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THE CRAFTSMAN;

AND

CANADIAN MASONIC RECORD.

Bro. J. J. MASON,
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No. 2.

A MODERN JAPHET.

A LESSON—AN IMPOSTER THE TEXT.

Some weeks ago—it was on a bright Sabbath morning, while we were preparing for our Sunday School duties—a rather good looking “individual” entered our office, and with studied politeness, inquired if he was in the presence of Dr. M., the Worshipful Master of the Lodge at this place. Being answered in the affirmative, he repeated his name, *sotto voce* and before occupying the seat to which he was invited, signified a desire to close the door, which he at once proceeded to do. He appeared to be about twenty-five years old; five feet ten—slender; dark complexion, with very black eyes and hair, which latter he wore rather longer than we imagine St. Paul prescribed for the men of Corinth.

His dress was a sort of shabby-genteel black, rather newish, but oddly set off with a saddle-colored, greasy felt hat, with a narrow, turned-up brim. His articulation indicated the possession of a double row of incisors, between which a bit of hot potato had found lodgement.

But the most noteworthy and salient trait in the *personel* of the “individual,” was his left eye, which he could at will twirl in every conceivable direction, up or down, to the right or to the left, with a wonderfully peculiar gyratory power, back and forth, unlike anything we had seen or dreamed of. Even while looking straight at you with his right, he could fairly dance that “left” and flash it in lightning velocity and capers—could contract and dilate its pupil and verily change its hue—and all the while could keep it “skinned.” He began at once to recount in circumstantial detail his services, his hardships and hair-breadth escapes, while a soldier, good and true, battling for the “Lost Cause.”

Having had some experience ourselves in that line, we could not well conceal the rising interest we felt in his eventful story; this he evidently saw, and with increased animation continued his thrilling narrative, up to the surrender; ever and anon bedewing “his left” with lacrymals, in quantities apportioned to the occasion.

"The crushing out of the rebellion" had repressed his enthusiasm in the cause of liberty, but for a brief season, when it again cropped out in behalf of the struggling Cubans; and our hero followed the fortunes of Gen. Jordan, and under his leadership he again fought and bled. During a most brilliant campaign, and when the Goddess of Liberty seemed to be about to perch on the standard of the insurgents, by reason of an unlucky move, he was cut off from his command, and fell a victim into the hands of the victorious Spaniards, "and was carried a captive" to Moro Castle, where he remained in cruel bondage for four long years. Here, as if quite overcome with intensified emotion, a fountain of tears gushed forth, and a momentary pause ensued, during which we "made bold" to inquire why he had sought to favour us with this sad recital of his melancholy history.

The effect of our modest inquiry (and so we thought it) was an electric shock—when he sprang into an improvised "tableau vivant" personating wounded pride; meanwhile flashing that terrible "left" full upon us—for a brief moment only, when assuming a less menacing attitude, like one enduring the pangs of injured innocence, and twirling "that left" with incredible velocity, he exclaimed: "I'm a Mason, sir! I'm a Mason, sir, in distress!" How *we* looked, meanwhile, must remain wholly conjectured, but we may remark, however, that if our feelings at the moment, which we well remember, would afford any clue to the picture, we must have appeared like an object viewed through a perspective in the dim distance.

During our speechless embarrassment he drew from his pocket a paper very much worn, upon which we noticed some cabalistic characters, which he offered us as the indorsement of our Consul at Havana, as to his character and status as a Mason.

Being assured of our entire satisfaction on that point, from his statement of the fact, he expressed his readiness to furnish us any and all of the proofs and tests which might be required to further convince us of his skill in Masonic ritualism.

He was again and again assured that *his word* was all sufficient, and that nothing more was necessary or desirable.

Again resuming the thread of his narrative, he delivered himself substantially, and about thus. That his release had been procured through the intervention of one Dawkins, of Florida; that the master of the steamer which bore him to his native land, though it weighed anchor off Key West, (his home) would not allow him to go on shore, but took him to New York; that he there found a good friend who furnished him the means to reach the home of his father, in West Virginia, where, on his arrival, the sad intelligence first met him that his respected sire, because of his antecedents and rebel sympathies, and chiefly because of his unwillingness to burden his honest soul with the required oath to pursue his profession, had "gone west"—to Memphis. Kind friends again supplied his wants, and sent him on his way—destined, as it turned out, to meet still other disappointments.

Arriving at Memphis, he was informed his father had gone to Mississippi, eight miles below Natchez.

In his low and dependent condition, his natural reluctance (he called it) to seek pecuniary aid was again repressed, and another successful raid upon his Masonic Brethren was achieved.

The assistance they furnished had enabled him to reach our village

and pay for his breakfast, leaving him a cash balance of exactly thirty-five cents.

Of us he asked the *loan* of enough only to reach Jackson, were he had friends; or if not convenient, enough to make Canton, were he knew a railroad man who he was quiet sure would "dead head" him all the way to Natchez.

Deeply moved with his story, as well as manner of his rehearsal, we plied our new found Brother with "questions oft," until he had almost told it over again; and then to the end that some memorial might be obtained and laid up in our archives, we handed him a slip of paper and requested his autograph, which he promptly returned, and from which we copy: "Alex. Craig, DeWitt Clinton Lodge, No. 1. Key West Florida."

We informed Bro. Craig that his obedience to certain prescribed regulations pertinent, before we could contribute the Lodge funds to his necessities, it was necessary that we should consult our Wardens, which we assured him we should do without unnecessary delay. He was requested to repair to his hotel, where in company with our *three* Wardens we in due time interviewed *him*.

Bro. Craig was we thought, less happy in his second rehearsal; he did not appreciate the off-hand skirmishing and range of the inquiries adopted by our Wardens, suggested the propriety of beginning at the book and taking it straight, which they somehow couldn't see and they still went for him, till he went over again the story of his wrongs and his suffering with, as we thought, perhaps a shade less of the "rebel" unction than had adorned his first deliverance.

We finally suggested to Bro. C. that the rule was absolute, which required Masters of Lodges, before dispensing the Lodge funds for the relief of applicants, to have satisfactory evidence that the applicant is an affiliated Mason in good standing; that as he had been a long time absent, in order to refresh his memory, if need be, we had brought from our office a copy of the proceedings of the Grand Lodge of Florida for 1870, which we thereupon placed in his hands. We observed that he handled the pamphlet and turned its pages as one unaccustomed to the examination of such papers, and volunteered to point to the page containing a roster of the Lodges, which was found upon close inspection, not to have the name of Bro. C's Lodge in the list. Here, indeed was a dilemma, of first magnitude, and one for which he was not equal. He had filled every gap and straightened every crook at all points in his eventful story, like a well skilled expert, and with an air of earnest modesty truly admirable; but here verily was a hiatus broad and deep, which tested Bro. Craig's wits above what they were able, and he quailed like one yielding to the demands of inexorable destiny.

The embarrassment which ensued was felt by everyone present. Bro. C. was sure he had not forgotten the name, number or place of his Lodge—he *could not*; and yet it was not in the book; then how was it? We suggested that Grand Secretaries were sometimes very careless, and that it was not unusual for them to omit the names of Lodges in the published proceedings. Upon this hint (Grand Secretaries, please pardon us,) Bro. C. took heart again, and we very freely and *candidly* talked the thing over—Grand Secretaries particularly, and the peculiarly awkward fix their blunders now and then (again pardon us) got worthy Brethren into.

Bro. C. was a member of D. W. Clinton Lodge, No. 1—could not be mistaken; and yet it was not so in the book before us but instead of it, No. 1 had, unfortunately, another name affixed. Who could question his veracity—who dare say he was an imposter on the rampage? Of course we didn't; but we smiled, and Bro. Craig smiled *some*, and then we both smiled and smiled again in concert, at—at—we didn't know else to do.

Bro. Craig resumed, with an expression of deep concern as to our opinion of him—feared we might think under the circumstances he was not “all right.” We endeavoured to reassure him, and stated we had not the slightest doubt as to his true character, and took the occasion to explain in suitable terms why we were not authorized to grant the relief asked for. We were engaged in select expressions of mutual admiration for each other—he for our fidelity to the requirements of the law, and we regretting that our obedience should bring mortification to so worthy a Brother as he must be, when the steam whistle announced that the hour of our separation was at hand.

We silently and slowly approached the incoming train, and upon its arrival Bro. Craig, bending under the burden of his smothered emotions, extended towards us his dexter paw which we, firmly grasping, each gave a hearty shake. Said he, good-bye, Doctor; said we, farewell, Bro. Craig.

The next and last we heard of Bro. Craig, he had “sold” some of our confiding Brethren forty miles south, and had turned his footsteps towards the east.

Our object in dignifying this vagabond with so lengthy a notice is two-fold; first, to warn the Brethren of his approach; and secondly, to impart

A LESSON

which may prove beneficial to others.

It has been our fortune, during the last twenty years, to meet many of Craig's sort; and we have adopted it as our uniform custom, from which we have had no occasion to depart, never to hold “Masonic intercourse” with a stranger craving our pecuniary assistance—never. When such applicants declare themselves Masons, and propose to submit to the usual test, we take it for granted they have, by “hook or by crook,” picked up more than we choose to find out by due examination, and hence we think the wiser rule is to decline playing a game where the odds are so largely against us. He would be a poor fool indeed to invite an examination he could not stand successfully.

And then what boots it should he prove to be a Mason? All Masons, it may be contended, are not worthy, and if found worthy, may not be in real distress; so that at least the relief grant should be measured by the merits of the case.

An honest, worthy Brother, will tell a straight forward story, one that will bear sifting; such, and such only, have a right to our assistance.

We have never “put through” one of the traveling mendicants on his own programme, without detecting the villain at some point in it.

For the CRAFTSMAN.

LANDMARKS OF MASONRY.

BY BRO. ROB. MORRIS.

Among the more striking objects in Holy Land that may be named "Landmarks" are the Highways, which run in general where they did in the earliest days; the *Bevel Marks* on all ancient Asilars; the Names of all the ancient Localities are unchanged in so many thousands of years; the trees, plants, and flowers cited in the Masonic Lectures; the architectural Emblems of Masonry; the ancient idea still entertained that the East is always *before us*, South being the *right hand*, North the *left hand*, West the *rear* etc.

A good explanation of the slowness of Orientals to adopt improvements in Agriculture, Mechanics etc, is, that a superstitious reverence surrounds all old customs in the mind of an Oriental, a masonic dread of innovation, a religious sentiment like that with which they view all sacred places, trees etc, and the cemeteries of their fathers. It is this idea that makes the Holy Scriptures as good a *path finder* through these hills and valleys as it is through the meanderings of the human heart, and we may follow its injunctions as surely through the *terrestrial* as the *celestial* Canaan.

The traveller in the lands of the East will soon discover that the *relics of Freemasonry*, like those of *operative* Masonry, must be chiefly sought for, *under ground*. As only here and there, a weather-beaten shaft, or an almost shapeless wall, or a patch of mosaic pavement, remains *above the surface*, yet all artistically framed and wrought, to encourage us to search for foundations deep and large that will afford a clue to the majestic edifices which they once supported. So what we call *Freemasonry*, or the architecture of the soil, is chiefly to be traced up to its sources by means of *Oriental customs*,—forms of speech,—religious observances and the like that evidently came to us from the most ancient times. As these elegant remains of columns, and chapiters and the pavements of royal courts are now found in singular want of harmony with their surroundings, often built into mud walls or supporting the roofs of vile stables, so the eye and ear of the traveller are often startled to observe signs and words singularly *out of keeping* with the general habits of the people, and referring to periods antedating the *very existence of the races* who now inhabit those countries.

Ancient York Masonry is found at Beyrout and there is a prospect of the early foundation of a Lodge at Jerusalem.

But there are already great native Societies in the East so much resembling Freemasonry that I am justified in referring to them here, and in expressing the belief that, once a Grand Lodge is formed in Syria and the Order worked with the dignity, precision, and religious fervor that characterize it in America, the leading members of those organizations will hasten to attach themselves to it. I will name them in order.

