

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE CANADIAN CRAFTSMAN, AND MASONIC RECORD.

J. B. TRAYES, P.D.D.G.M.,
Editor & Proprietor

"The Queen and the Craft."

{ \$1.50 per annum
in advance.

VOL. XIII. PORT HOPE, ONT., NOVEMBER 15, 1879. No. 11.



Wm Marshall

We published in the April number of the CRAFTSMAN a biographical sketch of M. W. Bro. Robert Marsall, Grand Master of the Grand Lodge of New Brunswick, and we are enabled in this No. to publish a portrait of our distinguished Brother. Having so recently sketched M. W. Bro. Marshall's Masonic career, it is unnecessary to do so again; nor have we anything to add to what has already been said,

save that he is President of the New Brunswick Masonic Hall Company which was formed for the erection of a Hall or Temple to take the place of the one destroyed by the great fire in June, 1877. A description of the "Temple" appeared in last month's CRAFTSMAN; and the inception and successful issue of the undertaking is due in a great measure to the zeal and energy of Bro. Marshall.

The White Rose of the Cherokees.

"O'er the dark waters, without sail or oar
She drifted on, at mercy of the waves.—*Anon.*

A venerable old man sat in a country inn, before a ruddy fire. Without, the rain was pouring down in torrents: within, a group of idlers, travellers, prevented, like the old man, by the inclemency of the day, from pursuing their several routes, were snugly ensconced in corners, endeavouring to while away, as best they could, the lagging hours.

A party, seated around a table in the centre of the room, were engaged in a quiet game of whist. A peddler, who kept one eye on a pack of Irish linens, lying on the floor beside him, studied with the other a last year's almanac. A little short man, with a stump of a pipe between his lips, sat with his head thrown back and his feet resting on the jam of the fireplace; at the same time contemplating with great apparent satisfaction the little cloud of smoke that curled slowly up from under his nose. The landlord, as fat and rosy a specimen of humanity as can well be manufactured out of good wine and fat beef, went hither and thither, bustling about among the guests and servants with the air of one who evidently felt that a rainy day had brought with it a world of business.

The old man before the fire gazed among the coals as if he was endeavouring to construct out of them a piece of fiery mosaic: he was very silent—evidently a stranger to all about him. He was cleanly clad in cloth which must have been the product of a domestic loom; his face was a good deal wrinkled, and the hair, which hung over his old-fashioned coat-collar, was white as cotton. The little dark man who was smoking, now and then squinted up his eyes and looked at him through the smoke, as though he was trying hard to make out who and what he was. At length he made bold to address him.

"You are from the West, stranger, I take it?" he queried.

The old man nodded.

"From Missouri, or, it might be, from Arkansas?" continued the little man.

"I live a hundred miles above Council Bluff," answered the old man quietly.

"Good gracious! above Council Bluff, did you say? Why, then, you must be right among the red skins. You are surrounded by Indians aren't you?"

The old man smiled and looked at his eager questioner.

"Yes," he said. "The Winnebagoes are just above us; below are the Sacs and Foxes; if we cross the river we get among the Omahas, the Otoes, the Iowas, or the Kickapoos. Our country is certainly an Indian country. We have few white neighbours."

"I dare say that you are a trapper," continued the little man. "You live there for the peltries that you can gain. Come now, do tell us all about it. I have read Capt. Bonneville's adventures, and was mightily interested in the book. May be, you can tell us as great stories as he does. For anything we know, you may be the Captain himself."

The old man shook his head.

"My name is Comstock," he replied. "I have not the honour of being in any way related to the adventurer you speak of. I have never met with him or read his book. Moreover, you misjudge my occupation; I am not a trapper."

The little man looked at the old gentleman more keenly than ever.

"You trade with the Indians, then?" he said. "Do you belong to the Hudson Bay Company, or to the Northwest Company? Exciting times those fur traders have: I should like to be among them myself. If it wasn't for the old woman and the children at home, I'd be on my way there to-morrow."

"No," said the old man; I am not

a fur trader; I never bought a peltry in my life."

"Is it possible that you own a farm there? Married an Indian, perhaps, and emigrated with the nation? Many did the same. You have a family among the Indians, hey? It's too cold for cotton, I take it, up where you are; and then, again, where do you find a market?"

"I have neither wife, farm, nor Indian children," said the old man. "I have but one relative that I know of in the wide world—one connected to me by ties of blood, I mean. That is a daughter. The Indians call her 'The White Rose of the Cherokees.'"

The little man was evidently nonplussed. He did not like to pursue his queries further; and yet it was easy to see that he was half dying with curiosity. The peddler, too, changed the position of the hat upon his temples, and looked up from the almanac wonderingly. The whist-players had been attentively listening to the conversation; and the landlord, who had happened in, as his custom was, to look after the fire, stopped upon the hearth, with one hand resting upon the mantle-piece, and gazed into the strange old gentleman's eyes with an expression upon his rubicund face, which said, as plainly as words could have done, "Who in the deuce are you then?"

The whist-players, who about this time had finished their game, now came in a row about the fire.

