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THE GARDEN OF IREM.

—
BY A. T. FREED.

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

Zohair sat at the entrance to his mansion. It was not yet dark; but the heat of the day was past, and Zohair enjoyed the cool evening breeze as well as those who were less wise than he.

Zohair was a philosopher. "Half of man," said he, "is his tongue, and the other half is his heart: the rest is only an image of flesh and blood."

As Zohair sat at the entrance to his dwelling, on the evening in question, he looked pleased and contented: his eyes beamed gently and benignantly on the stone wall of the serai across the way; his hands were folded upon his knees; and his whole being seemed to denote placidity of temper, entire and unalloyed satisfaction with himself, and peace and good-will toward the whole world.

And as he sat engaged in the contemplation of the gray stone wall of the serai, or sometimes, perhaps, raising his eyes to the branches of the date trees which stood around the fountain within the inclosure, and through which branches the stars now began faintly to glimmer—as he sat thus, his attention was called to a small party which came leisurely down the street; and, after a moment's pause at the door of the serai, passed within. This party consisted of a lady seated upon a camel, which was led by a tall, swarthy servant, armed to the teeth; and a little, old man, with a long gray beard, who rode upon an ass, and whose chief occupation appeared to be to keep a sword, somewhat longer than himself, from dragging on the ground or tripping the beast on which he rode.

We have said that Zohair was a philosopher. We should have said first that he was a man given to hospitality. For though all who knew him confessed that he was a philosopher, many who had never seen him had heard of his generous hospitality. It was worthy of admiration in Zohair to be a philosopher; but his benevolence and goodness made

him praised throughout the land. Philosophy was his greatest acquirement; but hospitality was part of his nature.

Therefore Zohair hardly waited to see the travelers enter the serai, before he called out "Hhareth!"

No answer coming to his call, he again cried, "Hhareth, where art thou? dilatory dog, deformed as the dun camel of Aad. Come hither."

In a few moments Hhareth appeared. He was small in stature, and a hunchback, with long arms that reached below his knees.

Zohair had forgotten his impatience before Hhareth appeared; for though the menial saluted him at least a dozen times, his master never deigned, by word or gesture, to acknowledge his presence; but sat gazing intently at a planet which had risen above the opposite buildings, and now shone serenely and steadily into the philosopher's face. But the philosopher shook his head. "It bodoth no good," quoth he; "why doth it rise to shed its baleful beams upon a moment like this? Nevertheless my purpose hath been formed, and even the malign influence of the stars shall not divert me from extending my hospitality."

Turning his head as he spoke, he saw Hhareth standing beside him, his head bent upon his breast, and his long arms seeming almost to touch the ground. "Go," said Zohair, "to the serai: thou wilt find there an old man. Salute him; and say, 'Zohair, my master, desireth that thou and those who are with thee should not lodge in the serai to-night, but that thou shouldst be his guest till the time of thy departure be come.'"

But Hhareth soon returned with the reply that the old man was content to stay where he was; and would not put the hospitality of Zohair to the test.

Zohair was a man who, having determined on a course, was not easily turned aside. So he resolved to attempt in person what he had failed to accomplish by deputy. Assuming the mantle and the air of dignity which he had temporarily laid aside in his moments of relaxation, he crossed the way and sought the presence of the travelers. He found them making preparations for the night. The camel was lying down, ruminating. Now Zohair had a peculiar regard for the camel. One of his favorite poets had written of the camel's fleetness--its beauty, docility, patience, and wonderful adaptation to the requirements of the country; and this Zohair heartily indorsed. But he went farther: The camel, he said, was among beasts what the philosopher was among men. And now, as he saw the animal in question quietly chewing its cud, he said to himself, "Is not the philosopher also a ruminating animal?" But he did not stop to make this passing observation; and also passed the ass, who was lazily shaking his head at some branches which hung too high for his reach. So, crossing the open square, he came to where the tall servant was preparing a simple meal, under the direction of the little old man, who, in his turn, endeavored to reconcile the discrepancies in his contradictory orders, by placidly stroking his beard.

Zohair performed a most elaborate salaam, and expressed a hope that the old man might live a thousand years. Then scarcely waiting for a brief answer to his salutation, he pressed upon his auditor an offer of his house and his household. He acknowledged that they were altogether unworthy of guests so distinguished; but at least they boasted accommodations superior to those of the serai.

"Nay," said the old man sadly, "we will lodge where we are. The air is pleasant, our wants are few, and we are amply supplied if they were more. We will not put thy hospitality to the proof."

"Nevertheless, my lord," said Zohair, "let me prevail upon thee to tarry with thy servant. Else how shall I prostrate myself before the ruler of the day when he shall arise, and say that all things have been done that my hand hath found to do—the fatherless comforted, the needy cared for, the wayfarer entertained? Let me prevail upon my lord to abide with me to-night."

"It is no merit to aid those who are not in distress," said the stranger, "nor to relieve those who are not in want. Lo, the poor are on thy right hand and on thy left. Keep thy substance for them, and thou shalt have honor of men."

"Are not," Zohair returned, "all things vain which come not from God; and will not all honors decay but those which he confers? Is it not better to suffer in doing good than to gain great store by suffering the stranger to perish by the way? Our wise men teach us that one fault destroyeth the level though it be but a small one, one omission breaketh the circle; one deflection from a right angle destroyeth the square."

The old man looked up sharply. "Nay then," said he, "I see thou hast learned wisdom from the wise, and with the words of the Just King hast thou spoken. Let it be as thou hast said, oh my brother, for I am taught that brethren should dwell together in unity."

Provender was brought for the animals, and the strangers took up their abode for the night under Zohair's hospitable roof. The veiled female was attended to her apartments by the females of the household; the tall servant consigned to the care of Ilhareth; and the old man sat down in company with Zohair to his frugal evening meal.

For some time little was said; for Zohair was as yet entirely ignorant of the name and character of his guest; and curiosity under such circumstances was compelled to restrain itself. On the other hand, the old man appeared unusually reticent.

But when the servants had retired and the traveler and his host were alone, the former began questioning Zohair in a low tone and in carefully guarded phraseology. The replies seemed not to be altogether satisfactory, and at length the old man relapsed into silence. But Zohair, who had answered shortly and suspiciously the questions put to him, at once brightened up and said:

"I think thou hast acquired knowledge from the servants of Solomon, the king who reigns in Jerusalem?"

"It is even as thou sayest," answered the old man.

"Nay then," returned Zohair, "we are brethren, though not the sons of one mother. I have the word passed down from Kahtan, our great father. This Solomon hath changed and corrupted the old order and ritual; nevertheless come with me. The solemn arcana, the words of might and dread he would not dare to change. Come with me."

They retired together to a little apartment where they remained a considerable time. When they emerged a smile was on both faces, and all reserve between the men had vanished.

The night had long fallen, and all the members of Zohair's household

had retired to rest. Zohair, too, had retired; but he sought sleep in vain. For hours he turned and groaned upon his bed; but sleep would not visit his eyelids. He thought over the events of the day; but he could not remember a single duty unperformed. He had prostrated himself at the rising, the setting and the meridian of the sun, as was his wont; he had performed his ablutions with the strictest observance of the customary ceremonies; he had been even more than usually fortunate in finding proper objects upon whom to bestow charity, and more than usually fortunate in hiding even from the recipients themselves from whom the aid they had received had come; even now his hospitality was indorsed by the presence of these strangers under his roof. Why, then, should sleep be denied him? "It must be," he said to himself, "that there is knowledge to be gained by studying the stars. I will arise and scan the heavenly page, if perchance I may read thereon aught new or wonderful."

So he arose, wrapped himself in a robe which lay at hand, and ascended to the roof. The night was most favorable for his purpose. The moon had not yet risen and the air was so clear that the faintest stars shone undimmed and bright, while the larger ones seemed to glow with an intensity he had never observed before. Stalwart Orion bending up from the south seemed leaning toward him as if eager to impart the lore of ages so soon as he should find a man good enough or wise enough to receive it. Arcturus at the north was sweeping away to the west as if hastening from the coming dawn. Nearly in the zenith "like a silken robe cunningly decked with gems," as Zohair was wont to observe, shimmered the Pleiades. Zohair took all this in at a glance. At the next he discovered that he was not alone; the old man had preceded him; and was now carefully examining the position and appearance of the last named constellation through a glass.* Then he withdrew his gaze from the heavens, dropped his head upon his breast, and sat for a long time as if lost in thought. At length he spoke: "The heavens still look threateningly upon me," he said: "There are portents of evil in the stars. And yet all the signs have hitherto told me that, though danger might threaten and adversity for a time overwhelm me, I should at length triumph over all obstacles, and live to a ripe old age in peace and happiness; but now that danger is now upon me—now that adversity has pressed me sore till I doubt if aught of joy can come to me more—even now I read naught but bodings of evil and omens of further misfortune. Often has the night drawn her skirt around me like the bending wave of the sea to make trial of my constancy. And I said to her (when she seemed to extend her sides, to draw on her unwieldy length, and to advance slowly with her breast), 'Dispel thy gloom, oh, tedious night, that the morning may rise, although my sorrows are so great that the morning light will not give me more comfort than thy shades. Oh, hideous night—a night in which the stars are prevented from rising as if they were fettered to a rock with strong bands.'"

Zohair was about to step forward to endeavor to comfort the old man when the latter rose to his feet, and stretching his hands abroad, with his face upturned, his gray locks falling weirdly about his shoulders, and his eyes bright and wild, he continued: "Yea I know that the

*This is no anachronism. There is ample evidence that magnifying glasses were used in very ancient times.

everlasting decrees are written above, and what is man that he should seek to alter them!"

"All things," said Zohair, "are in the hand of God; neither requireth he counsel of man."

"Yea, I know," the other returned quickly; "but if he smite us shall we not mourn? Listen to me, Zohair. Thou art a just man; thou servest God daily; thy hand is stretched forth to succor the helpless, and the fatherless praise thee. Among thy fellows thou art counted wise; and thy voice is ever raised for justice and mercy. Look upon me, Zohair: I am a King. I was a King; and my people were my children. I sat daily to do justice, and chose me faithful and wise men to counsel me for their good. Yet in the hour when I deemed myself most secure—in the very moment when I verily thought my people would die rather than see me suffer wrong—even in that hour one of my own house raised his hand against me—and to I am a fugitive and an outcast. I made Hesece a garden of delights, and now I am driven from Hesece by this people which I have made. Had I been driven out before Ishmael—had these sons of the shifting sands laid waste my fields and torn down my habitations I would not have murmured; but they who have destroyed me are of my own kindred—even they who sat at mine own table have sought my life."

