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THE CRAFTSMAN;

AND

CANADIAN MASONIC RECORD.

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FOUL WEATHER, AND FAIR; OR, A MASON'S TRIAL.

BY C. P. NASH.

(From the *Mystic Star*.)

In sailing up the Hudson, from New York City, about thirty miles brings the traveler to the entrance into Haverstraw Bay; the largest and wildest bay on that picturesque river. The bay is entered just above Nyack, on the west side, and Tappan on the east, and extends to Stony Point of Revolutionary notoriety, a distance of about twenty miles; and at the widest point it is about five miles wide. About the centre of this bay, north and south, and on its west side, is the city of Haverstraw; numbering now some ten thousand inhabitants; but which was, at the time the incidents occurred of which I am about to write, only a village of a few hundreds.

Haverstraw stands on a table-land, underneath which is one of the most extensive beds of fine, blue, brick-making clay, in the United States; and as a consequence, the bay shore is lined for miles with brick-yards, standing in close proximity. Here, probably, half the bricks are manufactured which supply the New York market. Running back of this table-land, is a combination of that chain of mountains, which form the celebrated Palisades, on the west side of the river above, and which forms a half circle around the city on the west, touching the river at Stony Point on the north, and near Nyack on the south. Directly in the rear of Haverstraw, a peak of this mountain tosses its head toward the clouds, and emerges from the soil in the form of a solid, almost flat-surfaced rock. This peak is known in all the region around about as the "Torn Rock;" or, as some style it, "The High Torn." The Torn Rock is visited by many travelers, as from its summit a view is obtained of the entire surrounding country for thirty miles in every direction; and but for one other intervening peak, the city of New York itself would be in full view. But the path up the sides of the mountain, leading to it, is a winding one, difficult of ascent, and up which every traveler is obliged to clamber a part of the way, the last part on foot. There are also a number of wood-roads leading off from the main path, for steep as are the sides of the mountain, it is covered with a luxuriant growth of timber, of which the inhabitants on the west side, have found a way to avail themselves, for fuel, which fact renders it necessary that

all strangers visiting the Torn Rock, should avail themselves of a guide. Furthermore, the Rock can only be reached at all from the west side, as the east side is a perpendicular precipice, unless a path up the east side, some distance to the south of the Rock, be followed; known as the "Deer Path," which leads up through a gap in the mountain, from which a path, more difficult than the other, follows the summit longitudinally to the Rock.

Near the base of this mountain, on the west side, lived a boy by the name of Charley Van Orden, who oftener than any other boy in the neighborhood, acted as pilot for pilgrims on their way to the attractive elevation; which service kept his pocket well filled with "coppers." And this describes about all of interest that occurred in his career, until on one beautiful, bright, autumn day, in the year 1841, in conducting a party of gentlemen, without ladies, for difficult as was the ascent, fully as many ladies made it, in the course of the season, as gentlemen, sought his home and asked his safe conduct.

One of these gentlemen wore a bosom-pin which particularly attracted Charley's attention. For Masonic emblems were more modestly worn than then now, humbly nestling on the shirt-bosom, instead of pretentiously glittering on the lappel of the coat, or vest collar; and in dimensions they were far more diminutive than now. Charley had never witnessed a piece of jewelry of such design before; though to those familiar with such ornaments, it was not peculiar. It was a simple trowel, the blade made of gold, the handle of ivory; and on the blade was neatly but plainly engraved a square and compass, in the centre of which was the letter G, and above all an eye, indicative of the "All-Seeing-Eye," "which is ever upon us." The boy, though naturally reticent, and timid, ventured, after wondering for a long time what it might represent, to inquire the meaning of the, to him, "strange device." He was, of course, informed that it was a Master Mason's pin.

"What," said the boy, in some bewilderment, "is it simply the Lodge of the 'boss,' who superintends the men who lay stone and brick?"

It was a *gentleman* who wore it; and though he was under no legal obligations to the boy, beyond the payment of a few "pennies" he had promised him, he did not deem it beneath his dignity to explain to a mere boy, fourteen years of age, the nature and character of an "Institution" of which he had never heard before. And so he described its ancient origin; the gorgeousness of the Temple erected by the labors of its Eternal Apprentices, Fellow Crafts, and Master Masons; how it had been the means, not only of greatly improving and beautifying architecture, but of spreading moral light throughout the known world; how it had cared for the widow, and protected Mason's wives, mothers, sisters, daughters, and orphans, Charley's eyes fairly stood out of his head with interest. And when with boyish simplicity, he enquired whether they took in any boys as apprentices; and was informed to the contrary, he said, "When I am a man, then, I will join them, if I can find a Lodge, and they will have me." "That is right," said the gentleman; "keep that resolution, and you will do well." And as he said it, he caressingly laid his hand on the boy's head; and there was withal, such an impressiveness in his manner, coupled with such kindness in his tone, that the words burned down deep in Charley's heart. He only added, in reply: "A gentleman cannot talk as you do, sir, and lie; and if you have told me the truth, as I confidently believe you have, I will.

With that, the subject dropped. He reconducted his charge to safe-footing, threw into his voice an unusual emphasis as he thanked the party for as many dimes as he had expected cents, and went home pondering what had been said to him, feeling sure beyond all shadow of doubt, *now*, that the gentleman had told him the truth. He could not believe that such generosity *could* go hand in hand with deception. But how unsuspecting is innocence; how unsuspecting was Charley, and yet how near unto trouble.

With the air of one who had made a great discovery: such an one as we may suppose Columbus to have worn when he discovered the Western World; or Newton when he discovered gravitation; or Fulton when noticed the power of steam, and thought of the uses to which it could be put as a motive power, Charley embraced his first opportunity to relate to his father all that had transpired between himself and the gentleman; and with the expectation that he would go off into ecstasy over it. But how rapidly did his ambition run down, his inspiration evaporate, and his resolution tremble, as his father said: "Charley that man is a base hypocrit, and has basely deceived you. Had I suspected that he had designs upon unsophisticated boys, you should not have gone with him. I am sorry you have so much as heard of the Freemasons. They are a vile set; banded together for the most nefarious purposes. Nearly all the theaves, highwaymen, and burgulars in the country, belong to them. They seek to get hold of the political reins of the country, that they may drive all who are not of their number, to ruin. Beware of them, my boy. But why should I warn you? when you are a man, and learn more about them, I have no fear of your meddling with them." "But, father," interposed the boy, "you are not a Freemason, and never was; how do you know them to be such characters as you describe?" "One of their number, Mr. Morgan by name, has written a book which gives a complete expose of all their secret rites, and I have read it." "How do you know it is true?" "Because it corroborates so fully the previous opinion had of them, by so many good men; and among them, Bro. Allwise, the pastor of our church." The boy thoughtfully hung his head a moment, then asked, "May I read it too, father, and know for myself the wicked things they do?" Certainly, my son. As soon as you have had your head partly turned in the wrong direction, I will be glad to have you employ the means that will set it perfectly right again; if what I have said, has not already done so."

The book was brought forth from the family chest, where it was securely kept under lock and key, and handed to the boy, with the charge to keep it securely, and return it when finished. Charley carried it up to his room, and put it in his box, and turned the key upon it; came down and did his chores; when, being weary from his tramp up the mountain side, he retired to his room; not to sleep however: but to read an hour or two, before committing himself to the arms of Morpheus.

He read until the family clock struck twelve, when he sprang up in astonishment that so long a time had elapsed; prepared for bed, offered his evening devotions, and was soon lost in sleep; to dream of the kind gentleman, and his firm denial of the truthfulness of all his father had said.

In a few evenings he had finished the book; and as he closed it, after reading the last page, he said to himself, half audibly, "And if this is

all true, what of it? I fail to discover anything about very bad, even at that." He wanted to tell his father so, but the frequent introduction of the subject in the family circle, and the tenor of his remarks, only satisfied him that a knowledge on the part of his father that he was not satisfied, would only produce a state of things it would be far better to avoid. So when he handed back the book, and his father asked, "Now, my son, are you satisfied?" "he only answered, "Yes sir; I am satisfied;" but satisfied of what? was not asked, and he did not volunteer to tell.

He dismissed the subject, as far as circumstances would allow, with the reflection that he had several years to live yet, before he could act in the matter; and perhaps, before then, some new development would be had, or his father change his mind.

We will now skip over seven years of his life, which brings us to his twenty-first birthday. With it came the recollection of the former resolution, and the declaration of it made to the gentleman he had shown up the mountain, seven years before. And circumstances now occurred which revived the fire of his former desire, and it burned fiercer than ever. It was the 27th of December, 1848, and the Masons of Haverstraw were to have a "public installation."

He went; and when the orator of the occasion arose to speak, who should he recognize but his first Masonic acquaintance, the gentleman who wore the pin. As the orator spoke of the achievements of Masonry; of its principles, and finally of the unfounded accusations against it, and the persecutions suffered, ostensibly, on account of Morgan's revelations, but really in consequence of a spirit of bigotry and intolerance, fostered in too many of the churches, and by too many of the members, all based upon absolute ignorance of the Order, there was not only an earnestness and eloquence in his words which swayed the minds of his audience, but a pathos which touched their hearts; and many were prepared to say at its close, "Surely the Masons have been persecuted." And more than one young man was heard to say, "I will send in my petition, and join them, if they will have me."

Charley Van Orden believed every word the speaker said. He said the discourse possessed the internal evidence of truthfulness: not absolutely infallible, but as reliable as any class of evidence, alone.

He waited to see Mr. Oakney, for that was the name of the speaker, and after recalling to his recollection the circumstances of their first meeting, and the promise, he frankly stated his present difficulty, arising from the burning desire to carry into effect that resolution, and his father's uncompromising opposition.

"But surely your father will not attempt to control you now, that you are of age," said Mr. Oakney.

"Of course he cannot successfully," said Charley, "if I choose to disregard his wishes; but that is just the thing I do not wish to do. For, with all his prejudice, he has been one of the very best of father's to me; and he is really a very excellent, amiable, Christian man."

"Well," said Mr. O., "if I am to advise you; go to your father, and tell him frankly your desire; ask him to suspend his objection; assure him of the pain it would give you to oppose his wishes; and promise him, in such manner as he shall dictate, however solemn, that if you find anything corrupt, or corrupting in the institution; or even, that when initiated you find yourself among bad associates; that you will never take another degree, after making such discovery: and that you

will abandon the whole thing, once and forever; and if you have attained to the degree of Master Mason, before you make the discovery. If your father is a reasonable man, he will accede to that."

"Grand suggestion," cried Charley: and bidding his friend farewell, he hastened home to put into execution his new resolution, at the first opportunity.

The opportunity presented itself the next morning, and though James Van Orden showed by every lineament of his face, how deeply pained was his heart that such a desire should rank in the breast of his darling son, after discussing the point at some length, he reluctantly consented.

The petition went in; and in due time Charley was elected, and initiated. He had admired Masonry before, now he was charmed with it; but to his dismay, he learned the next morning of his initiation, that his father had hastened home from the prayer meeting before it closed, to renew his demand that Charley should not go forward; and that, not finding him at home, he had followed him over the mountain, in hot haste, in hope of overtaking him before he should reach the Lodge room. That he had even ventured so far as to go up and knock on the outside door, requesting of the tyler who presented himself, that he would request his son to step out, as he wanted to see him a moment on urgent business; and that the tyler had informed him that he would be obliged to wait awhile, as his son was then in the lodge room, being initiated; and that upon receipt of that intelligence, he had retraced his steps, with a burdened heart.