1. THE DERVISHES.—This is a Society of great antiquity immensely diffused through the Turkish Empire, and highly respectable in the character of its emblems. Bro. John P. Brown of Constantinople has written two volumes descriptive of this Society, and gives favorable accounts of their moral character and importance as an affiliation. They are divided into brotherhoods of which the *Bektashees* most resemble Craft-Masonry. The initiation of a *Bektashee* is thus described. The

Lodge is termed *Tekkeeyah*, and always consists of twelve officers. The W. M. is termed *Murshid*: his official name is *Alee*. There are two *Tylers* styled *Rehpers*. The altar is a twelve-sided stone in the centre of the *Tekkeeyah*, and represents the stone on which Abraham prepared to sacrifice his son on Mount *Moriah*.

It is termed *Maidarn Jarsh*. The candidate for initiation is called *Mureed* and his petition ordinarily lies over a whole year. He must be recommended by the two *Tylers*. The *Masters of Ceremonies* are named *Terjomarn*. The initiation is named the *Ikrar*. The initiation fee is a live sheep and a voluntary sum of money, as the applicant can afford. This sheep is sacrificed at the door of the Lodge in a symbolical manner, its wool rudely twisted into a cable-tow which is thrown around the neck of the neophyte. His preparation consists in the removal of nearly all his garments, and particularly of all metallic substances which they tell him, is done to show a voluntary surrender of the world and all its wealth.

As he enters the lodge, he observes opposite the twelve sides of the altar, the twelve officers seated, each having a lighted candle before him. To this altar he is led and caused to stand upon it with his arms crossed upon his breast, his head bowed upon his left shoulder, and his feet arranged in an esoteric position. This is called *Boyun Kesmeck*, meaning "the bending of the neck in humility and submission." A prayer is offered which he is required to repeat, clause by clause. Then the W. M. repeats a number of invocations to Deity, contained in the *Ritual of the Dervishes*. He is now assisted from the altar and conducted by the *Masters of Ceremonies* to the W. M., placed in an esoteric position and duly instructed. The vows and secret work of this society, it is said, have never been exposed. The charge to the candidate is solemn and beautiful. It exhorts him to keep himself from gluttony and intemperance; utter no falsehoods; quarrel with no man; be kind to inferiors, respect superiors, and be good to equals; be charitable to the faults of others, and if seen, conceal them, with the hand, the cloak, the tongue and the heart; strive to be foremost in good conduct amongst the brethren, remembering that a day will come when neither wealth nor rank will benefit, and naught will avail save submission to God with a pure heart.

2. THE DRUSES.—In *Brother Churchill's* great work on *Mount Lebanon* occurs this suggestive passage: "The wiser and more sober part of the *Druses* meet together at intervals, in all privacy and simplicity, like a Lodge of *Freemasons*, to cultivate the spirit of brotherly love and union, to inspire each other with a solemn regard for the strictest principles of moral virtue, and with a holy and untiring zeal for that faith and those doctrines which they firmly believe the Deity has communicated to them. Their numbers in *Mount Lebanon* may amount to about 40,000."

This quotation is calculated to set the *Masonic* reader upon inquiring into the origin and history of so singular a sect. I did not fail to get what light I could upon the subject. While at *Sin Zehalteh*, April 25th, 1868, on my way to the *Cedars of Lebanon*, I visited some of the tombs of the chiefs of this society. The body of the deceased seems first to be laid in a grave, underground. Upon this a solid plat-form of stone is constructed about eight feet by three, and four feet high, on which, finally the monument is placed, built of six stones elaborately carved in the *Saracenic* style, displaying stars of six, twelve and twenty-four

points, inscriptions in Arabic and devices of many kinds, some of them elegant.

The founder of the mysterious society of the Druses was a person named Hamzi, who lived in Syria in the eleventh century. This man taught the doctrine of faith in one God, and forbade his disciples to endeavor to penetrate into the nature of the Divine being and attributes. He gave as the real origin of this new faith, the name of Hakom, who died about the year A. D. 1021, after promising to reappear in due time, to extend his empire over the earth. Hamzi claimed to be the first minister of this religion, dating his era in the Mohammedan year 408 synonymous with 1020 of the Christian era. It is no part of my plan to pursue the history of this singular imposture, but to give a sketch of the moral and social theory which the Druses inculcate in a manner quite masonic:—

“Be sincere and truthful in all your words,” thus the priests are ordered. “Speak the truth; fear nothing but sinning, and serve only the Holy One, the Eternal.”

“Be towards the faithful a tender father and a kind instructor. Watch over them and help them in public and in secret. True prayer is the attachment of the heart to the unity of God. God wrongs no one, even to the weight of a grain of sand. He knows the secrets of all men.”

No proselyting is permitted among the Druses, and it is affirmed that a convert from any other sect would be positively rejected. The only superiority acknowledged among them is virtue and strictness of morality.

In communicating the peculiar secrets of the Druse system to women, certain forms similar to those practised in Adoptive Masonry are used. Each woman must be accompanied by her husband, son or brother, or some man who has lawful charge of her, and the women are compelled to sit behind a curtain or screen so as not to be seen, while the man who is conducting the ceremony is not even to look toward them. No woman is permitted during these ceremonies to give any expression of assent or dissent, or give way to smiles or tears.

The emblem of the Druse religion is an anagram made by the letters S.D.K., pronounced *sudek*. They represent figures, viz; s, 60; d, 4; k, 100; making 164, the number of the ministers of that faith that is never exceeded.

The Druses teach that the once pure and brilliant soul, having been deprived of its nourishment, which is the light of wisdom, falls back into darkness and error. “Happy is the man” says one of their preachers “who devotes his whole heart and mind to the search of wisdom; happy he who has made wisdom his abode; who regards it as a pearl of great price, the only true good; who treasures it up within himself as a stronghold inaccessible to strangers.”

The doctrine of free-will is taught by the Druses as reconcilable with justice. They argue that unless man is a free agent he is not answerable to reward and punishment. If the Divine orders were absolute and irresistible, none would be unbelievers, and there would be no use for rewards and punishments. So far as the Hebrew Scriptures are concerned, they believe that everything therein contained, which is admitted into the Druse system, is of divine origin, and that the rest is the invention of men.

The Druses profess seven commandments viz :

1. Truth in words.
2. Reciprocal vigilance for each others safety.
3. Absolute renunciation of whatever religion may have been previously acknowledged,
4. Keeping aloof from all heretics.
5. Recognizing the unity of God.
6. Resting in God's will and works.
7. Absolute obedience to all God's orders.

Conformity to these seven rules, and keeping them strictly secret from all persons not in their society, were obligatory both upon the male and female Druses.

In a previous paragraph, I stated their rule concerning veracity. "Falsehood is not permitted to us," thus says one of their writers, "for that would be to doubt religion, and to be deficient in faith. All money engagements should be faithfully kept, there should be no dispute or discussion among brethren."

The doctrine of mutual protection and assistance lies at the basis of this great fraternity and is probably the cause of its long continuance and influence. As Brother Churchill remarks, "It is this principle that has been the mainstay of the Druses, giving them the attitude of strength and compactness in the presence of their enemies, and enabling them, in spite of many reverses, to hold their ground, and maintain among their native mountains of Lebanon the attitude of independence and superiority.

The will of their founder under this head is very explicit. He ordered them in these words :

"Watch over the safety of the brethren? administer to their necessities; satisfy their religious and secular demands; receive their excuses; look upon those who deceive them as your enemies; visit them when sick; do good to them when poor and relieve them, not holding short your hand." It is forbidden to a Druse when he knows his brother to be in want, to permit him to seek relief elsewhere. No one has ever seen a Druse begging. They are divided into two classes, Akkal and Jahilt, the Initiated and the Uninitiated. Their costume is a round white turban untwisted with a cloak reaching to the knees. They use neither wine or tobacco, do not tolerate polygamy, falsehood, blasphemy, or obscenity. Their Lodges which are very secluded meet every Friday night. The Lodge-room is plain and unadorned. The order of business is :

1. Point out your enemies.
2. Name those who are oppressed.
3. Raise charitable contributions.
4. Read from religious books.
5. Sing a hymn.
6. Call to refreshments.

The test-question to a Druse is : "Do farmers in your country sow the seed of the hleledge?"

"Yes, in the hearts of the faithful."

3. BEDOUIN FREEMASONRY.—That the chiefs of the great Arabian tribes are masons, at least so far as to understand, respond to, and acknowledge masonic signs, has been determined. Brother James Riley, shipwrecked sixty years since with his crew upon the Western coast of Africa, was rescued through the influences of the Masonic tie, and many others have shared the same world-wide privilege. Whenc

the masonry of the Desert originated, how far it resembles our own forms, how extensively it is diffused, etc., are questions of profoundest interest yet to be solved, I trust, through influences set into motion by my own journey to the East.

THE ROYAL ORDER OF SCOTLAND.

The Royal Order of Scotland, a system of high degrees, which is said to have been established by King Robert the Bruce, in 1314, consists of two degrees, namely, that of H. R. D. M., or more properly H. R. M., and that of R. S. Y. C. S. The first may be briefly described as a Christianized form of the third degree, purified from the dross of Paganism, and even of Judaism, by the Caldees, who introduced Christianity into Scotland in the early centuries of the Church. The second degree is an order of civil knighthood, supposed to have been founded by Robert the Bruce after the battle of Bannockburn, and conferred by him upon certain Masons who had assisted him on that memorable occasion. He, so the tradition goes, gave power to the Grand Master of the Order for the time being to confer this honor, which is not inherent in the general body itself, but is specially given by the Grand Master and his Deputy, and can be conferred only by them, or Provincial Grand Masters appointed by them. The number of Knights is limited, and formerly only sixty-three could be appointed, and they Scotchmen; now, however, that number has been much increased, and distinguished Masons of all countries are admitted to its ranks. In 1747 Prince Charles Edward Stuart, in his celebrated Charter to Arras, claimed to be the Sovereign Grand Master of the Royal Order, "*Nous Charles Edward Stewart, Roi d'Angleterre, de France, de l'Ecosse et d'Irlande, et en cette qualite, S. G. M. du Chapitre de H.*" Prince Charles goes on to say that H. O. or H. R. M. is known as the "Pelican and Eagle." "*Connu sous le titre de Chevalier de l'Aigle et de Pelican, et depuis nos malheurs et nos infortunes, nous celui de Rose Croix.*" Now, there is not the shadow of a proof that the Rose Croix, says Bro. Reitam, was ever known in England till twenty years after 1747; and in Ireland it was introduced by a French chevalier, M. L'Aurent, about 1782 or 1783. The Chapter at Arras was the first constituted in French—"Chapitre primordial de Rose Croix,"—and from other circumstances (the very name *Rose Croix* being a translation of R. S. Y. C. S.) some writers have been led to the conclusion that the degree chartered by Prince Charles Edward was, if not the actual Royal Order in both points, a Masonic ceremony founded on and pirated from the most ancient and venerable Order.

This however is an error; because, except in name, there does not appear to be the slightest connection between the *Rose Croix* and the Royal Order of Scotland. In the first place, the whole ceremonial is different, and different in essentials. Most of the language used in the Royal Order is couched in quaint old rhyme, modernized, no doubt, to make it "understood of the vulgar," but still retaining sufficient about it to stamp its genuine antiquity. The *Rose Croix* degree is most probably the genuine descendant of the old Rosicrucians, and no doubt it has always had a more or less close connection with the Templars.

Dr. Oliver had a great opinion of the Royal Order, and had no doubt antiquity.

Its place by right is said to be side by side with the Rose Croix and Knights Templar degree.

At Glasgow, where there is a Provincial Grand Lodge, it is or was only necessary to be a Master Mason to be eligible; but certain privileges were granted to Knights Templar and Rose Croix Masons in seeking admission to the Royal Order.

In England, where the Provincial Grand Lodge of London was established in July, 1872, the membership is restricted to those who have taken the 18th degree of the Scottish Rite.