The old man bowed his head upon his hands and was silent, while Zohair, gazing away toward the eastern horizon, found no words with which to assuage his guest's anguish. Upon that horizon now a faint glimmer of light began to be visible, and shortly the waning moon rose slowly into the quiet sky. The bright stars began to pale before the superior luminary and the faint ones to disappear. The yellow rays fell upon the palm leaves and tinged the dark walls of the serai. The waters of the fountain sparkled in their light, and the fields gloomed and brightened under the mild glow as the gentle breeze crept across them.

Suddenly Zohair started and gazed intently away to the northward.

"Arise, Shedad," he cried, "arise and flee, for thy pursuers are upon thee." The old man arose and looked. A troop of horsemen were just emerging from the defile that led up from the way to the desert. In a moment the household was aroused. The camel was equipped and Novara was placed thereon. Zohair's horses were saddled, and all his servants save one leaped into the saddles. The ass was left behind, being too slow for such flight as was needed now.

"Hhareth!" cried Zohair, "wait thou behind. Do what thou canst for the best. Be in my stead." In another moment the little troop of horsemen, with the camel bearing its precious freight in the midst, swept out of the hamlet, toward the west just as the larger troop entered it coming up from the way to Mesa and the desert.

(To be continued.)

It seems that in Rio Janiero Masonry has become the standard of respectability. A missionary states that nearly every Brazilian who wishes to be thought respectable becomes a Freemason. We are glad to hear that Masonry is thus tending to the elevation of the Brazilians; and we trust they will show that Masonry not only makes them respectable, but virtuous and useful.—*Mystic Star*.

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 PHŒNICIANS.

The Phœnicians who inhabited a small maritime coast near Mount Libanus, in Asia Minor, and being a great trading people, frequently visited Egypt for the purpose of exchanging produce and other commodities, the product of Egypt, which always was and still is, the most fruitful country in the world. The harvest which is almost certain there, and by much exceeds the wants of the inhabitants, occasioned great quantities of corn to be amassed there, which in barren years were the resource of the Assyrians, the Canaanites, the Syrians and the Greeks. Travellers whose need or curiosity had drawn thither, and the Phœnicians especially, who had no granary so certain as Egypt, were all struck with the polity that reigned in every part of that beautiful country, with the gentle temper of the inhabitants, the mysterious outside of the ceremonies and feasts which were with much pomp celebrated there, and finally with the plenty which they looked upon as miraculous in a country where it never rained. The notion which they had of that river whose source remained concealed, and whose overflowing seemed to them contrary to the common course of nature, made them say, that God himself poured these beneficial waters on Egypt.

The Egyptians represented this marvel by the figure of God, that is, by a sun out of whose mouth a river sprung, and the foreigners as well as the Egyptians everywhere gave it out, that so singular a prosperity was the reward of the piety of the inhabitants.

Nay, the Phœnicians perhaps and the Canaanites at first received from the Egyptians, and used the symbolical characters among themselves. The introduction of the common writing must have caused them to lose the sense without suppressing the figures; so that these symbols, being always part of the ceremonies, and publicly exposed at feasts everybody annexed to them the notion or history he thought carried the greater likelihood with it. Thus Egypt was the cup wherein the poison of idolatry lay, and the Phœnicians are the people who, by travelling all over the world, have presented the cup to the western nations. For the same reason it is that the names of the gods, and words made use of in the heathen feasts, have so sensible an analogy with the Phœnician language.

Travellers and merchants during their sojourn in Egypt were undoubtedly struck with the outward show of the feasts and the abundance that seemed to be the result of them. They did not carry home this multitude of symbols and practices of which they understood nothing, but they seldom failed to look with veneration upon the *three* or *four chief symbols* which the Egyptians honored as beneficial powers, and as the authors of all the good they enjoyed.

The Phœnicians, whom constant necessity always brought again to the port of Pharos were the first who made use of the same ceremonial and celebrated the same feasts in their own country. The Ceres of Sicily and Eleusis, is no other than the Egyptian Isis brought into those countries by the Phœnician merchants.

The first principal city in Phœnicia was *Sidon* and about the twelfth century before the christian era, *Tyrus* became the head of the Phœnician corporation of towns. *Hiram* the son of *Abibal* was *King of Tyrus*, who about 1000 B. C. concluded a treaty of commerce with *David King of Israel* and with *Solomon*, *David's* successor, and *Hiram* afterwards assisted *Solomon* in the building of the Temple at Jerusalem.

About the year 1100 B. C. the Phœnicians navigated through the "Pillars of Hercules," entered into commerce with Spain, Portugal, France, Holland, Britain and the Baltic coast, from Britain, and particularly from Cornwall, they imported tin, hence the British Isles were called the tin isles; from the Baltic coast they imported amber which in those times was equal in value with gold.

The British Druids in particular were those men who, in the western countries received the Egyptian mysteries through the Phœnicians if indeed these Druids were not themselves Egyptians, imported into Britain by the Phœnicians.

THE MYSTERIES OF ELEUSIS AT ATHENS.

About the fourteenth century, before the Christian era, *Orpheus* a Thracian by birth, and the son of *Æger* and *Calliope*, and a man who was possessed of that rare combination of qualities, which always distinguish a hero, and reveal the creator of a new epoch, became the founder of those celebrated Mysteries of Eleusis.

His thirst for knowledge and science caused him to travel into different countries in search of wisdom. Egypt at that period took the lead in the march of civilization and was the favored seat of philosophy, science and religion. Here *Orpheus* listened with admiration to the instructions of the Egyptian sages, he studied the structure of that ancient civilization, and initiated into the secret institutions of *Isis*, he became acquainted with the means of social advancement and of individual enlightenment. He saw at once the great value of this institution and its adaptation as an aid to human progress, and he comprehended also the power of those sublime moral dramas, which were therein represented, to impress strongly the solemn lessons of virtue and religion on the minds of earnest and imaginative men.

Thus become master of all the wisdom of the Egyptians, he returned to his own country and planted there with an open and generous hand the seeds of a new civilization. The secret order of *Orpheus* was the fountain of Grecian civilization. The Mysteries of *Orpheus* were first celebrated in Greece on a mountain of *Bœotia*, the Greeks received them with avidity and they soon grew into that vast and powerful institution known afterwards under the name of the Mysteries of *Eleusis*.

A complaint having been made by the Grand Lodge of Canada against Frontier Lodge, No. 74, that the latter had invaded their Masonic jurisdiction, and it appearing that heretofore that the jurisdiction of each was measured by the distance between the respective lodges, it was recommended that hereafter the State line is adopted as the dividing line between the two jurisdictions, and that it be recommended to the Grand Lodge to adopt the same line.

MASONIC KNIGHTHOOD.

BY SIR KNIGHT GEORGE S BLACKIE.

PAST GRAND GENERALISSIMO GRAND COMMANDERY OF GEC' GIA.

Concluded.

The Knights of the Temple were introduced into Scotland before 1153, by King David I., who established them in a Temple on the South Esk, not far from Edinburgh; and being much attached to them, did them many favors and granted them many privileges. Malcolm, his grandson, made them grants of money, and this foundation was still further enlarged by his successors, William the Lion, and Alexander II. The charter of the latter is still in the possession of Lord Torphichen. The general privileges granted were very extensive. The Templars were freed from all tithes to the Church, and their prelates were entitled to celebrate mass, and to absolve from sins to the same extent as the Bishops—a privilege not particularly liked by the Bishops. Their houses were also sanctuaries for criminals. These, with other privileges, rendered them, in a manner, independent; but they regarded themselves as subjects of the countries to which they belonged. Thus we find them ranged against each other at the Battle of Falkirk, in 1298, where, the author of the "Annals of Scotland" tells us, the only persons of note who perished, were Brian le Jay, of the English Templars, who was slain by Sir William Wallace's own hand, and the Prior of Torphichen, of Scotland, on the other side.

Little is known of the farther history of the Knights Templar in Scotland, from the time of Alexander II. to the beginning of the fourteenth century, except that their privileges and immunities were continued to them, by the various kings, and we find that their possessions had increased until they had ten wealthy establishments, or Priors, in different shires of Scotland. The date of the spoliation of the Knights of Scotland corresponds to that of the persecution of the Order in France, England, and elsewhere, but, to the credit of bigoted Scotia he it recorded, no account can be obtained of any member having been subjected to personal indignity or suffering. Their estates, however, appear to have been transferred to the possession of their rivals, the Knights of St. John, into which Order, like their brethren in England, it is not improbable that a number of the Templars entered.

In November, 1309, John De Solcure, the papal legate, and William, Bishop of St. Andrew, held an inquisitorial court at the Abbey of Holyrood, to investigate the charges against the Templars, but Walter de Clifton, Grand Preceptor of the Order in North Britain, and William de Middleton, were the only two Knights who appeared before the tribunal, from the proceedings of which, as recorded at length in Wilkins' *Consilia*, making no allusion to any punishment having been inflicted, we may fairly conclude they were set at liberty. The Preceptor, in his examination, readily confessed that the rest of brethren had fled and dispersed themselves, on account of the scandalous accusations against the Order. There is little doubt of the place of their refuge. Robert Bruce was at that time a fugitive, and they ranged themselves under his standard, until the issue of the Battle of Bannockburn, in 1314, in

which they took part, placed him securely on his throne. In gratitude for their services, he formed the Masonic Order of Heredom of Kilwinning, the basis of the Ancient and Accepted Rite, and continued the former grants in favor of the Knights Templar.

The Knights of St. John had been introduced into Scotland by David I., and had a charter granted them by Alexander, two years after the Knights Templar. Their property now became immense.

About the commencement of the reign of James IV., a union was effected between the two bodies of Knights, and their lands were consolidated—when, we do not exactly know, as there is no documentary evidence bearing upon it. Lord Torphichen, in 1748, in making his claims for compensation, said the records had been taken by a certain absconding clerk, Hugh Anderson, to America. So, in this wide land they may yet be found, and a light be thrown on some dark places of Templar History. But the fact of the union is established beyond all cavil, by King James's confirmatory grant of 1488, from which we learn that both Orders were then united, and placed under the superintendence of the Prior of St. John, an arrangement both natural and politic. In Scotland alone the Knights of the Temple possessed independent property, and the ban against them being still in force throughout Europe, their sphere of acting was necessarily contracted; whilst, on the other hand, the Knights of the Hospital were possessed of great influence and wealth, and stood high in the favor of the Continental Sovereigns. Both Orders were, therefore, represented in the Scottish Parliament, by the Preceptor of St. John; and, down to the period of the Reformation, the union remained unbroken.