The cause of this new demonstration was, one of the "brethren" at the prayer meeting, who had been worried until all further resistance gave way, by Rev. Mr. Allwise, who was a bitter anti-Mason, had "made a clean breast of it," by confessing that the whole thing was full of iniquity, and by renouncing all further connection with it forever. Could James van Orden endure that his son should be lost, by entering such a cess-pool of corruption? No; and so he acted as has been described.

"Well," said the discomfited, and now almost exasperated father, "what is done cannot be recalled; but this thing must stop just where it is; you must not advance one step farther."

"But father," remonstrated Charley, "I must stand by my contract in good faith; I assure you, and am willing to swear to you, if you will, that I will do precisely as I agreed. I not only have found nothing objectionable, so far, but the entire initiatory ritual is most ennobling and inspiring. How any one can pass through it, and not be a better, instead of worse man, I do not understand."

"But, Charley, they are only drawing you on. Probably you will see little to object to in the next degree, and that little so offset by what is pleasing and instructive, that the latter will entirely outweigh the former, in your judgment: and so you will be willing to be led on to the third degree, in which, before you are aware, you will find yourself tied by oaths, which you cannot recant, without virtually perjuring yourself; and then you will feel bound to stand by the institution, right or wrong."

"But, father," still persisted the young man, "do you think Bro. Snyder perjured himself in what he said at the prayer meeting last night? If so, why do you believe him? why have further confidence

in him as a Christian? If not, cannot I renounce as consistently as he?"

"With him it was a peculiar and trying case, It was a choice between his duty as a Christian, or his obligations to a vile organization. Beside the obligations he had taken were extorted from him before he knew what they were. He answered them unsuspectingly, and in full belief that they were innocent, and righteous; and when he found they were not, he had the same right to renounce them, that a man would have to violate pledges extorted from him by a highwayman, when purloining his purse: pledges simply given to save his life."

"Well, admitting all that to be true, father, would not the same state of facts apply to me, under the same circumstances?"

"Yes, but the circumstances cannot be the same, for you are forewarned and he was not. What you do, you do with your eyes open, knowing what is before you."

"But was he not forewarned, in the same sense, if not in the same way. Had not Morgan's book been published when he joined? And had not others made the same renunciation he has? He went forward because he did not believe them; I do the same thing. I cannot see why the cases are not exactly parallel."

This was a drop too much for the bucket of the good man's temper. "You do not believe!" said he with emphasis. "Then you mean to charge Bro. Snyder, a member of your own church, and class; with lying; and you have lost all confidence in the warning voice, and counsel of your own father?"

"But, father, you forget that this is a matter about which you know nothing, of your own knowledge," humbly responded the young man; "and that, according to their own confession, Morgan, and all his followers in the line of renunciation, are convicted of voluntary perjury. On the contrary, you seem to ignore the fact that I do know, in part, for myself. Is it not you who are losing all confidence in me, who never willfully deceived you? and never will, If I find what you suspect, I will back squarely out."

"I want to hear no more of your arguing," now almost thundered the enraged father; "it is enough for you to know that I object to, and protest against, your advancing another step: and if you do, I shall set you down as a wilful, disobedient son, and you and I will dissolve partnership, at once, and forever."

"Hear only one word more," pleaded the now anguished young man; "do not forget, dear father, that I am now of age: remember your own feelings when you reached that important period in your life; it is possible that you may bind burdens so heavy on my shoulders, that the most filial affection and obedience may stagger and fall under them."

(To be continued.)

TRIENNIAL GATHERING.—The next Triennial meeting of the Grand Encampment of Knights Templar for the United States, and Triennial Convocation of the General Grand Chapter of the Royal Arch Masons, will be held at the City of Baltimore, Maryland, on the fourteenth and fifteenth of next month. It is anticipated that there will be a very large attendance.

THE MYSTERIES OF FREEMASONRY.

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

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

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

[Continued.]

THE SECRET SOCIETIES OF ANCIENT SCANDINAVIA.

About fifty years ago before the Christian era, the Roman commonwealth had arrived at the summit of its power; its last formidable enemy, Mithridates, had fled before the victorious army of Pompey and sought refuge and new means of resistance in the forests of Scythia. He succeeded in raising a large force, but the men, being ill armed and without discipline, were forced to yield to the genius of Pompey, and some of them were compelled to serve in the victorious army. Of this number was one named *Siggo*, who afterwards became known as *Odin*, the great *Mystagogo* of the North.

The degrading position he was obliged to occupy stung him to the depth of his soul; he fled into the wilderness, the idea of revenge being his supreme thought. He ran from nation to nation, exciting the people by his wondrous eloquence and the indefatigable zest with which he propagated the religion of which he now claimed to be the minister. He assumed the name of *Odin*, who was the supreme god of the Teutonic nation.

Siggo or *Odin* was the chief of the *Esir*, whose country must have been between the Pontus Euxinus and the Caspian Sea. Their principal city was *Asgard*.

Odin, having united under his banner the youth of the neighboring nations, marched towards the north and west of Europe, subduing all the people he found in his passage and giving them to one of his sons. After having settled his government, he directed his course towards Scandinavia, passing through *Cimbria*, now *Holstein* and *Jutland*.—These provinces made him no resistance. He passed to *Funen*, founded the city of *Odensee*, and extended his power to all the north. He subdued the rest of *Denmark*, passed into *Sweden*, which he acquired without difficulty, and established at *Sigtuna* (a city now destroyed situate near the present city of *Stockholm*) a supreme council composed of twelve judges or pontiffs. Their business was to watch over the public weal, to distribute justice to the people, to preside over the new worship and instruct the people therein, and to preserve faithfully the religious secrets which *Odin* had deposited among them. He established there the *sacred mysteries*, by the influence of which Scandinavia began to live a new life, emerge from obscurity, and gained a name and place in history.

Odin resembled in many particulars *Orpheus* the Thracian; like him, *Odin* is described as the most persuasive of men, nothing could resist the force of his words. He was also a great poet, the prince of magicians, and the inventor of the runic characters (an alphabet of sixteen letters). *Odin*, after having finished his glorious achievements, and feeling his end drawing near, assembled his friends, in whose presence

he gave himself nine wounds in the form of a circle with a lance, and many other cuts in his skin with his sword in consequence of which he soon expired. His friends carried his body to Sigtuna, where, conformable to a custom introduced by him into the north, his body was burnt with much pomp and magnificence.

The ceremony of initiation of candidates in to the sacred mysteries of Scandinavia is described as most imposing and solemn, and resembling that of the Elousinian.

Another ancient Scandinavian Fraternity was the celebrated military order formed by a Danish chief named *Palnatoke*, and known as the *Society of Jomsberg*, founded A.D. 942, on the southern shore of the Baltic at Jomsberg. The object of the Society was mutual assistance. The order had its secret rites and signs of recognition, and the members were distinguished by badges indicative of their degree and rank. The association became very powerful, and men of the highest rank—princes and even kings—joined them. Their rules were very strict, and they were devoted to a life of celibacy.

Besides the secret societies described in this lecture, there were and are others; but since none bear a nearer affinity to the order of modern Freemasonry than those which have formed the subject of this lecture, I have not considered it necessary to particularize them here.

I will now endeavor to explain some of the customs, ceremonies and symbols of antiquity, and, as far as I am able, point out their origin and object, leaving the brethren to judge of their similarity or identity with our order.

ORIGIN OF PAYING FOR INITIATION.

The Athenians believed that he who was initiated and instructed in the Eleusinian mysteries would obtain divine honors after death, and therefore all ran to be initiated. They seemed to think initiation as necessary as the Christians did baptism. Their fondness for it became so great that at such times as the public treasury was low, the magistrates would have recourse to the mysteries as a fund to supply the exigency of the state.

"Aristogiton," says the commentator on Hesmogenes, "in a great scarcity of public money, procured a law that in Athens every one should pay a certain sum for his initiation."

ON BODILY DEFECTS AND ON SLAVE.

The ancient Egyptians prohibited slaves, and persons with any bodily defect, a participation of the mysteries. No person who was born with any remarkable bodily imperfection, or who was a slave, would be consecrated in Egypt, and even the very animals when deformed were never used either for sacrifice or in symbolical worship. From the Eleusinian mysteries slaves and foreigners were excluded, though in later years they admitted foreigners. Among the Jews, the Levites were subjected to the same rigid discipline; no one that had the least bodily blemish could be admitted into the sacerdotal order.

THE INITIATION WITHOUT OSTENTATION OF POMP.

We have learned from the preceding part of this lecture that the Neophytes were subjected to great humiliation before they could be initiated into the mysteries, and *Cicero*, of whose laws the "*Twelve*

Tables' are the foundation, after prefacing his laws with the sanction of religion, commences the first of his laws in these words :

Let those who approach the gods be pure and undefiled ; let their offerings be seasoned with piety, and all ostentation of pomp omitted ; the god himself will be his own avenger on transgressors. Let the gods and those who were ever reckoned in the number of celestials be worshipped, and those, likewise, whom their merits have raised to heaven, such as Hercules, Bacches, Æsculapius, Castor, Pollux, and Romulus ; and let chapels be erected in honor to those qualities, by whose aid mortals arrive thither, such as *reason, virtue, piety* and *good faith*.

CIRCUMAMBULATION.

It was the ancient custom to use circumambulation during the performance of religious ceremonies.

In *Greece*, while the sacrifice was in the act of consuming, the priests and people walked in procession around the altar *thrice*, singing the sacred hymn, which was divided into three parts, the *Strophe* the *Antistrophe* and the *Epode*.

While the first part was chanted, they circumambulated in a direction from east to west, emblematical of the *apparent* motion of the heavenly bodies ; at the commencement of the second part they changed their course, and proceeded from west to east, pointing out the *real* motion, and during the performance of the *Epode*, they remain stationary around the altar, a symbol of the stability of the earth, waiting for some propitious omen which might announce the divine acceptance of the sacrifice.

In *Britain*, the devotional exercises of the insular sanctuary were conducted on a similar principle. Ceremonial processions moved around it, regulated by the mystical numbers, and observing the course of the sun ; sometimes moving slowly and with solemn gravity, chanting the sacred hymn of *Ihu* ; at others the devotees advanced with great rapidity, using impassioned gestures, and saluting each other with Secret signs. This was termed :—“*the mystical dance of the Druids.*” The circular motion was intended to symbolize the motion of the earth and to give an idea of God's immensity, which fills the universe.

WHITE THE EMBLEM OF PURITY.

The color of *white* being made a symbol of purity and innocence, probably owes its origin to the following notion of the ancients : As the *Constellations* of summer accompanied the season of long, warm and unclouded days, and that of fruits, and harvests, they were considered as the powers of light, fecundity, and creation, and by a transition from a physical to a moral sense, they became genii, angels of science, of beneficence, of purity and virtue : and as the constellations of winter were connected with long nights and polar fogs, they were the genii of darkness, of destruction, of death, and, by transition, angels of ignorance of wickedness, of sin and of vice.

Now, as the earthly states, the greater part despotic, had already their monarchs, and as the sun was apparently the monarch of the skies the summer hemisphere, empire of light, and its constellations, a people of *white* angels, had for king an enlightened God, a creator intelligent and good. And as every rebel fraction must have its chief, the heaven of winter, the subterraneous empire of darkness and woe, and its stars a people of *black* angels, giants or demons, had for their chief a malign-

nant genius, whose character was applied by different persons to the constellation which to them was the most remarkable.

"The priests," says Dupius, clothe themselves in white, a color assigned to Arômaze, or the god of light." The dress of the priests of Egypt was made of snow-white cotton. The Cabiri and the Grecian priests also put on white, the Druids were apparelled in white at the time of their sacrifices and solemn offices and the affectation in regard to this colour is still retained among some Christian Sects, whose priests cover themselves with this pagan outward show of purity.