The King of Scotland is hereditary Grand Master of the Royal Order, and a chair is always kept vacant for him at all assemblies of the Knights. The Deputy Grand Master and Governor of the Order is Bro. Whyte Melville, 33° P. G. M. M. of Scotland, father of the well-known novelist. The Earl of Rosslyn, 33°, the present Grand Master of Scotland, is Deputy Governor of the Order.

Provincial Grand Lodges are held at Glasgow, Rouen in France, in Sardinia, Spain the Netherlands, India, viz: Calcutta and Bombay, China, and New Brunswick. In Sweden the King of Scotland is Provincial Grand Master.

In Clavel's History it is said the Royal Order of Heredom of Kilwinning, is a Rosicrucian degree, having many different gradations in the ceremony of consecration. The kings of England are *de jure*, if not *de facto*, Grand Masters; each member has a name given him, denoting some moral attribute. In the initiation the sacrifice of the Messiah is had in remembrance, who shed his blood for the sins of the world, and the neophyte is in a figure sent forth to seek the lost word. The ritual states that the Order was first established at Icomkill, and afterwards at Kilwinning, where the King of Scotland, Robert Bruce, took the chair in person; and oral tradition affirms that, in 1314, this monarch again reinstated the Order, admitting into it the Knights Templars, who were still left. The Royal Order, according to this ritual, which is written in Anglo-Saxon verse, boasts of great antiquity.

Findel, of course, disbelieves in the Royal Order, as he does in all the Christian degrees. He remarks that the Grand Lodge of Scotland formerly knew nothing at all about the existence of this Order of Heredom, as a proof of which he adduces the fact that Bro. Laurie, in the first edition of his work, the History of the Grand Lodge of Scotland, has not mentioned the Order.—*Condensed by A. G. Mackey, from the London Freemason.*

NECESSITY OF MASONIC INTERCOURSE AND CORRESPONDENCE.

We regret to see that one or two Grand Masters have seen proper to speak against the custom of the Craft, in their jurisdiction, in writing to Masonic journals for information or views upon certain points. No intelligent Masonic journalist for a moment expects his opinions to be taken as laws when in conflict with established laws or official decisions, any more than a secular editor expects his editorials to take the place of the statutes of the State; but as he claims the right (never denied) of criticising the acts of Congress or the Legislature, or of the decisions of judges, so does the Masonic journalist exercise the right of reviewing the transactions of other jurisdictions, or of answering questions, come

whence they may. So far as this journal is concerned, we have heard no complaints from Grand Officers, but we speak for the editorial craft at large, as well as for the Masonic fraternity, when we say that if it were not for judicious Masonic publications, in the shape of magazines, reports on foreign correspondence, and compilations of law and usage, our Grand Masters would to-day be where they were half a century ago, viz: groping in the dark among unknown precedents, and knowing nothing beyond the limits of their own little jurisdiction.

It is useless to attempt, in this age of inquiry, to crush out the spirit of investigation, Masonic or otherwise; the craft *will think*, and when they want further light they will seek it. We hold it to be a cardinal principle in every jurisdiction, for the Craft to consult with and get their information first, from their own Grand Master, and his decisions must be obeyed. While this is true, (and we have before stated the same thing,) yet we hold that the Craft have a right to get other views through the Masonic press, if they see proper. Nine out of ten of the questions propounded to us from this and other jurisdictions, have been from *members* of Grand Lodges, and as such, have an interest in knowing both sides of a question, and how to vote upon it intelligently. Shut out, to-day, the Masonic press, and where would the Masonic world be? Just imagine that there had not been a word on Masonry published, either in books or magazines, for the past fifty years, and then imagine the result! Each State would, to-day, be shut up tighter than isolated China. One Grand Lodge would know about as much of the other, and one Lodge of the other, as a Japanese does of Constantinople.

Signs and words might succeed in acquiring a bare recognition; but as for an interchange of laws, usage and jurisdictional rights, Masons would to-day be in continual conflict. We grant that a great deal *too much* is published of what should be held esoteric or secret, and scarcely a month passes but, in many extracts, we are compelled to eliminate certain words and substitute others. This is all wrong, and we fought against it in the very first year of this journal, whereby we offended a few, but we are glad to see a decided improvement in that line. We hold that too great care can not be exercised in publishing a Masonic work, but when the *esoteric* feature is well protected, we hold that a full scope should be granted upon all questions of Masonic law, usages and history. It is this that has secured such great uniformity in laws throughout the United States to-day—it has accomplished more than all the national conventions put together. So far as the *Freemason* is concerned, we have expressed our views candidly and fairly, without the slightest intention of influencing any one against the constituted authority of any State. We give our reasons for what they are worth, and generally give a *reason* for them, and shall continue to be pleased to receive all the inquiries that may be sent to us. "MORE LIGHT" IS THE OMNIFIC WATCHWORD OF MASONRY.—*St. Louis Freemason.*

THE SICK BAGGAGE SMASHER.

Yesterday, about five o'clock, just after the heat of the day had ceased and a slight breeze played along the street, a small express waggon, containing three men, drove up at a slow pace. One who got between and was supported by the other two, had, it was evident from his pallor, only recently recovered from illness; his companions were in perfect

health. All three, it was clear, from their beards and the cut of their clothes, were railroad men.

The express waggon stopped at one of the railway offices, and the men got out, the sick one with great difficulty. His companions stood by him, watching him with an infinite solicitude.

"Well, Doc, old fellow," said one, "you'll be all right in a day or two, won't you? Feel better now? Looks like old times, don't it? Here Billy rattle them checks! O, it's biz, it is, you old son of a thief."

"Well, Ed," replied the sick man wearily, "it does seem good, after beng in bed for two months, to see the boys hustle them old trunks round lively; but I'll never be the man I was before the rheumatics took me. I'll never sling a trunk again, Ed."

"Yes you will, too," replied his comrade, cheerfully. "Before the next change in the time-tables, you'll be wrestling with them Saratogas. The doctor says so, and he ought to know. Try now, Doc; he says it'll do you no end of good if you can only get up your spirits again. Can't you waft this little oil-skin carpet bag?" he continued pleadingly.

"No go, Ed," answered the invalid, with a touch of dispondency in his voice; "the Doc ain't what he used to was, nohow."

"Well, but Doc," continued his friend, "s'pose we get an ax and start that little trunk there at the corner; couldn't you bust it? It might do you good."

Ere he could answer, a large express waggon drew up before a whole pyramid of mammoth Saratoga trunks. Two men leaped lightly from it, one with a lamp and a bundle of jingling checks, and the other pulled down with a crash a couple of portmanteaus. The sight and sound were to the sick expressman like the trumpet to a blind old war horse. Forgetting his illness and weakness he rose, gained the heap of baggage at a bound, and seized a large Saratoga trunk which three hall porters could hardly move. Poising it, he hurled the hugh mass through the air as if it had been a feather. Seized with perfect fury, he slung trunk after trunk upon the waggon; the pile melted like a platter of beefseaks before an Indian chief; the atmosphere was perfectly black with carpet sacks, and not less than three portmanteaus were in the air at once. But the effort was too much for him, and as the last trunk was landed with such force that it burst asunder in mid-air, and gushed forth socks, collas boxes, shirts, petticoats, hair brushes and things, as if a bombshell had exploded in a hosiery shop, he fell fainting to the sidewalk. They sprinkled him with water, forced whiskey down his throat, and did all that lay in human power to bring him to, but vainly. At last, when every expedient had failed, one slammed a trunk down at his ear and bellowed, "Denver!" The fainting man awoke, shouted, "Show me your ticket," and was borne away by his faithful friends, who shed tears of joy at his recovery.—*St. Louis Democrat.*

MASONRY IN UTAH.—The Mormons heretofore stoutly opposed Freemasonry. They possess a spurious sort of Masonry of their own, and this has given rise to a jealousy rather than sympathy in their relations, to the mystic craft. But we hear that our institution in its natural attendance upon progressive civilization, has gained a footing in Salt Lake City. There is a lodge of Perfection, and many brethren of the higher degrees in the capital of Utah. Three Lodge, working under charter from neighboring states, with a constituency of two hundred

and fifty members, organized a Grand Lodge of Utah a little over a year ago, and have been very generally acknowledged by sister Grand Lodge, their proceedings being in every respect regular. The spurious Masonry of Mormondom is not recognized by the regular Grand Lodge of that territory.

For the CRAFTSMAN.

A TRIP TO VIRGINIA IN 1861.

On the 4th day of June, 1861, I left my quiet Canadian home, *en route* for Charlottesville, in the State of Virginia. The object of my journey was to bring back with me a young lady friend, a member of my family, who, for the past two years, had been attending an excellent educational establishment there, presided over by two English ladies, and known as the "Piedmont Institute."

The difficulties between North and South, had even at this time assumed alarming proportions, and our newspapers were daily filled with accounts of formidable preparations and military movements on both sides, preparatory to a fierce conflict. For the last month no letters had been received by us from Virginia; railways, we were told, had been torn up, and the ordinary means of communication entirely suspended. It was obvious that Virginia was to be made the principle battle-field, and as my young friend, although entertaining strong opinions in favor of the Southern view of the question, was a non-combatant, it was considered advisable that an effort should be made to have her brought home with as little delay as possible. Public opinion was much divided in Canada as to the rights of parties in this great family quarrel; some took the Northern view of the position, and condemned the Southerners as rebels, who had no just cause for their appeal to arms, while others, in sympathy with the weaker side, argued, with some force, that the union originally was a voluntary act, in fact a mere partnership from which any State, preferring a different form of political government, had a right to withdraw; without however expressing any personal opinion on the subject of "State Rights," I shall now proceed with my little narrative. My journey commenced with a drive of twenty eight miles over a rough and muddy road, the weather was unusually cold and stormy for the season, a warm great coat however, with a plentiful supply of buffalo robes, enabled me to endure the biting north wind with some degree of patience. On reaching our nearest Railway Station, I at once proceeded to the Suspension Bridge which spans the river Niagara in view of its great Falls. In a few minutes after leaving the Canadian shore, I was under the shadow of the stars and stripes of the *United States*. My luggage, consisting only of a capacious travelling bag, having been examined by the officer of customs, I secured my ticket, for New York, and at 4 p. m. took my place in a sleeping car on the New York Central; at 3 o'clock in the

morning we were turned out, cold and shivering, to get on board the ferry boat which crosses the Hudson River at Albany; again entering the cars we proceeded to New York, which we reached at eleven on the forenoon of the 5th. "The war" was of course the prevailing topic, and bitter denunciations against old England were freely and loudly indulged in. As I drove up to my Hotel, a large body of men, most fantastically dressed, headed by a Band of Music, marched down Broadway, I was informed they were Zouaves on their way to Washington; loud cheers greeted the citizen soldiers as they passed. At 6 p m. I was again on the cars bound for Washington, having with some difficulty secured a seat among the military travellers who filled the long train to its utmost capacity, and who amused themselves by drinking, singing and smoking the whole night; the rain fell in torrents so that I had no escape, and had again to listen to their furious denunciations against "the rebs" and especially against England, which according to general opinion among them, was the prime mover and instigator of the whole trouble. It was 6 o'clock in the morning when we reached Washington, and in the midst of a regular tornado of wind and rain, I proceeded in a cab to Willards Hotel, where I fortunately secured a comfortable room. The country between Baltimore and Washington seemed poor and uninteresting, every mile or two, we passed a camp of soldiers under canvass, the sentinels looking cold and miserable as they moved about under the drenching rain, horses were picketed in groups on the hill sides, and artillery was mounted on every commanding position. After a few hours rest, I called upon Lord Lyons the British Minister, and obtained a passport as a British subject, authorizing me to travel with a lady to and from Charlottesville, without let or hindrance, and requiring all concerned to afford me every assistance and protection of which I might stand in need; on securing this document, I was inclined to imagine I would have no further trouble in prosecuting my journey, but his lordship suggested that I might require something additional, as under present existing circumstances, passports emanating from the British legation, were not quite so well received as formerly. I could obtain no information as to how I was to get into Virginia, indeed I was told that it was more than doubtful whether I would be permitted to pass through the Northern lines at all. Having a letter to an officer in the Ordnance department, I waited upon him and explained my position, requesting his advice and assistance, he suggested a call upon General Mansfield, and one of his sons, who was an Aide-de-Camp to the General, kindly accompanied me to his quarters, the General received me courteously, but said that as I would have to pass through a division not under his command, he thought his name would not be of much use to me, and advised me to see the Commander in Chief; accompanied by Colonel Collum, to whom I had previously been introduced, and who was on General Scott's Staff I proceeded to Head Quarters and was duly presented to the old veteran. Some red-tape difficulty however seemed to strike the old Chief in the matter, and

although he expressed a desire to assist me, yet as I was a foreigner he appeared to think that the assent of the Secretary of State should first be obtained. General Scott, a ponderous but fine looking old gentleman, looked worn and wearied, he moved with great difficulty, and although his mind was apparently clear and active, it was obvious that his day for energetic movement had passed away for ever. Accompanied by Colonel Collum, we proceeded to the department of the Secretary of State, where we found Mr. Seward enjoying his cigar; having stated my business and produced my passport he promptly made the following endorsement upon it: "Department of State Washington, 6th June, 1861. The Commander of the Forces of the United States is requested to furnish all needful protection and facilities to the person named in the within passport, and to any person travelling with him, William H. Seward." Armed with this, I again returned to General Scott, encountering on the road President Lincoln, to whom the Colonel presented me, a kindly shake of the hand, and the expression of a hope of seeing me at the White House before my return to Canada was all that passed, at this my only interview with one, whose name will ever remain a household word and a cherished recollection, not only with Americans, but with all who admire sterling worth and integrity.

