society.

‡ Vide Jamblichus, vit. Pythagoræ; Laertius, vit. Pythagoræ; Porphyrius, Clem Alex. Strom.

† Vide Proclus in Euclid, lib. xi. def. 2 and 34.

§ Clem. Alex. Strom., v.

But before he was received as an established member, he was first to bind himself by solemn obligations and professions,\* to do justice, to do no wrong, to keep faith with all men, to embrace the truth, to keep his hands clear from theft and fraudulent dealing; not to conceal from his fellow professors any of the Mysteries, nor communicate any of them to the profane, though it should be to save his life; to deliver nothing but what he received, and to endeavor to preserve the principle that he professes. They eat and drink at the same common table, and the Fraternity that come from any other place are sure to be received there. They meet together in an Assembly, and the right hand is laid upon the part between the chin and the breast, while the left hand is let down straight by their side.

The Cabalists, another Sect, dealt in hidden and mysterious ceremonies.† The Jews had a great regard for this Science, and thought they made uncommon discoveries by means of it. They divided their knowledge into Speculative and Operative. David and Solomon, they say, were exquisitely skilled in it, and nobody at first presumed to commit it to writing; but (what seems most to the present purpose) the perfection of their Skill consisted in what the Dissector calls *lettering of it*, or by ordering the letters of a word in a particular manner.

The last instance I shall mention is that of the Druids, in our own nation, who were the only priests among the ancient Britons.‡ In their solemnities they were clothed in white, and their ceremonies always ended with a good feast. Pomponius Mela relates of 'em, that their Science was only an effort of memory, for they wrote down nothing, and they never failed to repeat many verses which they received by tradition. Caesar observes that they had a head or chief, who had sovereign power. This president exercised a sort of excommunication, attended with dreadful penalties, upon such as either divulged or profaned their Mysteries.

Thus, with reasonable allowance for distance of time, place, and other intermediate accidents, the preceding collections discover something, at least, like Masonry if the Dissection contains any such thing.

\* Vide Philo de Vita Contemplativa. Josephus Antiq., lib. viii. cap. 2.

† Vide Basnage's History of the Jews, on Cabala. Collier's Dictionary on the word Cabala.

‡ Vide Caesaris Comment., lib. vi. Samms' History of Britain, book i. chap. 4.

[To be continued.]

## LOUISIANA.

*Answer of the Grand Representative of the Grand Lodge of Canada, to a resolution offered by the Committee on Foreign Correspondence, to recognize the Grand Lodge of Quebec, at the Grand Communication of the Grand Lodge of Louisiana, on the 14th, February, 1871.*

M. W. GRAND MASTER, OFFICERS, AND GRAND LODGE OF THE STATE OF LOUISIANA:

Were I to omit to address you upon this subject, I might be charged with niddering, and be guilty of ingratitude for the honor conferred by the appointment as Grand Representative of the grand Lodge of Canada, at your grand East. The well-earned and acknowledged ability of our learned and Ill. Bro., the Chairman of your Committee, together with

his well-known disposition to maintain an opinion, and "to fight it out out on this line," together with the advantage of a year's preparation, has enabled him (to the casual reader) to present a strong report in favor of his previous proposition "to recognize the so-called Grand Lodge of Quebec." The short time since my reception of his report, and the demands upon my time by the large amount of business in my office preparing for this communication, will prevent me from doing that justice to the subject that its importance demands.

With all due courtesy to your able committee, I think they have failed to bring this subject before the Grand Lodge in its proper light. In their anxiety to support a previously expressed opinion, they have failed to state some of the most important points of the case; and by turning their principle attention to the support of a generally acknowledged law, have given a bearing to the case not authorized by the facts.

Their argument is principally devoted to the support of these two points: "That every independent state or province is entitled to an independent Masonic government," and, "that the act of the English Parliament of 1867 severed the province of Canada into two separate and distinct provinces—Quebec and Ontario.

The first is not the real question at issue in the recognition or non-recognition of the Grand Lodge of Quebec; and the latter, so far as the argument applied to it in the report of the committee, is most certainly not the case.

In regard to the first, "That each independent State is entitled to an independent Masonic government," I assert this is not the point in question. But quoting the words of an eminent brother, M. W. Leslie Peters, the Grand Master of the Grand Lodge of New Brunswick, (one of the provinces of the Dominion of Canada), it is "*the great doctrine of Masonic Grand Lodge sovereignty on trial,*"

In regard to the second, I am of opinion that a subsequent act of Parliament, cannot (in the sense used by the committee) sever that, which had been severed previous to the formation of the Grand Lodge of Canada.

To make plain my opinion I will quote from the address of the above named Ill. Brother, to his Grand Lodge upon this subject, where I find my opinions expressed far better than I can do in language of my own:

"A serious question involving the important subject of masonic sovereignty has arisen within the jurisdiction of the Grand Lodge of Canada. It is a matter of general interest affecting the authority of every independent Grand Lodge.

"In placing the memorials, circulars and documents addressed to the several Grand Lodges, and which have been received at the office of the Grand Secretary in this jurisdiction, before you, I ask your careful and thoughtful investigation of the whole question. All consideration

of expediency it is your duty to put aside; the grave responsibility rests on you of determining, so far as this jurisdiction is concerned, upon the very right of this important matter.

"In the month of October last, at the city of Montreal at a convention of lodges, it was resolved to erect an independent Grand Lodge for the Province of Quebec; and the body so formed claims to be recognized as the duly and legally constituted masonic authority in that Province.

"The Grand Lodge of Canada, recognized by all Grand Lodges in the masonic world and claiming jurisdiction over the Provinces of Ontario and Quebec, protests against the recognition of the so-called Grand Lodge of Quebec, and asserts its right to exclusive masonic government over the Province of Quebec as occupied masonic territory.

"The question then upon which the several Grand Lodges are called on to pronounce is, first, the right of the lodges in Quebec to erect an independent Grand Lodge; then, if the right exists, whether or not their proceeding in the organization has been regular and according to masonic usage.

"It is manifestly necessary to determine first, as to the right to establish an independent Grand Lodge, for if the *right* does not exist and is not inherent in the lodges acting in the formation, no formality of procedure, no unanimity of action, no preponderance of numbers, no individual or collective weight or importance to be attached to the component parts of the convention, can avail to give vitality to the new body.

"I have considered this question by the light of what is called "American Masonic Jurisprudence," relating to the formation of Grand Lodges, because the new body claims to have followed American precedent,

"The learned and W. Brother Mackey, in his "Masonic Jurisprudence," Book 5, under title "The Nature of a Grand Lodge," lays down certain rules as necessary to be observed in the organization of a Grand Lodge, in a territory wherein no such body has previously existed. He asserts that such a territory is common ground and that it is competent for any Grand Lodge to grant a warrant of constitution and establish a lodge in such unoccupied territory on the petition of a requisite number of masons. Each Grand Lodge in such case exercising jurisdiction over the lodge or lodges it has established, but not over the territory. When the subordinate lodges desire to organize a Grand Lodge, and take possession of the territory, they meet by lodges in convention and erect a Grand Lodge. At page 424, he says: "The Grand Lodge thus formed, by the Union of not less than three lodges in convention, (other jurists contend that a majority of the lodges working in the territory is required,) 'at once assumes all the prerogatives of a Grand Lodge and acquires exclusive masonic jurisdiction over the territory within whose geographical limits it has been constituted. No lodge can continue to exist or be subsequently established in the territory except under its authority.'

"To the same effect is the authority of Chase in his 'Digest of Masonic Law,' sixth edition, page 15: 'The usual mode of organizing a new Grand Lodge is in substance as follows: A certain number of lodges—not less than three—holding charters or warrants from some legal Grand Lodge, or from different Grand Lodges, meet in convention by their representatives, formally resolve to organize a Grand Lodge.' Page 16: 'It is necessary that it be a separate state or territory; that there be no Grand Lodge at that time existing within it.'

"The R. W. Brother Robert Macoy, in his valuable work lately issued. 'The General History, Cyclopaedia and Dictionary of Freemasonry,' at page 160, under the title 'Organization of Grand Lodges,' says, 'In a country or State where there is no Grand Lodge, three or more legal lodges may meet in conventicn and organize a Grand Lodge.'

"W. Brother Luke A. Lockwood, in his 'Masonic Law and Practice,' chapter 2, under the heading of 'The Grand Lodge,' at section 4, asserts; 'A Grand Lodge may be established in any unoccupied territory by the representatives of not less than three regular lodges located therein, upon due notice of the assembly for that purpose being given to all regular lodges situated therein, and all being permitted to be represented in such assembly.' And in a note to that section the W. Brother says: 'By unoccupied territory is meant territory in which no Grand Lodge is located, and which is, therefore, common ground for all Grand Lodges.'