It is somewhat remarkable that *white* as an emblem of purity and innocence should have descended to the aborigines of America. The prophet who accompanied Black Hawk, and other chiefs to Washington as hostages for the faithful performance of the treaty made with their nation (1833), thus addressed the President of the United States: Father I have come this day *clothed in white* (pointing to his leather doublet) in order to *prove*, that my institutions are of the most pacific nature and (raising his hands to heaven) I call upon the Great Spirit of myself and forefathers to witness the purity of my heart on this occasion.

LAYING THE FOUNDATION STONE IN THE NORTH EAST.

The Egyptian astronomers taught that creation of the world took place at the precise period when the sun rose in Leo, which constellation was situated in the *north east* at the rising of the sun, which circumstance induced the Egyptians of commencing magnificent edifices at the *northeast* corner, in imitation of that glorious luminary, believed by them to be the Supreme Architect of the world.

FOUND BY THE MASONS.

STRANGE STORY OF A GIRL KIDNAPPED BY HER UNCLE.

The Daughter of a Pennsylvanian Kidnapped and brought to Michigan—Recovered through the Efforts of the Masonic Fraternity.

From the Detroit Free Press.

James H. Baker, a deputy sheriff of Ingham County, and a resident of Lansing passed through Detroit last evening *en route* for Suspension Bridge, having in his care a girl 10 years old, named Helen McKibbee, who will be restored to her father and friends at that point. The little girl's adventures during the past seven months have been curious and extended, and she could hardly be persuaded by her protector that they were shortly to terminate in happiness and rest. As Mr. Baker states the case, and as little Helen herself relates it, she has been made the tool whereby a vindictive relative struck a most cruel blow at other relatives for the sake of revenge. About a year and a half ago Helen's father, who was a widower, and residing at Montrose, Susquehanna County, Pa., his present address, was married again, his choice not at all pleasing his relatives, particularly a brother of the former wife, whose name is Daniel Haywood. This Haywood is a single gentleman, somewhat advanced in age, and was a travelling agent up to a few days ago, being now "travelling" to escape the vengeance of the law. He made his home with McKibbee, and the two had many hard words in regard to the marriage. At length McKibbee turned him out doors one day, and forbid him to enter the house again. Haywood swore to

be revenged, and declared that no ordinary vengeance would satisfy the insult which he deemed his character had sustained. He remained about the neighborhood, but McKibbee paid very little attention to his threats, and instructed his wife and two daughters to give him no notice. One evening in September last, while Helen and her sister, who is about 16 years old, were returning home from a neighbor's, the road being lonesome and unfrequented, they were met by Haywood, who leaped from a buggy and ordered them both to get it, being so violent in his actions that the girls dared not disobey him. Whipping his horse into a run, he had taken them about two miles, when the elder girl leaped out of the vehicle and made her escape, he being pursued several miles by some farmers on horseback, to whom the girl related the matter of kidnapping. Just how far they rode Helen does not remember, but it was for many hours, and then they stopped only for a short time, and she was taken on board the cars. Haywood impressed it upon her mind that if she called him by that name, made any alarm, or dared to hold any

CONVERSATION WITH STRANGERS,

her life should be the forfeit. He also tried to flatter her, and between his ferocious threats and his promise of new clothing and fine jewelry the little girl rendered him obedience. Helen remembers passing through Cleveland and her steamboat ride to Detroit, and then she found herself in Lansing, and was informed by Haywood that her home would henceforth be there. During the evening of her arrival she was taken to the north end of the city, and to the house of a resident whose character for integrity, honesty and manly worth has never been questioned until now. She was then told that her name had been changed to Gage, and that she must never tell any person a word about her other name, parents or home. The citizen had several relatives in Lansing, and this Haywood is distinctly related to each one, the fact probably inducing him to put the stolen girl into the hands he did. In a few days Helen was provided with books and sent to the Fourth Ward Union School, her name being upon the record as Gage. When the oldest daughter returned home and related her story, there was immediate excitement. The officers of the law started out in every direction, neighbors turned out on the hunt, and the search was not discontinued until it became apparent that the kidnapper had removed his victim far beyond the reach of the ordinary officers. Then the Police Superintendents of the principal cities, and the County Sheriffs of all Pennsylvania were appealed to, and the father expended a large sum of money within the month endeavouring to gain a clue. The girl had her photograph taken a few weeks before, and one of them was copied and a specimen sent to every point and to every official where there was the slightest hope of success; but every effort failed to track the villain further than to the point where he took the cars. A firm of lawyers, all of the partners noted for being good detectives, was then secured by the father, and they got handbills, advertisements, circulars, and sought in every way to discover the girl's abiding-place; but they got not even so much as a trace. The victim's parents were half crazed with grief, the case gained notoriety throughout the whole State, and, as a last hope, the lawyers determined to appeal to the Masonic fraternity throughout the United States for assistance. This was in May last, after seven months of weary and fruitless search. A circular, containing a close description of the girl and detailing the circumstances

of the case, was mailed to several hundred lodges—one of them to that at North Lansing. George H. Green, W. M., reading the circular over, it was passed to

SOME OF THE BRETHREN,

and the neighbors of the man who held the girl in charge came to the conclusion that Helen was the one sought after. If not, she was a stranger whose history had never been told, and about whose past life no word was ever dropped. Determined to proceed cautiously, one of brothers wrote to one of the firm of attorneys, stating his suspicions, and as soon as steam could bring them the father and one of the firm arrived at Lansing. The father remained shut up in his room at the Lansing House, fearing that if he were seen on the streets his child might be hurried out of the city. Securing the help of an attorney named Wiley, the lawyer was granted a writ of *habeas corpus*, procured the assistance of Sheriff Baker, and the three walked down the North Lansing, firmly believing that the girl was found at last. Arriving at the house they found it locked up, curtains down, and the neighbors stated that the family had suddenly gone off on a "visit." In spite of all the care taken, it had become known that the child's friends were in town, and she was spirited away. This was on the 8th of June. When the father was informed of the circumstance he broke down and wept like a child, having had his mind fully made up that his long search was at an end. The matter of working up the case was then given over to Baker, the Pennsylvania lawyer promising to help all he could. Knowing the citizen who had been keeping the child, and something of his relatives out of town, Baker and the lawyer hunted over several counties, and Baker at length went home and left the lawyer at Monroe to watch certain parties. The great fear was that the girl would be spirited out of the State, and Baker was forced to watch Haywood's ten or a dozen relatives to see that none of them left town on such an errand. He knew that the family were stopping in Monroe County, and had learned that they did not take the girl with them when so suddenly shutting up their house at Lansing. What had become of her? One morning last week one of the relatives, a female, left the city for the north, and eluded Baker in her getting away. He followed her on the next train, found that she had stopped at Coranna, picked up the girl, who was there secreted by a friend, and then passed on to Detroit, remaining here over night, and had next morning taken the train for Hillsdale. He followed on, being but a few hours behind her, and sure of his cue; but she reached Hillsdale in time to take Helen four miles into the country, and to go herself three miles in another direction before he arrived. Halting only long enough to procure a livery team, Baker begun his search, and in four hours had the girl in his possession, and both were confronting the Lansingite who had furnished a home for her at the instance of Haywood. He was in Hillsdale County to help get the girl away when she should arrive; and had Baker been a few hours later Helen would have been started for Kansas. She was taken back to Lansing and

HER FATHER TELEGRAPHED TO,

and she passed through here last evening, as stated, he father telegraphing that he would meet them at the Falls. Her happiness at being en route for home could not be concealed, and she could not keep still a moment. Haywood's sole object was revenge. He meant to deal the

father a most cruel blow, and he did. In addition to his own personal transaction he received assistance from a number of friends, who watched McKibbee's every action, two or three times frustrating his plans in securing a clue. These same parties are supposed to have telegraphed to Lansing, when they found that McKibbee and his lawyer had at length hit the right place. So well did these conspirators watch the post-office at Montrose that the lawyers had to have letters directed to them under another name. The search for the child also included the search for Haywood. He was at Lansing several times, but this was before the right clue had been gained, and he is now supposed to be in Kansas. He was discovered in Massachusetts last winter, and a requisition made on the Governor of that State, but before he could be reached he had fled, having been warned by his friends at Montrose. If caught, and he will be, his punishment cannot be too severe. As for the several Lansingites who assisted him in secreting the girl, knowing, as the chief one has confessed, that she was kidnapped, there is only one shadow of an excuse. They claim that Haywood informed them that the girl was maltreated at home, and that he had stolen her away to save her from the bad treatment. This assertion is denied by the father, the elder sister and by little Helen herself, who could not remember that her father ever struck her a blow. She is a bright-eyed, good-looking girl, and informed our reporter that her keepers kept a constant watch over to prevent her writing a letter, which she is advanced enough to do, and to see that she did not divulge the secret to any of her schoolmates. "But I knew that pa would come," she added, and was therefore content to keep the secret until such a time as divulging it would renound to her benefit.

The method used to secure a trace of the child was not original, although the Masonic lodges are not a channel for communications of this kind. When a whole state and its daily and weekly papers were interested in the fate of the stolen child the fraternity were glad to extend all assistance to further a successful search. Only for the circular which went to Lansing the girl might have not been discovered for months, or even years. The detective ability displayed by Mr. Baker certainly entitles him to much credit.

CORRESPONDENCE.

THE DUAL MEMBERSHIP RESOLUTION.

To the Editor of the Craftsman.

DEAR SIR, AND W. BRO:

. The Resolution passed at last meeting of Grand Lodge in regard to dual membership has caused considerable comment and no doubt justly so, since it has raised questions of considerable importance. Being the mover of that resolution and having since its passage been asked by a considerable number of brethren almost day after day as to its bearing and meaning, a few observations regarding the same may not be inopportune.

The resolution being:—That the Grand Lodge declare that no Brother can be an ordinary member of more than one Lodge in the same City, Town or Village.

The subject of dual membership was referred to by the G. M. in his address, who after stating an instance in which that system has been productive of very much mischief, strongly advises Grand Lodge to adopt such a regulation as will effectually prevent a recurrence of the evils which according to his experience have for years resulted from the practice in question. This recommendation and advice naturally caused considerable discussion especially among those who were or at least felt them-

selves immediately affected thereby; several brethren who were particularly in favor of the abolition of dual membership were under the impression that G. L. had the power to abolish the same at once, without any previous notice of that intention being given, and they were strengthened in that opinion by the view expressed on that subject by the Grand Master, though P. G. Masters Simpson and Warrington openly and many other brethren privately, declared that no such resolution could be brought up without notice thereof having been given at the last preceding communication of Grand Lodge. So anxious indeed were a few brethren that they offered to withdraw all opposition and objection to the formation of a new lodge in their town, (for which new lodge a warrant had been desired at that session of Grand Lodge) if Grand Lodge would pass a resolution as the one above given.

Having learned from those brethren the ostensible reasons for their objection to the formation of that new lodge, I considered them insufficient and being at the same time convinced that Grand Lodge cannot constitutionally pass any resolution which either alters or amends our laws or adds a new law without such previous notice, I consented, in order to please the brethren, to move that resolution; which was carried by a majority of the comparatively small number of brethren at that hour in attendance.

