

ance with the ancient usages. After the ceremonies were concluded, the brethren sat down to a dinner, which had been prepared by the ladies of the congregation.

The moonlight excursion on the *Chicora*, on the evening of Monday, the 25th of August, under the auspices of the Toronto Sovereign Rose Croix Chapter, and Toronto Lodge of Perfection, was very largely attended, fully 600 ladies and gentlemen being on board. A very pleasant evening was spent.

MASONIC ENGRAVINGS.—Amongst the many engravings, lithographs and chromos that we have at different times seen in Masonic Halls, we have not yet beheld a gem so perfect as the steel-plate engraving called "The Ironworker and King Solomon," by John Sartain from the original picture painted by Prof. C. Schussel for Jas. Harrison, jr., Esq., of Philadelphia. The design is taken from the Rubinnical Legend which narrates that after the completion of the Temple, King Solomon ordered a feast for the principal chieftains and artificers, reserving the seat on his right hand for the most worthy. On entering the banquet hall with his guests they beheld the blacksmith in the garments of soil and labor seated in the chair of honor. The picture portrays with life-like truthfulness the stalwart blacksmith with unmoved countenance; the soldiers rushing forward to slay the intruder, the disdainful look and scornful glance of the High Priest and his associates, the wife, with child in her arms, trembling at the boldness of her husband, and King Solomon in the centre, calmly awaiting the meaning of this apparent intrusion on the part of the descendant of Tubal Cane, who soon proves his right to the seat, as the legend informs us, by pointing out that no work of art could be made without the tool wrought by the blacksmith. The Ironworker should adorn the wall of every Lodge room. Price only five dollars. Address, Robert Ramsay, Orillia, Ont.

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Masonic Correspondence.

We do not hold ourselves responsible for the opinions of our Correspondents.

To the Editor of THE CRAFTSMAN.

I am glad to find that a correspondent signing himself "Acacia" has had the courage to write you on the troubled question of suspension for non-payment of dues. Though his language is unnecessarily loud and harsh, and though he goes out of his way to air tall expression, there is, no doubt, some truth in his assertions, and, to my mind, some wrong conceptions as to causes of results arising mainly from want of thinking out the subject thoroughly. For instance, "Acacia" is right in saying that the subject requires serious consideration, and that it is fraught with great interest to the Craft. Many who have never uttered a word, or wrote a line on the subject, know that year after year good men are being lost to the cause, and they grieve because it should be so. But it is simply a want of conception of "Acacia" to say that these good men are lost because "from force of circumstances they are unable to pay Lodge dues." As an ex-Secretary I am able to speak on this matter. My experience teaches me most conclusively that the poorer the brother is the better his dues are paid. Suspensions occur in higher grades—among brethren who can well afford to pay what is the general amount, viz., 25 cents per month. The cause is generally one or more of these:—declining interest, discontent, disappointment, alleged want of time, removal from district, now and again a genuine case of distress, but rarely so.

"Acacia" speaks of the acute suffering produced by suspension. In the majority of cases no such suffering, or even sorrow, is present. Would it were so! for then the open contempt expressed for suspension—for its practical inefficiency as a punishment, or of its entailing any penal disability—would cease, and by far the great majority of suspensions for N. P. D. would cease. Granted suspension what then? A brother cannot attend his Lodge or other Lodges until he makes restitution, his name is read out in the district, he is outlawed. Well, if he allows this to be so from any of the causes mentioned above, it forms a convenient opportunity for him to quit the Craft entirely, so that it gets rid of a man who is no credit to our ranks. There is no suffering no sorrow. But in genuine cases of distress I hold with "Acacia" that it would be much more in keeping with the tenets of the order, were a proper and efficient oversight organized in every Lodge, so that cases of distress would be met and relieved, instead of the distressed brother having to make such a