"Grand Lodges in the United States and in American territories—the Grand Lodge of Canada, the Grand Lodge of Nova Scotia, and our own Grand Lodge—were erected on this masonic law and usage so recognized and established.

"It cannot be successfully contended that the organization of a Grand Lodge for Quebec is justified by the rules above referred to, for the plain reason that there was an existing independent Grand Lodge, and that for the Province of Quebec was and is within the jurisdiction of the Grand Lodge of Canada.

"The Grand Lodge of Canada was organized in 1855 at a convention of lodges from both of the old Provinces of 'Uper Canada' and 'Lower Canada,' then existing with defined and distinct territorial boundaries as 'Canada East,' and Canada West,' though united under one Legislature. The representatives from lodges that existed in 'Canada East' and in Canada West,' holding warrants from the Grand Lodges of England, Ireland and Scotland, met at the city of Hamilton and united in the formation of the Grand Lodge of Canada, and established one masonic government, which included Canada East (now Quebec) and Canada West (now Ontario.) The Grand Lodge of Canada, so duly organized, was recognized by Grand Lodges in the United States, and after much correspondence by the Grand Lodges in Great Britain, and is now in fraternal communication with all existing Grand Lodges. The territory so comprising Canada East and Canada West, now Quebec and Ontario, was a masonic jurisdiction into which no Grand Lodge in the World could send a warrant for the establishment of a new lodge. It matters not that by an arrangement between the Grand Lodges in Great Britain and the Grand Lodge of Canada, lodges already working, and that did not join in erecting the new Grand Lodge, were permitted by the Grand Lodge of Canada to continue their work in her territory. However injudicious such permission might be, it could not alter the status of the Grand Lodge of Canada, and the very fact that the Grand Lodges in the Mother Country recognized the independent Grand Lodge of Canada and exchanged representatives with it, clearly admitted the right of the Grand Lodge of Canada to the exclusive government of the jurisdiction and yielded all right to erect new lodges. The position of the lodges working by sufferance of the Grand Lodge of Canada within the new jurisdiction was changed, and no power would remain with any such lodge to unite with other lodges in the attempt to erect a new Grand Lodge within the territory of the Grand

Lodge of Canada; but such an act, if attempted would be so in violation of the terms upon which the lodges were permitted to continue their work as to forfeit at once all privileges under the favor extended to them. There would be therefore no lodges entitled to act in the organization of a new Grand Lodge within the occupied masonic territory; surely lodges holding warrants from the Grand Lodge of Canada could not, without being guilty of an act of rebellion: and lodges working under English or Scotch warrants could not, as it would be in violation of the spirit of the agreement under which they were tolerated.

"It must, I think, therefore, be admitted that the Province of Quebec was not 'unoccupied masonic territory,' within the meaning of the authorities quoted, at the time of the attempted organization of the Grand Lodge of Quebec.

"It is however asserted that there is another rule of American masonic jurisprudence, which does justify the organization of an independent Grand Lodge for Quebec, that may be thus stated: 'The Grand Lodge jurisdictions are co-terminous with political boundaries, and that when a new territory or state is created by legislative enactment out of what had theretofore existed as one government, it is open to the lodges working in the new territory to form an independent Grand Lodge.' Without occupying your attention by discussing whether this can be called a rule of general application justified by masonic law and usage, or entering upon the much debated question as to whether or not a recognized masonic jurisdiction can be affected by outside legislative enactment. I pass on to consider whether such rule, if admitted, would justify the action of our Quebec brethren in the formation of a Grand Lodge.

"As I understand such a rule, there must be a new territory formed by taking a part out of and from old limits, so that no doubt can arise as to which part is entitled to erect the new Grand Lodge. It has been so in all the cases in the history of American Grand Lodges wherein a new territory, a Grand Lodge has been erected. Surely no masonic jurist would contend that any outside legislative enactment could dissolve a masonic organization or effect a political change that would give to both parts of a divided territory the right to organize a new Grand Lodge, and so determine the existence of and sweep away a recognized independent organization.

"Let us then consider for a moment the history of the Provinces now called 'Quebec' and 'Ontario.' Prior to the year 1840, there were two distinct British Provinces called 'Upper Canada' and 'Lower Canada,' in each of which there existed lodges holding warrants from England, Ireland or Scotland, and governed by local Provincial Grand Lodges. By an act of the Imperial Parliament in 1840, a legislative Union was effected; but the distinction between the Provinces was preserved, the one being called 'Canada West,' the other 'Canada East,' and although there was but one Legislature for both divisions, yet laws were from time to time passed affecting each separate divisional district of Canada known as 'East' and 'West.' The lodges continued to work, as before, under the separate local masonic authorities from the time of the Legislative Union in 1840 up to the time when, in 1855, lodges from both Canada East and Canada West united in the formation of the Grand Lodge of Canada. By an act of Imperial Parliament, which took effect on the first of July, 1867, the Dominion of Canada was formed which united Canada East, called 'Quebec,' Canada West called 'Ontario,' Nova

Scotia and New Brunswick. The inter-provincial boundaries remained as before, but the local Legislatures, with limited powers, were restored to the former upper and lower Canadian Provinces now called Ontario and Quebec, and a general Parliament established for the whole Dominion. What had been originally Upper Canada, afterwards Canada West, was named 'Ontario,' and what had been originally Lower Canada, afterwards Canada East, was named 'Quebec.' No new territory was formed, and the Grand Lodge of Canada continued to hold and exercise jurisdiction over the lodges in Ontario and Quebec, and the lodges in both Provinces continued to be represented in the Grand Lodge of Canada. If, under these facts, lodges in Quebec can form an independent Grand Body, lodges in Ontario can do so likewise. Quebec can have no right that Ontario has not, and the Grand Lodge of Canada, with its recognized position, its distinguished and eminent membership, and its honorable records, can be deprived of its territory and swept from the sisterhood of Grand Lodges.

"I hold that if the lodges of two political divisions, in each of which an independent Grand Lodge could have been established, elect to come together in convention and unite in creating one masonic government extending over both such divisions, no severance of the masonic jurisdiction so formed can be made except by resolution within the Grand Lodge so established. This, I think, is the position of Quebec and Ontario. Change of name is of no importance; they were actually separate and distinct divisions at the time the lodges of each came together and erected the Grand Lodge of Canada. The separate divisions have always been recognized: Grand Lodge, by vote, being convened one year in Canada East, (now Quebec): another year in Canada West, (now Ontario.) A Grand Master elected at one time from one district, and then from the other. The Dominion Act of 1867 made no such territorial change as to alter existing boundaries; it merely restored a local legislature that the separate districts had before enjoyed.

"I am of opinion then, that even judged by what is called the "American Rule," there was no right in the lodges that assembled in convention at Quebec in October last, to organize an independent Grand Lodge,—first, because the territory was already occupied by the Grand Lodge of Canada, and secondly, because no new territory had been formed. If you should agree with me in the opinion I entertain, it is unnecessary to discuss the *mode* of proceeding; but if you should be of opinion that the *right* existed, it will then be your duty to enquire whether the Quebec movement has been conducted according to established form and usage.

"I have considered it my duty to express to you my opinion that the so-called Grand Lodge of Quebec should not be recognized. I place all the documents received from both sides before you, and I ask your careful study and investigation of this important question. I can readily understand and appreciate that the sympathy of this Grand Lodge will be with the Quebec brethren; that they will perhaps be looked on by you as striving for the management of their local masonic affairs, and your own success in establishing this Grand Lodge, now holding only its *third* annual communication, will naturally lead you to wish our Quebec brethren success in their effort. But my brothers you must not allow yourselves to be influenced in a matter of this importance by any considerations other than those of masonic right and law. The circumstances under which our Grand Lodge was formed can be no

precedent for the action of Quebec. We were rather in the position that the Quebec masons were, when they united in the erection of the Grand Lodge of Canada. The great doctrine of Masonic Grand Lodge Sovereignty is on its trial, and I trust that the result will prove that constitutional rules cannot be infringed with impunity. Each Grand Lodge has its duty in this matter, let us therefore carefully consider and calmly discuss the whole question that we may arrive at a correct decision.

"Great diversity of opinion has been expressed among eminent members of the fraternity in sister jurisdictions upon the Quebec question. I have carefully read the published communications on the subject, and it has appeared to me that too much reference is made to the proposed settlement of the difference by a recognition of a Grand Lodge of Quebec for the sake of peace. A peace purchased at the expense of masonic principle and right, cannot be productive of ultimate good. Indeed if such an argument—if it may be called an argument—is to prevail, all ancient landmarks may be ultimately swept away.