When the Reformation took place, the chief dignitary, or Grand Preceptor of the Orders in Scotland, with a seat as a Peer in Parliament, was Sir James Sandielands, a Cadet of the house of Calder, whose head, as is well known to the readers of Scottish history, was the private friend of John Knox, and one of the first persons of distinction to embrace and reform religion. This may have influenced him, at all events, when the statute of 1560, prohibiting all allegiance to the Pope of Rome within the realm of Scotland, was passed, Sir James was converted, and his conversion was followed by the conveyance of all the lands of the combined Orders to the Crown. But, by a process of transformation well understood by the Scottish Parliament, early in the reign of the unfortunate Mary, the estates were afterwards returned to Sir James, or the "Laird of St. John of Jerusalem," as he was called, for a consideration of ten thousand crowns of the sun. After renouncing the profession of a soldier-monk, we find that the last of the Scottish Preceptors of St. John and the Temple became married, and lived to a good old age, having died in 1596, without issue, when the title of Torphichen passed to his grand-nephew, the lineal descendant of his elder brother, Sir John Sandielands, of Calder, whose lineal descendants now hold them. The Knights, deprived of their patrimonial interest, drew off in a body, with David Seton, nephew of Lord Seton, at their head. The charter conveying to Sir James Sandielands their lands, is dated at Edinburgh on the 24th of March, 1563, and gives him no fewer than eight baronies and patronage of nine parishes.

From the era of the Reformation, the combined Orders of the Temple and Hospital appear only as a Masonic body. But Mr. Deuchar avers that, as early as 1590, a few of the Brethren had become mingled with

the Architectural Fraternities, and that a Lodge at Stirling, patronized by King James, had a Chapter of Templars attached to it, who were called Cross-legged Masons, and whose initiatory ceremonies were performed, not in a room, but in the Old Abbey, the ruins of which are still to be seen in the neighborhood. Thory gives the first authentic account, however, and tells us that, about 1728, Sir John Mitchell Ramsay appeared in London with a system of Scottish Masonry, up to that date perfectly unknown in the Metropolis, tracing its origin to the Crusades, and consisting of three degrees—the *Ecossais*, the *Novice*, and the *Knight Templar*. The Grand Lodge of England rejected the system of Ramsay, but, if credit is to be given to a letter from the Duke of Perth to Lord Ogilvie, in 1745, it shone forth for a moment at Holyrood at that date. During his stay in that palace, Charles Edward, better known as the Pretender, is stated to have taken his profession as a Templar, and to have “looked most gallantly in the white robe of the Order,” which is not improbable, as the works of Thory, Clavel, and others, have since proved that, to obtain their objects, the Stuart family made unceasing use of Free Masonry, in all its forms, endeavouring to apply its ancient legends to the modern history of Charles I., and to the cruelty of Cromwell and his confederates.

After the Battle of Culloden, as is well known, Ramsay, along with other adherents of the Stuart Family, transferred his system to the continent, where it became the corner-stone of the high degrees, and the foundation of those innumerable ramifications with which our excellent and naturally simple institution has been very uselessly extended in France, Germany, and other countries abroad. Indeed, Scotland is the very fairy land of Foreign Masonry, and there have been at least a hundred grades of Continental Masonry denominated “*Ecossais*.”

During the whole of the eighteenth century, the Scottish Order can be faintly traced. Mr. Deuchar, however, had, in 1836, the assurance of well-informed Masons, that, thirty or forty years previously, they know old men who had been members of it for sixty years. At the time of the French Revolution, it had sunk so low that the sentence which the Grand Lodge of Scotland fulminated, in 1792, against all degrees of Masonry except those of St John, was expected to put a period to its existence. At this time some active Masons procured Charters from the Early Grand Encampment of Ireland, and worked under that very doubtful authority.

In 1808, Mr. Deuchar was elected Commander of the Edinburgh Encampment. This led to the return of persons of higher rank to the Order, the rejection of all the Irish Charters, and a resting of claims on the legitimate rights of Scotland, the general belief, and ancient traditions.

In 1811, the Duke of Kent was entreated to become the Patron Protector of the Order in North Britain, and accepted the position, while Mr. Deuchar was made Grand Master for Life. From this time the Order rapidly revived. In 1828, it assumed a new and interesting aspect, from a judicious introduction of the ancient costumes and forms, and the regulation, admitting none but Royal Arch Masons, was strictly enforced in 1836. In this year, Admiral Sir David Milne was elected Grand Master, and Lord Ramsay, afterwards Lord Dalhousie, appointed his Depute; the various offices of the Order being filled by gentlemen generally well known, and of an honorable station in society. In the

course of three months after this, not fewer than a hundred persons, chiefly men of fortune, Officers of the Army and Navy, and members of the learned professions, had been received into my mother Commandery, the Edinburgh Priory Canongate Kilwinning alone. In 1846, the Duke of Athole was crowned Grand Master, with great pomp, and since his day, and chiefly owing to the wise administration of himself and his successor, John Whyte-Melville, Esq., of Bennochy, the Order in Scotland has assumed the proud position it to-day hold in the eyes of the world.

To pursue this theme further would be tiresome to my indulgent auditors, and therefore I take this as a stopping-place in my historical sketch, having, I would fain hope, satisfied you that the Order of Knights Templar, which we represent here in the middle of the Mississippi Valley, had existed in the kingdom of Scotland, almost from the year of its inception in the Holy Land, to that in which we are now assembled.

OUGHT A MASON TO SHIELD A BROTHER WHO HAS COMMITTED A CRIME?

There is some diversity of opinion as to the duties and responsibilities assumed by gentlemen on becoming members of the masonic fraternity. It is true that there are very many branches emanating from the same stem of Masonry, important in themselves as leading to a knowledge of its principles and theories, and of special interest to the brethren in defining the true character of their relationship to the institution and to their fellow-members, yet there are but few of the principal attributes of Freemasonry necessary to be understood, in giving direction to a Mason's course of action, in the absence of any applicable regulation. Very many persons associating themselves with the institution, pass its threshold without comprehending fully its privileges, and do not see how safely they are guarded from any act of overstrained or mis-applied philanthropy. Indeed, many, partially indifferent to the study of its science, pass from the theater of life, ignorant of its characteristics, and without having acquired any practical knowledge of its countless virtues. The constitutions of Freemasonry have their source in principles resting in the bosom of Deity himself; an existence without origin, incapable of modification or restraint. Love, virtue, and beneficence find there an abiding home; an incentive to every motive, and vitality to every moral suggestion of the heart. Love is Masonry; Virtue is Masonry; that which is right, proper, and noble, is Masonry. Follow any path in benevolence and honor, and you are within the circle which circumscribes the Mason's sentiments and governs his course of action.

Persons stimulated in their conduct by impulses from a source so pure and potent, knitted together by the strongest ties of brotherhood, and feeling that by the mystic tie there is a common interest of identification in pain, suffering, and pleasure, imagine a difficulty in answering the question heading this article; viz: "Ought a Mason to shield a brother who has committed a crime?" But this is no intricate interrogatory. Taking the above mentioned characteristics of the order as a guide, the response of virtue, honor, and justice will be promptly

and emphatically given in the negative. Treason, murder, robbery, theft, and arson are offenses against the criminal laws, punishable by imprisonment or death. Should a Mason offend in either of these, or in any other of like character, he, by the act, severs the tie which imposes the duty upon his fellows to succor him in cases requiring personal intervention. So far from its being the duty of a Mason to divert the ends of justice by screening a brother from the consequences of his guilt, and thus become a *particeps criminis* to the act, subject to the same punishment under the law, and exclusion from the privileges and sympathies of the institution, it is his duty to suffer the law to take its course, untrammelled by his interference, be the consequences what they may.

As treason is enumerated among the penal offences, and possesses elements of various modifications, we may properly pause here a moment, to dwell upon its different phases in this connection. Treason may be fostered in a conspiracy against the life of a monarch, simply to transfer the ruling power from one individual to another, without intending thereby to effect any change in the principles of the government itself; or by betraying the state into the hands of a foreign power. In either case, should such a conspiracy be participated in to favor a party or friend, with no political end in view, it may properly be classed as criminal treason, and as such, subjects the perpetrators to capital punishment. On the contrary, should such a design be executed to rid the people of a despotic oppression, and to effect a modification in the principles of government, it may be safely placed under the political head, and as such, afford a brother the right of extending to another the benefits of the institution. Indeed, the later phase of the subject bears so close identity to rebellion, that it is scarcely possible to distinguish between them. This being the case, the subject is rendered still more difficult of solution. Political revolutions are held as justifiable by the enlightened portions of the world, and rebellion held as admissible, by the fraternity of Masons. They seem to be one and the same thing in kingly and imperial governments, and differ only in terms in popular government, where the sovereign power rests in the people. Strictly speaking, the term rebellion can scarcely be appropriately used when applied to a revolution in a federal or confederate government. If there is a difference between revolution and rebellion, an aesthetical student may possibly discover the line separating the two political positions; but a benevolent heart would scarcely pause to thread the labyrinth of such an investigation, were a hunted brother accused of either offense, to approach him, seeking protection. He would at once, with open arms, take him to his bosom, and shelter him from heartless pursuers. In this act a Mason would be perfectly justifiable, under the following old regulation: "That, if a brother should be a rebel against the state, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the lodge, and his relations to it remain indefeasible." So, likewise, should a Mason shield a brother fleeing to him for refuge from the fanatical persecutions of any religious sect or society, whether such persecutions be sustained by a popular cry, or state laws, or not.

The above paragraph is introduced to show that Freemasonry guards so very carefully the principles of its universality, ignoring entirely every feature of political partisanship and religious sectarianism, that it is willing to allow the most liberal construction of its general regulations, in securing to its adherents a full exercise of their individual opinions, predilections, and natural inherent rights while in the lodge fellowship. Freemasonry, therefore, stands committed to freedom of political sentiment and action, and to religious tolerance, without regard to country or sect. At the same time, it emphatically discountenances the violation of any law, and reprobates criminal offenses of every hue and character. In abhorring personal crime, it can justify no act by which the law may be deprived of its power to administer its just award. To construe the fraternal relationship which the brotherhood hold to each other as warranting a member to intervene between an offender of the law and its operation, would be to prostitute its most sacred principles of virtue and justice. The evil effects need not be reverted to here, but are allowable to show the criminal enormity of such a course. Its tendency would be to reduce the institution to a band of outlaws,—criminal confederates, ready, under certain circumstances, either by stratagem or intimidation, if needs be, to defend their fellows from a punishment deserved, and which the safety and common weal of a community demand. If any principle or landmark in freemasonry could be so distorted as to give evidence to a doctrine so repugnant to the instincts of our nature and our conceptions of morality and virtue, the good repute now adorning its honored frontal, and revered by the pure, the noble, and intellectual of the land, would soon become a "by-word and a reproach."