General Scott having read what the Secretary of State had written, added a few lines, directing, that in going or returning, I was to be freely permitted to pass all guards and sentinels of the United States army with any member of my family that might be with me, to this he attached his signature "Winfield Scott." A brief conversation followed in which the General said that events might happen at any moment, which would render my return by this route impossible, and advised me to use all possible expedition; thanking him and Colonel Collum for their kind attention I took my leave. It is said that there are now from 20 to 30,000 troops in and around this city and that an early movement was eminent. Declining many kind offers of hospitality, and leaving the sights of Washington to be inspected on my return, I took my passage on board a steamer, which after a short and pleasant run down the river Potomac, landed me in safety at Alexandria in the State of Virginia. I found comfortable quarters at the Mansion House Hotel, and after supper a long smoke and a night-cap, I retired to rest, sleeping like a top until long after sunrise. After breakfast I was called upon by an officer who had seen my name, residence and destination, inscribed in the arrival book of the hotel, and who had waited upon me to announce that I must not attempt passing their lines, but must return at once to Washington, to this I demurred, and produced the firman of General Scott, this he examined carefully, and suggested a visit to the bureau of the Provost Marshal, to this I cheerfully acceded and accompanied him to have an interview with that official: this gentleman, "guessed it was all right!" and handed me a Pass, authorizing me to go from or to return to Alexandria daily! the following startling sentence was printed in large characters on the back of the document, "The undersigned accepts this Pass on his word of honor, that he is loyal to the United States, and if hereafter found in arms against the Union, the penalty will be *Death*." As I was not asked to sign it, and had no intention of bearing arms in that quarrel, I made no comment, and bowed myself out. The Marshal occupied as his office, a room in the Marshall House, and the spot was significantly pointed out to me where a month ago Colonel Ellsworth, who then commanded a regiment of New York Zouaves, had been

shot by Jackson, the then landlord of the hotel, for taking down the secession flag. Jackson was shot on the spot, and a Zouave who was standing near him, thrust, his sabre bayonet through his body. Feeling anxious to get forward as speedily as possible, and having ascertained that I must drive some thirty miles before reaching a running railroad, I visited several livery stables, in the hope of securing a team and a driver, but although several rigs, as they called them, were offered me for sale, they did not appear disposed to hire under existing circumstances.

In this dilemma, I returned to the hotel, and from my landlord obtained the name and address of one of the leading Freemasons of the city, upon whom I at once waited, and with whom I soon established fraternal relations; with his friendly aid, I at once secured a promise of horses, carriage and driver, agreeing to pay for the accommodation at the rate of ten dollars a day in gold, this charge, under the circumstances I did not consider as much out of the way. Having ordered the "rig" to be at the hotel at 1 o'clock, my new friend took me to see his Lodge-room, where he exhibited many cherished memorials of the late General Washington, amongst which were his Apron, a Bible presented by him to this Lodge when he occupied its chair, many of his letters on Masonic subjects, and various other interesting relics of this distinguished brother mason. My Worshipful friend also handed me a letter of introduction to an officer of the lodge then serving on the staff of General Beauregard at Manassas Junction.

Alexandria, previous to its occupation by the Northern troops, was a flourishing city, containing, it is said, upwards of 12,000 inhabitants, the majority of them, I am informed, are now serving in the Confederate army; the shops and business places are nearly all closed, and an air of gloom prevades the whole city; strict martial law is enforced, and the authority of the military is supreme. Thoughts of the olden time are forcibly recalled, as I read the names of some of the principle streets, among which I noticed Kings, Princes, Duke and Fairfax.

At 1 o'clock I again started on my journey, a capital pair of horses, a light carriage and a very youthful driver who knew the road, gave promise of a pleasant drive, the weather had cleared up and the air was now warm and agreeable. Sentinels were on the alert every where, and small picturesque groups were bivouacked among the thick underwood which lined the road, on out post duty; my passport had to be shown to every party as we passed, some of them read it, others only pretended to do so, the Irish brogue, and the German element seemed to largely predominate among the union soldiers, but all were good natured and tolerably civil.

Having passed the lines, I had a pleasant uninterrupted drive for about ten miles through a thickly wooded undulating country, varied occasionally by small clearings and openings, the farms appeared to be deserted and the houses unoccupied, at length in the distance, I discovered a small party of horse, evidently reconnoitering, on approaching them, we pulled up, the officer in charge, politely saluting, advanced and announced himself as an officer of the Confederate Army. I presented my passport which he examined and returned, informing me that I was at liberty to proceed; his little party accompanied me to Fairfax Court House, where I was detained by certain formalities for about an hour.

(To be Continued.)

EDICT OF THE M. W. GRAND MASTER OF CANADA.

GRAND LODGE OF CANADA, ANCIENT FREE & ACCEPTED MASONS.

To all to whom these Presents shall come:

GREETING.

WHEREAS, official information has *this day* been received that, at the last Annual Communication of the Grand Lodge of the State of Vermont, the following Resolution was adopted, viz :

“ *Whereas*, The Grand Lodge of Canada still refuses recognition of the Grand Lodge of Quebec, and is asserting jurisdiction over lodges located in the Province of Quebec ; and

“ *Whereas*, Such assertion of jurisdiction violates the well-settled principles of masonic law, applicable to such cases ; therefore,

“ *Resolved*, That the Grand Master is hereby instructed (unless the Grand Lodge of Canada at its next session withdraws from and ceases to assert any jurisdiction over any lodge or masons in the Province of Quebec) to issue circulars to the different Grand Lodges, as well as to the subordinate Lodges of this State, that the Grand Lodge of Vermont and its subordinates have suspended all Masonic intercourse with the Grand Lodge of Canada and Masons under its jurisdiction until the wrong is made right.”

AND WHEREAS, the Grand Lodge of Canada, since its establishment in October, 1855, has claimed and exercised exclusive masonic jurisdiction and authority over the Provinces of Ontario and Quebec, which claims to masonic SOVEREIGNTY have been recognized and admitted, not only by the Masons of Quebec and the Grand Lodge of VERMONT, but also by Grand Lodges in every quarter of the globe ; and

WHEREAS, While we readily admit the *right* which our sister Grand Lodges have (in accordance with their knowledge of the facts and of masonic law) to recognize and to establish friendly relations with any body of Masons whom they may deem worthy of that honor. WE, at the same time, most emphatically deny the *right* of any Grand Lodge to dictate to us as to the course we are to follow in such cases ; and we therefore at once indignantly repel the attempt thus made by the Grand Lodge of Vermont to coerce this Grand Body into the recognition of a body of Masons who, without the assent of this Grand Lodge, and in contempt of all masonic law and precedent, have thus attempted to wrest from us a portion of our lawful territory and authority. The Grand Lodge of Canada, while jealous of her own honor, and careful at all times not to encroach upon the rights or prerogatives of others, will permit no INTERFERENCE, and will submit to no DICTATION from any quarter whatever.

NOW THEREFORE, for the reason above stated, and by virtue of the powers vested in us as Grand Master, WE do hereby order and direct that all official correspondence and communications between this Grand Lodge and the Grand Lodge of the State of Vermont shall now cease and terminate ; and we do hereby charge and command all our worshipful and loving Brethren within our jurisdiction to refuse admission into our Lodges, and to hold no masonic communication with any Mason hailing from the jurisdiction of the said Grand Lodge of Vermont. WE also further order and direct that this Edict shall remain in full force and effect until the Grand Lodge of Vermont shall rescind the unfriendly and unjustifiable resolution above recited.

Done and passed at the Office of the Grand Master, at Simcoe, this twenty-fourth day of October, A. D. 1872, A. L. 5872.

WM. M. WILSON,

Grand Master.

The following is a copy of a letter sent to the Grand Secretary of Vermont, by M. W. Bro. T. D. Harrington, returning his credentials of appointment as Representative, as reported to M. W. Bro. Wilson, Grand Master:

OTTAWA, CANADA, Nov. 18th, 1872.

R. W. Bro. HENRY CLARK,
Grand Secretary, Grand Lodge of Vermont.

R. W. SIR AND BRO.,—

I have received the enclosed *Edict*, issued by the Most Worshipful Grand Master of the Grand Lodge of Canada, referring expressly to a certain resolution adopted by the Grand Lodge of Vermont.

Putting aside the question of recognition or non-recognition of the Grand Lodge of Quebec, which is altogether foreign to this communication, I am obliged to state that I entirely agree with what my Grand Master, in his *Edict*, so plainly lays down.

The Grand Lodge of Vermont has, in the resolution quoted above, attempted to dictate to and coerce the Grand Lodge of Canada, and on a purely domestic Canadian matter, and thereby interfere with the free action of a body of just such an independent and co-equal a Sovereignty as her own self, and the Grand Master of the Grand Lodge of Canada could not act otherwise than he has done, having due regard to his own high position in Freemasonry, and the honor and rights of his Grand Lodge.

Entertaining this decided opinion, I beg to return you herewith my credentials as representative of the Grand Lodge of Vermont near the Grand Lodge of Canada, which I do with sincere reluctance; but you cannot avoid seeing that I have no alternative, owing, as I do, loyal allegiance to the Grand Master and Grand Lodge of Canada, and disagreeing, as I do, with this particular act of the Grand Lodge of Vermont.

I request you to make this known to your Most Worshipful Grand Master, and say to him, that it is my sincere and earnest hope, while resigning my appointment of honor as your representative, that this *unfortunate rupture* of friendly relations between two Grand Bodies, who have been in harmony with each other during so many past years, will be of a very temporary nature, and with every good wish,

I remain Right Worshipful Sir and Brother,

Yours truly and fraternally,

T. DOUGLAS HARRINGTON, 33^d,
Past Grand Master, G. L. of Canada.

NEW BRUNSWICK.

We have received from V. W. bro. W. F. Bunting, Grand Secretary, the printed proceedings of the Grand Lodge of New Brunswick, at the Fifth Annual Communication, held in the Masonic Hall, St. John, on the 25th and 26th September last, and of the proceedings we have prepared the following abstract. Grand Lodge was opened in *ample* form at 10 o'clock, A. M., on the 25th September. M. W. Bro. Wm. Wedderburn, Grand Master, presiding.

EXTRACTS FROM ADDRESS OF THE GRAND MASTER.