"The expediency of yielding to the wishes of the masons of Quebec, and permitting the organization of a Grand Lodge for that Province, is a question for the consideration of the Grand Lodge of Canada alone, With that we have nothing to do. In the Grand Lodge of Canada alone can the desirability of dividing the jurisdiction, and erecting a Grand Lodge of Quebec, and a Grand Lodge of Ontario, be discussed and resolved on. There, if separation be thought expedient, the terms can be arranged. But the lodges of either Province are in my opinion powerless, legally, to establish an independent Grand Lodge without the action of the Grand Lodge of Canada, which they united to erect and to whose masonic government they equally owe allegiance. \* \* \*

"In the meantime, putting aside all questions of expediency, I leave the important matter of masonic right and law for your decision satisfied that you will not act hastily, but that you will calmly enter on the consideration of a question so important to the best interests of our ancient and honored fraternity.

The committee say that "the Grand Lodges of Nova Scotia, New Brunswick and Quebec have as much right to assume the name of Grand Lodge of Canada, as the body that now claims it." You can judge what the Grand Lodge of New Brunswick thinks from the extract just read. and I need only say it is nowhere deemed a necessity, for the title of a Grand Body, to express either its nationality, or locality, though with us in the United States, I believe the latter is universal. The Grand Lodge of Canada is, like some of our State Grand Lodges, "Itinerant." It has since its formation, in 1855, met in Hamilton, Montreal, Toronto, Kingston, Ontario, London, St. Catharines, Belleville and Odessa, nearly alternating in the two provinces of Quebec and Ontario, yet your committee say, "it is located at Hamilton, Province of Ontario." and "is in fact the Grand Lodge of that province." This is but half the fact. It is the Grand Lodge of Ontario, and in addition the Grand Lodge of both provinces, (these two provinces forming but one masonic jurisdiction,) it having been formed by the lodges of the two provinces when called Canada East and Canada West; nor



does the change of the name to Quebec and Ontario, without any change of boundary, and giving them back a separate legislature, (which they previously had, as Lower Canada and Upper Canada,) at all justify some of the lodges in one of the provinces in erecting an independent Grand Lodge, within the constitutional and recognized boundary of the Grand Lodge of Canada without its consent.

This, M. W. Grand Master, is the real question at issue in the case, whether a new Grand Lodge may be erected within the *recognized jurisdiction* of a Grand Lodge without its consent, and not the right of an independent State or province to have an independent Masonic Government, a right recognized by the Grand Lodge of Canada, as well as by us. In the case of Virginia and West Virginia, this Grand Lodge decided this question, and your committee in their last year's report say the principle involved is the same; they might further have said, that the differences that do exist in the two cases, were in favor of the Grand Lodge of Canada. A portion of the jurisdiction of the Grand Lodge of Virginia, during the civil war, was erected into a new State, and the lodges therein created a Grand Lodge, which this Grand Lodge refused to recognize, until it acquired the recognition of the mother Grand Lodge. Why? because it was erected out of the territory *within* the recognized *Masonic jurisdiction* of the Grand Lodge of Virginia, and yet, it was an independent State to all intents and purposes; and if the argument of your committee were to obtain, it had the right to demand the recognition of the Grand Lodge of Louisiana and all other Grand Lodges. On the other hand the Grand Lodge of Canada was formed by lodges of *two separate and distinct provinces*, and recognised as including both provinces in her jurisdiction, and met alternately in each. These provinces are the same to-day as they were in 1855, (under other names;) the addition of the provinces of Nova Scotia and New Brunswick to the general government of the Dominion, not affecting the question at all, and no good reason has been advanced, why the jurisdiction of this Grand Lodge should be severed without her consent any more than in the case of the Grand Lodge of Virginia. Nor can the Grand Lodge of Louisiana decide differently in this case, without abandoning the principle heretofore maintained by her—the *sovereignty of Grand Lodge jurisdiction*—a principle of very great importance to all American Grand Lodges. The very decided manner in which the Grand Lodge of Louisiana has heretofore expressed her opinion in favor of the inviolability of Grand Lodge jurisdiction, should make her exceedingly careful, in my opinion, not to express an opinion in opposition to her previous decisions, and calculated to weaken a principle of Masonic jurisprudence fast becoming universal in this country.

Should she do so, she will not only decide contrary to her previous decisions, but will thereby decide that a portion of the lodges in a Grand Lodge jurisdiction may at their pleasure say, that a sufficient change has

occurred in their political organization to authorize them in setting up an independent Grand Lodge jurisdiction without the consent of the mother Grand Lodge, (a principle that came very near being acted upon in our own jurisdiction during "the late unpleasantness.") Nor do I think the Grand Lodge of Louisiana would be justified in supposing, that a Grand Lodge, with whom she has for years been in fraternal correspondence, and whose officers and members occupy so high a moral, social and intellectual position as the Grand Lodge of Canada, would, without good and sufficient reasons therefor, refuse by so large a majority as it did at its last annual grand communication, the request of those, who for *peace sake*, asked for the recognition of the so-called Grand Lodge of Quebec.

Were this, M. W. Grand Master, a question of policy, of whether, in the opinion of your Grand Lodge, it would be better and more to the advantage of the lodges and brethren of Canada to have two instead of one Grand Lodge, then your decision might be in favor of the Grand Lodge of Quebec, and the opinion of the Grand Lodge of Louisiana would have the great weight with our Canada brethren; but, as I before stated, this is *not* the question of *policy*, but the *law or facts appertaining to Grand Lodge jurisdiction*. Your committee state, "that by examination of the last proceedings of the Grand Lodge of Canada, they find the number of lodges holding under the Grand Lodge of Canada, the same as of last report." They might have said further, that in the same proceedings (a few pages further on) that, "letters were submitted from the Grand Lodge of Ireland refusing recognition to the so-called Grand Lodge of Quebec, and from Yamaska Lodge No. 130, Granby, Province of Quebec, to the effect that it had, by an unanimous vote, returned in its allegiance to the Grand Lodge of Canada."

M. W. Grand Master, your committee state that fifteen Grand Lodges have recognized the Grand Lodge of Quebec, and submit it as an argument to influence the decision of the Grand Lodge favorably to the recognition asked for and recommended.

M. W. Sir, the very fact, that in more than two years, but fifteen Grand Lodges have been influenced to recognize it, while others have positively refused, and many unwilling to decide, and that too, in a case where, (as M. W. Grand Master Peters, of New Brunswick, says) "our sympathies are naturally with our Quebec brethren," shows conclusively that grave doubts of the legitimacy of this Quebec body exists among the large body of American Grand Lodges. And I may here say, and in all charity too, that had these fifteen Grand Lodges, and some of our Masonic newsvenders, who, like Micawber, "wait for something to turn up," have been less anxious to meddle in the local affairs of a sister Grand Lodge, that the great probability is, that had the desired change been properly advocated by a considerable majority of the lodges of the Quebec district, and in a *Masonic manner*, that the desired end would have been obtained long ere this; and the craft benefitted by friendly and social intercourse, instead of injury by the wrangling of factions.

If the Quebec brethren were to be benefitted by the desired change, suitable application and earnest support of a just claim would effect that, which a noisy and clamorous demand, as a *right*, would be calculated to lose.

Individually, M. W. Sir, I may say, as a native of the city of Quebec, my sympathies naturally incline me to side with the brethren of my

native Province, but from all I can learn, from both sides of the question, I must admit that I am uncharitable enough to suppose, this determined and very positive disposition to establish this Grand Lodge of Quebec without the consent of the mother jurisdiction, originates from other and less creditable ambition than that which emanates from Love, Truth and Justice, from the charity "which beareth much and suffereth long for the good of those it loveth."

And now, M. W. Grand Master, thanking you and the Grand Lodge for the patience exhibited in listening to my hastily prepared opinion of a question of so much importance, not only to the Grand Lodge I have the honor to represent, but to the North American lodges generally, I have no hesitation in assuring you, (though without special instructions upon the subject,) that in whatever way the Grand Lodge of Louisiana may in her wisdom deem it necessary to decide this question, that the M. W. Grand Lodge of Canada will feel that you have decided the same on the true Masonic principle of "do unto others as you would that they should do unto you," and as in your opinion was correct, and as a precedent for those who are to follow us.