There is scarcely a Mason who may, or not, habitually attend the meetings of the lodge, but is aware of the tenacity with which any principle of honor and morality is guarded by the brotherhood. The sensitiveness of the brethren in protecting these delicate points, and in giving their advantages to their fellow craftsmen, and the fastidious care with which they adhere to the spirit of those virtues, is well calculated to mislead them while seeking their duty to an erring brother. There are not a few of the brethren who believe that in fulfilling their obligations to the institution, they are expected to shield a brother, guilty of any crime, if called upon by him, under the signals of distress, to do so. This is evidently an error, a fallacy, an infatuation, growing out of a morbid idea of masonic duty. A Mason who, by his own willful act, places himself beyond the pale of the institution, can claim none of its privileges, nor flee to the horns of its altars for protection. This fact, however, is not to be construed as extending beyond the masonic limit. A gentleman becoming a member of the order is not thereby shorn of his attributes as a man. He may, in the premises, exercise his own pleasure in that direction, as an individual, but he is not required to do so by any obligation under the mystic tie. On the contrary, such a course would be viewed with disfavor.

It would be proper to assist a brother in distress; to remember him in prayer; to admonish him in his errors; to give him good counsel, and to warn him of approaching danger. But these duties are only expected of a Mason towards a brother in good standing. The institution exacts no duty from its rotaries toward a brother which is not morally right and lawful. There are instances on record, in which the brethren

refused to give a brother a masonic burial, who had been killed in a duel, simply on the ground that, in fighting a duel, he violated the law. These are strong cases, illustrating very clearly the position which Masonry occupies on this question.

While a Mason deports himself with circumspection, and keeps himself within the bonds of fraternal propriety, he justly claims the respect and love of his fellow craftsmen. All that is lawful and right may, and will, be done, which can contribute to his happiness and prosperity. No slanderous report can be indulged or propagated to his prejudice or injury, particularly if the effect is to deprive him of a situation, or impair his business. On the contrary, the brethren are to cherish his good name and guard his reputation, and, *all things being equal*, are to give him the preference over a profane, in appointment to office of honor and emolument. On this latter point, there may be some difficulty in the minds of brethren who are members of a church which inculcates the principle of preferring one another in secular pursuits. Many hold their membership to the church as more binding upon them, in this regard, than do the duties imposed upon them by the fraternal admonitions of Freemasonry. Every one more or less, concludes the superiority of the Church of God, in all matters connected with the eternal interests of the human race, over all other institutions, it matters not how pure and elevated the mortal prospects of such societies may be. The spiritual ties which knit together the hearts of its members, where the religion exists, can never be severed by time, nor weakened in the countless ages of eternity. The love of God, which cements the soul to beautified bliss, cannot be circumscribed in eternal comprehensiveness by a limit surrounding the most favorable system of others, however perfect they may be. Masonry, however, in its moral teachings, differing materially in many essential particulars, from other institutions can scarcely be classed as among the ordinary societies of the day. Although Masonry cannot claim a divine origin, it, nevertheless, propagates every principle of the church militant, except that it is not the medium of spiritual life; but, in every other respect, it is what the church is. Hence, there should be no surprise felt when its devotees hesitate as to which of these two great engines of benevolence, devoted as they are to the moral advancements of mankind, possesses a prepondering influence in considering the claim of their respective membership,

Therefore, between those two institutions "let every one be persuaded in his own mind," uninfluenced entirely by the conscientious impulses of his own heart; but between all other institutions, Masonry can justly claim the preference. It is happy reflection that, in either case, there is no restraint upon benevolent action. The sacred admonitions of one of our patron saints should stimulate all to love one another, whether in the church, or in Masonry. It is with the greatest veneration we behold the honored old man, bowed down with age, his snow-white locks floating in the breeze as he stands with his hands stretched in benediction, animated now with the same spirit of love which led him to a life of peril and sacrifice in his youth, with his physical energies fast declining, counseling the brethren from the warmth of his benevolent heart: "My little children, let us not love in word, neither in tongue, but in deed and truth."—*Freemason's Monthly Magazine*.

PRESENTATION TO R. W. Bro. D. CURTIS.

At an emergent meeting of Brant Lodge, No. 45, held in the Masonic Hall, Brantford, on Friday evening, the 10th inst., and which was largely attended, R. W. Bro. P. J. Brown, D. D. G. M., on behalf of the Lodges in the Wilson District presented an address, and a magnificent testimonial, in the shape of a rich silver tea and coffee service and salver, to R. W. Bro. David Curtis, P. D. D. G. M. of the District. The salver bears the following inscription: "Presented with tea and coffee service to R. W. Bro. David Curtis, P. D. D. G. M., by the Lodges, in the Wilson District, as a mark of the high respect entertained for him as a Freemason, and of their appreciation of the eminent services rendered by him during the six years that he has ruled the Craft in that District."

The testimonial was procured by the members of a Committee appointed for that purpose, from the establishment of Messrs. J. G. Joseph & Co., of Toronto; and the selection reflects great credit upon the Committee.

It had been hoped that the Dedication of the Hall, which bids fair to be, when finished, the finest in the Dominion, and the Presentation to R. W. Bro. Curtis, would have taken place at one and the same time. It was found, however, that the Hall would not be ready for Dedication for some little time yet, and as the Presentation had been already considerably delayed, it was decided to postpone it no longer, and hence, the emergent meeting referred to.

The Lodge having been opened in due form by Bro. H. McK. Wilson, W. M., R. W. Bro. Brown rose, and addressing R. W. Bro. Curtis read the following eulogistic

ADDRESS.

To R. W. Bro. David Curtis, P. D. D. G. M.,

Wilson District :

R. W. Sir, and Dear Bro.,

"The Representatives of this District, at the last communication of Grand Lodges, actuated by that grand and fundamental principle of masonry—Brotherly Love—and ever remembering with much gratification the pleasure and profit derived from your many visits to the various Lodges, which, for the past six years you have so zealously, creditably, and satisfactorily ruled and directed,

Unanimously resolved, that a suitable Testimonial should be presented as a token, not only of their sincere regard and esteem for you as a man and a Freemason, but also as an evidence of their appreciation of the kind and valuable services you have at all times most cheerfully rendered for the benefit of the Craft in our midst.

As your immediate successor, the delightful duty of presenting that Testimonial has devolved upon me. In doing so, I can assure you that personally, as well as on behalf of all the Lodges in the Wilson District, it affords me the most lively satisfaction in being permitted to carry out their laudable wishes.

Therefore, R. W. Sir, without further preface, I have very great pleasure in asking your acceptance of the accompanying Testimonial.

In conclusion, we earnestly hope that He, who ruleth all things, will so dispose our hearts and minds, that we may be enabled more indissolubly than ever to cement that link of F. & B. L.; and also that He will grant to Mrs. Curtis, yourself and family many years of usefulness, happiness and prosperity.

On behalf of the Lodges of Wilson District.

P. J. BROWN,

D. D. G. M.

R. W. Bro. Curtis made the following

REPLY.

R. W. SIR and BRO.,

I accept with feelings of the deepest gratitude from your hands this really magnificent present, procured through the kindness and liberality of the Brethren of the Wilson District, as a token of their regard for me as a man, and a mason, and of their appreciation of services rendered by me in the cause of Masonry in this District.

It has been at all times a source of the greatest satisfaction to me, to enjoy, as evinced from year to year, the confidence of my Brethren, and the kindly, fraternal courtesy extended to me during my official career, has been ample reward for any attention that I may have given to their interests.

This substantial token of brotherly affection and regard, will ever be cherished by me and mine, as a sacred memento of that which is more precious than gold, the esteem of my brethren.

Accept therefore my sincere and heartfelt thanks for the valuable testimonial, and for the more valuable expressions of attachment contained in the address.

On behalf of Mrs. Curtis as well as on my own, I thank you for the kindly aspirations for our future welfare and prosperity, and she will, I doubt not, unite her prayers with mine, that the G. A. O. T. U. will pour down his choicest blessing upon the Craft, and more especially upon my brethren of the Wilson District."

The Lodge having been closed, the brethren repaired to the Brant House, where a sumptuous repast had been prepared. The chair was worthily occupied by R. W. Bro. Brown,—having on his right the guest of the evening, R. W. Bro. Curtis; and on his left, R. W. Bro. Harris, Grand Secretary. The following Masters and Past Masters were present: W. Bro. H. McK. Wilson, W. M. and V. W. Bros. John Taylor and Fred. Mudge, P. M. of Brant Lodge, No. 45, Brantford; V. W. Bro. Allan McLean, P. M. of St. John's Lodge, No. 68, Ingersoll; V. W. Bro. W. S. Martin and W. Bro. J. Bullock, P. M. of St. John's Lodge, No. 82, Paris; W. Bro. A. McMichael, P. M. of Wilson Lodge, No. 113, Waterford; W. Bro. C. B. Heyd, W. M.; and W. Bro. John Spenser, P. M. of Doric Lodge, No. 121, Brantford; W. Bro. Chauncey Bennett, W. M. of Walsingham Lodge, No. 174, Port Rowan; W. Bro. Thompson, P. M. of Scotland Lodge, No. 193, Scotland; W. Bro. E. E. Kitchen, W. M. of St. George's Lodge, U. D.; and W. Bro. J. J. Mason, W. M. of Lodge of Strict Observance, No. 27, Hamilton.

The chairman read telegrams from R. W. Bro. Seymour, D. G. M. and from Bro. R. Larmour, expressing their regret at being unable to attend the presentation and banquet. The usual loyal and masonic toasts were proposed and responded to, and with speech and song a most enjoyable evening was spent. The spread was prepared in Mr. Fleming's best style, and he was highly complimented on the manner in which the wants of the 'inner man' had been supplied.

We cannot close this report without congratulating R. W. Bro. Curtis upon the more than brotherly love and esteem that is so strongly evinced towards him by the Craft, and upon the reception by him of the testimonial above referred to, as a slight reward for many years of faithful service. From the printed proceedings of Grand Lodge, we find that our R. W. Bro. was appointed Grand Junior Deacon in July, 1868, elected to the office of Grand Registrar in 1861, a member of the B. of G. P. in 1862, and D. D. G. M. of the Wilson District in 1863, which latter position he occupied for seven years consecutively.

QUEBEC.

In our last issue we published a communication from "A Grand Officer of the Grand Lodge of Quebec," in which M. W. Bros. Wilson and Harrington are told that the "sort of recognition" advocated by them last July, "though well intended," could not possibly have been accepted by the brethren of Quebec. Whether this was news or not to the distinguished brethren referred to we cannot say, but if it was, we fancy that they must have looked upon it as rather a strange way of acknowledging their efforts. It is also stated that our Quebec brethren "feel comparatively indifferent" whether they are ever recognized by the Grand Lodge of Canada or not. Under these circumstances we did not expect that we should be favored with a second communication from "A Grand Officer," and still less did we expect that our correspondent would therein declare that he was writing partly in the interests of truth, and partly "with a hope of saying what may tend to a restoration of a proper relation between the Grand Lodges of Canada and Quebec."