"Come, old man," said one of them, "you have excited the curiosity of all these good people—that is very evident; now tell us what you do among the Indians, and how did your daughter win that very pretty *soubriquet* of hers, 'The White Rose of the Cherokees?'"

The old gentleman hesitated.

"There is little of interest, I fear," he said, "in my history; and yet, if you have a mind to hear it, gentlemen, upon this rainy day, I will relate it to you. My name, as I before said, is Comstock. The first that I can

recollect of myself, I was, together with two hundred children, an inmate of an orphan asylum, or perhaps it might have been more properly called a Foundling Hospital. It was, at any rate, a charitable concern; the children were all picked up from the dregs of society, and scores of them were ignorant of their parentage. I made many inquiries of the beadle and the matron in regard to my father and mother, but from neither could I obtain any satisfaction. The matron said I was picked out of a ditch, she believed, somewhere—among so many brats she could not be expected to know the history of all. The beadle, who was a profane fellow, cursed my inquisitiveness, and declared that I need not be over anxious to know who my relations were; none of them were any too respectable.

"Among all the miserable little wretches with whom I daily came in contact, there was only one fact that interested me in the least—only one child for whom I entertained a particle of affection. This exception was a little gentle girl, named Susan Cameron. I often shared with her my scanty and burnt porridge—I loaned her the only marble of which I was the fortunate possessor—I helped her about her studies—I shielded her from punishment, sometimes voluntarily suffering in her stead. She early learned to look to me for protection, and to threaten those who disturbed her with my displeasure.

"When I was twelve years old I was bound out to a hotel-keeper. I hated to leave Susy, and we shed not a few natural tears over the separation. I had not been long in my situation before I learned that a table waiter was needed in the establishment. I made bold to mention my friend, and found that she could fill the place. She also was bound out to my master, and we went on together with lighter hearts than we had ever carried before. When Susy was eighteen, and I was twenty-one—to

make a short story out of a long one—we were married, and soon after moved away to a frontier settlement in the far West. I had picked up and saved two hundred dollars. With it I bought a small piece of land, and on it erected a log cabin. On one side of us were Indians; on the other, poor emigrants, adventurers like ourselves.

“Nature meant me to be a quiet and domestic man. Had I had a worthy and gentle mother, I should have idolized her. Brothers and sisters would have lived deeply in my heart: but I had nobody to cling to but my gentle wife, and I loved her with a strength and depth of affection seldom equalled. Our little log cabin, which Susy’s taste adorned more than you would have supposed it possible for woman’s taste to have done, was to both of us a sort of earthly heaven. Our affections and wishes never strayed beyond it. After a youth of hardship, we hoped for an old age of love and peace.

“A little daughter was born to us. She was her mother’s exact image, and she grew in stature and loveliness every day. Our Indian neighbours often came to see the ‘white papoose,’ as they called her. They brought her presents, too, birds’ eggs, sea-shells and feathers. The first berries that opened in the woods were among their offerings. The ‘white papoose’ was a great child in their estimation.

“Among the Indians there was one named Okafenka. He was a Freemason—the only one that I could discover in the neighbourhood. He often came to our cabin. He called me ‘Brother’—for I, too, was a member of the Fraternity—and seemed greatly pleased with the bond of union that existed between us.

“Time sped rapidly away. Indian hostilities began. The first intimation I received that my red neighbours were not as friendly as ever came from Okafenka. He came to my cabin, but refused to partake of our hospitalities; he sat in sullen

silence upon the threshold and gazed straight before him without moving a muscle or saying a word.

“‘What is the matter with my red Brother?’ I said, approaching him, and laying my hand upon his arm. ‘Why does he refuse to eat with the pale face? For many seasons he has been our friend. How have we offended him?’

“The red man did not deign a reply. He sat as moody and taciturn as before. My wife motioned to Lucy, our little daughter, to approach him. He had always been extremely fond of the child—had her a hundred times upon his lap, and suffered her to play with his shot-pouch and moccasins. But this time he gently repulsed her.

“‘My white Brother,’ he said, hastily starting up, and drawing his blanket about him, while the feathers which ornamented his head trembled with the excitement that shook his powerful frame—‘there are he-wolves in the thicket; their eyes are like balls of fire, and their teeth are like sharp swords. Beware, my Brother! when you least expect it they may make you their prey. The white sister and the pretty papoose are not safe. Before this moon shall die out in the heavens their blood may crimson your hearth-stone, or they may grind corn in the camp of the enemy. The braves will seek my blood if they find out I have told you this; but you are my Brother, and I could not see you perish like the mown grass. Away! away! Okafenka must be seen coming here no more.’

“And before I had time to recover from my surprise, he had left the cabin threshold, and plunged forward into the woods.