Fraternally,

JAMES C. BATCHELOR, M. D.,  
*Grand Representative of the M. W. Grand Lodge of Canada.*

#### NEW MASONIC LODGE.

The ceremony of opening a new Masonic Lodge, to be called the "Caledonian Lodge," took place at Angus on the 4th April instant. Brethren from the neighboring Lodges, as well as others at a distance, were present, so that a goodly assemblage of visitors added to the pleasure of the occasion. The chair was occupied by R. W. Bro. Henry Robertson, Grand Junior Warden of Canada, who formerly opened and constituted the Lodge under a Dispensation from the M. W. Grand Master, and installed and invested the officers as follows:—

V. W. Bro. John Nettleton, W. M.; Bros. Alex. Cooper, S. W.; F. D. Boyes, J. W.; W. H. McDougall, Treasurer; Thos. F. Chapin, Secretary; Rowland Hill, S. D.; John McIandress, Jr., J. D.; S. B. Fisk, I. G.; David Dunn, Tyler.

Six applications for initiation were received, and the Lodge bids fair to be a success. The regular meetings are to be held on the Tuesday on or after the full moon.

After the Lodge had closed, the guests of the day were most hospitably entertained by the Angus Brethren at a supper in the refreshment room of the Lodge. The usual Masonic toasts and others were given and responded to, songs enlivened the scene, and after a short time spent in social intercourse, the brethren separated, hoping soon to meet again.—*Com.*

We are indebted to R. W. Bro. Harris, Grand Secretary, for a copy of the new edition of the Constitution of the Grand Lodge of Canada, and to Eminent Sir Knight E. B. Myers, of Chicago, for a copy of the fourth edition of a "Ritual of Masonic Service for the Burial of the Dead and the Lodge of Sorrow,"—by R. W. Bro. J. B. Sackett, Grand Lecturer of the Grand Lodge of New York.

## THOMAS BIRD HARRIS, Esq.

## GRAND SECRETARY.

We this month present our subscribers with the portrait of a Brother whose name is "familiar as a household word" throughout the length and breadth of the Dominion. R. W. Bro. HARRIS took a prominent part in the organization of the Grand Lodge of Canada; and from then up to the present time, he has striven early and late to increase its usefulness, and has materially assisted in its reaching its present high position.

R. W. Brother Thomas Bird Harris was born at Bristol, England, on the 22nd July, 1819, and subsequently removed with his parents to the family estate at Viveham, near Barnstaple, Devonshire. At an early age he entered and commenced learning the General Grocery, Tea and Spirit and Wine business in the establishment of his uncle and father, remaining there five years, and then abandoned the business for the more attractive one of a Silk Mercer and Linen Draper. This he followed for a few years and then started for the city of London, the world's metropolis, and for nine years held several important positions of trust in one of the largest lace manufactory establishments. Not feeling contented with the prospect before him, he became possessed of a strong desire to see more of the world, and determined to pay a visit to the Western Hemisphere, sailing for New York in the spring of 1848, arriving at that city on the 30th April. He spent a few weeks with some friends, and then proceeded to Canada West, and found himself located at the city of Toronto.

After a temporary sojourn in that city, he removed to the city of Hamilton in the fall of 1849, and commenced business as a Dry Goods Merchant, and continued carrying on the same until the year 1856 when he retired in favor of his brother who was a partner.

He has since devoted the whole of his time to Masonry.

During the year 1852 Bro. Harris joined the "St. George's" Benevolent society and for many years continued an active Member, taking a prominent position and interest in the administration of its benevolent and philanthropic objects. After having filled the minor claims, he was unanimously elected President in 1855.

He was for two years a Director of the Hamilton and Gore Mechanics' Institute and during which time he materially aided in placing its affairs in a satisfactory condition, and to which may be attributed much of its present usefulness and prosperity.

Soon after the commencement, in 1860, of the disturbances between the Northern and Southern States of the American Republic which finally resulted in a great civil war, the organization of the Militia of Canada was made a necessity of the time for the defence and protection of its Frontier from invasion, and during these troublous times Bro. Harris was gazetted and received his Commission bearing date the 13th Nov. 1861, of Lieutenant in the 9th Battalion, Wentworth Militia and taking precedence from the 31st July 1861.

## CRAFT MASONRY.

Bro. Harris was first brought to Masonic "Light" in "St. Andrew's" Lodge, No. 449, E. R., Toronto, on the 14th October, 1848, was passed to Fellow Craft degree on the 16th January, 1849, and raised to the

sublime degree of Master Mason on the 27th March, 1849. He subsequently, on his arrival at Hamilton, affiliated with "Lodge of Strict Observance," No. 833, E. R., in which Lodge he discharged the duties of Secretary for the unexpired term of the proper officer, and was made Junior Warden for the year 1851.

During the year 1852 he with others petitioned for and obtained a Warrant from the Grand Lodge of Ireland to open the "St. John's" Lodge, No. 231, and by the unanimous wish of the Brethren was nominated its first Worshipful Master, being re-elected to same position on two consecutive elections. He was again elected in 1857 and in 1858, and, after a ten years rest, was, by the unanimous desire of the members, again called to the Oriental Chair for the years 1868 and 1869. Bro. Harris has ever evinced a great interest for the welfare of "St. John's," and has frequently been the recipient of honors and distinction at the hands of the Brethren. He was elected Secretary for three years, 1854, 1855 and 1857, and Treasurer for the years 1856, 1867, 1868 and 1871.

In 1855 R. W. Bro. Harris was a petitioner for a Warrant of Constitution from the Grand Lodge of England for "Acacia" Lodge, No. 954, now No. 61, of this city, and was nominated the first Junior Warden, and afterwards filled the office of Secretary for several consecutive years. This Lodge at its organization was chiefly composed of Masters and Past Masters of city Lodges, and he had the honor conferred upon him of being elected to the Oriental Chair in 1863-4, and afterwards, for services rendered, was elected an Honorary Member thereof with full privileges of ordinary membership.

During the year 1853 a movement was put on foot by the Lodges working under the Grand Lodge of Ireland, having for its object the consideration of the condition of Masonry in the Province of Canada West, and the advisability of seeking from the parent Grand Lodge more extended powers of self-government; and in accordance with resolutions passed by King Solomon's Lodge, No. 222, Toronto, a Convention of all the Lodges working under the jurisdiction of the Grand Lodge of Ireland was held in the Masonic Hall, in this city, on the 21st November, 1853, at which Convention W. Bro. T. B. Harris, being then W. M. of St. John's Lodge, No. 231, was honored by being chosen President, and on every subsequent Convention on the same question he was similarly chosen, and from this beginning sprung a determination to endeavor to unite the whole of the Lodges working under England, Ireland and Scotland, under one Grand Lodge.

In accordance with this resolve R. W. Bro. Harris, as President, was, with four other Brethren, appointed to attend a meeting of the Provincial Grand Lodge for Canada West, which assembled at Niagara Falls on the 19th of July, 1855. A large number of the Craft being present, the opportunity was utilized by a frank discussion of the then absorbing topic, and, after mature deliberation, it was determined that a Convention of all the Lodges in the Province of Canada should be called to meet at the city of Hamilton on the 10th Oct., 1855, at which latter meeting was organized the present Grand Lodge of Canada. Commencing with 30 Lodges, and now numbering 240 Lodges, so rapid has been the spread of the Order under the new order of things.

R. W. Bro. Harris was elected first Grand Secretary, 1855, Grand Registrar in 1856, during which latter year he also discharged the duties of D.D.G. Master of the Hamilton District. In 1857 R. W. Bro.

Harris was again elected to the office of Grand Secretary, and has ever since been re-elected to the same position by the almost unanimous vote of the Brethren, he having now held the office for fifteen years, and to his indefatigable exertions may be attributed much of the present prosperous position of Grand Lodge.

R. W. Bro. Harris is also the accredited Representative of the Grand Lodges of Kansas, Tennessee, Missouri and Oregon, and of the Grand Orient of Lusitano, Lisbon, in the Grand Lodge of Canada.

#### CAPITULAR MASONRY.

We find that Companion Harris received the Mark Degree on the 4th February, 1850. Past Master, 4th March, M. E. Master, on the 1st April, and was exalted to the Holy Royal Arch, 15th April, of the same year, in the "The Hiram" Chapter, No. 733, E. R.; and was subsequently elected and installed, *Scribe*, or 3rd Principal, J., on the 20th Jan'y, 1853; "*King*," or 2nd Principal, H., on the 16th Jan'y 1854; and *High Priest*, or 1st Principal, Z., on the 23rd Feb'y, 1855; and again in December, 1870, was elected 1st Principal, Z.

He was about five years since elected an Honorary member of this Chapter with full privileges of ordinary membership.

During the year 1855, Companion Harris, from circumstances of the rapidly increasing requirements of the order, was induced to unite in a petition for a warrant of Constitution from the Grand Chapter of Ireland, to be attached to the "St. John's" Lodge, No. 231, which was granted; and he was named therein the first 1st Principal, Z. He was re-elected to the same office for the years, 1856, 1857, 1858, 1859, 1860, and again in 1862.

He was subsequently elected Treasurer for the years, 1865, 1866, 1867, 1868, and 1869, and declined a re-election.