I am glad that we are again afforded the opportunity of associating together in Session of Grand Lodge. While this meeting marks the close of another Masonic Year, and brings us nearer to the end of all our "Work," the past twelve months have been so full of the records of our prosperity as a Fraternity, that we cannot but be inspired with gratification, and be ready heartily to renew our ascriptions of thanksgiving to the Great Master.

Erected in peace and according to the honored landmarks of our Ancient Institution,—recognized and warmly welcomed into the communion and fellowship of all Grand Lodges throughout the World,—rightly impelled by the beneficent purposes of our great Brotherhood, and by the generous "emulation of who shall best work and best agree," this Grand Lodge has achieved the affectionate allegiance of all Masons in New Brunswick, and stands firmly based upon the foundation of Masonic perpetuity. Throughout the entire year, from the Altar of every Lodge, have proceeded only the sounds of harmony; not a discord appears to have disturbed the gentle current of

our fellowship, and many have sought the acquisition of our Mysteries. While moral and numerical strength has been added, the Grand Lodge and its dependant Bodies have, with probably but few exceptions, attained a sound financial foundation and are seeking in the erection of Public Buildings, the adornment of their Halls and Lodge rooms, and by other proper means, to enhance the comfort and prosperity of the Craft. All the while, moreover, the Craft has practically remembered that peculiar and essential element of true Masonry, *Charity*; and, realizing and appropriating the blessedness of giving, has remembered the widow and the orphan: not with ostentation, not grudgingly, but with Masonic sincerity and simplicity Meeting with these memorials of the goodness of the Craft surrounding us, and now called to participate in legislation to conserve what has been achieved and to secure what is yet to be attained, let us approach our work with a becoming appreciation of the beneficence of God and the grandness of our Masonic Mission, and labor so zealously and so fraternally that all who have knowledge of our ways shall be constrained to exclaim "Behold how good and pleasant a thing it is for Brethren to dwell together in Unity."

CONGRATULATIONS TO THE PRINCE.

Pursuant to the unanimous Resolutions of the Special Communication of Grand Lodge, held on the Twenty-seventh day of February last, I directed the V. W. Grand Secretary to transmit to our M. W. Brother, H. R. H. THE PRINCE OF WALES, the congratulations of the Craft in New Brunswick upon his merciful restoration to health. I have now the pleasure of submitting the gracious answer of our Royal Brother, received by this Office through His Excellency the Governor General of the Dominion.

We will all hope that His Royal Highness, now restored to health, may long be spared to His illustrious Mother, our Craft and the Empire, and adorn his exalted station near the Throne of our Gracious Queen, whom may God long preserve.

GRAND LODGE OF SCOTLAND.

It is with very great pleasure I have to announce to you officially that the M. W. the Grand Lodge of Scotland has, by unanimous voice, recognized the sovereignty of this Grand Lodge.

SAINT ANDREW'S LODGE.

Consequent upon this recognition which now secures to Grand Lodge its cordial welcome within the family of all Grand Lodges, and reasserts its supremacy without challenge or dissent; and pursuant to the power vested in me, I granted a Warrant to Saint Andrew's Lodge, No. 29, on our Registry, hitherto hailing from the Grand Lodge of Scotland; and, in company with the V. W. Grand Secretary, and other members of Grand Lodge, duly organized the Lodge under the authority of this Grand Lodge, on the evening of the 20th inst., at the city of Fredericton. I am happy to know that this Lodge will be a valuable addition to our roll; and, while from reasons no doubt weighty in the minds of its members and conscientiously held, it has been the last Lodge to enroll under our Banner, I am sure, my Brethren, you will all agree, that it is none the less welcome at this time. I trust we all, Brethren, shall so zealously and fraternally labor to cement and strengthen the ties of Union and Harmony in this Jurisdiction, that there shall be no desire, as there assuredly is no power, to destroy the sole supremacy of this Grand Head in New Brunswick.

DISPENSATIONS.

I have found the disposition increasing too rapidly to ask the authority of this office to enable Candidates to obtain "at short intervals," the mysteries of our Degrees. There are, no doubt, occasions when the power should be granted to do this, but when I have found that the influences of the Craft have been sought by persons to enable them to prosecute with greater ease and advantage a temporary tour of mere business or pleasure, I have felt constrained to withhold the Dispensation. I have always thought that Dispensations should not issue in such cases, with rare exceptions. Gentlemen frequently live for years in close proximity to a Lodge,—they never seek admission,—they never investigate the claims or commend the purposes of the Institution,—they contribute no moral or material support to it,—they go on from year to year ignorant or forgetful of its very existence, until, when duty or inclination calls them abroad for a little while, in the pursuit of business or pleasure, they desire all the machinery of the Craft shall be accelerated, that their promotion may be rapid, that they may obtain in time a Card of Introduction abroad. Thus far I have drawn a marked distinction between intended *temporary* and *permanent* absence, although my

reasoning may often be fairly applied to both cases. Many thus obtain preferment without knowledge,—many use the Craft abroad for private purposes,—many return to the Country to pursue their old course of indifference to Masonry. I conceive Masonry was not intended for such persons or purposes. There are, no doubt, often very honorable exceptions, and sometimes even these may be unhappily deprived of the many legitimate advantages of Masonry but, it will be conceded that the fault is their own, and that it is better the time honored Constitutional paths so preferment be followed than that the door be thrown open to admit many, among whom some may be found worthy. I find, that throughout other jurisdictions this abuse of the power of Dispensation has been loudly condemned. When a candidate proposes but a short absence from home, I have withheld the dispensation; when the candidate is about to remove abroad for permanent residence, I have ordered that Dispensation issue, all other things being satisfactory. Thus the danger of too frequent relaxation of our rules is avoided,—the persons who return, if worthily seeking admission, avail themselves of the earliest opportunity of proposal,—the privileges thus gained are enhanced in value in their estimation,—and Craft and Candidate are equally gainers, while the latter after all only suffers the trifling inconvenience of a temporary delay.

CORRESPONDENCE.

Among the Letters of Correspondence during the year with this office were the following, which were immediately remitted to the Board of General Purposes, and will be found on the Table of the V. W. The Grand Secretary, for your consideration:

Letters from the Grand Lodge of British Columbia, the Grand Lodge of Utah, and the Grand Orient of Brazil, severally desiring to enter into fraternal relations with, and to appoint representatives near, Grand Lodge;

Letters from the M. W. The Grand Master of Louisiana, complaining of the invasion of the territory within the Jurisdiction of the Grand Lodge of that State; and

Letters from the M. W. The Grand Masters of Michigan, New Jersey and Massachusetts, each complaining of the erection of Clandestine Lodges and the making of Masons unlawfully.

I felt it my duty also, from unofficial information which came to my knowledge, to direct the V. W. the Grand Secretary to bring under the consideration of the M. W. the Grand Master of Nova Scotia, an alleged interference by the Union Lodge, No. 18, of that Province, with the rights of this Jurisdiction in the initiation therein of persons permanently residing in the City of St. John. I have now much pleasure in reporting that the earliest investigation was most cheerfully made by the Grand officers of Nova Scotia, and, finding my complaint well founded, a very hearty expression of regret was received from that Jurisdiction, and notice that the objectionable course would not be continued in future. I am very glad that the Executive officers of the Craft in the Sister Province have acted with that promptness and good feeling which cannot fail to bind the Masons of the respective Jurisdictions most cordially together in the bonds of our Exalted Fellowship.

DECISIONS AND APPEALS.

A more than usual number of applications have been made to this office for information and decision on Constitutional questions. For the most part they have been of a merely routine character. I may say, however, that application was made for information whether a Dispensation would issue for the burial with Masonic ceremonies of an unaffiliated Mason. To this the V. W. The Grand Secretary was directed to reply in the negative.

Notwithstanding the former decision of this office that a Dispensation could not be issued for the making a Mason of a person who had lost an arm, application was made for authority to initiate a Candidate who had been unfortunately deprived of a foot. Feeling the importance of the question raised, I asked the Board of General Purposes to consider the matter, and afford me the valuable assistance of its counsel. The opinion of the Board will, no doubt, be submitted to you, but in consequence of the ground taken by that Body I, with greater confidence, again declined to order a Dispensation to issue.

In the examination of By-Laws submitted for the sanction of this office, I have noticed frequently that a Section of the Constitution has been imported into the By-Laws or Regulations materially altered in effect, by the omission of certain parts of the Section or by the transposition of it in such a way as to make the meaning of it at least ambiguous when read in connection with the provision of the Constitution

New Brunswick.

on the same subject. Indeed, it may be a very vexatious question what scope a By-Law sanctioned by this Office, thus limiting the Constitutional provision, would properly have. To prevent all misunderstanding, I have *advised* Lodges that it is quite unnecessary to repeat as matter of By-Law provisions already made obligatory by the Constitution; and I have *decided* that, when Lodges do thus import into By-Laws Sections of the Constitution, they must follow the text of the latter, and not in any way alter or abridge it, or so partially quote it as to lead to misunderstandings or confusion.

It has been quite customary for Lodges to insert in their By-Laws, sections disqualifying brethren from the enjoyment of certain Masonic rights for non-payment of dues. Pending the opinion of Grand Lodge I have disallowed such By-Laws, mainly for two reasons: First, because I hold that so long as a member is allowed to enjoy his membership and is retained on the roll as in good standing in the Craft, and is under no charge for neglect to pay his dues, he cannot be suddenly deprived of the rights attaching to such standing in the Lodge; and secondly, a member who is alleged to be in arrear to his Lodge for his dues, is entitled to the same notice, trial and adjudication of his Brethren as a member who has in any other respect failed to perform his duty to the Craft, whether the delinquency be created by the provision of the Constitution or under the operation of a By-Law of the Lodge;—and has, over this, a right of appeal to Grand Lodge. But the proposed By-Law would sweep away these inalienable masonic rights, or permit him to pursue them after the disability or punishment has been endured, and when errors in fact or form have become irremediable.

An Appeal has been made against the action of Miramichi Lodge, which was laid before the Board of General Purposes, and by them disposed of. I refer you to the Report of the Board for the final decision made in the subject.

WARRANTS.

Pursuant to the action of Grand Lodge at its last Communication, a Warrant issued in due form, for the erection of Lebanon Lodge, No. 28, and on the twenty-eighth day of November last, in company with the V. W. Grand Secretary, and other members of Grand Lodge, I proceed to Sackville and Consecrated the Lodge in due and ancient form. I was led to believe from observation, that this Lodge will work worthy of the Craft, and that our brethren at Sackville rightly appreciate the duty and dignity of their Masonic position. The hospitality of the Brethren on the occasion to myself and my associates was most frank and bounteous.

Application having been made for the erection of a Lodge at St. Martins, in the County of Saint John, I granted a Warrant of Dispensation which was handed to Brother M. N. Powers, P. M.

VISITATIONS.

The Committee of Masters of Lodges, appointed at the last Communication of Grand Lodge, to arrange for a more convenient season for Installing Services in the City of St. John, having taken the necessary steps to that end, and it is with the most pleasing recollections that I refer to my official visitation, during the earlier part of the Masonic Year, to the Lodges in the City of St. John, and to the services of Installation as then conducted. The Lodge Room was crowded to excess on each occasion—Brethren appeared in full force—laudable emulation was provoked, and a season of great pleasure afforded. The Worshipful Masters and Officers, elected and appointed, seemed masons well qualified to lead their respective Lodges forward, and the whole gave evidence of great prosperity.

I had the pleasure of visiting and installing the officers of Zion Lodge, on the 24th day of January last, and of visiting Carleton Union Lodge, and Solomon's Lodge of Fredericton; and, in common with the Brethren of Grand Lodge who accompanied me, was very deeply impressed with the evidences of stability and prosperity which I saw on each occasion, and with the very generous and cordial greeting offered me by the Brethren.

You will allow me, also, to acknowledge the very fraternal and hospitable reception tendered to me by the officers and members of the Civil Service Lodge of Canada, on my recent visit to Ottawa, and which I accepted all the more readily as another token of the catholicity of that fellowship which is a distinguishing characteristic of true Masonry. And I am also very much indebted to M. W. Bro. ALEX. A. STEVENSON, P. G. M. of the Grand Lodge of Canada, not only for great personal kindnesses and courtesies while in the City of Montreal, but also for his tender to me of a public reception by the Masons of Montreal as your representative, which I was not able to accept.