Now with all due deference to Grand Master Stevenson, who soon after the passing of that resolution surrendered the Gavel to his successor in office, I cannot understand by what he was guided in his ruling when he ruled that such a motion could be brought up without previous notice thereof being necessary; especially as since the day before he had ruled that notices of motion must clearly set forth the nature of any proposed alteration or amendment to the Constitution. According to my simple ability of understanding I consider that when it is not sufficient to give merely notice of motion without particularizing the same, that then it is still more insufficient not to give any notice at all. However, what will be the probable result of that resolution? Some no doubt will hold that since it is passed by Grand Lodge it is law and must be obeyed, and others will hold it to be unconstitutional and need not be obeyed. This view of one W. M. who considers it law was recently most forcibly exemplified in the following manner: Several members of his lodge had applied for a dispensation to form a new lodge, the dispensation having been delayed for some time so that the meeting of the Grand Lodge came to be held before the dispensation had been issued, in consequence of which the application was directly made to Grand Lodge, and Grand Lodge granted a Warrant to the applicants; a short time after the meeting of Grand Lodge and before those applicants had received their Warrant, the regular lodge night of the lodge in question came on; none of the brethren of that lodge however, that are applicants for the new lodge had received the usual summons or notice, they nevertheless attended the meeting of the lodge after opening of which the W. M. stated that he took upon himself the responsibility of not having had those brethren summoned as he did not consider them members of either lodge, and that they had no right to vote in his lodge. One of those brethren strongly demurred against such treatment, stating that even if he or they were obliged to withdraw from one of the two lodges to which they belonged that they had the right of the choice, which in the mean time they could not do, since that new lodge had not yet been organized; however, the W. M. ruled that they had no vote in his lodge, whereupon these brethren retired no doubt greatly offended.

Among the arguments advanced by those who hold that that resolution is not binding, the following may be mentioned as the chief points.

1st. That by the Constitution under Caption: "Regulations for the Government of the Grand Lodge during the time of public business;" it is plainly laid down in Section 10. That, "No notice shall be entertained for altering or amending the laws, rules or regulations of this Grand Lodge, or for adding a new law, rule or regulation thereto, without notice in writing, stating the amendment proposed, having been given at the communication previous to that at which it is to be brought before Grand Lodge, and no alteration or addition to the constitution shall be made binding unless supported by two-thirds of the votes present." Which so distinctly declares the inadmissibility of any new law without such notice, that it leaves us no room for doubt.

That unquestionably that resolution is a new law, and therefore requires the previous notice, and that it was not carried by a two-thirds but by a simple majority.

2nd. That the Grand Lodge, being a legislative body, had no doubt the power of making laws, but that this power is restrained within certain limits by those fixed rules of legislative policy which are familiar to every jurist and among which

may be mentioned that the legislation of every Grand Lodge must be *prospective* and not *retrospective* in its action; while certainly that resolution is retrospective; and another; that Grand Lodge cannot permanently alter or repeal any of its by-laws or regulations except in the mode which it has itself provided; for it is a maxim in law that the same means are necessary to dissolve as to create an obligation; that since the rules and regulations of Grand Lodge require notice of repeals, amendments or new laws and that after such notice being given a motion can only become law by being supported by two-thirds of the votes present, it is not competent for Grand Lodge to make an amendment, repeal or add new laws by merely a majority of votes.

That our brethren at former meetings of Grand Lodge fully appreciated the soundness of those restraints upon Grand Lodge was amply manifested when that same subject of dual members' was brought under consideration. The draft of the Constitution read 11 October 1855 was adopted as the first constitution of this Grand Lodge and on the 10th July 1856 the constitution submitted by the Committee and as amended by Grand Lodge was unanimously conferred and adopted. In that constitution we find under the caption "Private Lodges" Section 22, "No brother can be a member of more than one lodge at the same time; but this law is not to take effect until after the annual communication of Grand Lodge in 1857." So careful were our brethren who formed this Grand Lodge, that they exercised the greatest precaution not to enact precipitate laws.

Then we find that during that same session notice of motion was given by R. W. Bro. Lundy, that he would at the next meeting move, seconded by R. W. Bro. G. L. Allen, that so much of the Constitution of this Grand Lodge, as restricts a brother from being a member of more than one Lodge be repealed; and that when in July 1857 that motion was brought up it was adopted, since which time dual membership has been allowed. When by a resolution of Grand Lodge July 1859 the Grand Secretary was instructed to have a new edition of the Book of Constitution printed with all necessary corrections and alterations, that 22d section was of course left out, and so it was left out, at the final revision of the Constitution in July 1864. Hence it follows that in reality there never was a law in operation in this Grand Lodge which forbids dual membership. But, say those Brethren of dual membership who are not very clear on either side of the question, whether that resolution is law or not—what shall we do in the meantime? For them no doubt the wisest plan will be to take out their dimits from the one or the other lodge and only remain members of one lodge; but those Brethren who are displeased with that resolution either in toto or at least with its retrospective nature and the manner in which it was brought up, there is that unequivocal test, the *confirmation of the minutes*; which is so forcibly pointed out by our learned and lamented Brother the late Rev. Doctor of Divinity Geo. Oliver, if by reason of its unconstitutional that part of the minutes embracing the said resolution be not confirmed at next meeting of Grand Lodge, then as a matter of course there is an end to any prohibition of dual membership until those who are anxious for it, give the proper notice and thereupon carry it by two-thirds of the votes present, the only legitimate mode of making a new law. For although there is no appeal to the Grand Lodge from the ruling of the Grand Master while presiding at Grand Lodge, yet Grand Lodge has nevertheless various remedies against the effects of a ruling which Grand Lodge considers either injurious, unjust prejudicial or unconstitutional, and among these is either non—confirmation of the minutes or the rescinding of such motions.

It is not the object of this letter to enter upon the merits or demerits of the subject of dual membership, but since it is one of considerable importance, especially for those brethren who are members of more than one lodge, some of whom are even officers in more than one lodge, it would be most injudicious for any officer or brother to insist on a rigid and an immediate adherence to that resolution, even if there were no question as to its legality; the confusion in some lodges and the injury entailed by such precipitate withdrawal of members and officers might be too great in comparison to the yet imaginary benefits and removal of mischief which are supposed to be secured by a single membership system. One most erroneous idea seems to be entertained by some brethren viz: that dual membership is something new and was not known in olden times, on this point however there is no doubt. Dual membership was known from the earliest period of the Grand Lodge of England, and for this the best evidence is, that in 1724 (only a short time after that Grand Lodge was formed) a regulation was adopted by that body prescribing that "no Brother shall belong to more than one lodge within the bills of mortality," that is, in the city of London from the adoption of this regulation two deductions are to be made, first, at that

time Masons were in the habit of joining more than one lodge at a time, and secondly, that although the Grand Lodge forbade this custom in the lodges of the city, it had no objection to its being continued in the country. But that regulation does not seem even to have been enforced, for in 1738 Doctor Anderson found occasion to write. "But this regulation is neglected for several reasons and is now obsolete," a remark that is repeated in 1756 in the third edition of the Book of Constitution.

Might it not be advisable and prudent in the meantime and until the legality of a prohibition of dual membership is fully established, to follow the example of our ancient brethren in England?

With these few observations I remain

Fraternally yours,

Preston 7th of August, 1871.

OTTO KLOTZ.

COMPLIMENTARY SUPPER.—R. W. Bro. J. Wright the newly elected D. D. G. M. of the Ontario district, was recently entertained at a complimentary supper at the Queen's Hotel, Port Hope, by the members of the Ontario and Hope Lodges, Port Hope, Ontario. During the evening the following address was read.

To R. W. Bro. J. WRIGHT, D. D. G. M.

Ontario District:

RIGHT WORSHIPFUL SIR & Bro.,—We, the W. M., Officers and Members of Ontario and Hope Lodges, desire to take this early opportunity of congratulating you,—as we do sincerely,—upon your election to the office of D. D. G. M. by the Masonic Lodges of this District, at the recent Communication of the Grand Lodge of Canada.

We have hoped for some time that the zeal you have manifested in the interests of Masonry in general, and in the welfare of the Lodges of this town in particular,—the ability and accuracy with which you have taught and practiced Masonic work in our Lodge-Room,—would soon meet with the recognition at the hands of this District.

We gladly seize this occasion to testify that, notwithstanding the pressing demands of professional engagements; you have ever found time to serve the cause of Masonry in our and neighboring Lodges; and we carefully bear witness to your readiness at all times to help and instruct brethren of the craft in acquiring masonic work; in short, we attribute in no small degree the healthy condition of our Order in this town, and the "good work" shewn at our meetings, to your persevering labors and disinterested exertions.

We pray the Grand Architect of the Universe long to spare you that you may shed the light of Masonic knowledge and wisdom, not in this town and District alone, but we hope hereafter in the wider sphere of Grand Lodge Councils.

Signed on behalf of both Lodges.

J. B. TRAYES, W. M.,

E. PEPLow, jr., S. W.

J. H. HELM, J. W.,

Ontario Lodge.

F. E. GAUDRIE, S. W.,

A. PURSLOW, J. W.,

Hope Lodge.

Port Hope, July 20, 1871.

The usual masonic and patriotic toasts were proposed and responded to, and the brethren separated at "low twelve," all highly pleased with the manner in which the evening had been spent.

We are informed by an esteemed correspondent that at a recent installation of officers, of Union Lodge No. 7 Grimby, a social gartering, which passed off very pleasantly, was held, and at which the village band without previous intimation, attended and favoured the brethren with some choice and acceptable music. We are glad to hear that Union Lodge is prospering very favorably and is well officered.

GRAND CHAPTER OF CANADA.

The Fourteenth Annual Convocation of the Grand Chapter of Royal Arch Masons of Canada, was opened at the Masonic Hall, Hamilton, Ont., on Wednesday the 9th Inst. at noon.

PRESENT.

M. E. Comp.	T. D. Harington, Grand Z.	} Grand Council.
R. " "	W. J. B. McLeod Moore, as Grand II.	
" " "	L. H. Henderson, Grand J.	

And a large number of officers and members.

The Grand Scribe E., having read the Rules and Regulations for the government of the Grand Chapter during business, and the usual motion accepting the minutes of last convocation as read, having been adopted, the Grand Z. rose and delivered the following :

ADDRESS.

To the Most Excellent, The Grand Chapter of Royal Arch Masons of Canada.

GREETING :

COMPANIONS,—Once more I have the happiness of welcoming your presence in annual convocation—our Fourteenth Annual Convocation—and exchanging mutual congratulations. Another Masonic Year has passed away, taking with it on its passage some old familiar faces, but leaving us still to assemble and take counsel together, for which let us be grateful to a protecting Providence. Among those companions who have gone to their rest, there is one I cannot refrain from mentioning—he was a personal and esteemed friend of long standing—I mean our recently deceased Companion and Brother S. D. Fowler. His departure will be long felt and deplored, and sincere must be our sorrow. His attachment to our Order was great; his appearance at our meetings was regular; his leisure and time was freely afforded; he was ever ready to accept work, and never failed to carry out to the close whatever he undertook to do, or was entrusted to him. Gentle in his speech; quiet in his demeanour; earnest for Freemasonry; he did, indeed, make his work one of love! This Grand Chapter will doubtless place upon record, its sense of the worth our late lamented Companion, and convey its earnest sympathy to his surviving relatives.

I have not a great deal to say to you, for our Royal Arch affairs have been moving on so smoothly and harmoniously, that it is really difficult to prepare an address worthy your consideration. I have granted Dispensations for new Chapters as follows :

Montreal, at Montreal.
Royal Albert, at Montreal.
Mount Sinai, at Napanec.