At the organization of the Grand Chapter of Royal Arch Masons of Canada, which took place at the City of Hamilton in Feb'y 1857, R. E. Comp. Harris took an active part. He was honored by being unanimously elected to the office of Grand Scribe E., and has for the past thirteen years received an almost unanimous re-election to the same office.

He also holds the honored position of being the accredited representative of the State of Missouri, in the Grand Chapter of Canada.

#### TEMPLE AND HOSPITAL.

This beautiful Christian order was not to be obtained west of Kings-ton during the early part of 1853, and even at the latter place the encampment there was not regularly worked. Sir Knight Harris, therefore, obtained the degree of a "Red Cross Knight," "Knights Templar" Knight of Malta, Rhodes, Palestine, and St. John of Jerusalem, &c., &c., in the Genesee Encampment, No. 10, Lockport, State of New York, in April, 1854.

In the following year he endeavoured to obtain a warrant from the General Grand Encampment of the United States, for this city; but that Grand Body not feeling justified in infringing the territory of Great Britain, declined.

In 1855 he petitioned the Grand Conclave of Ireland for a warrant to be attached to Lodge, No. 231, which was granted. Shortly after receiving the same it was discovered that it could not be worked except in connection with the Lodge warrant, which had to be surrendered, this Lodge having taken part in the formation of the Grand Lodge of Cana-

da. The warrant was subsequently exchanged for one under the Supreme Grand Conclave of England and Wales, and the "Godfrey de Bouillon" Encampment and Priory was opened in 1859; with E. Sir Knight Harris as E. Commander. He was subsequently elected for the years, 1860, 1861, 1862, 1863, 1866, in 1863, 1869, 1871.

In the Provincial Grand Conclave of Canada, E. Sir Knight Harris has held the following offices: Provincial Grand Chamberlain, in 1861; Provincial Grand Sub-Prior, 1862; Provincial Grand Prior, 1863, 1864, 1865, and 1866; was created a Deputy Prov. Grand Commander, 1867; afterwards was appointed, Prov. Grand Chancellor, 1867, 1868; and Grand Chancellor for the Dominion, 1869, 1870.

Was made and received a patent of appointment of a Past Grand Sub-Prior of the Supreme Grand Conclave for England and Wales, and the dependencies of the British Crown, on the 1st September, 1868.

Was appointed the accredited Representative of the Grand Commandery of the State of Georgia, with brevet rank of Past Grand Commander.

#### A. AND A. RITE.

For some years, Bro. Harris had been desirous of and labored for the introduction into Canada of the degrees of the Ancient and Accepted Scottish Rite, and took the same from the 4th to 32nd degree, at the organization of the order at London, in July, 1868; and is a member of the London "Sovereign Rose Croix Chapter."

Ill. Bro. Harris, 33°, having been specially recommended for the position, was, on the 19th November, 1868, appointed by the Supreme Council A. and A. Rite for England and Wales and Dependencies, a Sovereign Grand Inspector General, 33°, and a member of the Council for Canada.

#### RED CROSS OF ROME AND CONSTANTINE.

The Imperial, Ecclesiastical and Military Order of Knights of the Red Cross of Rome and Constantine and K. H. S., has been but newly introduced into Canada, and we find that Ill. Bro. Harris has received the appointment of Sovereign of the "Harington" Conclave of Hamilton.

From official records we gather the information that Bro. Harris has been the recipient of many acknowledgments of his zeal, fidelity and efficiency and which although well earned, cannot but be felt and appreciated by him. Among the earliest is that of a presentation of a richly chased Gold Past Masters Jewel, by the St. John's Lodge No. 231, I. R. on his retiring from the oriental chair in 1854.

Of the estimation in which R. W. Bro. Harris, is held by the Craft generally, we need only point to the resolution of Grand Lodge appointing a Committee to procure some suitable testimonial as a mark of its appreciation of the services as rendered by him to the Craft, in the faithful discharge of the duties of his office. The presentation took place at Hamilton on the 12th anniversary of the formation of the Grand Lodge, a magnificent banquet had been prepared for the occasion, and there were present a large number of Grand Officers, amongst them were M. W. Bro. Wilson, Grand Master, and R. W. Bro. A. A. Stevenson, Deputy Grand Master. The testimonial consisted of a beautiful solid silver Claret Jug, Goblets and Tray, bearing the following inscription, "Presented by the Grand Lodge of Canada A. F. and A. M. to R. W. Bro. Thomas Bird Harris, Grand Secretary, in token of the fraternal esteem universally entertained for him personally, and as a slight acknowledgment of the valuable services he has rendered to the Craft

by the faithful zealous and most efficient discharge of the various and responsible duties appertaining to the office of Grand Secretary during the past 12 years, Hamilton 16th. October, A.L. 5867, A.D. 1867."

The "St. Johns" Lodge No. 40, appreciating the great success of his endeavors and labors for its present prosperity, took occasion on the 21st April, 1870., to present him with a beautifully engrossed address and accompanied the same with a solid gold 1st Principal Jewel set with Diamonds and Rubies, "as a mark of affection esteem and appreciation of his many valuable services rendered to the lodge."

Bro. Harris is an honorary member of many Lodges, Chapters and Encampments throughout the jurisdiction.

In our searches through the official records of the various Masonic Orders in Canada, we discovered so many matters with which Brother Harris' name was more or less directly connected, that we had great difficulty in confining this article to its present limits. His masonic career, as above imperfectly sketched, is one of which he may well feel proud, and we trust that he may have many years of usefulness yet to enjoy.

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#### ANTITHESIS.

The nations are at strife. On all hands the clang of battle sounds vivid in our ears. Germany has called off the dogs of war from the throat of her adversary, only to hold them in leash to be slipped again at another foe. Unhappy France has but passed from a state of invasion to one of civil war. Her insurgents in Paris mock at all control, moral or political, and brand as with contempt their spiritual advisers as "servants of a person styled God." What peace can there be for the revolutionary rulers, Thiers and his Assembly, while the insurrection demands continued combat, deadliest carnage? Nor is the rest of Europe free from the restlessness which the Franco-Prussian conflict has roused. England and Russia, temporarily reconciled, yet wait but an opportunity to resume inamicable relations. The people of Great Britain cry for an abandonment of the policy which has refused to allow them to interfere with the quarrels of their neighbors, and which has prevented them from rushing into antagonism of their own. They almost seem to demand War in order to stave off Revolution. And, on the other hand, the Muscovite, having gained the first step towards his ultimate design, proceeds towards the second. Treacherous and stealthy he moves, as he did in 1853, making a truculent intention under the cover of religious fervency. The wilfully created—for diplomatic purposes—disensions between the Russo-Greek and the Roman Catholic churches, are merely the little cloud in the East that herald the coming storm.

Not less farther afield is the presage of coming trouble. From China come incessantly reports, contradicted often only to be as often re-affirmed, that the massacres of Tien-tsin are upon the point of being repeated; that the progress of civilization is retarded by the refusal of the inhabitants to accept its teachings, and that cruelty and bloodshed are still the delight of the stationary peoples. In India, also, spite of



the efforts made of late to ameliorate the condition of the inhabitants, disaffection is rife. The inundations and famines of the last two years, much though their ill-effects have been reduced by the facilities for transport and drainage afforded by the system pursued by the governing authorities, and by the true and generous kindness exhibited by those who have voluntarily gone out into the wilderness of the North-West provinces, to succour in their affliction their alien and semi-barbarous brethren, have induced a desire for change of rule. This has been subtly and insidiously fostered by Russia, and her close march upon Hindostan from without may at any moment be assisted from within.

And on the Western Continent who shall say that Peace reigns supreme? Is not Spain, though but half recovered from her own intestine disturbances, worrying at the throat of the South American States? Is not Mexico still distracted by political confusion worse confounded? Has not the unstatesmanlike attempt of President Grant to force Santo Domingo into annexation with the United States placed that island in a condition of anarchy more defined than before? Not only now do Baez and Cabral contend for the pitiful mastery, but the eastern Haytians have taken the fever of revolution, and are initiating a movement which may turn their President from his precarious seat.