We, too, would gladly rejoice at the "restoration" of a kindly fraternal feeling between all Canadian brethren, but we must confess that the tone of our correspondent's former letter, and the arguments advanced by him in that which we publish herewith, are not well calculated to bring about that desirable event. We have already pointed out that the formation of the Grand Lodge of Canada, and the formation of the so-called Grand Lodge of Quebec, are not parallel cases. When the Grand Lodge of Canada was formed, there was no Supreme Grand body here. Canada was unoccupied territory, and the Grand Lodges of England, Scotland and Ireland had concurrent jurisdiction therein; but so soon as the Grand Lodge of Canada was established, they recognized the Supremacy of that Grand body, withdrawing all claims to establish Lodges in its jurisdiction, and that jurisdiction remains intact to this day.

We take this opportunity of saying to our brother of the *Gavel* that "A Grand Officer's" letter *had* appeared in the *CRAFTSMAN*, although its alleged non-appearance is given as the reason of its publication in the *Gavel*. Our brother refuses "positively to soil his pages by attempting to rectify" our many errors. We bear no ill will on account of this withering expression, and we trust he will not refuse to rectify this error, seeing that *it is his own*, even though his pages should be soiled in the attempt.

To the Editor of the CRAFTSMAN :

I have to thank you for allowing my former letter of the 9th January a place in the *CRAFTSMAN*, and as I am writing in the interests of truth, and with a hope of saying what may tend to a restoration of a proper relation between the Grand Lodges of Canada and Quebec, I trust you will kindly continue to accord me the same privilege.

In your very excellent notice, in the January number of the *CRAFTSMAN*, the Masonic life of Past Grand Master Simpson, who is held in the highest esteem by all Quebec Masons, I find an account of the proceedings taken in connection with the formation of the G. L. of Canada. As this account is from your own pen, of course, you consider it to be a correct one. Assuming it therefore to be correct, I find the circumstances of the case to be as follows :—

1. "There was a growing feeling of dissatisfaction at the course pursued by the G. L. of England towards the fraternity in Canada."

2. "In consequence of this feeling of dissatisfaction, the fraternity in Canada began to take the measures necessary to an independent organization."

3. "With this end in view a Convention of the Brethren in attendance on the Pro. G. Lodge, without having obtained the concurrence of the G. L. of England, was organized, at which, it was resolved to call a general convention of representatives of Lodges in Upper and Lower Canada, to consider, not the expediency of petitioning the G. L. of England for leave to form a Grand Lodge, but *to consider the expediency of forming a Grand Lodge.*"

4. "This Convention was accordingly held on the 10th October, 1855, and resulted in the formation of the Grand Lodge of Canada, by that Convention."

These, according to your own account, are the material facts connected with the proceedings that led to the formation of the Grand Lodge of Canada. As you have been urgent in condemning the Grand Lodge of Quebec, and still persist in styling it a "so called" G. Lodge, will you, in the interest of truth and charity, have the goodness to point out wherein these material facts essentially differ from those that led to, and are connected with, the formation of the latter Grand Body? And if they do not essentially differ, will you explain how it has come to pass that the G. L. of Canada, now so loudly denounces what she herself sanctioned only 15 years ago in her own case? In both cases, if the account given by Brennan, in his 'General History of Freemasonry, translated and compiled from the Masonic Histories of Rebold, (Vide p. 56, 97, 312,) be correct, the method of proceeding adopted in the formation of the G. L. of England—the parent of all modern Grand

Lodges,—seems to have been strictly followed. The account which this standard author gives of the matter is as follows: "After the death of the Grand Master, Christopher Wren, the four Lodges of London resolved to elect a new Grand Master, and to detach themselves from their connection with the brethren at York, of whom they held their Constitution, for the purpose of forming a new Grand Lodge, and then be at liberty to put in execution the resolution of 1703. The four Lodges with these objects in view, invoked in General Assembly all the masons of London and vicinity, and constituted a central authority, under the title of the Grand Lodge of England, etc., etc."—p. 312.

The course of action here taken, so far as can be gathered from this brief account, appears to be precisely that which has been taken at the formation of all subsequent Grand Lodges, and of those of Canada and Quebec in particular. And therefore, it would further seem, the G. L. of England must be regarded as the parent of our modern system; the course of action taken at its formation, which, doubtless, in substance, was in accordance with previous usage, originated the precedents, or rather transmitted the precedents with increased sanction, that has since uniformly regulated the formation of all other Grand Lodges. At all events, my reading is not sufficiently extensive to direct me to any Grand Lodge that has since been formed by any course of action, or method of procedure that is essentially different. These precedents therefore must evidently be regarded as forming a part of what may be called the Common Law of Freemasonry. And this appears to be the view that has been taken by all those Grand Lodges that have pronounced in favor of the G. L. of Quebec.

A Grand Officer

Of the Grand Lodge of Quebec.

SHERBROOKE, 28th Jan., 1871.

A REACTIONARY MOVEMENT.

To the Most Worshipful the Grand Master of the Grand Lodge of A. F. & A. M. of Canada.

We the undersigned residents of the Township and Village of Dunham and members in good standing in Prevost Lodge No 1. C. R. beg most respectfully to represent that on or about the month of October, (1869) while there were only a comparatively few members present, Prevost Lodge did proceed to transfer its allegiance to the would-be Grand Lodge of Quebec, and that since that time have continued to hold said Lodge and its warrant. That since that time the said Lodge has been conducted in a very unharmonious and unmasonic manner. That your memorialists had hoped that this unhappy state of affairs would have been amicably settled at the last communication of the Grand Lodge of Canada, and renouncing all connection with the aforesaid proceedings, and refusing to recognize the authority of the would-be Grand Lodge of Quebec are in consequence deprived of meeting in said Lodge. That your Petitioners are desirous of carrying on the work of the Lodge as heretofore under the jurisdiction of the G. L. of Canada, and they now pray that a duplicate warrant or dispensation be granted to enable them to do so free of charge, and further that they may be authorized to proceed with the election of officers and their

installation forthwith, and your Petitioners as in duty bound will ever pray.

DUNHAM JANUARY 7TH 1871.

(SIGNED.)

ALLEN HOGABOOM, M. M.

JAMES OLLIVER, S. W.

HENRY PAGNELLO, S. D.

LEVI STEVENS, P. J. W.

CHARLES EDWARDS,

COTTON BROWN, P. SEC.

A. K. TERRILL, M. M.

OSCAR BURTON WOODARDE, M. M.

JAMES McELROY, M. M.

G. R. LONGEWAY, P. J. W.

B. A. LONGEWAY, M. M.

M. R. BOWKER, M. M.

D. A. BOWKER, M. M.

ALEX, DUFF STEVENS, P. S. W.

EUGENE NELSON BROWN, M. M.

The forgoing petition was very favourably recommended by R. W. Bro. H. D. Pickel, D. G. W. The Grand Mrster has been pleased to accede to the prayers of the petitioners.

CRAFT MASONRY.

NEW LODGES.

The M. W. Grand Master has been pleased to authorize the issue of dispensations to the following new Lodges, viz. :

“UNION OF STRICT OBSERVANCE” Lodge, in the city of Montreal, P. Q., with Bro. F. Montague Sowdon, W. Master; Bro. Arthur Fletcher, Sen. Warden; and Bro. Arthur Robert Sowdon, Jun. Warden. The regular night of meeting is the third Monday of every month.

“EUREKA” Lodge, at Pakenhum, Ont., Bro. Jno. W. Pickup, W. Master; Bro. Ithiel Royce, Sen. Warden; Bro. James Ellis, Jun. Warden. The regular night of meeting will be on the Wednesday on or after full moon.

“ASHLAR” Lodge, at Yorkville, Ont., Bro. Thos. F. Blackwood, W. Master; Bro. Charles F. Damoreau, Sen. Warden; and Bro. James F. Feilde, Jun. Warden. The regular night of meeting is held on the fourth Tuesday of every month.

“TECUMSEH” Lodge, at Thamesville, Ont., Bro. Levi Walker, W. Master; Bro. Fred. John Lawrence, Sen. Warden; and Bro. David H. Bedford, Jun. Warden. The regular night of meeting is held on the second Tuesday of every month.

THE Board of General Purposes of the Grand Lodge of Canada have been summoned to meet at Hamilton on Tuesday the 21st inst. It is expected that the M. W. the Grand Master will be present, and that he will, with other members of the board, honor the Lodge of Strict Observance with a visit on that evening.

WE are pleased to learn that R. W. Bro. David McLellan, of Toronto, has been appointed the representative of the Grand Lodge of Georgia, in the Grand Lodge of Canada.

WE have been shown a certificate granted to Bro. John Radcliffe, of

Allanburg, Ont., by St. John's Lodge, No. 265, on the Registry of England, at Halifax, on the 3rd August, 1821, prior to his departure for Demerara, where he resided for ten years, and where he affiliated with a Lodge working under a Charter from the Prince of Orange. The certificate, which is on parchment, states that he was entered 20th Dec., 1819; passed 3rd January, 1820; and raised 15th February, 1820: and is signed by David Ximenes, Master; Edward Ward, S. W.; and James Purves, J.W. Bro. Radcliffe is now in his 77th year, and justly claims a place in the ranks of the veterans.

THE brethren of United Lodge, No. 29, Brighton, Ont., recently presented to W. Bro. Joseph Davey a handsome Past-Master's jewel as a mark of their appreciation of the able manner in which he has conducted the affairs of the Lodge during the past two years.

The M. W. the Earl de Grey and Ripon, Grand Master Mason of England, has been appointed President of the English members of the Commission, which will shortly meet at Washington to consider the settlement of differences pending between the Government of Great Britain, the United States, and Canada.

MASONIC BALL.—A Grand Ball, under the auspices of the Fraternity in Toronto, and under the patronage of the M. W. the Grand Master will be held in the Music Hall, Toronto, on Wednesday the 20th inst., We are confident that the Brethren who have the matter in hand will spare no pains to ensure the complete success of the entertainment.

We are pleased to learn by recent advices from Manitoba that Masonry is rapidly and prosperously spreading in that Province.

PRESENTATION TO V. W. Bro. W. C. MORRISON.