I received petitions also for new Chapters to be held at Maitland, Colborne, and St. Mary's; but the first the Grand Superintendent of the District declined to recommend, and the two last reached me so near the meeting of this Convocation, that my Dispensations would have been useless. The Grand Scribe E. will therefore present these three petitions directly to the Grand Chapter, and Warrants, if they are approved, can at once issue. I trust also that the Grand Chapter will find itself able to confirm my above named Dispensation by granting Warrants.

The Reports of the respective Grand Superintendents will satisfy you as to the condition of our Subordinate Chapters, all of which I have, however, reason to believe, are prospering and working harmoniously, and as regards your Finances, I refer the Grand Chapter to the statements and accounts of the Grand Treasurer, and the Grand Scribe E. Such payments as were sanctioned by the Grand Chapter have been made, and the vouchers will be produced by the proper officer.

Notice of motion was given for changing the time of holding our annual convocations, from August to the same week in July, when, and at the place where the annual communications of the Grand Lodge of Canada are held, which, if followed by a substantive motion, will require your attention and consideration.

The proceedings of the various Grand Chapters have been received, and they tend to show that our order is progressing very favorably. Those Grand Bodies are in friendly relationship with the Grand Chapter of Canada, and evince their customary kindly interest in our welfare, and Credentials will be presented by Companions, who

have been appointed representatives during the past year. I have nominated M. E. Companion H. P. Deuel, our representative near the Grand Chapter of Nebraska, and R. E. Companion Charles A. Woodward near the Grand Chapter of Ohio, subject of course to your confirmation; and the names of R. E. Companion J. S. Bowen near the Grand Chapter of New York, and R. E. Comp. Brinsmaid near the Grand Chapter of Vermont have been submitted to me for approval.

I think of but one other subject, which I conceive it to be my duty to allude to. Last year I had to do so. I mean the unfortunate difficulty connected with Craft Masonry in the Province of Quebec, and which, it is greatly to be lamented, has not yet been satisfactorily terminated, as all true Masons must wish and pray for. Of course you all know to what my present allusion points, and this continued discord and state of misunderstanding is exercising a baneful influence on our Order. Royal Arch Masonry is indirectly affected by it, and it is well calculated to do, and is doing injury in many ways. That the Grand Lodge of Quebec is an accomplished fact it would be absurd to ignore. It has been unconditionally recognised by some twenty-three Grand Lodges already, and that other grand bodies will pursue a like course I entertain no doubt. This is not a question for Grand Chapters to discuss, but it is my duty to inform you that I received a very courteous and fraternal communication in my capacity of your Grand First Principal, from the M. W. Grand Master of Quebec, who is likewise a member of high standing in this Grand Chapter, notifying officially the existence of the Grand Lodge of Quebec, and seeking for amicable and free intercourse, to which I replied in a similar spirit, and these letters are, of course, ready to be laid before you. I am quite without information from the Grand Lodge of Canada. I had given to me, from more than one quarter, clear testimony that bitter feelings were beginning to be engendered among our Royal Arch Masons, at Montreal especially, and that greatly to their discredit they were threatening to use, if not actually doing so, the ballot-box as an instrument of strife! This I was resolved to render nugatory if possible, so far as capitular masonry was concerned, and it was partly in consequence of this that I granted dispensations for the two new chapters in that city, the respective petitions coming to me from companions on the one part favorable and the other hostile to the Grand Lodge of Quebec. I believe I did right, and that I am justified by the result.

Of course, an address of this kind is not the document for the insertion of details—going before the outside world as it will do like its predecessors—and I would probably have been silent on the subject only that as the principle of having a Grand Lodge for each Province in the Dominion has, we all know, been a measure acknowledged and assented to, it really becomes simply a question of time, as to the formation of separate Grand Chapters, and when the limit for jurisdiction will be still more curtailed. It is the wisest course to look this contingency full in the face, and when that time does arrive, carry out the change in a truly Masonic and fraternal way—giving and receiving, bearing and forbearing, making mutual concessions if needful, and avoiding heartburnings and strife, scorning wordy warfare, but wishing instead God speed and prosperity to all concerned.

It is marvellous to me that any Royal Arch Mason can so far forget that (in my eyes) "*ne plus ultra*" obligation which he has voluntarily pledged himself to fulfil as a Master Mason, as to lose sight of the Five Points of Fellowship especially, and their full and entire significance, and more particularly when we call to mind that the Royal Arch is said to be the perfection of the Third Degree of Craft Masonry.

If but the half has been said in bitterness, that is reported to have been uttered, in consequence of the Quebec difficulty, which after all originated in a difference of opinion, it is a discredit to the parties using such language, and a scandal to Masonry—that is all I can say—and I thus record my conviction.

And now, in conclusion, allow me to thank you once more for your many marks of favor, and acts of kindness, and also for the long continued distinguished position you have placed me in. You have now to select fresh officers, and I shall not be sorry to be relieved from the duties attached to my high office. You have able members, who can, and will be pleased to attend to your wishes, and conduct Grand Chapter affairs, and, as I said last year, there is a laudable ambition and should have its reward. And now I finish with this prayer,—“May the Great Architect of the Universe grant continuous prosperity to the Grand Chapter, and bless and protect each and all of us. So mote it be.”

T. DOUGLAS HARRINGTON,
GRAND Z., &c.

Hamilton, 9th August, 1871

On motion the foregoing address was referred to the Executive Committee.

Reports of the Grand Superintendents of the following districts,—London, Wilson, Huron, Hamilton, Toronto, Ontario, Prince Edward, Central, Eastern Townships, Quebec and New Brunswick, were read, and also referred to the Executive Committee.

The following Companions presented their credentials as Representatives:—

R. E. Comp.	J. K. Kerr,	from Grand Chapter of Scotland.
“ “ “	D. McLellan,	“ “ “ Georgia.
“ “ “	R. Ramsay,	“ “ “ Ohio.
“ “ “	“ “ “	“ “ Nebraska.

On motion the honorary rank of a Past Grand J. was conferred upon R. E. Comp. Kerr.

The Grand Scribe E. read petitions for new Chapters at Montreal, Colborne, St. Mary's and Chatham, which were received and referred to the Executive Committee.

On motion it was decided that the next annual convocation should be held in the City of Toronto.

Statements of the Grand Scribe E. and Grand Treasurer were received and referred to the Executive Committee.

R. E. Comp. Hy. Robertson, submitted his report upon Foreign Correspondence.

R. E. Comp. Macdonnell, presented the following Report of the Executive Committee on

WARRANTS.

To the M. E. Grand Council :

Your Committee in Warrants beg leave to report.

That having taken into consideration the several petitions for Warrants laid before them, and having examined the Books and papers in connection therewith, together with such further information as they could obtain, beg leave to recommend that Warrants be granted to the following Chapters, viz :

- “ Montreal ”—— at Montreal.
- “ Royal Albert ” —— at Montreal.
- “ Mount Sinai ” —— at Napance.
- “ Excelsior ” —— at Colborne.
- “ St. James ” —— at St. Mary's.
- “ Wellington ” —— at Chatham.

With regard to the application for a Warrant for a Chapter at Maitland, your Committee cannot recommend the prayer of the petitioners, as in their opinion from facts presented to them, the granting of such Warrant, would be injurious to the interests of Grenville Chapter No. 22, which is apparently *now* in good working order.

Your Committee cannot close this report without expressing their satisfaction at the manner in which the books presented to them have been kept, particularly that of the “ Montreal ” Chapter as being a credit to the various Chapters.

All of which is respectfully submitted.

C. D. Macdonnell, *Chairman.*

The Report was received and adopted.

R. E. Comp. Robertson presented the following Report of the Executive Committee on

AUDIT AND FINANCE.

TO THE M. E. GRAND COUNCIL.—The Executive Committee beg to report that they have carefully examined the Books statements and vouchers of the Grand scribe E. and Grand Treasurer and submit the following statement.

Receipts for the past year.....	\$1,615, 91
Payments.....	754, 63
	<hr/>
Exces.....	\$861, 28
Previous balance on hand.....	1,327 07
	<hr/>
Leaving cash now on hand.....	\$2,188 35

Your Committee are glad to point out to the notice of the Grand Chapter the steady and certain improvement observable in the financial condition of the Grand Chapter which they trust will yet be more fully manifested in the future.

Your Committee have also examined the following accounts which have been presented for payment. They find them correct and recommend that the same be paid as follows:—

Grand Scribe E. salary to August 1871.....	\$300 00
Lawson McCulloch & Co., printing.....	7 00
Janitor at Quebec.....	6 00
G. S. E. expenses attending Convocation at Quebec.	45 50
G. S. E. petty disbursements for the year.....	28 03
	<hr/>
	\$386 53

All which is fraternally submitted.

HY. ROBERTSON, *Chairman Finance.*

INVESTMENT OF SURPLUS FUNDS.

It was moved by R. E. Comp. Seymour, seconded by R. E. Comp. Brown and

RESOLVED, that the Council be instructed to invest the surplus funds of the Grand Chapter, in the new five per cent government stock.

ELECTION OF OFFICERS.

The Election of Grand Officers was then proceeded with, resulting as follows:—

M. E. Comp.	T. D. Harington,	Ottawa,	Grand Z.
R. " "	S. B. Harman,	Toronto,	" II.
" " "	F. M. Sowdon,	Montreal,	" J.
" " "	T. B. Harris,	Hamilton,	" Scribe E.
" " "	R. Ramsay,	Orillia,	" " N.
" " "	F. J. Menet,	Toronto,	" Prin. Soj.
" " "	J. V. Noel,	Kingston,	" Treas.
" " "	John Wilson,	Simcoe,	" Registrar.
" " "	John Dixon,	Toronto,	" Janitor.

DISTRICT SUPERINTENDENTS.

E. Comp.	J. A. MacKenzie,	Sarnia,	London.
R. " "	C. L. Beard,	Woodstock,	Wilson.
" " "	John Dutton,	Stratford,	Huron.
" " "	E. Mitchell,	Hamilton,	Hamilton.
" " "	T. Sargent,	Toronto,	Toronto.
" " "	John Wright,	Port Hope,	Ontario.
" " "	D. Ross	Picton,	P. Edward.
" " "	G. M. Wilkinson,	Kingston,	Central.
" " "	I. H. Starnes,	Montreal,	Montreal.
" " "	E. Kemp,	Waterloo,	Eastern Townships.
" " "	Jas. Dunbar,	Quebec,	Quebec.
" " "	D. R. Munro,	St. John,	New Brunswick.

ELECTED MEMBERS OF EXECUTIVE COMMITTEE.

R. E. Comps., A. A. Stevenson, Henry Robertson, C. D. Macdonnell, H. Macpherson, and James Seymour.

RECOGNITION OF SERVICES.

It was moved by R. E. Comp., J. K. Kerr, seconded by R. E. Comp., P. J. Brown, and

RESOLVED.—That the sum of Fifty dollars together with the thanks of this Grand Chapter be given to R. E. Comp. Henry Robertson, for his admirable report on Foreign correspondence.

Grand Chapter was called off until Thursday at noon.

SECOND DAYS PROCEEDING.

Grand Chapter resumed labor at noon. R. E. Comp. Henry Robertson presented the reports of the executive committee on address of Grand Z, and on the condition of Capitular Masonry, which were received and adopted.

The Grand Z. announced that a Grand Council of Royal and Select Masters had been formed at Toronto recently.

The deaths were announced of R. E. Comps. S. D. Fowler, of Kingston, and J. Conway Brown, of Halifax, Nova Scotia.

R. E. Comp. Ramsay, gave notice that at the next regular convocation he would move that the constitution be so amended as to include all the degrees of the A. and A. Rite, the Royal Order of Scotland, the Red Cross Order of Rome and Constantine, the Royal Ark Mariner's degree, and the Council Degrees, as being recognized by this Grand Chapter.