As intimated in my last address to you, I felt it was the duty of this Office to visit every Lodge in the jurisdiction. I had already, at an early day, intimated to the V. W. the Grand Secretary, that I should proceed on such a tour of visitation during the months of June and July last, and long looked forward with unmingled pleasure to that visitation. I am very sorry that I could not carry out that intention. The sickness of my child, which continued more or less severe for months, at last terminating in his death in August last, made it absolutely impossible to leave my home; and after his decease I found, on consultation with the V. W. the Grand Secretary, that it would be out of the question then to prosecute such visitations with anything like success.

I esteem it one of the most pleasant, and at the same time incumbent, duties of of this Office, to visit as often as possible the Lodges of this Province. Some of them have never been visited since the erection of Grand Lodge, and others, not since the visitation of my M. W. predecessor. I hope this state of things will not continue, if Providence permit otherwise.

And now, my Brethren, I have laid before you all matters that strike my mind as requiring notice from me at this time. All the papers and documents connected with the proceedings of the year, I have directed to be laid on the table of the V. W. Grand Secretary for your inspection, and I believe you will bring to the discharge of the duties of this Communication an earnest desire to promote the welfare of our Ancient and Honorable Institution.

GRAND SECRETARY'S ANNUAL REPORT.

The Grand Secretary begs respectfully to report:—

That the receipts of his office for the year just ended are \$1,278.69, as follows :

| | |
|---|------------|
| Registration Fees, | \$223 00 |
| Certificates, | 209 50 |
| Annual Dues, .. | 749 29 |
| Li-pensations for Degrees, &c., | 50 50 |
| Dispensation for a New Lodge, | 15 00 |
| Warrant to St John Lodge, No 27, | 6 00 |
| Warrant to Lebanon Lodge, No. 28, | 10 00 |
| Constitutions and Blank Dimits, | 14 80 |
| Total | \$1,278 69 |

He paid this sum to the Grand Treasurer in due time, and submitted an account in detail to the Board of General Purposes.

The respective Lodges have made their returns in full to the end of the year, and have settled all claims against them, except in two instances only, where small balances are due. The returns show the *work* of the year 1871, as follows:—

| | |
|--------------------------------|------|
| Number Initiated, | 206 |
| “ Passed, | 203 |
| “ Raised, | 179 |
| “ Joined, | 42 |
| “ Re-instated, | 7 |
| “ Withdrawn, | 66 |
| “ Suspended or Excluded | 36 |
| “ Died, | 25 |
| Total number of Members, | 1926 |

The M. W. the Grand Master issued nineteen Dispensations for the following purposes:—

| | |
|--|----|
| To confer Degrees at short periods, (not less than one week) | 16 |
| To wear Regalia in public, | 1 |
| To legalize the irregular advancement of a Candidate | 1 |
| To open a New Lodge, (St. Martin's) | 1 |
| Total, | 19 |

In every case where dispensations were issued to abridge the time required for the conferring of degrees, the candidates were sea faring men about to proceed on long voyages, or persons unexpectedly leaving the jurisdiction to take up their residence in distant places.

The Grand Secretary superintended the printing of the Proceedings of last Annual Communication, under the direction of the Board of General Purposes, and distributed them in the usual way.

The order of Grand Lodge, requiring the Lodges to send in to this office copies of their warrants, has been complied with. They have been written in a register provided for the purpose, and can be made available at any time, should a Lodge unfortunately lose its warrant.

He has received nearly all the printed Proceedings of Sister jurisdictions, and has also, by the courtesy of the Editors or Publishers, been furnished with the monthly numbers of several Periodicals, devoted to Masonic literature and general information.

The following special donations have been made to Grand Lodge and have been suitable acknowledged:—

From R. W. Bro. Robert Gowen, of Fredericton, a handsomely bound volume of "Laurie's History of Freemasonry and the Grand Lodge of Scotland."

From Bro. Leon Hyneman of Philadelphia, a volume entitled—"Ancient York and London Grand Lodges, a review of Freemasonry in England from 1567 to 1813."

From R. W. Bro. Joseph H. Hough, Grand Secretary of the State of New Jersey, a large volume of 700 pages entitled—"Origin of Masonry in the State of New Jersey, and the entire proceedings of the Grand Lodge from its First Organization, A. L. 5786."

In this connection the Grand Secretary begs fraternally to urge upon Grand Lodge the desirability of a strong and continued exertion in furtherance of a Library under the control of Grand Lodge. Between the present and the time when Grand Lodge shall occupy more ample and convenient accommodation in the new Temple about to be erected, much may be done in the way of purchase and collection, even though the books, &c., should not, for the present, be conveniently arranged on the shelves of a Library in the strict sense. When opportunity offers for securing works suited to the purpose, it should be embraced;—it may never offer again—for, it is well known that the field open to the masonic scholar and student does not cover an extensive range. Feeling confident that the brethren will enter heartily into so important and valuable an undertaking, the Grand Secretary would suggest, in order more perfectly to carry it to a successful end, that a Grand Lodge Library Committee be appointed, annually or otherwise, and that funds (however small) be placed at their disposal, for furthering this object.

He begs to bring to the notice of Grand Lodge the idea of forming a Cabinet of portraits of Past Grand Masters. Such a desirable project might be commenced at the present early existence of the Body at an expenditure reasonably small, in comparison to what would be required in after years when the number of the ex-rulers of the Craft would be proportionately increased. The portrait of R. W. Bro. Balloch—the only Past Grand Master who has departed this life—is fortunately owned by Grand Lodge and now adorns our walls. To the members of the Craft who knew the deceased Right Worshipful Brother, and to the brethren in general as well, this souvenir possesses a value difficult to convey in words; and in after years when, by the addition of the paintings of others who have or may wield the gavel, a goodly array of life pictures will be held by the fraternity, such a cabinet will not only be prized for its historic and intrinsic worth, but will be an adornment to the walls of our new Temple.

These matters are suggested to Grand Lodge in the hope that Representatives may give them a favorable consideration at the present annual communication, and that steps may be taken to carry them to a successful issue.

In conclusion, the Grand Secretary desires to express his gratification at the present flourishing condition of the Lodges throughout the jurisdiction, to the cordiality and fraternal feeling which generally exists among the individual members, to the promptness with which the requirements of Grand Lodge as usually carried out, and to the willing co-operation and ready support accorded by the Masters, Secretaries and other officers in all matters affecting the prosperity and welfare of the Craft.

Fraternally submitted,

W. F. BUNTING,

GRAND SECRETARY.

New Brunswick.

GRAND TREASURER'S STATEMENT.

1871.

RECEIPTS.

| | | | |
|-----------|--|----------|-------------------|
| Sept. | To balance in Bank B. N. America | | \$724 53 |
| 1872. | | | |
| Mar. 12. | " Amount received from Grand Secretary | \$700 00 | |
| Aug. 29. | " " " " " " | 300 00 | |
| Sept. 12. | " " " " " " | 278 69 | 1278 69 |
| | | | <u>\$2,003 22</u> |

1871.

EXPENDITURE.

| | | | |
|-------------|--|----------|-------------------|
| Sept. 29th. | By paid 81—Grand Secretary, Salary | \$300 00 | |
| Oct. 12th. | " 82—D. Scribner, Tying | 10 00 | |
| | " 83—J. Livingston, Advertising | 4 90 | |
| | " 84—Festival Committee | 46 00 | |
| | " 85—Northern Insurance Company | 6 00 | |
| | " 86—Donation St. Andrew Lodge | 100 00 | |
| | " 87—Hall Committee | 5 00 | |
| | " 88—Geo. E. Fairweather, Engrossing | 6 60 | |
| 1872. | " 89—Official visit to Sackville | 24 25 | |
| Jan. 24th. | " 90—H. Chubb & Co., Printing, &c., | 143 90 | |
| | " 91—Official visit Acct. | 11 40 | |
| | " 92—Hall Committee | 4 50 | |
| Sept. 10th. | " 93—Expenses Delegation to F'kton | 7 78 | |
| | " 94—H. Chubb & Co., Printing, &c., | 10 45 | |
| | " 95—J. C. McKean, Eng. Address | 5 60 | |
| | " 96—J. & A. McWillan, Books | 16 30 | |
| | " 97—Hall Committee, Rent | 13 25 | |
| | " 98—Geo. E. Fairweather | 6 60 | |
| | " 99—Grand Secretary, Postage, &c., | 24 77 | |
| | " 100—Lansdowne & Martin, Regalia | 146 56 | |
| Sept. 13th. | " 01—N. B. Masonic Hall Co. | 500 00 | 1,393 86 |
| | Balance deposit per Bank Book | | 609 36 |
| | | | <u>\$2,003 22</u> |

1872.

Sept. 13th. To balance in Bank of B. N. A. \$609 36

W. H. A. KEANS,

GRAND TREASURER.

St. John, N. B., 13th Sept., 1872.

BOARD OF GENERAL PURPOSES.—ANNUAL REPORT.

1.—The Board of General Purposes, in submitting its Annual Report for the year 1871-72, is glad at being able to congratulate Grand Lodge upon the general progress and harmony of the fraternity within its jurisdiction. While the labors of the Board, during the year that has just closed, have been comparatively light, much of the business transacted has been of considerable importance.

ORGANIZATION.

2.—Shortly after the close of the last Session of Grand Lodge, the Board met and effected its organization as usual. W. Bro. Edward Willis was unanimously elected Vice-President.

GRAND LODGE PROCEEDINGS.

3.—Five hundred copies of the Proceedings of Grand Lodge, Session 1871, were printed and distributed by the Grand Secretary, under the direction of the Board.

MASONIC TEMPLE.

4.—The important subject of a site for a Masonic Temple has been finally disposed of, and nothing now remains for the Craft but by united and determined action to secure, at as early a day as possible, the erection of a building suitable for the growing wants of the fraternity in this city, and which may be the permanent home of Grand

Lodge. In January last the Board authorized a Sub-Committee, composed of the President, Wor. Bro. Marshall and R. W. Bro. Peters, to purchase the property on Germain Street adjoining Trinity Church, belonging to the estate of the late Benjamin Smith, having a frontage of 100 feet on the street, and running back 200 feet. After considerable negotiation with the Trustees the purchase was effected at auction for the sum of \$18,000. As the Board was simply acting in this matter for the fraternity, the property thus purchased has been transferred to a Company, organized under an act passed at the last session of the Legislature, in which Company Grand Lodge, and all of the City Lodges are shareholders. The Board urges through Grand Lodge, upon each individual Mason, the importance of assisting, so far as he can, in this great undertaking, so that the projected Temple may, when erected, be an honor to the Fraternity, reflect credit upon the liberality of the shareholders, and be an ornament to the city.

The Grand Treasurer has paid \$500 to the Secretary of the Company, being one half of the amount of the stock subscribed by Grand Lodge.

PHYSICAL DISQUALIFICATION FOR MEMBERSHIP.

5.—A question of considerable importance came before the Board, upon an application made to the M. W. the Grand Master, by W. Bro. David Main, of Victoria Lodge, No. 26, asking for a dispensation to initiate, if accepted by the Lodge, a gentleman who was not physically qualified, he having lost a foot, the loss being artificially supplied. The Grand Master having previously refused an application in a somewhat similar case, referred the subject to the Board for consideration, and on the report of a Sub-committee the Board decided that the loss of a foot is an insuperable objection to the initiation of a person otherwise qualified.

SAINT ANDREW'S LODGE.

6.—During the recess, Saint Andrew's Lodge, Fredericton, holding of the Grand Lodge of Scotland, made application to the Board to ascertain the terms upon which it would be received into fellowship with the Lodges holding of this Grand Lodge, and announced that it had appointed a committee to confer with a committee of the Board upon the subject. The President and Secretary having been duly authorized by the Board, proceeded to Fredericton, and the result of the negotiations was the surrender by St. Andrew's Lodge of its warrant to the Grand Lodge of Scotland, and an application by its members to the Grand Master for a warrant to continue its meetings under the authority of the Grand Lodge of New Brunswick, which application was, of course, complied with.