At the regular meeting of Stevenson Lodge, No. 218, G. R. C. Toronto, held on the 13th inst, V.W. Bro. W. C. Morrison, on his retiring from the chair, was presented with an address and a gold P. M. Jewel and Collar. The address was as follows:

To. V. W. Bro. W. C. Morrison:

Dear Sir and V. W. Brother,

It is my most pleasing duty on behalf of the officers and members of Stevenson Lodge, No 218, G. R. C., to offer you their sincere congratulations on the success that has attended your labors during the past two masonic years you have presided over their Lodge.

We offer you V. W. Brother our sincere and warmest thanks for the zeal and interest you have ever manifested in the welfare and business of the Lodge during your term of office. We trust you have laid a foundation perfect in all its parts, and honorable to the Builder. Under your government the established rules and ancient landmarks, have been strictly observed. Success and prosperity have attended all your efforts.

We trust that the gratification of seeing the advancement of that which is dear to your heart will in some measure recompense you for your untiring zeal and energy

in the cause of the Craft. May we hope, as we believe, that your interests will be unabated, and that we may still have as much of your time and attention as your other calling will permit of.

As a Lodge, we owe you much for that wise counsel and advice you have ever been ready to give, and for the deep interest you have taken in everything that could promote the material and moral prosperity of our Lodge.

We are deputed to convey to you the affectionate greeting of Stevenson Lodge, and to present to you in their name this

GOLD P. M. JEWELL AND COLLAR,

as a token of their love and esteem for you.—Receive it V. W. Sir, not on account of its intrinsic value, but as a slight expression of that good will and Brotherly Love which we trust will grow with the growth of time, and as a token of our high estimation of your masonic abilities.

EMANUEL HOLINGSHEAD, W. M.

JAMES MARTIN,
Secretary :

On behalf of Stevenson Lodge, No. 218, G. R. C.

DISTRICT LODGES OF INSTRUCTION.—Circulars have been issued by R. W. Bros. J. K. Kerr and R. Kincaid, D. D. G. M.'s, respectively of the Toronto and Ontario Districts, calling Lodges of Instruction, by the former at Newmarket on the 1st and 2nd March next, and by the latter on the 15th, 16th and 17th inst. In both of these Districts, large and eminently successful meetings were held about twelve months ago, and we doubt not but that those about to take place will be equally beneficial. The meeting at Cobourg will have closed before the present number is in the hands of our subscribers, and we do not, therefore, publish the circular issued by command of R. W. Bro. Kincaid,—that issued by R. W. Bro. Kerr reads as follows :

GRAND LODGE OF CANADA, TORONTO DISTRICT, }
TORONTO, 4th January, 1871. }

To the W. M., Officers and Brethren of — Lodge, No. —, G. R. C. :

A General Lodge of Instruction will be held by me, at Newmarket, on Wednesday and Thursday, the 1st and 2nd March next, at which your attendance is requested.

The instructions to be given will comprehend all subjects connected with the efficient management of a Lodge, as well as the Ritual authorized by Grand Lodge. It is therefore hoped, that not only the W. M., but all the other Officers of each Lodge in the District will be in attendance, and take part in the proceedings on both days.

All Officers and Brethren from other Districts who can attend, and join in the proceedings, will be most cordially welcomed.

The Brethren at Newmarket have kindly arranged for Hotel accommodation at reduced rates for all attending the Lodge of Instruction.

Through the kindness of R. W. Bro. Cumberland, Delegates attending the Lodge of Instruction will receive a ticket at Newmarket to return free; and advantageous arrangements can be made with the other Railways, if the numbers attending from a distance will justify the same.

The Lodge will be opened at 9 a. m., on Wednesday, the 1st March, and Delegates are requested to be in attendance at that hour.

Brethren who propose attending, are requested to signify their intention to me as soon as possible, in order that arrangements may be concluded with some regard to the number likely to be present.

Believe me to remain,

Your very truly and fraternally,

J. K. KERR,

D. D. G. M., Toronto District.

FREEMASONRY IN OUR CHURCHES.

We see by the *Springfield Republican*, that the irrepressible blusterer, Rev. J. Blanchard has once more come to the surface, after having been nearly forgotten since his puny efforts to attract, not only the attention of the Fraternity, but the whole world, that is, that portion of it that happened to be within the immediate sound of his voice. Now J. B. hates Freemasonry as bad as a certain gentleman hates holy water, and he lets no opportunity pass whereby he can show himself in his true colors. This time, however, his voice is raised more in sorrow than in anger, for he has seen the hydra-head of Masonry reared within that pale where none, in his opinion, but the meek and lowly (J. B., for instance,) should be allowed to dwell.

On the 11th of January last, the Congregational Church of New England held their council at south Hadley, Mass. It so happened that the Rev. George E. Fisher, an active mason, and christian, was chosen scribe. This course was all right, so far as the council was concerned, but it did not escape the eagle eye of J. B. whose breast was so overcharged with grief and indignation at the thought of one connected with the Fraternity should be placed in so prominent position that his rage knew no bounds, but felt relief in addressing a letter to the Rev. R. Ayers. Moderator of the council, which we give entire, although interspersed with remarks of our own.

By the way that J. B. pats the Rev. Doctor and Council on the back in the first paragraph, one would think that everything was lovely and serene with him. He opens thus :

“ A council of Congregational churches in the heart of New England, is always an interesting object. Permit me to give, through *The Republican*, to Congregationalists, East and West, my thoughts and impressions of the one over which you yesterday presided. I take leave to address this letter to you, because I sincerely respect you, and wish to call yours, and the attention of the brethren of the council, to what I write. The council itself was interesting; the addresses able; the pastoral elect pious and intellectual; and over and above all, the presence of a full house of earnest, intellectual faces, just such as one sees at week day services, no where out of New England, made up a whole for one born among these hills, as I was, to rejoice at beholding.”

So far, so good. But amidst “ a full house of earnest intellectual faces,” he discovered that one of its members was a Freemason. He was astounded that the Rev. brother could quote with *the* same earnestness, Lodge history or the Word of God. Poor, blind egotistical J. B., verily thou art one of the stiff-necked people, of whom we read; see what he says;

“ But the scribe of your council was a Freemason, Rev. George E. Fisher, and master of a Lodge. I myself heard him, a week or two since, lecture above an hour in behalf of Freemasonry, with an unction and earnestness, fully equal to what he manifested in his right-hand-of-

fellowship speech to the new pastor. And he certainly quoted the spurious history of the lodge-writers with the same tones and earnestness which I heard in his quotations of the Word of God. This, my dear brother, simply astounded me."

And what makes it worse in J. B.'s eyes, is the fact, or he assumes it to be a fact, that the council knew that the scribe was not only a member of the Fraternity, but "Master of Mount Holyoke Lodge," and is sorely grieved and astounded that a religious body should have given a quasi-endorsement to such an unholy institution. These are his words :

"Rev. Mr. Fisher's Masonic speech was made in the same township with your council, and as the Northampton Gazette, only week before last, had published him as "Master of Mount Holyoke Lodge," where he administers oaths which your Legislature has once forbidden as blasphemous or "extra-judicial; where he swears our best young men, life-long, to "obey the signs, summons and tokens of Freemasons," no matter how vile they may be, whenever he meets them; and as you all must have been aware of these facts, I was pained and astonished to see you give a quasi-endorsement of Free Masonry in his person, by assigning him much the more prominent office in your Council, when you knew that he was engaged in practices which, a few years since, would have expelled him from communion in some of the oldest and soundest churches in Massachusetts."

Now we would like to know how J. B. knows that Brother Fisher administers blasphemous oaths, or that he "swears our best young men life long to obey," &c. We repeat, we would like to know how he knows all this? Has he passed the inner door of a Lodge to learn it? Has he explored the mysteries of the middle chamber, and seen the beauties of King Solomon's Temple? If he has, and then comes out and makes such statements to the world as he does, punishment meet for perjurers should be his reward.

After relieving himself of the above, he points back to the good old times of his grand father, thus :

"Nor is New England opposition to Free Masonry limited to the time of the Morgan-Anti-Masonic discussions. I lately asked the venerable Dr. Storrs of Braintree, what were the sentiments of the New England clergy on the subject of the Lodge in his youth, which was 30 or 40 years previous to the abduction and murder of Morgan by Masons. Dr. Storrs replied : "My Grandfather Williston used to say that he considered a Free Mason to be hand-in-hand with the devil." He gave me no analysis of his grandfather's views. I suppose that divine considered the worship of the Lodge to be pagan or gentile worship because Christ is excluded from its creed; and its ceremonies, therefore, like all gentile rites, are worship of evil spirits. But, whatever the explanation, the fact is sufficient. He "regards Masons as hand-in-hand with the devil;" and he (Dr. Storrs) further declared that such were the opinions of the New England clergy in his youth. The first Lodge in New England dates, I think, in 1733, and, as Dr. Storr was born somewhere about 1780, when Freemasonry was slowly struggling up

amid Puritan institutions, the clergy of New England were then giving it their careful study and attention."

No doubt J. B.'s grand father was one of the Cotton Mather stamp, who could see the devil at almost any time of day, and would assist in tying women at the cart's tail, to drag the devil out of them through snow and ice. J. B. seems to mourn that the same times do not exist now, so that he could assist in trying it upon some of his Masonic friends.

Then he flies off at a tangent and mounts his hobby, known among a certain few as the "Cincinnati Convention," in this wise:

In the west, at a later day, the venerable and learned synod of Cincinnati resolved, "That Membership in a Masonic Lodge is inconsistent with a credible profession of the Christian religion." And there is now a "national association of Christians opposed to secret societies," representing some half a million of Christian people, who believe that Dr. Quaint, chairman of your national council committee, clerk of your state association, and "grand chaplain" of Masons, and with him the scribe of your council and all their Masonic brethren, should cease propagating Freemasonry or be expelled from the churches of Christ!"

It will be remembered, that this "convention" was got up by J. Blanchard and Co., the company consisting of a few long-haired individuals of the same stamp as J. B. who after telling one another of the evils of Masonry, passing resolutions of excommunication, etc., resolved themselves in to a committee of the whole to wipe out Masonry from the churches. Their proceedings were hardly known outside of their own numbers. The papers refused to publish them; The associated press refused to send them over the wires; and had it not been for a Masonic paper, which had a reporter on the spot, and published them for preservation, they would never have been heard of.