R. E. Comps. S. B. Harman, and F. J. Menet were added to the committee on "work."

After the installation of officers, votes of thanks were passed to the Hamilton companions and Grand Chapter was closed in ample form.

CRYPTIC MASONRY.—At a meeting of delegates from Shekinah Council Orillia; Adoniram Council, Toronto; Harington Council, Galt; and Zabud Council, Bradford; held at Toronto in the beginning of the present month, and at which Ill. Comp., T. D. Harington, Inspector General, presided, it was resolved.

That whereas the introduction of Cryptic Masonry, and the extension of the degrees of Royal and Select masters and appendant orders in the Province of Ontario has been attended with beneficial results; and whereas the rapid increase of councils has shown that it is desirable that a supreme council should be organized, therefore it is resolved.

"That in the opinion of this convention, composed of the Inspector General for Ontario and Quebec, and the delegates of more than three councils meeting in Ontario, it is desirable that a grand council should now be formed.

Resolved—"That the Grand Council of Royal and Select Masons of Ontario having jurisdiction over the Provinces of Ontario and Quebec, be, and is hereby formed."

A draft of the constitution was submitted and read, and on motion adopted as the constitution of the new body. The Province was divided into eastern and western divisions.

The Grand Council being formed according to ancient custom proceeded to the election of officers with the following result:—

M. Ill. Comp., T. D. Harington, of Ottawa, M. P. G. M.

R. Ill. Comp., Daniel Spry, Toronto, D. G. G. M.

R. Ill. Comp., Thomas Sargent, Toronto, R. P. G. M.

R. Ill. Comp., G. H. Patterson, Galt, In. G., West Div.

R. Ill. Comp., J. W. H. Wilson, Bradford, G. C. G.

R. Ill. Comp., Thomas M. Anderson, Galt, Grand Treasurer.

R. Ill. Comp., R. Ramsay, Orillia, Grand Recorder.

R. Ill. Comp., C. S. Elliott, Orillia, P. G. M.

ORDERS OF THE TEMPLE AND HOSPITAL.

GRAND PRIORY OF THE DOMINION OF CANADA.

The Annual Assembly of the United Orders of the Temple and Hospital under the banner of the Supreme Grand Conclave of England and Wales, was held at headquarters, Masonic Temple, in the City of Hamilton, on Thursday, the 10th day of August, 1871.

V. E. Sir Knight Colonel W. J. B. McLeod Moore, the Grand Prior for the Dominion, occupied the throne. Nearly all the Encampments and Priories in the provinces of Ontario and Quebec were represented.

After the reading and confirmation of the minutes of the last annual assembly, the V. E., the Grand Prior, delivered the following address :

ADDRESS

OF THE GRAND PRIOR OF CANADA AT THE ANNUAL GRAND CONCLAVE HELD ON THE 10TH, OF AUGUST 1871, AT HAMILTON PROVINCE OF ONTARIO.

FRATRES OF THE GRAND PRIORY OF THE DOMINION;—It is a privilege we owe to a merciful Providence that we are again permitted to meet together at our annual Grand Conclave and I greet you all with every kind feeling and fraternal regard.

One old familiar face we miss never again to appear amongst us, and have to mourn the loss of a truly Christian Knight, a worthy upright and zealous Brother of our Order, who has been lately summoned to appear before the Great Tribunal where we trust he is now reaping the reward promised to those who while on earth faithfully performed their duties as soldiers of the Cross. Eminent Sir Knight Samuel Deadman Fowler, has passed to his rest. The valuable services he rendered to the Order and the Craft generally in Canada, I have a melancholy pleasure in bearing testimony to. Our late Eminent Frater was one of the first candidates that I installed in Canada on the establishment of the Order and formation of the *Hugh de Payen's* Encampment at Kingston in 1854, and on the organization of this Provincial Grand Conclave, I selected him as the first Provincial Grand Chancellor and Registrar, these offices he filled for several years, materially aiding and assisting me, and to his zeal and efficiency I attribute much of the success which has been attained in placing the Order on its present firm and constitutional basis in the Dominion. He also held the rank of a Deputy Grand Commander and that of a past Grand Officer of the Grand Conclave in England and Wales, with sincere regret I have to record the loss sustained by this Grand Priory and the Order generally in Canada, of so illustrious a frater.

The Dominion Grand Chancellor will be pleased to direct that the officers of Grand Priory wear the usual mourning for three months, for their late lamented Past Deputy Grand Commander, and a memorial record be added to their proceedings, with such other tribute to his memory as Grand Priory may deem proper to adopt.

At our last annual assembly I directed a committee to be formed for the purpose of ascertaining what were the actual requirements of the Order in Canada, that proper measures might be adopted to meet either the grievances complained of by some members, or point out such changes as would add to the prosperity of the Canadian Branch of the Temple.

I have not as yet been furnished with this report and cannot therefore enter into any further explanation of my views expressed last year, or determine what course I shall pursue, until I know what the Fratres of this jurisdiction have to bring forward.

My own feelings continue loyal to the *Supreme Governing Authority* in England; and be assured the Order of the Temple under English rule, both in its government and *ritualism* is far superior to any fancied advantages the *love* of change might lead those who have not thoroughly investigated the matter to expect. The inconsistencies that appear in other systems should be a warning to avoid invading the purity of our own.

The unfortunate differences which have sprung up in Canada by a separation of the Craft Lodges of the Province of Quebec from the Grand Lodges of Canada is much to be deplored and I regret to say has given rise to feelings quite foreign to the principles of Freemasonry.

In this matter as far as relates to the Order of the Temple I have not permitted any interference whatever. I had no official communication on the subject, and even if such had been the case I would not have felt myself justified in refusing admittance to any candidly Royal Arch Mason in good standing, no matter what jurisdiction he belonged to, or fail to recognize any Knight Templar because he preferred being a member of one Grand Lodge more than another. The statutes of the Temple provide only that its ranks be filled by *Freemasons* who have attained the grade of the Royal Arch, which is in England the climax of the 3rd degree, further than this no other connection exists between the masonic body and the Temple Order.

Our English Templar system is but a revival of the *chivalric order* attaching itself during the last century to the masonic fraternity with which it still continues to be allied.

It has been lately strongly advocated by a section of the masonic press that a system of rites be established, making it *compulsory to obtain several degrees in rotation before receiving that of the Temple*, and that the Degrees called "Royal and Select Masters" lately introduced into Canada be preliminary to the Temple. While I myself and many of my Grand officers are members of these rites, and uphold their principles, for me to assent to such a proceeding would be a direct violation of the *statutes of* and renunciation of *my allegiance* to the Grand Conclave of England.

You are all aware that I obtained some years ago authority to communicate the Degree of the *United States "Red Cross,"* or "*Babylonish Pass,*" to Canadian Templars, for the purpose of Preventing any difficulty in visiting the United States Encampments, where this degree is a *pass to their Templar system* but is not compulsory with us, nor do I think it would be of any advantage to graft it in our purely Christian Order. This Degree is now in placed under control of and given in Councils of Select and Royal Masters.

The revival lately of several obsolete degrees and orders in England, has unfortunately given rise to much controversy and unpleasant correspondence, and it is greatly to be regretted the pure system of English Freemasonry should be disturbed by so many Grand Bodies springing up and wishing to imitate what are really incongruities in the American system.

With reference to the Order called the "*Red Cross of Constantine*" there appears to be some misunderstanding, probably from a similarity of names and titles with other orders and degrees. I can state that the Constantinian Order (founded on the legend of the vision of Constantine the Great), is purely Christian, and that the first grade, or, "*Novitiate Cross*" is the same as that long established under the control of the Scottish Knight Templar Encampments, the 2nd and 3rd grades, namely: those of "*Viceroy*" and "*Sovereign*" are the installation ceremonies of the two principal officers, added at the revival and revision of the ritual in England. I can find nothing objectionable or that it interferes in any way with other existing orders and degrees.

It is with much pain that I have to announce to Grand Priory that I was under the necessity of suspending the warrant of "*The Richard Cœur de Lion*" Encampment, of London, Province of Ontario. For upwards of twelve months a party feeling had sprung up in the Encampment quite at variance with the teachings and principles of the Order, disputes and recriminations took place relating principally to the election of an Eminent Commander. On carefully investigating the matter I considered it my duty to suspend the warrant and close the Encampment. The Past Eminent Commander at once complied with the demand to surrender the warrant to the Dominion Grand Chancellor, stating that the Registrar of the Encampment, Frater Thomas McMullen, who was the Eminent Commander elect—and with whom and the other officers the disagreement originated, refused to deliver up the minute and cash books. I directed the Grand Chancellor to apply to him direct. This application, although sufficient time had been allowed, was not attended to, when I caused another to be made, pointing out the great impropriety of his conduct, and that it rendered him liable to the penalty of suspension. This frater persisting in his contumacious conduct, violating his vows to the Order and the duty he owed to his superiors, I have suspended from all the privileges of a Knight Templar and reported the circumstances to the Supreme Grand Conclave of England. It has been a source of great regret to me, to be called upon thus to exercise my authority, being the first case of direct insubordination to constituted authority which has come to my knowledge since the introduction of the orders into Canada under English rule.

I must again draw the attention of Eminent Commanders to the necessity of greater care being observed in the admittance of candidates to our ranks; they are bound

by their terms of office to attend to this point. Sufficient care has not at all times been observed, and there has been great laxity as regards the social position and requirements of persons admitted. There exists no desire or intention to make the order an exclusive or conservative club, but neither is it right to admit as members those whose social position unfit them as associates in private life. The Order of the Temple is not strictly a Masonic society, and it never was intended that for the sake of attaining coveted high sounding Masonic rank, many, otherwise worthy Masons, should be taken out of their own sphere, and often to the prejudice of their private avocations brought forward to fill offices in the Order of the Temple. The Grand Conclave in England has already animadverted on the admission of members, who by the returns received from Encampments, were shown not to be persons eligible for admission.

Page 37 of the statutes clearly define that no one shall be installed a Knight Templar unless previously balloted for in open Encampment, and that his name, place of abode, and his description, profession, avocation, etc., etc., shall have been inserted in the summons for the meeting at which it is proposed to take the ballot. It is, therefore, the bounden duty of all members to attend such summons and should an objectionable candidate be proposed, the remedy is in their own hands, and I am sure I have only to request that every possible care and precaution be taken in ascertaining the standing, position and eligibility of all candidates for installation.

The Supreme Grand Master at my recommendation has been pleased to grant patents to Eminent Sir Knights, Robert Ramsay, the Rev. Vincent Clementi, and James Kirkpatrick Kerr, of this Grand Priory, to hold rank in the Grand Conclave of England as Past Grand Captains.

It is truly gratifying to record a continuance of the most fraternal intercourse with our American confreres. An exchange of representatives between the Grand Encampment of the State of Ohio and this Grand Priory has been effected this year. Right Eminent Sir Knight R. Babcock to be our representative at the Grand Encampment of Ohio, and I have nominated Eminent Sir Knight Robert Ramsay to be their representative at this Grand Priory.

The General Grand Encampment of the United States having announced their intention of holding their triennial assembly in September next, at Baltimore, I purpose nominating a committee to represent this Grand Priory, and offer to the Right Eminent the General Grand Master and assembled Knights Templar, of the United States our fraternal and knightly regards and good wishes for their continued prosperity, trusting that *Unity, Peace and Brotherly Love* may ever exist between us as members of the same great Christian Order.