Amidst these various elements of discord shines clear and brightly one Star of the East. Let who will contend, at Washington, at length, after many years there is Peace, blessed, harmonious. For ten years the constant struggle has been waged between England and the United States on the subject of the Alabama claims. For six years the Fisheries and Reciprocity question have alienated American from Canadian, the people of one half of a great Northern Continent from their neighbours whose interests are inseparably bound up with their own. For nearly as long the subject of the forstering of invasion of our great country within the precincts of the other have cause heart-burnings and jealousies which appeared irreparable. Kindred race has been set against kindred race, the children of common parents against their own. Months back, when the Joint High Commission met, what was the general prophecy concerning their deliberations? Why, that there would be much talk and little work done, a good deal of debate and no result attained. The American people and politicians, on the one hand, were believed to be too much bent upon demanding concessions which the pride of England would never allow her to grant: while on the other side, it was held that the United States would never be willing to allow that they had proceeded upon false premises with regard to the disputed points in the Ashburton treaty or in any matter having to do with the Canadian fishing privileges, and would support their course in reference to the Fenian Raids through thick and thin. The bitterness upon all these subjects has been extreme, and the most

sanguine amongst us have often despaired of any settlement being arrived at without a war which should cut the Gordian knot tied fast by diplomacy.

But now we have, and can well believe, that an arrangement has been come to on all the points in serious dispute. We are given to understand that each side has consented to view the matter in contest fairly, and in the fraternal spirit in which nations owning the same origin should justly view their mutual grievances. Great Britain acknowledges plainly that she was to blame for allowing "No. 99" to escape from Liverpool, and that she is consequently rightly indebted in a certain sum for the compensation of those who suffered by the depredations of the Alabama. And this very readiness to own wrong-doing has set the American Commissioners, who might otherwise have been sufficiently obdurate, to consider whether the United States can fairly asseverate that they have been in no fault. Can they conscientiously declare that they did all that a friendly power should have done to avert the afflictions of the Fenian raids? Laying the headland question on one side, can they heartily believe that their petty peevish conduct when the Reciprocity Treaty was abrogated and refused to be reviewed was justifiable? They cannot; and they are fairly and squarely inclined to meet the British and Canadian Commissioners half-way. "You yield so much," they say, practically, "we will give up so much, and will call it square," what could be more satisfactory? Long-standing rancour is removed, and harmony restored.

Need we look for a cause for all this! Let us find the manifestation of it in the reception given, in all brotherly love and kindness, to Earl de Grey and Ripon, Most Worshipful Grand Master of Free and Accepted Masons of England by the Grand Lodge of Masons of the District of Columbia, on the 10th instant, and the sentiments of accord there, almost officially, expressed. We may have had some slight occasion to differ with the Grand Lodge of Columbia on certain points, but we cannot to sincerely greet their successful endeavours in the cause of concord, nor too heartily congratulate the Masonic order upon the reconciliation which their organization has been the means of effecting between the two greatest people of the world, whose estrangement at one time appeared to be irreconcilable. (In conclusion, we can hardly do better than reproduce the abstract of the speech of R. W. Bro. Sir John A. Macdonald.) who not unjustly styles himself our representative upon the happy occasion.

Sir John A. Macdonald said he found his welcome as warm as the weather. He had the pleasure of attending the centenary of the Masonic lodge of one of the oldest and most renowned regiments of the British army; where it was stated that during the revolutionary war the Masonic chest, containing evidences of their existence as a lodge, was captured by a vessel of the American navy, and, although they had given it up as lost, George Washington, commanding the armies of the United States, did not forget he was a Mason, and returned it in the most cordial and friendly way. I will bear back to Canada the grateful remembrance of this evening. In the backwoods of Canada the Masons of my country will read with pleasure and gratitude of the honor conferred upon him who may be said to be their representative here to-night.

No war, no disagreement, no political collision, can ever alienate the Brothers who are bound together in Masonic Union.

## FOREIGN MEMORANDA.

We learn from the West African Herald, published at Cape Coast, that Bro. Dr. Dougan formerly of St. Catharines, Ontario, officiated as steward at the burial of the late Bro. Wm. P. Gunnell, of that town, who was interred with the usual masonic ceremonies.

On the 1st March last, the memorial which has been erected to commemorate the successful termination of the labors of the Building Committee of Freemasons Hall, London, England, was unveiled in presence of a large number of brethren. From the London Freemason of the 11th ult. we take the following interesting account of the proceedings. The ceremony of unveiling was performed by Bro. Brackstone Baker, who was supported on the occasion by other distinguished brethren.

The memorial consists of a tablet with the following inscriptions:—

*Honoris Causa.*

THE EARL OF ZETLAND, M. W. G. M.

In commemoration of the completion of this Building, which was inaugurated and solemnly dedicated to the purpose of Freemasonry on the 15th day of April, A. L. 5869, and in recognition of the services of the Building Committee, under whose able supervision the work was executed, this Tablet was erected by the Grand Lodge of Ancient Free and Accepted Masons of England.

Surmounting the tablet is a bust of the Chairman of the Committee, Bro. Havers, while on either side are three medallions, those on the right being likenesses of Bros. Ll. Evans, H. D. Grissell, and J. R. Stebbing, and those on the left Bros. J. Savage, G. Plucknett, and John Hervey. The whole is the work of Bro. Joseph Durham, A. R. A., who has executed the same with consummate skill. Great difficulties stood in the way of the selection of a suitable site for this memorial. It must be obvious to any one who has a knowledge of the construction of Freemasons' Hall that from necessity there are few good places in which any work of art can be either seen—or seen to advantage—except in the hall, or temple, as it more properly called. Great delay consequently arose in the endeavour to choose an appropriate spot. To the sculptor the alcove over the steps leading to the Temple was unsuited, and therefore, with the ready adhesion of the architect, Bro. Cockercii, Bro. Durham proposed to divide the long blank wall on the right-hand landing on the first floor into three compartments, by placing pilasters so as to form three panels in the middle of the wall, in the centre panel he proposed to enshrine the commemoration testimonial, and the excellent effect it has leaves no room for doubt that his judgement was correct. And it is in the adaptation of the spot selected, and the combination of the six marble medallions and a bust, that the designer's great skill consists. For perfect unity of color, the six medallions are cut from one block of marble, enclosed in borders of egg-and-tongue mouldings of Tutbury alabaster. The bust of the chairman and the brackett are of one piece of marble. The pilasters are of what is known as Barton's Ipplepen marble, from Devonshire, the same as is used throughout the staircase.

Before unveiling took place,

Bro. Brackstone Baker said: I was very much in hopes that this afternoon this ceremony of unveiling and disclosing to public view the testimonial which Grand Lodge decided to erect in recognition of the

services of the Building Committee, would have been embellished by the presence of the Chairman of the Building Committee himself—the *facile princeps*, the *septem virorum præses*, the chairman of the seven—but unfortunately he is not here. The difficulty I have felt in been appointed by my colleagues to represent the Testimonial Committee is this: that there is no model, pattern, or precedent of such a thing having occurred before. In our days such a thing certainly has never happened; neither has it happened, as far as we are informed, before, for it is not enrolled in the records of antiquity—that of erecting during their lifetime a memorial to those who have been most active or taken a leading part in the construction of a building. But we must have this happiness. Unlike the Roman, who, when he died, having deserved well of his country, was crowned with wreaths of laurel; those wreaths of laurel are borne while our heroes live; and you may think it is far better that we should have the permission of Grand Lodge to record in imperishable marble—though we might say *exegunt monumentum ære perennius*—the facts which we have now met to notify. I am rather sorry the Chairman of the Building Committee is not here, because I should very appropriately have called to the recollection of that Committee that nine years ago, in hard 1862, the then Most Worshipful Grand Master proposed to recognize the services of Bro. John Havers, by granting him from Grand Lodge funds the sum of 500 guineas, to give him a perpetual life presentation in the Boys' and Girls' Schools, Bro. John Havers declined with great respect such a testimonial, because, as he said at that time, Grand Lodge had an important duty before it—that the proper channel for their funds was providing a temple fitted for Masonry. At that time, in 1862, that Temple was not constructed, but I should have been very glad to have pointed out that although he declined that sort of, what I may call adventitious honors at the time, yet it was quite impossible that any man or any Mason with self-respect or proper self-estimation can refuse the acknowledgement of those services by the memorial which you have now before you. The history of Freemasons' Hall last night I endeavoured to sketch out, and have put together a few notes which give a sort of brief history and retrospect of Freemasons' Hall. It would not take me long to run through it, and if you will bear with me I will give it you. At the time of the revival of Freemasonry in England in 1717, the annual assembly and feasts of Free and Accepted Masons, when a Grand Master for the ensuing year was chosen, was held at taverns. The "Goose and Gridiron," in St. Paul's Churchyard, appears to be the earliest on record at this period. Five years later, by reason of the increasing number of lodges, Grand Lodge was agreed to be held at Stationers' Hall, Ludgate-street, where "they sat down to very elegant feasts, and dined with joy and gladness," having previously assembled at the "Goose and Gridiron," now removed to the King's Arms, St. Paul's Churchyard. Later, the Fountain Tavern in the Strand, the White Lion in Cornhill, the Crown in Threadneedle-street, the Bell Tavern Westminster, the Devil Tavern Temple Bar; Queen's Head, Great Queen-street and Anchor in the Strand, with occasional feasts at the Merchants Taylors' or Mercers' Hall, or Fishmongers' Hall. Here successive Grand Masters were elected and Grand Officers appointed. A plan had been for several years in contemplation to build a hall by voluntary subscriptions from private lodges and fees from Grand Officers' appointments, borrow-