In conclusion to give the remainder of his letter, in one paragraph, that the reader may form his own opinion and judgement of the calibre of the man:

My dear brother, this state of things augurs no good, but surely fore-tokens trouble for the New England churches. It cannot be that this discussion shall go on and our churches escape it. I am sure, you for one, do not desire that they should escape it. A multitude of the members of our churches, now venerable men, still remember that Morgan was murdered by Masons, and his murderers shielded, caressed and supported by the Lodges! But the present movement is not made in the name of Christ. And your principles and your very origin commit you to discuss and settle this question. In 1550. Hooper "scrupled vestments," which were Quaker simplicity itself compared with Masonic toggery. The Puritans followed Hooper; a Puritan party was formed and New England was the result. They hated "lordly titles," and all rites and ceremonies "not expressly warranted in the sacred Scriptures;" in short, all "commandments of men," such as are the whole staple of the Lodge. And every idea, element and principle which composes and makes up the mysteries and solemn fooleries, and real despotism, taxation, selfish-

ness, swindling and intimidation of the Masonic order. Allow me, as one who venerates the truth of your churches and the very graves which surround them, to beg of you to give this subject your earliest and profoundest attention. Do not repeat the dreadful mistake of an age now passed or passing, when the New England ministers shunned a discussion which deeply concerned the masses, and left men not professing godliness to dispose of the question of slavery. The Lodge is absorbing our young men by thousands, money by millions, and their hours by lifetimes! and if our pulpits fail to teach the people concerning this subject, the things necessary for "life and godliness," then our pulpits will surely but gradually sink into popular contempt.

Very truly and respectfully, your brother in Christ.

J. BLANCHARD.

From the concluding sentence of the above we do not think that J. B. has much faith in ever realizing his fond ideal.

We would say to this Rev. gentleman, that it is hard to kick against the pricks. An institution which has stood the blasts of centuries, and numbers among its members the talented of our land, among whom are found ministers of religion and prominent church men, who have found no evil in the Lodge, but love it next to religion, can not be easily effected by the puny efforts of J. B., although he may be backed by all "the Cincinnati conventions" in christendom.—*The Landmark*,

GRAND LODGE OF MISSOURI.

SPECIAL REPORT ON CANADA AND QUEBEC.

The Committee on Foreign Correspondence of the G. L. of Missouri, to whom was referred the proceedings of the Grand Lodges of CANADA and QUEBEC, received by him, relative to the difficulty existing between the Craft in that jurisdiction, submitted the following report and the appended resolutions, which were read and unanimously adopted.

QUEBEC.

The following is the circular issued by the new Grand Lodge, in pursuance of a Convention held at Quebec, October 20th, 1869, which called forth the emergent meeting.

[The published proceedings of those bodies were submitted, but owing to their great length, are not printed herewith.]

The proceedings of the convention we have received, and find that the Grand Lodge was organized in the usual form as other Grand Lodges, with 21 Lodges represented, and shall not, therefore, occupy the space necessary to publish the same.

CLAIMS TO RECOGNITION, AND WHY IT SHOULD OR SHOULD NOT BE GRANTED.

This is a delicate question, affecting two great principles of Masonic policy. First, the integrity of Grand Lodge sovereignty; and, secondly, the relationship of Masonic boundaries to political divisions.

During the past year we have had our attention called repeatedly to this subject, and, throughout it all, we have measured the subject by but one rule of Masonic policy so long ago adhered to by this Grand Lodge, viz: *That when a Grand Lodge is once established and its juris-*

dictional limits once confirmed over the territory assigned it, that it cannot be curtailed by any civil power, nor can its supremacy be infringed upon by other Grand Lodges, and its territory and power can only be altered by its own action in Grand Lodge assembled.

We hold this to be the only safe rule of conduct between sovereign and independent bodies. Any other course is rebellion and anarchy.

As your Committee, and for the time being, your exponent through foreign correspondence, we have had but one course to adopt in this unpleasant difficulty, viz. to decide, that under all the circumstances of the case, the Grand Lodge of Canada is the Supreme Masonic Authority over the territory assigned it, for the past fourteen years, which jurisdiction she has refused to yield; therefore, a rival power within her limits cannot be considered by us in any other light than an illegal and clandestine power. In using these terms, we do so purely in a technical and legal sense, and not with any personal or unfriendly motives.

We will first state briefly the case presented in a territorial point of view.

It is well known that the various Canadian Provinces have been aggregated into what is known as the "Dominion of Canada," and in the organization, certain provinces were divided, among them the Province of Canada, which was divided into two districts, provinces or states (or whatever they may be called) named respectively "Ontario" and "Quebec." The Grand Lodge had no particular "East," but it was principally located in the present confines of "Quebec" however, that makes no difference, as the power and authority of a Grand Lodge are not determined by the mere locality of holding its Annual Communications.

This division having been made by the parliament, it was held by certain Lodges in Quebec that the authority of the Grand Lodge had ceased over them. Such must have been their conclusion, for they acted without its authority or consent, and if they recognized its authority, then they are in a state of rebellion. If it was true that the division of the province destroyed the power of the Grand Lodge over that part now called Quebec, then it must have also destroyed its power over that now called Ontario, for its power over both was identical.

If this theory is true, then the division or segregation of any part of a state, however small, would destroy the Grand Lodge entirely, and a new one would have to be formed every time a single county was taken out or added to, for the *quantity* of land has no bearing whatever upon the subject, it being solely one of principle involved in Grand Lodge integrity. This brings us now to the point whether the jurisdictional limits of a Grand Lodge are or are not affected by political subdivisions. For one we answer most emphatically, "No."

We hold that there is no legislative power in this or any other commonwealth, or even in the United States itself, which can legally pass any ordinance saying to the Grand Lodge of Missouri, that her boundaries and power over her Lodges shall be changed. We say this because we dare to presume that the members of every Lodge in her jurisdiction are obedient to their solemn covenants, and will obey the conditions of their Charters.

If a legislature may not do this directly, how much less can it do it indirectly? When the Dominion of Canada divided the provinces, it

certainly did not think or care anything of Grand Lodge jurisdictions. Therefore, the Legislature, not wishing to interfere with the limits of the Grand Lodge, and not being able to do so, if it did wish, it follows as a first consequence, that any division must be effected by the Grand Lodge itself. Did the Grand Lodge so decide to divide and set off Quebec as a separate territory? No, she emphatically and by a large majority voted not to do it, for reasons best known to those interested in the welfare of the Grand Lodge.

Now if the Grand Lodge voted not to divide, and no other power could do it for her, how comes into existence the Grand Lodge of Quebec? The brethren who formed it could not find the right in their covenants as Master Masons; they could not find it in their charters; but they found it only in the right of Masonic rebellion or secession from the mother body, and for one we deny that any such rights legally exists, and that it can only be exercised by a direct violation of a solemn vow of obedience. This is strong language, but it is the logical and irresistible conclusion to which every Master Mason must be driven who will take the trouble to analyze the case. Now, for ourself, we do not believe that so many brethren, if any, in the province of Quebec, could be brought to do this upon any such alternative as a violated vow. Then what was it? We present the other horn of the dilemma, and call it "want of knowledge." We regret to present this alternative, but it is a far more honorable one than the other. It was ignoring that fundamental principle of Grand Lodge sovereignty which we have already cited in the beginning of this review.

Certain parties carried away by sophistry and special pleading, held, that because two provinces were created out of one that therefore there must be two Grand Lodges; but they forgot to carry their reasoning a little further to see that their logic would not only *divide* the Grand Lodge, but *annihilate* it, for if the Grand Lodge of Canada was not a Grand Lodge for Quebec, it could not be for Ontario; therefore it could be for nothing.

There has been no legal precedent for such a case in the history of the Masonic world. The only one that assimilates to it was the case of West Virginia, and that was a precedent born from the womb of one of the greatest civil wars the world has ever seen, and it was baptized in the name of a "military necessity," overriding the sovereign reserved and vested rights of a State, and the Grand Lodge of Missouri emphatically refused to endorse any such violation of the integrity and Masonic honor of the venerable Grand Lodge of Virginia, and she refused them without the slightest ill will or prejudice, political or local, against the appellant for recognition. We believe that every member of this Grand Lodge is incapable of being influenced by any such petty considerations, although one or two parties were petty enough to charge her with it. That charge, however, we overlooked, as it was the natural ebullition of small minds to take the place of sound arguments. Finally the Grand Lodge of Virginia agreed to compromise the matter by recognizing the Grand Lodge of West Virginia upon the latter paying certain dues. Thus was that difficulty *compromised*, and the Grand Lodge of Missouri acquiesced and extended her recognition.

It must be borne in mind that not one of the Grand Lodges which so hastily and in the excitement of the hour, extended recognition in advance of the Grand Lodge of Virginia, would have dared to have

planted a single Lodge in West Virginia after it was made a State by the vote of Congress—and why? Simply because they knew it belonged to the sovereign and supreme authority of the Grand Lodge of Virginia! There the whole argument is answered in a nut shell. Every Grand Lodge in America knew that the territory of West Virginia belonged alone to its original Masonic jurisdiction; it was not, masonically speaking, “unoccupied territory,” therefore no other Grand Lodge could plant Lodges in it. Some of the brethren in the new State believed (undoubtedly honestly) that they had a right to form a Grand Lodge, and did form one, and in doing so they recognized the heresy, that the civil government controls and defines the boundaries of Grand Lodges independent of the Grand Lodges themselves. We say it is a heresy because it has none of the elements of sense or justice in it, and is in violation of Masonic courtesy, Grand Lodge integrity, and international Masonic comity; it is, if persisted in, a heresy that will undermine the entire structure of Masonic Government and obedience.

We are now asked to recognize this heresy. Can we do it? As your Committee, we cannot recommend it; however, we entertain no enmity to the brethren of the province of Quebec, and assign them no other motives for their action, but those of sincerity and honesty, and regret much that they have been misled into this unfortunate predicament by those who should have known better.

Recognition of new Grand Lodges in this country is extended frequently without any investigation or reference to the principles involved, and for one, we hope that this reckless career may be checked, and that in future, Grand Lodges may be more circumspect. It is a proud monument to the Grand Lodge of Missouri, that, for fifty years of her existence she has never extended her recognition of a new body until first recognized by the mother power having original control. We say it is a pride, because it shows a conservative adherence to the golden rule: “Do ye unto others as ye would they should do unto you.”