A new Encampment and Priory has been added to our roll since last year. The Supreme Grand Master having on the granted a warrant to open the "Harrington" Encampment, in the Town of Trenton, Ontario, under Eminent Commander Dr. Day. I regretted very much being unable to attend at the opening installation of the Eminent Commander and Officers, in consequence of having met with an accident a short time previous to the occasion. The ceremonial was ably and satisfactorily performed by the Provincial Grand Commander of Ontario and Quebec. Very Eminent Sir Knight Charles Davis Macdonnell, of Peterborough.

In Montreal, a revival of "The Richard Cœur de Lion" Encampment has taken place, having granted a dispensation for the installation of the Eminent Commander elect, Sir Knight E. M. Copelan I, who had not previously served his year of office in the required grades.

I am happy to announce that the printed Proceedings of this Provincial Grand Conclave and Priory from its organization in 1855, are nearly completed and will shortly be ready for issue.

And now, Frateres of the Temple, accept my warmest thanks for the unceasing kindness you have at all times showed towards me, and be assured, that having the well being of the Order in Canada at heart, I will use my constant and best endeavors to promote its honor and prosperity.

With every kind wish for your welfare and happiness, I am, in the bonds of the Order,

Your faithful Frater,

W. J. B. MACLEOD MOORE,
Grand Prior of the Dominion of Canada.

The address was referred to a special committee to report thereon.

The Grand Chancellor submitted statements of the receipts and expenditures for the past year, which exhibited the state of the finances of the Grand Priory to be in a much more satisfactory condition than heretofore.

E. † Frater Robert Ramsay presented his credentials as the accredited Representative from the Grand Commandery of the State of Ohio, in the Grand Priory of Canada, which were courteously received and accepted.

V. E. † Frater S. B. Harman on behalf of the committee on address submitted the following report :

• *To the V. E. the Grand Prior and the Officers of the Grand Priory :*

Your Committee beg to submit the following report on the address of the V. E. the Grand Prior :

That the cordial acknowledgment of Grand Conclave be tendered with the highest knightly courtesy to the distinguished Templar, who, having been instrumental in its introduction into Canada, has since so worthily and zealously watched over, encouraged and upheld the dignity of our high order there, will, we feel assured, be voted with one generous and respectful accord, and with a hope springing from the heart of every Templar that he may be long spared to preside over our Councils and direct our chivalric career.

His address, just presented, is an illustration in itself of his high qualification for office, in the interest exhibited in existing Encampments in the case of the establishment of yet another, and in the firmness with which he has exercised his high, however painful prerogative of suspension.

The allusion to the removal by the hand of death of that distinguished mason and Templar V. E. Sir Kt. S. D. Fowler, so touchingly made by the Grand Prior is received with deep and melancholy emotion by Grand Conclave, who will feel it a duty to obey the injunction of the Grand Prior to pay an outward tribute of respect to the memory of one whose name and good works are engrafted on their hearts.

We echo cordially the counsel of the Grand Prior as to the necessity of the greatest caution being observed in the matter of the admission of candidates into the ranks of an order which in all ages has been distinguished for its orthodoxy of membership; for while, as he says, "there exists no desire or intention to make the order an exclusive or conservative club, neither is it surely desirable to admit as members those whose social position may unfit them as associates in private life,"—the slightest consideration will show the wisdom of this counsel.

We feel further that whatever may be the course of future events, the maintenance at present of a warm and zealous allegiance to the Grand Conclave of England should be regarded as "an article of faith," for surely while the illustrious Templar bodies in the United States are looking to the old land of the crusades, and penetrating her archives for material with which they may more perfectly mould and fashion American Templarism, we should be the last rightly to yield the right and prestige attaching to the Canada Branch, to profit by the efforts of the Parent Body to place the order on the highest pinnacle of chivalric perfection, and the concessions made on every occasion so courteously and gracefully by the Grand Conclave of England to every Canadian representation should be a further inducement, although the first named should be all sufficient to lead to the most courteous reciprocity of sentiment and attachment.

We are certain that Grand Conclave will cordially endorse the action of the Grand Prior in the appointment of a representative at the Grand Commandery of Ohio, and welcome with knightly courtesy V. E. Sir Kt. Babcock from that Grand Commandery, and in his further appointment of a Committee to represent this Grand Conclave at the triennial assembly of the General Grand Encampment of the United States to be held at Baltimore in September—Grand Conclave joining in the desire of the Grand Prior that the most fraternal relations may be fostered between the American and Canadian Templar Bodies.

In conclusion your Committee feel that Grand Conclave will receive with the highest respect and consideration the information so opportunely conveyed by the Grand

Prior with respect to many dormant if not obsolete degrees sought to be revived in England, as well as others desired to be engrafted into our Templar system, and will be guided by his counsel, dictated alike by the wise principles of moderation and judgment.

All which is respectfully submitted.

SAMUEL B. HARMAN,
*Past Grand Sub. Prior of England,
and Chairman of Committee.*

A vote of thanks was passed to the Hamilton Frateres for their courteous and knightly entertainment of the Sir Knights in attendance from a distance.

The V. E. the Grand Prior was pleased to confer on E. † Frater James Seymour, of Plantagenet Encampment, St. Catharines, the rank of a Past Provincial Grand Commander.

The following are the officers elected and appointed for the ensuing year:

OFFICERS FOR THE ENSUING YEAR.

V. E. † Frater W. J. B McLeod Moore, Grand Prior for the Dominion.
 " " † " T. D. Harington, Dep. Grand Com. and Dep. Grand Prior.
 " " † " Thos. B. Harris, Grand Chancellor for the Dominion.

V. E. † Frater S. B. Harman, Provincial Grand Commander for Ont.
 " † " A. A. Stevenson Provincial Grand Commander for Quebec.
 " † " Robert Marshall, Grand Seneschal.
 " † " John W. Murton, Provincial Grand Prior.
 " † " Henry Robertson, Provincial Grand Sub—Prior.
 " † " Rev. V. Clementi, Grand Prelate.
 " † " H. W. Day, Grand 1st Captain.
 " † " E. M. Copeland, " 2nd Captain.
 " † " Thos. B. Harris, " Chancellor.
 " † " C. Schemberg Elliot, " Vice Chancellor.
 " † " Charles Magill, " Registrar.
 " † " L. H. Henderson, " Treasurer.
 " † " W. R. Harris, " Chamberlain.
 " † " E. R. Carpenter, " Hospitaller.
 " † " James F. Dennistoun, " Director of Ceremonies.
 " † " Eber C. Flint, " 1st Expert,
 " † " Geo. D. Wyman, " 2nd Expert.
 " † " Marcellus Crombie, " 1st Standard Bearer.
 " † " D. Pitceathly, " 2nd Standard Bearer.
 " † " A. R. Boswell, " Almoner.
 " † " J. H. Stearns, " 1st Aide de Camp.
 " † " H. W. Delaney, " 2nd Aide de Camp.
 " † " W. W. Wait, " Captain of Lines.
 " † " Chas. Ostrander, " 1st Herald.
 " † " Robert Taylor, " 2nd Herald.
 " † " John Kennedy, " Standard Bearer.
 " † " John Dixon, " Equerry.

The following named Sir Knights compose the Executive Committee:
 viz.:

V. E. † Frater T. Douglas Harington, Ottawa.
 " " † " T. Bird Harris, Hamilton.

E.	†	“	James Kirkpatrick Kerr,	Toronto.
“	†	“	James Seymour,	St. Catharines.
V.	†	“	S. B. Harman,	Toronto.
“	†	“	A. A. Stevenson,	Montreal.

The following Sir Knights were deputed by the V. E. Grand Prior to represent this Grand Priory at the Triennial Assembly of the General Grand Commandery of the United States, to be held at Baltimore, in September next; viz.:

E.	†	Sir Knight	J. K. Kerr.
V.	“	“	C. D. Macdonnell.
“	“	“	R. Ramsay.
“	“	“	Henry Robertson.

The next Annual Assembly of Grand Priory will be held at Toronto, in August, 1872.

Some other routine business was transacted, and the labors of the assembly were brought to a close at 5.50 o'clock, P. M.

GRAND LODGE APPOINTMENTS, FOR 1871-72.

V. W. Bro.	E. Racieot,	Sweetshurgh,	G. S. Deacon.
“	“	Belle Ewart,	G. J. Deacon.
“	“	Port Rowan,	G. Supt. Works.
“	“	Windsor,	G. Dir. of Cer.
“	“	Hamilton,	Asst. G. Secty.
“	“	St. Catharines,	Asst. G. Dir. of C.
“	“	Patterson, P.O.	G. Sword Br.
“	“	Arnprior,	G. Orgainst.
“	“	Toronto,	Ass't. G. Organ't.
“	“	Dundas,	G. Pursuivant.
“	“	Montreal,	} Grand Stewards.
“	“	London,	
“	“	Milton,	
“	“	Tilsonburg,	
“	“	Caledonia,	
“	“	Galt,	
“	“	Port Colborne,	
“	“	Owen Sound,	
“	“	Campbellsford,	
“	“	Perth,	
“	“	Kingston,	
“	“	Peterboro,	

A. AND A. RITE.

MOORE SOVEREIGN CONSISTORY, S. P. R. S., 32°

We have pleasure in stating that the above named body of the higher grades of the Scottish Rite, established on 10th July, 1868 under a dispensation from the Supreme Grand Council of England and Wales, &c., assembled on the 10th inst., in the hall of the Rite in the city of Hamilton, by the authority of Ill. Bro. T. D. Harington, S. G. I. G., 33°, Re

representative of the Supreme Grand Council of England, &c. The previous minutes were read and confirmed, and the Grand Representative formally handed over the warrant of the Supreme Council to the Consistory. The election of officers for the ensuing term was then held, resulting as follows:

Ill. Bro. T. D. Harington, S. G. I. G. 33°,	Sov. Grand Commander.
“ “ J. W. Murton, S. G. I. G. 33°,	1st Lieut. Commander.
“ “ Thos. B. Harris, S. G. I. G. 33°	2nd Lieut. Commander.
“ “ W. J. B. McLeod Moore, S. G. I. G. 33°,	G. O and Minister of State.
“ “ Hugh A. Mackay, 32°,	G. Chan. and G Sec'y.
“ “ James K. Kerr, 32°,	G. Treasurer.
“ “ Wm. Reid, 32°	G. M. Arch. and Eng.
“ “ R. Ramsay, 32°	Val. Captain of Guard.

The Consistory is now in full working order.

THE FREEMASON'S WINK.—There is a popular belief amongst certain people that it is a desirable thing to be a Freemason, from the selfish idea that no matter what strait, pecuniary or otherwise, one may get into, a mystic wink to a brother Mason will bring instant relief. According to the Calcutta “Englishman” this is not always the case. It appears that some degenerate Freemasons of that place having been trying to work on the brotherly feelings of Mr. J. B. Roberts, a magistrate, by making the “signs” when they appear as defendants in his court. Instead, however, of their obtaining the sympathy they claimed, they only received a brotherly rebuke. “Now, with what object it is done,” said Mr. Roberts, “I do not know, but I feel it necessary to inform those whom it may concern that it is highly improper for any person to attempt to influence the bench in that way. It is most objectionable, and I may say it amounts to a contempt of court. If they think that it will benefit them in any way, all I can say is they are very much mistaken.” It is certainly as well, says the “Pall Mall Gazette,” there should be no misunderstanding on this point, for if a suspicion prevailed that magistrates or judges, who are Freemasons look with a kindly eye on their brethren under any circumstances, there are many persons in the neighborhood of Whitechapel and elsewhere contemplating the commencement or continuance of a career inconvenient to the general community, who would use every exertion to gain admission to that honorable Fraternity, and avail themselves largely of the benefits supposed to be derived from telegraphic communications.—*The Future.*

CONVENTION OF FOREIGN CORRESPONDENTS AT BALTIMORE.—In addition to the usual attractions of the Grand Encampment of Knights Templar of the United States, to be held in Baltimore, in September next, it is proposed to hold a convention of the Chairmen and members of the Committees on Foreign Correspondence of the several Grand Lodges, Chapters, Councils and Commanderies in the United States, together with those who have acted on such committees. It is believed that much good to the Fraternity will result from this meeting. The Asylum of Maryland Commandery, No. 1, in the Masonic Temple (topmost story), Charles near Saratoga streets, has been kindly furnished for the occasion by M. E. Comp. E. T. Schultz, Deputy Grand High Priest of the Grand Chapter of Maryland. The meeting will be held at 8 o'clock on Monday evening, September 18, 1871. It is to be hoped that there will be a large representation present.—*Keystone.*

A NEW TEMPLAR ODE.