ing funds on a tontine scheme, which, as the Grand Master says (1768), "would not only give a sanction to our assemblies, but be a prelude to an incorporation should be at the opinion of the society to obtain a charter for that purpose." At the Grand Lodge held at the London Taverns April 24th, 1774, Lord Petre being M. W. G. M., the Grand Secretary, James Heseltine. reported from the Committee for building the hall, that the committee had contracted for the purchase of a plot of ground and premises consisting of two large commodious dwelling-houses and an extensive garden situate in Great Queen-street, Lincoln's-inn-fields, late in the possession of Philip Carteret Webb, Esq., deceased. That the premises had been surveyed and found to be in good conition, and that the real value thereof appeared to be £3,205, at the least; that £3,180 was the sum contracted to be paid for the premises; that as the front house would be at present useless to the Society and upon a moderate calculation might produce £90 per annum it would defray the interest on the mortgage, £1050, already lent upon the premises; that the back house would furnish commodious committee rooms, offices, kitchens, &c., without much alteration; and that the garden was sufficiently large to contain a complete hall for the use of the Society, the expense of which it was imagined would not exceed £3,000. The first stone of the new hall was laid on May 1st, 1775, by Lord Petre, Grand Master, the brethren assembling at Freemasons' Coffee House, Great Queen-street, and adjourning to the feast at Leathersellers' Hall, Great St. Helen's. A year afterwards, May 23rd, 1776, the Hall was dedicated in solemn form to Masonry, virtue, universal charity, and benevolence. The tontine under a deed of trust continued to pay annuities to the survivors until the last of them died on August 26th, 1862, who was the daughter of Admiral Sir Peter Parker, himself a Past Grand Warden. By a curious coincidence the announcement of this lady's death was made at the same meeting of Grand Lodge, December 3rd, 1862, at which the Building Committee for the new construction was appointed. Freemasons' Tavern continued to be the home of London Freemasons, as well as a known place of assembly and resort for public meetings, dinners, and dances, The very name associated Freemasons, with tavern orgies, and for a long time this had been a reproach and opprobrium to the progress of Masonry, which in the latter years of the Mastership of the Duke of Sussex and as soon as the rule of the Earl of Zetland commenced, had taken great onward and advancing strides. On December 1st, 1858, the Board of General Purposes, by the month of its President, Bro. John Havers, proposed to Grand Lodge to erect suitable buildings and to separate Freemasons' Hall from the Tavern. Of the late large block of buildings belonging to the Society in Great Queen-street, the only portions reserved exclusively for Masonic purposes were the Temple, the Grand Master's room, the Grand Secretary's offices, and the Grand Tyler's apartments. This being the largest Grand Lodge in the world, is the only Grand Lodge whose Temple was used as a tavern. At that Grand Lodge Bro. James Havers moved, "That it is desirable that the freehold property now belonging to the Society, or such part thereof as may be necessary, shall be devoted exclusively to Masonic purposes." This motion was carried; but, as on a subsequent occasion was well observed by Bro. Havers, no great or worthy object has ever been carried out without opposition—without having been considered, discussed, condemned, nay, forgotten almost,

to be again and again brought forward before its final accomplishment. And an application of this pungent, but exact, criticism was found in the history of these new buildings. The matter was permitted to lie over until a Grand Lodge on March 5th, 1862, a report from the Board of General Purposes re-producing the resolutions of December 1st, 1850, requested authority from Grand Lodge to appropriate a portion of the property for a tavern, and after discussion, the question was referred back to the Board to consider the appropriation of the property to Masonic purposes or otherwise. A sub-committee was formed, and their report was presented to Grand Lodge June 4th, 1862, adopting the principle of isolating the Masonic structure for a tavern, and enumerating the accommodation required by the Craft. After much discussion and opposition the report was adopted, and it was agreed that plans should be prepared and estimates made to carry out the resolution. At the next Grand Lodge, in September, 1862, the law of the Book of Constitutions had to be amended to allow of power being delegated to a special committee of seven members to consider and specify the requirements of the proposed new building. Ultimately at the following Grand Lodge, December 3rd, 1862, the Committee were appointed, but it required three months more delay to advertise for plans and to buy up certain unexpired leases. However, at Grand Lodge, June 3rd, 1863, it was reported that twenty designs had been sent in, illustrated by 200 drawings. These had been submitted to the inspection of the Craft at St. Martin's Hall. The scheme required a Masonic Temple, apart from the large dining hall, lodge rooms, and offices for the Craft, and a tavern ministering to, but totally separate from, the Masonic portion. It was stated that putting the cost of building and furnishing at its maximum, an outlay of £45,000 might be required. This was to be provided by £20,000 then standing to the credit of the fund of General Purposes, and £25,000 to be borrowed of the Fund of Benevolence at 4 per cent. interest, in lieu of  $3\frac{1}{4}$  per cent., which the investment of it in Consols was then yielding, and such was anticipated to be the increase of revenue, that the loan and interest was estimated to be paid off in ten years. Great discussion and opposition took place; objections of all kinds were raised. Some brethren predicted that £100,000 would have to be expended; it was asserted to be illegal and inexpedient to borrow of the Fund of Benevolence; it was contrary to practice to separate the tavern; it was even suggested that the opinion of the country brethren should be taken; in other words, that the Building Committee should consist of 100,000 members. Finally, of the three best designs, those of Bros. F. Cockerell, E. M. Barry, and S. Daukes, the first-named was chosen, and all requisite powers were given to the Building Committee. The foundation-stone of the new buildings was laid on the occasion of the Grand Festival, April 27, 1864. Bro. J. Havers is called in the inscription *Curator emeritus septem rirorum preses*. The buildings were actively pushed forward, and on March 1, 1865, a portion was opened to the brethren attending Grand Lodge. The Grand Secretary's and charity offices were transferred June 7, 1865. The new hall was finished February, 1866, and at Grand Lodge on December 4, 1867, it was announced that the buildings were completed, having consumed a period of three-and-a-half years in construction; and on this occasion Bro. James Mason was prompt in proposing a cordial vote of thanks to the Building Committee. The repair and redecoration of the Great Hall, however, were committed to the same hands who had

hitherto acted so efficiently, and it was not until the Grand Lodge of March 3, 1869, that the present committee was appointed to recommend a suitable recognition of the eminent services rendered to the Craft by the Chairman of the Building Committee. Such, brethren, is a very brief retrospect of the history of Freemasons' Hall, under its old auspices and under its present. We maintain that the building Committee, with Bro. Havers at their head, have vindicated the great principle which they had in view, namely, the separation of the Hall from the Tavern, the Tavern ministering to the Hall, but not forming an essential part of it. Now, I wish to refer to the constitution of the Committee which has brought to a conclusion this testimonial. It was at Grand Lodge of 3rd March, 1869, a resolution was proposed—"The buildings in connection with Freemasons' Hall being now completed, and the old hall repaired and re-decorated, 'That a committee of members of Grand Lodge be appointed to consider and report upon a suitable recognition of the eminent services rendered to the Craft by the Chairman and his colleagues of the Building Committee.'" That resolution was carried unanimously, and the committee were appointed, consisting of Bros. John M. Clabon, James Mason, Jabez Hogg, Ed. J. Fraser, Samuel L. Tomkins, Francis Bennoch, Joshua Nunn, Edward Cox, and Brackstone Baker. To tell of the meetings of the committee, the suggestions that were made, and the proposals that were brought forward, and afterwards urged again, would take too long a time. Suffice it to say, that Bro. Joseph Durham was finally selected to carry out the works, and by a report made to the Testimonial Committee in 1869, it was stated—"That the committee have had several meetings, and have considered various suggestions for carrying out the views of Grand Lodge, and they beg to report: 'That, in their opinion, the most suitable and permanent mode of marking the sentiments of Grand Lodge, and the most likely to be in consonance with the inclinations of the Building committee, will be the placing of a sculptured tablet in a conspicuous part of the new building, with an appropriate inscription, to be surmounted by a marble bust of the Chairman, Bro. John Havers, and surrounded by marble medallion portraits of the Building Committee, who are Br. s. John Ll. Evans, John Hervey, John Savage, J. Rankin Stebbing, George Plucknett, and Henry Grissell. The locality recommended is the hemi-cycle or semi-circular niche on the first floor, immediately facing the flight of steps leading to the entrance of Grand Lodge. The Committee recommend that they may be empowered to commission Bro. Joseph Durham, A. R. A., the eminent sculptor, to execute the same from his designs, with the advice and concurrence of the Grand Superintendent of Works. In the event of this report being approved by Grand Lodge, and the recommendations adopted, it is proposed to move 'That an expenditure not exceeding 300 guineas be sanctioned for this purpose.' The Committee further recommended that, as a personal memorial, and as an expression of the the thanks of Grand Lodge for the valuable services rendered to the Craft by the Building Committee, the inscription to be placed on the tablet, with a concise statement of the circumstances which gave rise to it, should be transcribed on vellum ornamentally, and signed by the Most Worshipful the Grand Master, and presented to each member of the Building Committee.'" The proposal was carried unanimously, and the result is that Bro. Joseph Durham, whose name has become almost an historical name among the sculptors of England, has executed his work, and how successfully you

must judge for yourselves. It is needless for me to refer to the ability of Bro. Durham. His well known statue of Hermione in the Egyptian Hall, and the colossal group in the Horticultural Gardens—which, though it does not belong to the Horticultural Society, they have appropriated to themselves—are the best testimony to his merits, and they were the first works he ever executed.