In conclusion I submit herewith the following resolutions for your consideration:

WHEREAS, The Grand Lodge of Missouri has for many years recognized the supreme control of the territory heretofore known as Canada, and is at present in fraternal correspondence with said Grand Lodge, and

WHEREAS, The Grand Lodge of Missouri does not recognize the right of any power, civil, religious or masonic, to divide its legitimate and original jurisdiction, except by its own act in Grand Lodge assembled, and

WHEREAS, The Grand Lodge of Missouri cannot encourage the spirit of rebellion or revolution against a regularly constituted Masonic authority, and

WHEREAS, The Grand Lodge of Canada has, by a large majority, refused to divide its original jurisdiction with certain Lodges in the province of Quebec, and has placed those Lodges in suspension for disobedience of its lawful commands. Therefore, be it

Resolved, That the Grand Lodge of Missouri cannot extend to the so-called Grand Lodge of Quebec, any Masonic recognition, until it shall first have received the approved recognition of the Grand Lodge of Canada, it being the original and supreme Masonic authority in the province of Quebec, and be it

Resolved, That the Lodges in this Grand Jurisdiction be and are hereby forbidden to hold Masonic intercourse with any brethren or Lodges holding under the jurisdiction of the so-called Grand Lodge of Quebec, until it shall first be recognized by the Grand Lodge of Missouri, and be it

Resolved, That the Grand Lodge of Missouri regrets the action of the brethren in Quebec, believing they have been misled as to the position they should occupy, and it fraternally and earnestly requests them to return to their proper Masonic obedience, feeling assured that they will be fraternally provided for by the Grand Lodge of Canada.

Fraternally submitted,

GEO. FRANK GOULEY.

Adopted.

Committee.

“MASON MARKS.”

They're traced in lines on the Parthenon,
Inscribed by the subtle Greek ;
And E-man legions have carved them on
Walls, roads and arch antique ;
Long ere the Goth, with vandal hand,
Gave scope to his envy dark,
The savior craft in many a land
Has graven its Mason Mark.

The obelisk old, and the Pyramids,
Around which mystery clings ;
The hieroglyphs on the coffin lids
Of weird Egyptian kings ;
Carthage, Syria, and Pompeii,
Buried, and strewn, and stark,
Have marble records that will not die—
Their primitive Mason Mark.

Upon column and frieze, and capital,
In the eye of the chaste volute,
On Scotia's curve, or an astragal,
Or in tryglaph's chanted acute ;
Cut something on the entablature,
And oft like a sudden spark,
Flashing a light on the date obscure,
Shines many a Masons Mark.

These craftsmen old had many a whim,
That nothing could e'er destroy ;

With a love of their art that naught
could dim,
They toiled with chronic joy ;
Naught was too complex to essay ;
In aught they dared to embark ;
They triumphed on many an Appian
Way,
Where they've left their Mason Mark.

Crossing the Alps like Hannibal,
Or skirting the Pyrenees,
On peak and plain, in crypt and cell,
On foot or on bandaged knee ;
From Tiber to Danube, from Rhine
to Seine,
They need no “letters of marque ;”
Their art was their passport in France
and Spain,
And in Britain their Mason Mark.

The monolith gray and Druid chair,
The pilars and towers of Gael,
In Ogham occult their age they bear,
That times can only reveal.
Live on old monuments of the past,
Our beacon through ages dark ;
In primal majesty still you'll last,
Endeared by each Mason Mark.

—London Builder.

ROYAL ARCH.

NEW CHAPTER, AT MONTREAL, P. Q.—A Dispensation for a New Chapter, to be named “Royal Albert” in the City of Montreal has been granted by the M. E. G. Z. with Comp. Frank Edgar, as Z, Comp. H. M. Alexander, as II., and Comp. E. M. Copeland, as J., the regular nights of meeting are on the third Wednesday in the months of March, June, October, and December.

HIRAM CHAPTER, No. 2, Hamilton, Ont.—R E Comp Thos B Harris, Z ; V E Comp William Reid, P Z ; E Comps C W Smith, H ; Gavin Stewart, J ; Comps E Geo Conklin, Scribe E ; Robert Grant, Scribe N ; Fitzherbert R Despard, Prin Sojr ; Alex Turner, Treasurer ; Henry Griffiths, 1st Asst Sojr ; Wm Dewar, 2nd Asst Sojr ; Geo Mackenzie,

Master of Vails; Nelson Humphrey, D of C; A J Nuthall, Organist; Geo Lee and John Edwards, Stewards; John Glasgow, and Wm T Jones, Standard Bearers; W W Summers, Janitor; Thos Lawrence, and John A Bruce, Auditors;

ST. GEORGES CHAPTER, No. 5, London, Ont.—E Comps F W Westlake, Z; T F McMullen, Past Z; Wm Carry, H; W D McGloghlon, J; Comps M D Dawson, Scribe E; R Lewis, Scribe N; I Waterman, Treasurer; A Anthony, Chaplain; H A Baxter, P Soj; John Eerguson, Sen Soj; J Danks, Jr Soj; Js Hieron, Tyler;

ST. JOHNS CHAPTER, No. 6, Hamilton, Ont.—V E Comp E Mitchell, Z; E Comps R Brierley, H; J J Mason, J; Comps John Martin, Scribe E; J M Gibson, Scribe N; T H Bartindele, Prin Soj; John Kennedy, and H Wilson, Assist Soj; E S Whipple, Treasurer; C R Smith, Pursivant; Thos McComb, and H D Bassett, Stewards; W W Summers Janitor; R E Comp J W Murton, and Comp C R Murray Auditors.

MANITOW CHAPTER, No. 27, Collingwood, Ont.—E Comp E R Carpenter, Z; V E Comp John Nettleton, H; E Comp A M Sutherland, J; Comps Adam Dudgeon, Scribe E; Joseph Jardine, Scribe N; R E Comp Henry Robertson, Treasurer; Comps P Doherty, P S; Hiram Gillson, S S; Charles Cameron, J S; W T Robertson, M of C; Alex Mitchell, M 4th V; W J Sargant, M 3rd V; William Hoar, M 2nd V; Joseph Rorke, S B Fisk, Std B; Joseph Anderton, Swd B; Alex Cooper, Organist; T F Chapin, J Johnson D Crew, Stewards; John Mc Padden, Janitor.

JURISPRUDENCE.

To the Editor of the CRAFTSMAN.

Some time ago I made application for affiliation with a Lodge in this Province. The investigation Committee reported favorable and at the regular meeting of Lodge I handed in my Grand Lodge certificate, and dimit, from my mother Lodge. The ballot was ordered to be taken, was pronounced *all clear*, and I was declared duly elected a member of the Lodge. The Lodge then proceeded to transact other business, and after a lapse of half an hour or more the Lodge was called to refreshment, when I retired. After the Lodge (as I am informed by Brethren who were present) the S. D. *pro tem* made a statement to the W. M. and brethren that there was a black ball in the ballot box. This created considerable surprise and excitement and upon examination, the box was *then* found to contain *one* black ball no action was taken in the matter that evening, though there was some discussion, and a proposal to take the ballot again, which was overruled, several of the brethren having retired.

I heard nothing about this officially or otherwise until the next regular meeting, when, considering myself a member of the Lodge, and that it was my duty, as well as privilege to attend the same. I took my seat. Shortly afterwards the W. M. called me into the ante-room and informed me of the foregoing circumstances telling me that I was rejected, and I of course retired from a place where there was the slightest objection to my presence.

In view of the foregoing facts) which are unexaggerate. I would propound the following questions which you will oblige me by answering in the next *Craftsman* in your Masonic Jurisprudence department.

QUESTION.—1ST Had the W. Master the power to re-consider the ballot after such a period of time had elapsed and in view of the circumstances I have related above; no objection having been raised in the meantime.

2nd. If so was his final decision of rejection correct.

QUERY.—When was the black ball placed in the box, when the ballot was taken, or while the Lodge was at Refreshment.

A SUBSCRIBER.

ANSWER.—The proceedings of the Master in the foregoing case were irregular and unwarranted, the result of the ballot having been declared in open Lodge, and the same recorded; it was not in the power of the W. M. to re-open the question, and the reversal of his declaration is unconstitutional and in fact, *null and void*.

QUESTION.—Can a warden of a Lodge reveal the number of black balls in a ballot?

ANSWER.—No. The ballot being a secret one it would be highly im-

proper for any brother to particularized its condition beyond the declaration that it is "in favor of" or "against" the candidate as the case may be.

QUESTION.—Must the Initiation fee be in the hands of the Secretary or of some one in his behalf in actual cash before the ceremony of initiation can be proceeded with?

ANSWER.—The Constitution requires that the fee on Initiation shall be paid previously to the ceremony of initiation taking place. The master being responsible for the enforcement of this regulation.

QUESTION.—Is there any irregularity in a "Blue Lodge" presenting a P. D. D. G. Master with the Jewel appertaining to that rank?

ANSWER.—None. Past Grand Officers retain their past rank in Grand Lodge so long as they continue to be subscribing members, to some subordinate Lodge and are entitled to wear the Jewel of their past Office suspended on their breast, we consider that the Lodge could not select a more appropriate Jewel for presentation.

QUESTION.—Can Knights Templar visit a Royal Arch Chapter or a Master Masons Lodge clad in the dress and regalia of that order?

ANSWER.—No; not of right. The various orders and grades of Masonry are distinct, and the Constitution of each requires that Brethren and Companions, shall appear when in Lodge, or in Chapter, in the clothing as prescribed to be worn by the Constitution and no Brother or Companion can claim admittance in any other clothing. Royal Arch Masons are permitted to wear the Jewels of the order, in Craft Lodges, but none others. Knights Templar can wear any Jewel, pertaining to the orders in the Chapter.

QUESTION.—Can Knights Templar wear the Regalia and Dress of his order, at public processions or assemblies held under dispensation?

ANSWER.—It has been customary on all public occasions to permit all grades of Masons to appear in procession in the clothing and regalia of any Masonic order to which they may belong, this however, is by sufferance and not of right.

QUESTION.—Can Knights Templar visit a Chapter or an Encampment clad in the regalia of a Master Mason only?

ANSWER.—Only by sufferance.

At Rest.

M. W. Bro. William P. Chilton, Grand Master of the Grand Lodge of Alabama, died at Montgomery, on the 20th of January last, from injuries which he received by a fall.

On Saturday the 21st of January, the remains of Bro Geo. A. Galer, of Sweetsburgh, were conveyed to Dunham for interment, accompanied by a large concourse of the members of the Masonic fraternity, and friends and acquaintances. The procession extended to nearly a mile in length and was probably the largest ever seen in that section of the Dominion. The funeral services were held in the Methodist church, Dunham, the Rev. Mr. Philips officiating. After the services, the procession re-formed and walked to the burying ground, where, when Mr. Philips concluded his services, he was buried, according to the Masonic form with all the ceremonies. The services were conducted by R. W. Bro. Pickel, D. D. G. M., for Bedford, assisted by W. Bro. Jas. O'Halloran, W. M., and the other officers of Royal Canadian Lodge, No. 19 Sweetsburgh, of which he was a member, and filled the responsible office of Treasurer, since its organization. Nearly all the Lodges in the District, under the Canada Grand Lodge, were represented on the occasion. Bro. Galer was universally respected wherever he was known, and Sweetsburgh, by his sudden death, will miss one of her best and most enterprising citizens.