BY SIR S. T. CLARK, M. D.

Sir Knights attention ! Sheathe your shining steel !
Doff helmets, and at the pall-clad Trigon kneel,
And there remember Judas !

Eleven burning lights—one smothered flame
Left to proclaim the name, the sin, the shame
And fame, of fallen Judas !

The traitor Judas—who, for love of gold,
In days of old, his brother Jesus sold—
The bold, but blinded Judas !

The burning world the eye of Tyco spied,
Could hide itself in darkness when it died—
This was denied to Judas !

For while our Christ is God to fallen man,
On him the ban, he still must lead the van,
None can out-Judas Judas !

Then pledge me, Knights, beneath an arch of steel ;
Seal me in five libations ne'er to feel
In woe or weal like Judas !

O Jesus, Master ! from the mercy seat
Come down and meet us ! we will kiss thy feet
And not Thy cheek, like Judas !

—*Masnic Trowel.*

THE PEEPING COWAN AND THE TRUSTFUL DOG.

Way down in Ralepenn, where the Diction flows,
There was a Mason-Lodge, the story goes ;
A real rope-tying, branding, swearing set,
As ever in the middle chamber met ;
Their tyler, Bigbadd was his sobriquet.
Hern Mott, their master—a queer, bustling fellow,
Who always looked as though he *might* be mellow,
So red his nose, so thick his speech, so odd,
He wabbed as he walked along the road.
He'd been a sailor in his younger days,
Braved many a tempest on the billowy maze.
And sailors never lose their sailor ways.
The Senior, H. of T., was Wahley Brown ;
The Junior GAVEL-MASTER, Thomas Towne.
The Ralepenn Lodge worked in an upper room,
Once the thronged banking-house of James Vannoon.
When James broke up, and fudged, and ran away,
And nobody was left to square and pay,
The house was sold for what 'twould fetch, one day,
And the Lodge bought it. 'Twas a brick concern,
Two stories high, too tight to break or burn.
The iron vault was in the second story,
All empty now, stripped of its silver glory,
Cobwebbed and dusty, mildewed, dark and hoary.

The lower room was let to Finkle Anck,
A Dutch shoemaker ; chatty, tall, and lank ;
Right down good workman ; honest, sober, rich,
But with such symptoms of *the peeping itch*,
That every time he heard the gavel sound,
It set his very soul to peeping round,
While awls and lapstone tumbled to the ground.

The Peeping Cowan and the Trustful Dog.

Moon after moon waxed full ; the masons met
 And entered, passed, and raised a goodly set.
 Some moved, some died ; a few got burnt with drink ;
 But, on the whole, this Ralepenn Lodge, I think,
 Was rather better than the ordinary,
 Although a few hard cases they might carry.
 Poor Funkle Anck, he all this time was frying
 To get a peep, a taste, a smell, a trying,
 If but a word 'twould do, but not a crumb
 The Masons dropp'd—their pass-word, it was *MUM*.
 Funkle then bought some books, the property once
 Of Michael Hum, a numbskull and a dunce,
 Who thought our secrets could be noted down
 As easy as the sign-boards of the town.
 Funk bought them, as I tell you ; and he read
 The bundled nonsense clean from lid to lid.
 Then to a Lodge clandestine, down in Brente.
 This peeping cowan, for such knowledge, went,
 As Morgan failed to discover or invent.
 He paid an X, at Brente, for three degrees,
 Worked on the principle of *perfect ease*,
 But still dissatisfied, he yearned for more ;
 The Ralepenn Lodge was No. 64 ;
 He scaled its windows, they were curtained o'er—
 Climbed to the skylight, it was fastened down—
 Walked up the stairway, met the tyler's frown—
 The crazy, simple, peeping, stingy cowan.

Hern Mott, the Master, in his sailor ways,
 Cherished a dog ('twas rumored in his praise,
 He'd saved Miss Clarry's life, when like to drown,
 And ever since, Mott loved him as his own).
 This dog, a spaniel of undoubted blood,
 Was rough and shaggy, bandy-legged and rude,
 But ne'er a dog more gentle in the land,
 Nor one more perfectly in good command.
Fides and Mott were always seen together,
 No matter where, no matter what the weather,
 At church, at town, to plow, to fish, to hunt,
 Yea, to the very Lodge bold *Fides* went.
 There, at his master's feet, he saw such sights,
 Pricked up his ears at such terrific frights,
 Such awful phantoms, on the meeting nights,
 That had he not been dog, and dog of Mason,
 I guess that *Fides* would have lost his reason.
 The Masons called him *Brother*, well they might,
 Since one more faithful never saw the light.
 The tyler, Bigbadd, always had a bone
 To cheer up *Fides*, when the work was done,
 Likewise some cheese, when other things were gone.

Poor Funkle Anck at last hatched out a plan,
 By which to get the secrets of the clan.
 'Twas not so honourable as some things are,
 But little does a peeping cowan care
 If once our mysteries he can but share.
 He'd found a key all coated o'er with rust,
 Mislaid no doubt, in rubbish and in dust,
 That fitted nicely to the vault above ;
 Right in that vault the sneaking fellow dove
 And locked the door inside—

—The Lodge assembled—
 (Oh how the Masonic angles must have trembled !)
 Mott called to order, officers their places,
 Brothers their aprons, solemn words and faces,

Tyler his sword, deacons their gloomy rods,
Join now and supplicate the God of gods!

But hark! that dog! that thundering, deafening howl!
That yelp! that bark! that scratching! what a growl!
Will no one stop him! Tyler, kick him out!
Beat him, Oh, Deacon! mercy what a shout!
What! has he bit you? Tyler run him through—
He's mad! he's mad! kill him or he'll kill you!

The cruel point pierced through poor *Fides'* breast,
His life-blood answered; must I tell the rest?
Prepare then for a tear—poor *Fides* crept
Up to those feet, where oft-times he had slept,
And eyed his master, while his master wept.
He licked the extended hand his master gave—
Could he refuse his faithful, dying slave?
Then moaning a parting wish for one he loved,
Cast one kind look around, then slowly moved
To the vault-door—scratched feebly—tried to bark—
Looked back (the room to him was growing dark)—
Growled—whined once more—a dying token tried,
And, with his feet extended, *Fides* died!

Not slow those sorrowing men to read it now;
The truth was written on his dying brow;
With bar and hammer, threat and many a blow
The massive hinges yielded: there he stood
The peeping cowan, guilty of the blood,
Of one more human, more of man, alone,
Than hundreds such though welded into one.

There was no Lodge that night; but should you go
That thriving little town of Ralepenn through,
Call at the Hall; there, on the eastern side,
You'll find a monument—stop there and read—
“*Faithful unfortunate! thy cruel lot*
“*Shall teach to us that CAUTION we forgot!*”

MORRIS.

Masonry is *not* ritual, any more than it is a dogma. Ritual is need-ful for its basis; but neither, of itself, and separate from the practical and essential, is of any possible value. We might practice right angles, horizontals, and perpendiculars, “world without end,” but it would not feed the hungry, or shelter and protect the orphan, or build an asylum for the homeless and friendless. The injunction to “aid and assist the worthy, the widow and the orphan,” if observed in its true spirit, is of more worth than all the rituals that Webb or Cross ever taught or dreamed of. We should understand and preserve the ritualistic, but not neglect the practical in deeds; remember that Charity is the crown-ing virtue, and without which all else is but “sounding brass or a tinkling cymball.”

Fellow Masons! lend your hand,
To your feeble, faltering brother;
Bear in mind the sweet command—
“Love ye one another.”
Sow ye seeds of kindly deeds,
As on through life you're roaming;
Think ye not 'twill be forgot,
Harvest time is coming.
—*Keystone.*

COMPASS OF THE FEMALE VOICE.—In the "Magic Flute," Christina Nilsson sings *f* above the staff. The youngest of the Sisters Sessi, with a compass of three and a half octaves, reached the same note. Catelina had the same wonderful compass, but pitched a third lower. The highest voice on record is that of Lucretia Ajagari, whom Mozart heard at Parma. With a voice as pure as a flute, she ascended to tripple *c*, trilling on the *d* above. A Madame Becker, who astonished St. Petersburg in 1823, reached the same note by accident. Dr. Marx, however, testifies to having heard a girl of twelve years reach the tripple or four-lined *e*, the seventh space above the *g* clef,—a major third above the *c* mentioned—with clearness and purity of intonation; and her lowest note was the little *c*, fourth space below the *g* clef, making a compass of four octaves. Jenny Lind's highest note was the third-lined *f*—the same as Nilsson's; and Madame Malabran—Garcia—sang *f* sharp. But it must be remembered that the pitch has risen since the days of those great singers.—*Trowel*.

THE WORD AND CEREMONIES OF THE EARLY CHRISTIANS.—"The secret word which the associated brethren used among themselves for purposes of mutual recognition and confirmation was *Maranatha*, 'The Lord will come.' They fancied that they remembered a declaration of Jesus, according to which their preaching would not have time to reach all the towns of Israel before the Son of Man appeared in his Majesty. Baptism was the sign of entrance into the sect. The rite was the same in form as the baptism of John, but it was administered in the name of Jesus. Baptism was, however, considered an insufficient initiation into the Society. It should be followed by a conferring of the gifts of the Holy Spirit, which was produced by means of a prayer pronounced by the apostles over the head of the neophyte, with the imposition of hands. This imposition of hands, already so familiar to Jesus (Matthew XIX. 13, Mark X. 16, Luk. IV. 40,) was the crowning sacramental act."—*Freemason, London*.

A good story is told of how a greeny was taking his first degree; how the *arriere* of his body linen became ignited by the accidental upsetting of a candle; how it burnt his shirt and hair; how he was taken out and water poured over him; how the W. M. solemnly suggested to the Lodge that 'twas best he should suppose the burning a regular part of his initiation; how the Lodge solemnly agreed to his proposition; how he was brought back and put through, but with a tender regard for his blisters; how he endured the amazing trials of a twelve miles' ride home on a bumping horse; finally, how he came back a month afterward to see his brother George go through the same process and complained bitterly at the close that the shirt-burning had been neglected!

At Rest.

During the past two months it hath pleased an all-wise providence to remove from their labors on this Earth, two worthy and highly esteemed Brethren, Past Grand Officers of the Grand Lodge of Canada, viz:—R. W. Bro. Samuel Deadman Fowler, of Kingston, Past Grand Senior Warden, who died on the 13th July last, and was buried with Masonic ceremonies, on the 15th of the same month. And R. W. Bro., Lieut. Col. S. B. Fairbanks of Oshawa, Past Grand Registrar, who died on the 15th August, and will be buried on the 18th with Masonic ceremonies and Military honors.