Bro. Baker here tore the veil down, and exhibited the memorial, which was greatly admired.

### PRESENTATION.

R. W. Bro. Donald Fraser, P. D. D. G. M., Prince Edward District, who is about leaving Picton, Ont., for Montreal, was recently presented with an address and jewel. The address reads as follows:—

R. W. BRO. DONALD FRASER, P. D. D. G. M., PRINCE EDWARD DISTRICT.

*Dear Sir and Brother,*—Having learned with sorrow that our daily intercourse and intimate relations with you are soon to be brought to a close, we seek to mitigate that sorrow by improving the very favorable opportunity afforded by your anticipated departure, of acknowledging a debt of gratitude which we as a Lodge owe to your persevering labors and continuous exertions; and of expressing the kindly, fraternal regard we individually bear you as a Brother.

In addition to these words, which so inadequately express the language of our hearts, we ask you to accept *this jewel*, to which you (of this Lodge) are alone entitled. We have the fullest confidence, Sir, that you will ever wear it with credit, alike to yourself, to the Craft in general and to your Mother Lodge; but we would further request that you will accept it as a genuine token of our esteem; as a perpetual memento of the happy hours we spent together; as a surety that neither time nor distance can sever the "Mystic Tie" that has so long and so firmly bound us together, and as a certain evidence that our best wishes for your success and prosperity, and most earnest prayers for the welfare and happiness of yourself and family shall ever follow you.

In conclusion, we would kindly cherish a hope that your absence may be interrupted by frequent visits to your Mother Lodge, that we may oft, as in days gone by, greet each other beneath this roof and when the inevitable destiny of time shall finally close our Lodge upon earth, may we meet each other in the celestial Lodge above, where the Grand Architect of the Universe lives and rules forever.

Signed on behalf of Prince Edward's Lodge, A. F. & A. M. No. 18.

J. N. CARTER.

J. MILTON PLATT.

R. A. NORMAN.

} Committee.

THOS. SHANNON, Secretary.

Referring to the worthy recipient, *The Picton New Nation* says: "Mr. Fraser has been for many years connected with the extensive establishment of W. Ross, Esq., M. P., and of late years has been the active partner in that well-known firm. During that time, notwithstanding the arduousness and unpleasantness of conducting successfully so large a credit business, he has largely and firmly grown in favor with all who knew him best; and we believe this address speaks the general regret felt at his departure, and earnest wish for his prosperity in the new field of labor he has chosen. With his brother in the wholesale business in Montreal he will doubtless be pleasantly connected, in a sphere necessitating much less time and anxiety, and will find ample scope for his excellent business faculties. Our public boards will miss him as Councillor and Trustee, where he has long served with evident satisfaction to his constituents and credit to himself; and the Presbyterian Church will scarcely find so faithful and efficient a Secretary-Treasurer."



BANQUET TO EARL DEGREY AND RIPON, AT WASHINGTON.—Earl de Grey and Ripon, Lord Tenterden, Mr. LeStrange, Secretary of the British Legation, Sir John A. Macdonald and the son of Sir Stafford Northcote, to-night attended the reception and banquet given in their honor by the Grand Lodge of Masons of the District of Columbia. Earl DeGrey thanked the Lodge for his kind welcome, and said he held the highest office that could be conferred on a man in England, and concluded as follows :

I, Sir, esteem myself very fortunate indeed to have had it in my power to attend here to-night. I shall carry away from this Grand Lodge most grateful recollections of your kindness. I shall make it my first duty to tell my brethren in England of the magnificent reception which has been accorded to their Grand Master to-night, and I am confident that I do not misinterpret the feeling with which they will receive the information when I see them. They will indeed rejoice that the first step has been taken which will tend to a closer and more intimate union between America and the English masses. (Great applause.) A union which, for my part, I have always believed existed, but which I believe will be closer and more intimate in the future.

The brethren were presented to Earl DeGrey at the conclusion of his speech.

Lord Tenterden, who is Master of Harmony Lodge, England, also received attentions, and Grand Master C. F. Stanbury wore the apron and the gavel which formed part of the insignas of Washington.

#### CAPITULAR MASONRY.

List of Officers of the Oxford Chapter No. 18 Woodstock, Ont., installed and invested on the 17th March 1871.

R. E. Comp. Charles L Beard Z., E. Comp. E. A. H. Faugier H., E. Comp. James Canfield J., Companions Alex. S. Shaw, Scribe E., Henry J. Finkle, Scribe N., Homer P. Brown, Treasurer, Robert Stark, principal Sojourner, George Oswald, 1st asst. Sojr., Isaac Ingraham, 2nd asst. Sojr., James L Cherry, Janitor.

The Brethren of the Oxford Lodge in conjunction with the Companions of the Oxford Chapter have just completed the furnishing of their new Hall, and every credit is due to the Committee for the chase and elegant design of the decorations. The Hall will compare favorably with any we have seen in the Province.

LORD DALHOUSIE AS A FREEMASON.—A movement is on foot among the members of the Masonic body having for its object the presentation to Lord Dalhousie of a testimonial, in acknowledgment of the distinguished services he has rendered to the craft during nearly half a century. It is proposed that the testimonial take the shape of a bust—in duplicate—one copy to be presented to the noble Lord, and the other to be placed in Freemason's Hall.—*Scotsman.*

We have received several reports of Presentations, &c., which came too late for insertion this month, and which will appear in our next issue.

## JURISPRUDENCE.

QUESTION.—A Brother is a member of a Lodge, after a time he sends an application to become a member of another Lodge in the same place. He is suspended from the latter lodge for non-payment of dues. Does his suspension by said Lodge deprive him of the privileges of a Mason except from the Lodge he has been suspended from?

ANSWER.—Suspension for non-payment of dues deprives the Brother so suspended from all privileges of Masonry so long as he allows such suspension to continue, not only in the Lodge which suspended him but likewise in every other Lodge of which he is not a member.

**At Rest.**

W. Brother John Terry died at Oakville on the 15th March, 5871, aged 75 years.

Brother Terry was born in England on the 21st April 1796, and came to Canada in early life. He was initiated into Freemasonry in St John Lodge No. 762 United Grand Lodge of England at Toronto in 5823.

Brother Terry was elected an Honorary member of White Oak Lodge No. 178 on the 14th September 5869.

On the evening of his death, Brother Terry was present at the regular meeting of White Oak Lodge, and remained until the close, walking alone down the stairs expressing his great pleasure in again being able to be present with the Brethren, and within an hour after parting with them in Brotherly love he was called from this Earthly Lodge.

Brother Terry was buried with Masonic ceremonies on the 17th by White Oak Lodge assisted by a number of Brethren of other Lodges who came to pay a last tribute of respect to one whom they had known for so many years.

After the burial service of the Church of England had been performed W. Bro. Katting, Master of White Oak Lodge, assisted by Bro. the Rev. J. B. Worrell, performed the last Masonic rites over the deceased.

**BUSINESS NOTICES.**

We direct the attention of our readers to the advertisement of Bros. Powers and Weeks, Cincinnati, Publishers of Masonic charts, diplomas, oil portraits, &c., &c. We have received a copy of the chromo therein referred to, and readily bear testimony to its excellence.

The largest collection of beauty ever published in the United States is afforded in the Parlor Album, advertised in another column. The Album embraces the finest specimens of chromo lithographs, steel engravings and fine wood engravings ever afforded the public. The American Publishing Company of Rutland, Vt., desire an active agent in every town and village, to whom they offer liberal terms. Read the advertisement of Parlor Album.