As St. Andrew's Lodge was the only Lodge in the Province not owning the authority of Grand Lodge, this action at length unites the entire Fraternity, and it is a matter of great congratulation that this important end has been achieved so pleasantly and harmoniously.

APPEAL.

7.—The only appeal the Board has had to consider during the year, was one from Bro. Samuel McCully, appealing against, and complaining of the action of Miramichi Lodge, No. 18, in regard to the admission of two members. The matter was referred to a Sub-Committee consisting of Wor. Brothers Marshall, Willis and Powers, who gave it a patient and exhaustive investigation. The circumstances of the case did not appear to warrant anything more than a caution to the Worshipful Master, to be particular in enforcing all the regulations of Grand Lodge relative to the admission of members, and the Board takes the opportunity offered by reference to this case, to impress upon Masters of Lodges that it is their duty to make themselves thoroughly acquainted with the Laws of Grand Lodge, and above all to be exceedingly careful in administering the regulations respecting membership, so that no one can gain admission to the Fraternity, or become a member of the Lodge without the full knowledge of all the members. The laws bearing upon this matter are enacted for the protection of the Lodge and the Fraternity, and their due enforcement is a matter for which every Worshipful Master is responsible.

AN APOLOGY.

8.—In May last the Worshipful Master of Leinster Lodge, No. 19, without the Grand Master's dispensation, conferred a degree upon a Brother within the constitutional period of four weeks. He voluntarily confessed his error, declared that it was an oversight and the result of forgetfulness, and asked that the offence be condoned. As

the facts appear to be as stated, the conferring of the Degree was confirmed by the Grand Master, and the Worshipful Master was admonished to be more careful in future

FINANCIAL.

9.—The finances of the Grand Lodge have been administered with due regard to economy, during the year, and, as will be seen by the report of the Sub-Committee of Audit, are in a healthy state:—

St. John, N. B. September 14th, 1872.

To the President of the Board of General Purposes:

The Sub-Committee of your Board appointed to audit the Accounts and examine the Books of the Grand Secretary and Grand Treasurer for the Masonic year 1871-72.

Report.—That they have given the work entrusted to them the most careful attention, and find the Accounts correct, and the Books neatly and systematically kept.

The Receipts during 1871-72 were \$1,273,63, and the balance on hand from last year \$724,33, making a total of \$2,003,22.

The payments during the year were \$1,333,86, leaving on deposit in the Bank \$669,36

The Receipts of the Grand Secretary's Office, correspond with the payments to the Grand Treasurer, as appears by the Books and vouchers.

The expenses of 1870-71 were \$1,506,78, and of 1871-72 \$1,393,86. Included in the former is a re-payment of \$327, being amount of loan and interest from Albion Lodge, and a donation of \$100, each to Carleton Union and Northumberland Lodges; embraced in the latter is an advance to the Masonic Hall Company of \$500, and a donation of \$100 to St. Andrew's Lodge, Richibucto. The ordinary expenses of 1870-71 would therefore be \$679,78, and of 1871-72 \$793,86, being an increase of \$114,08 in the latter year, but in this increase is included \$146,53 paid for New Grand Lodge Regalia, very much needed, which might fairly be regarded as an exceptional rather than an ordinary expenditure. With this deducted, there would still be a small difference against 1871-72 in the comparative ordinary expenditures of both years.

The ordinary Receipts of 1871-72 exceeded those of the previous year by \$86,73.

The Committee note with satisfaction the promptitude manifested by Subordinate Lodges in paying Grand Lodge dues.

The Receipts and Expenditures of Grand Lodge in detail will be found clearly set forth in the statements of the Grand Secretary and Grand Treasurer respectively.

Respectfully submitted,

EDWARD WILLIS.

JAMES McNEIL, JR.

A. A. STOCKTON.

GRAND LODGE CERTIFICATES.

10.—As the number of Blank Certificates in the hands of the Grand Secretary is small, the Board has directed that officer to order one thousand additional ones.

11.—A Circular has been received by the Grand Secretary from the Grand Lodge of Massachusetts, stating that for reasons set forth, no visitor shall hereafter be admitted into the subordinate Lodges of Massachusetts, (under certain specified exceptions,) without producing his Grand Lodge Certificate. The Board deems it advisable to call attention to this matter inasmuch as members of our Lodges in the Province visit the Lodges in that jurisdiction. It will be borne in mind, therefore, that in addition to the usual and customary proofs of Masonic knowledge, the visitor will have to vouch for the regularity of his standing by the production of his Grand Lodge Certificate.

GRAND LODGE CLOTHING.

12.—The Board has procured, during the year, a full suit of Clothing for Grand Secretary and Past Grand Master, and a Grand Chaplain's apron.

All of which is respectfully submitted,

JOHN V. ELLIS,

President.

R. W. BRO. GOWAN.

The following resolution was moved by R. W. Bro. Peters, Past G. M., seconded by the R. W. Deputy Grand Master, and unanimously adopted:—

Whereas, The Right Worshipful Brother Robert Gowan has, for many years, held the distinguished office of Provincial Grand Master, and Representative of the M. W.

the Grand Master of Scotland in this Province, and ruled the Lodges formerly holding warrants from the Grand Lodge of Scotland, and is a Brother of great eminence, experience and ability in the Craft;

Therefore Resolved, That the R. W. Brother Robert Gowan is hereby constituted a permanent member of Grand Lodge, with the title, rank, and dignity of Past Grand Master, and with the privilege of wearing, in this Grand Lodge, the regalia of a Provincial Grand Master of Scotland.

Amidst great applause, Grand Lodge was called up, and the Right Worshipful Brother was saluted with the customary honors.

The M. W. the Grand Master, in conveying to Brother Gowan, the vote of Grand Lodge, expressed his hearty approval of the language of the resolution, and his concurrence with the act of Grand Lodge. Bro. Gowan thanked the Grand Master for his flattering and fraternal address, and returned his warm acknowledgments to Grand Lodge for the honor conferred.

OFFICERS ELECT.

M. W. Grand Master, Bro. John V. Ellis; R. W. Deputy Grand Master, Edward Willis; R. W. Senior Grand Warden, Isaac W. Doherty; R. W. Junior Grand Warden, Thomas J. Robinson; V. W. Grand Chaplain, Rev. Howard Sprague; V. W. Grand Treasurer, Wm. H. A. Keans; W. Grand Tyler, Dingee Scribner.

MASONIC LIBRARY.—PORTRAITS OF GRAND MASTER.

The Committee on Grand Secretary's Report submitted the following report which, on motion of W. Bro. J. Gordon Forbes, P. M. Lodge No. 2, was ordered to be received and the recommendations adopted, viz:—

Masonic Hall, St. John, N. B. 26th Sept. 1872.

The Committee appointed to report upon so much of the Report of the V. W. Grand Secretary, as relates to "Masonic Library," and "Portraits of Past Grand Masters," beg leave to say, that they heartily approve of the suggestions above referred to, and would recommend that the *President, Vice President and Secretary* of the Board of General Purposes, be a "Grand Lodge Library Committee," and that the "Board" shall from time to time vote such amounts as to it may seem requisite to secure the object desired; and they would further recommend that the Board of General Purposes be authorized to procure "Portraits," of Past Grand Masters.

ROBERT MARSHALL, W. H. A. KEANS.
THOS. J. ROBERTSON, A. F. STREET,
Committee.

QUEBEC.

Pursuant to the order of the day, Grand Lodge proceeded to the consideration of the resolution offered, at last evening's session, by W. Bro. Edward Willis, Past A. G. D. C., and seconded by W. Bro. Charles U. Hamford, Grand Steward, viz:

That this Grand Lodge cordially tenders recognition to the Grand Lodge of Quebec, and freely extends to her the right hand of fellowship.

Whereupon, it was moved by W. Bro. Robert Marshall, Past J. G. D., seconded by W. Bro. J. Gordon Forbes, P. M. Lodge No. 2, and

Resolved,—That the further consideration of the resolution offered by W. Bro. Willis, and made the order of the day for 3 o'clock this afternoon, be postponed for this session of Grand Lodge.

BOARD OF GENERAL PURPOSES.

The V. W. the Grand Secretary gave notice that, at the next Annual Communication, he will propose an amendment to the Constitution, whereby Past Grand Masters shall become *ex offi-vo* members of the Board of General Purposes.

INVASION OF TERRITORY.

The Committee on circulars from the Grand Masters of Massachusetts, New Jersey and Michigan, submitted the following

REPORT:

St. John, N. B., September 26th, 1872.

M. W. Grand Master of the Grand Lodge of New Brunswick:

Your Committee to whom was referred the several communications from the M. W. Grand Lodges of New Jersey, Michigan and Massachusetts, beg leave to report:—

That it appears from the circular of the Grand Lodge of New Jersey, that the Grand

Lodge of Hamburg has established in the city of Hoboken, N. J., a Lodge of Freemasons under the title of Lodge "Beton Zum Licht, No. 3," notwithstanding that the Grand Lodge of New Jersey is the regularly organized and acknowledged masonic authority in that State. This the Grand Lodge of New Jersey declares to be an illegal and unmasonic invasion of her territory, and a gross and unwarranted violation of her exclusive rights and authority. The Committee cordially assent to the view laid down by the Grand Lodge of New Jersey, and condemn the invasion of her territory as a breach of universally recognized masonic law. They recommend that all Masons under the jurisdiction of the Grand Lodge of New Brunswick be cautioned against visiting Lodge "Beton Zum Licht, No. 3," located in the city of Hoboken; and that the Lodge in this jurisdiction be warned against receiving as visitors any members from the said Lodge.

That it appears from the circular of the Grand Lodge of Michigan, that in the city of Detroit, certain persons, without any authority whatever, have associated themselves together, and pretend to confer the degrees of Freemasonry in Lodges with the titles of "Faith," "Hope," and "Charity." The Committee recommend that all Masons under this jurisdiction be cautioned against holding any Masonic intercourse with the members of these pretended Lodges.

That the matter referred to in the circular of the Grand Lodge of Massachusetts is dealt with in the report of the Board of General Purposes.

The Committee recommend that Grand Lodge order the necessary information, in respect to these matters, to be communicated to the several Lodges under its jurisdiction as soon as possible.

Fraternally submitted,

JOHN V. ELLIS,
A. G. BLANKSLEE,
GEORGE TODD.

INSTALLATION OF OFFICERS.

The hour appointed for the installation of officers having arrived, the M. W. Grand Master, Bro. Wedderburn, addressed Grand Lodge, as follows:

MOST WORSHIPFUL BRETHREN:

Before retiring from the office of Grand Master, I desire to make one or two remarks. While the office I am about to relinquish is one of very great honor, I have found it one of very great and grave responsibility. To the mind of a person not daily called to the performance of his duties, this responsibility can scarcely assume its true proportions. I have, however, earnestly endeavoured faithfully and impartially to perform those duties, to the end that I might be enabled to lay down this gavel and yet retain your confidence, and return to you these insignia of office untarnished, and with the calm consciousness that I have guarded them from dishonor. While it is, and will long remain, a matter of very deep regret, that insuperable obstacles, referred to in my address, have prevented me from making a full official visitation of the Lodges within jurisdiction, yet with the exception of this regret, I look back upon my term of official service, as Deputy Grand Master and as Grand Master, with the kindest and happiest recollections. The dignity of office has been enhanced, and the duties thereof have been lightened, by the very marks of esteem and confidence and affection which have distinguished the generous support and co-operation which I have always enjoyed from you, M. W. Brethren, and from every Freemason with whom, officially or otherwise, I have been brought in contact or correspondence. From the R. W. Brother, whom you selected as my Deputy, and from the V. W. Grand Secretary, I have particularly received the most valuable assistance of their great masonic zeal and ability. I shall leave this chair, I sincerely hope, deeply impressed with the conviction that Grand Lodge and the Craft have even greater claims than ever upon my heart, and the best service I can render them, because I shall have gathered from my occupation of the Grand East, many reasons why, in less exalted stations, I should gratefully labor for the welfare of our great Institution. Allow me, therefore, to thank you, M. W. Brethren, and all my Brethren, with the heartiest sincerity, for the uniform kindness, the unvarying support and many evidences of affection and confidence which I have enjoyed during my term of office. And while, year after year, these and other necessary changes, mark the mutability of all our earthly relationships however pure and however prized, let us study, with profound reference, the immutability of the great cardinal points and principles of our Institution, that when called to lay aside the habiliments of our "Work," it may be to pass to perpetual Rest, followed by the affectionate memorials of the esteem and confidence of those who may survive us.

Grand Council of Royal and Select Masters of Canada. 61

The Grand Master elect, R. W. Bro. John V. Ellis, was obligated, invested and installed by M. W. Bro. William Wedderburn, and was saluted and proclaimed, "Most Worshipful Grand Master of the Ancient and Honorable Fraternity of Free and Accepted Masons of New Brunswick."

The M. W. the Grand Master made the following appointments to office for the ensuing year, viz:—

V. W. William F. Bunting, Grand Secretary; W. Harry Beckwith, Senior Grand Deacon; W. Duncan S. Erpper, Junior Grand Deacon; W. Robert R. Call, Grand Dir. Ceremonies; W. G. Hudson Flewelling, Asst. G. D. Ceremonies; W. Charles A. Holstead, Grand Sword Bearer; W. W. Wallace Gordon, Grand Standard Bearer; W. Henry Card, Grand Organist; W. Joseph C. Hatheway, Grand Pursuivant; W. G. E. Fairweather, Grand Steward; W. Henry G. Hunt, Grand Steward; W. Jas. Saunders, Grand Steward; W. J. Alfred Clarke, Grand Steward; W. Henry Duffell, Grand Steward; W. Henry J. Thorne, Grand Steward; W. William G. Matthewson, Grand Steward; W. Charles McGee, Grand Steward; W. George L. Taylor, Grand Steward; W. Henry C. Williston, Grand Steward; W. Robert Hallet, Grand Steward; W. Alex. Burchill, Grand Steward.

APPOINTED MEMBERS BOARD OF GENERAL PURPOSES.

M. W. B. Lester Peters, Past Grand Master; M. W. Wm. Wedderburn, Past Grand Master; R. W. William F. Dibblee, Past Senior Grand Warden; W. Alfred A. Stockton, Past Master Lodge No. 19; W. James McNichol, jr. Past Grand Pursuivant; W. David Main, Past Senior Grand Deacon; W. Robert Marshall, Past Junior Grand Deacon; W. Mark N. Powers, Past Master Lodge No. 3; W. Henry Leonard, Past Master Lodge No. 8; W. Henry Duffell, Worshipful Master Lodge No. 10.

CUSTODIANS OF THE WORK.

The following brethren were appointed a Ritual Committee:—M. W. the Grand Master; M. W. Bro. B. L. Peters, P. G. M.; R. W. the Deputy Grand Master; V. W. the Grand Secretary; W. Bro. A. A. Stockton, P. M.; and W. Bro. J. C. Hatheway, P. M.

THE GRAND COUNCIL OF ROYAL AND SELECT MASTERS OF ONTARIO.

Toronto, Ontario, 9th Nov. 1872.

EDITOR "CRAFTSMAN."

Dear Sir, and V. W. Bro.,

Will you be good enough to insert in your Journal the following items: Gedaliah Council Royal and Select Master Masons, Ottawa, was opened on Thursday 24th Oct. under a dispensation from the M. P. Grand Master of Ontario, by V. Ill. Comp. W. J. Morris 18° and Ill. Comp. Joseph Purvis 18° of Toronto. The officers are—

- Ill. Comp. William Hay, Thrice Ill. Master.
- " " Orin C. Wood, M. D., Right Ill. Master.
- " " William Kerr, Ill. Master of the Work.
- " " C. S. Scott, Recorder.

This makes the eighth Council on our Register.

The M. E. Grand Master of the Grand Council of Pennsylvania has been pleased to appoint the Ill. Comp. Nelson Gordon Bigelow, 18°, L. L. B., Deputy Grand Master, as his representative near the Grand Council of Ontario.

With the kindest fraternal regards,

I am yours sincerely and fraternally,

DANIEL SPRY,
M. P. Grand Master.

CORRESPONDENCE.

To the Editor of the CRAFTSMAN.

I write the following, trusting you will give it insertion, in the interest of the Craft in this part of Ontario, and will preface by a short statement, which will enable the reader to understand the matter properly.

About the year 1810, a warrant was granted by the Grand Lodge of Ireland, constituting St. John's Lodge, No. 159, and authorizing it to perform the usual Masonic work in the Village of Hawkesbury, Township of Hawkesbury, County of Prescott. After meeting there for some time, and prior to the formation of the Grand Lodge of Canada, a removal was made to the Village of Vankleek Hill, which is also in the Township of Hawkesbury. At the formation of the Grand Lodge of Canada, St. John's Lodge was represented, and a number accorded it; but on the return of the representatives to Vankleek Hill, their action was not confirmed by the Lodge, which continued its work under the old warrant. In June, 1871, another removal was effected, this time out of the Township of Hawkesbury to the Village of L'Original, Township of Longueuil. This removal was without the consent of the Grand Lodge of Ireland, but a document is shown, dated subsequent to said removal, emanating from the Board of General Purposes, sustaining the Lodge in its action. There are two other Lodges in the County of Prescott, working under the Grand Lodge of Canada, viz: Plantagenet, No. 186, and Hawkesbury, No. 210, and who, feeling themselves aggrieved by said removal, protested against it to the District Deputy Grand Master, and were assured both by him and the then Grand Master, M. W. Bro. Seymour, that action, prompt and decisive, would be taken in the matter. The principal ground for their protest was, that the Grand Lodge of Ireland has no right to permit a subordinate Lodge to remove from place to place. In the meantime, St. John's Lodge continues its work, a few examples of which I give, and I challenge any member of the said Lodge to dispute the truth of my statements, and I ask at the same time if they are not sufficient to justify any Grand Lodge in declaring a Lodge guilty of such conduct irregular. It (the said St. John's Lodge) claims the right to make Masons all over the Dominion, at least it did until a couple of years ago, when learning that there was a Lodge under the same jurisdiction in London, Ont., they modestly withdrew their claim to half the distance between that place and Vankleek Hill. But large as is this territory, truth compels me to say they have not always confined their work within its bounds. The writer can give the name of a party who came over from the State of New York on a flying visit, was proposed, balloted for, accepted, initiated, passed and raised, at one meeting, returning to his native place a full fledged Master Mason, much to the disgust of the local lodge, at whose portals he had before vainly sought admission.

A gentleman well known in the vicinity of Ottawa, was initiated, passed and raised, emerging from the door of the Lodge a Master Mason, and all done within the short space of one hour. It is also stated that in one case the degrees from Entered Apprentice to the Royal Arch were all conferred on a candidate at one meeting. Perhaps it should have been before stated, that the Lodge holds warrants for conferring the degrees as high as that of the Knights Templar. About a year ago a change was made in the *personel* of the officers of the Lodge. Great things were then promised. There were to be no more infringements on the jurisdiction of sister Lodges; and no cause would be given for any further complaints. Well, how does their work correspond with their promises and pledges? I believe it is considered among all Masons, as most un-masonic, not to say improper to accept and initiate a candidate from another jurisdiction who has been black-balled. During the past year, they have accepted two candidates, both of whom were rejected by other Lodges. The name of a third is on their summonses for ballot, who was rejected in an Ottawa Lodge. Besides these several have been initiated from near Morrisburg. What would be thought of a party who should apply for initiation to an Ottawa Lodge, his residence being west of Kingston? Yet, the anomaly would be no greater. And here the writer would caution Secretaries of Lodges against sending the usual notices of rejections to this Lodge. It is feared in many cases they act simply as an advertisement for them to entrap. I could proceed reciting instances similar to the preceding, but think enough has been stated to show that this Lodge has been guilty of very un-masonic conduct. But it may be asked, why attention has not before been called to the conduct of this Lodge. In reply to this the peculiar isolated position of the Lodge must be taken into account. It being the only Lodge in that portion of Ontario, lying between Ottawa and Montreal, and distant not less than 60 miles from either city, the attention of outsiders was rarely drawn to it, except when some more than ordinary un-masonic act was committed.

This has been written with the hope that it may meet the eye and engage the attention of the Board of General Purposes, and lead them to take action at their next half-yearly meeting. Two struggling Canadian Lodges appeal to your sympathy against the un-masonic conduct of this Lodge. Great harm is being done to our beloved Grand Lodge in this part of her jurisdiction, by the fear that she is neglectful of the interests of her subordinate Lodges.

Trusting that the matter will soon be set right by the proper authorities,

I remain, yours fraternally,

PAST MASTER.

Prescott Co., Nov. 1872.

FOREIGN MEMORANDA.

The foundation stone of the Watt Institution and School of Arts, Edinburgh, was laid with masonic ceremonies on the 9th October last. The *London Freemason* thus alludes to the assembling of the Craft on the occasion.

“About one o'clock the Masonic Lodges which had resolved to take

part in the ceremony began to assemble in Charlotte Square, where as they successively arrived, they were ranged in due order by Grand Marshall Mackenzie and his assistants. Apart from the Lodge banners, some of which were resplendent in new silk or velvet, while others bore traces of having seen service on many similar occasions, the most notable feature of the display consisted in the strange costumes of the Tylers. In the parade dress of those functionaries some Lodges indulge a playful humour; others seek to commemorate circumstances connected with their early history. Thus the Lodge Trafalgar, rejoicing in a Tyler who fought under Nelson, presented the old salt in the uniform of our naval heroes. A similar costume not inappropriately distinguished the Tyler of the Neptune. The Edinburgh Defensive Band, which dates its origin from the days of Paul Jones, offered a curious historical study in the shape of a Royal Edinburgh Volunteer of that period. A light blue coat with yellow epaulets and facings, white corduroy breeches and black gaiters, formed the costume, which was crowned by a cocked hat with cockade of black, white and yellow, and set off with white cross belts, bearing a large badge engraved with the city arms and the name of the redoubtable corps. The worthy citizen thus transformed into the similitude of his grandsire, seemed quite alive to the picturesqueness of his appearance; and no one could deny him the palm in that respect over a modern volunteer, albeit his old flint-lock would make a poor figure besides the Snider. Hardly less curious than its Tyler was the banner of this Lodge, a piece of elaborate embroidery on crimson velvet, bearing date 1782. The Lodge Kirkealdie, mindful of old commercial relations with the Saltmarket, had its champion rigged out as Bailie Nicol Jarvie. Attired in blue coat with white facings, plush breeches over red stockings, and three-cornered hat, the Bailie brandished a formidable claymore, which was said to have done duty at Culloden. Still more interesting was a beautifully-carved horn, which the Kirkealdie brethren facetiously declared to have been at the siege of Jericho, and for which, as well as Breeches Bible now in their possession, the Lodge was indebted to the late Captain Wemyss. Only less notable than the Kirkealdie horn was one borne by a Leith Lodge, and which displayed on five-and-twenty silver rings with which it was encircled the names of the Masters, since 1806. The Roman Eagle had its emblem carried by a stalwart trooper of the Scots Greys, in strange contrast to whom was the Tyler, mounted on horse back and encased in mail and visored helmet, after the fashions of the middle ages."

Died,

At his residence, Baillieboro' Ont., on Monday, 25th Nov., 1872, Bro. James Eakins Senr., aged 60 years.

The deceased was well and favorably known in Baillieboro', and his funeral was very largely attended. His remains were interred with Masonic Ceremonies, the service being conducted by W. Bro. Wm. Staples, W. M., of J. B. Hall Lodge, No. 145, of which our deceased brother was a member.