“My wife and I sat sorrowfully down to meditate upon the meaning of the warning which we had received. Was it possible that our Indian neighbours were planning mischief against us? Must we leave the home where we had been so long happy together, and the little property which we had

succeeded in amassing, to the ravagers of the wilderness? But one answer could be given to these queries. The air about us, like that which hung over Jerusalem, previous to its final destruction by the Romans, seemed filled with that portentous sound, 'Depart!' So we arose, and began to prepare for removal. I went to the geld after the horses, while Susy gathered together what few articles of wearing apparel we could take with us.

"My friends, I am an old man. The scene which followed my departure after those horses has been dwelt upon in my mind a thousand times; but I shrink from its recital now, as I would do were the blood of Susy still fresh upon the sod.

"When I came back, my cabin was in flames, my wife a corpse in the front yard—her throat cut from ear to ear and her scalp gone—and my daughter a captive.

"It is not in the power of language to paint my desperation. What was I to do? I was single-handed, and the Indians were thicker than Sen-nacherib's host. They had my child in their possession. They were familiar with all the fastnesses of the wilderness; they could, if they chose to do so, elude my most diligent pursuit.

"I was sitting like a statue of stone beside the dead body of my wife, when I heard a rustling sound behind me, and looking up saw an Indian brave, dressed and painted for warfare, with his hatchet glittering in his hand. I did not feel a thrill of fear. Had he smitten me then and there, I should not have offered resistance. Life did not look to me worth having.

"'You do not know Okafenka, then,' he said. 'He is dressed as a warrior, so that the braves may not be suspicious that he is friendly to the pale face; but I will follow on and look after the white papoose. Why did you not fly as I bade you? Did I not tell you that he-wolves were in the thicket—with teeth like swords

and eyes like fire? They came down thicker than the leaves of the forest upon the home of the pale face, and Okafenka could not save his Brother's squaw and papoose. The white Brother should have gone instantly, as I bade him. But it is too late now to save the squaw. The papoose shall be looked after; and, by and by, I will bring her back to you. Okafenka is afraid that the eye of the braves may be upon him; he may not stay to talk longer now. He will come again, bringing the little white squaw with him; not a hair of her head shall be injured. And the Indian vanished away in the thick wood.

"I determined to trust my child, after mature deliberation, to God and the Indian Freemason. I could do nothing more; and so, after burying my dead, I waited patiently for Okafenka's return. Two years went by without bringing a word from him—two wretched, anxious years, as you may well suppose. At the end of that time, the Indian returned. But he was alone, and I saw at the first glance that something had happened.

"'The little white squaw,' he said abruptly, 'was sold by the Cherokees to the Winnebagoes. There she was admired for her pale face and her curly hair. Okafenka watched long, hoping to steal the white squaw away, but he could not do it. The Winnebagoes loved her too well. But what has now become of her he cannot say. She is nowhere in the Indian nation. At first he thought the Winnebagoes had sold the 'White Rose of the Cherokees,' as they called her, and he asked them about it, but the old chief, who was her Indian father, said, No, no; she has gone among the pale faces again. The White Rose was too pretty for the lodge of the red man of the wilderness. I did not believe him. His face was the face of the turtle dove, but his tongue was the tongue of the serpent. I went away among the Sacs and the Foxes, the Otoes and the Kickapoos, but the white squaw cannot be found. She

must be dead. She is nowhere among my people.'

"You may imagine my grief at the announcement. I stood at forty-five alone in the world—a hopeless, miserable man. I thought of my unacknowledged birth—of my dark and half starved childhood—of my murdered wife and captive daughter—and almost cursed the God who gave me being. But Okafenka could not persuade me my daughter was not still a captive among the red men. I determined to go myself among all the tribes—to suffer any and everything, if need be, to rescue my child. I accordingly purchased a mule, and set out upon my travels.

"I went among the Nez Perces, the Blackfeet, the Crows, the Arickas, the Koiways, and, indeed, no tribes in the vast western wilds escaped my vigilant eye. Sometimes I was nearly roasted alive by them—sometimes I went for days without food, and often I owed my escape from dangers to Okafenka, who, although he constantly affirmed that the little white squaw could not be found, still kept on in my tracks, and would not desert me. Eight years were spent in this fruitless search. My daughter, if she still lived, had been ten years a captive. She must have grown to woman's stature, and become inured to habits of Indian life. She had from her earliest childhood been with them a great deal; and I feared she would prefer her Indian home—perhaps her Indian husband and children—to her own race, even should it be my good fortune to discover her.

"It was towards night-fall, when one day, a hundred miles above Council Bluff, I turned my jaded animal into a footpath, which I supposed led to an Indian Village. As I went forward, however, I saw, rising before me, what I instantly recognized as the home of a Christian Missionary. It was a small frame house, enclosed and painted. The windows were sashed and glazed, and hung with curtains of white cotton. The yard

was cleanly swept, and the trees were trimmed up as they are often found around a southern dwelling. In one corner of the yard stood the school-room; it was an humble dwelling. While I was looking at it, out came pouring a flock of Indian children of all ages and sizes. Soon the missionary himself appeared. He was a middle-aged man, with a mild benevolent countenance. He stopped upon the doorstep when he saw me approaching the house. It did not often happen that a white man, I imagine, claimed his hospitality.

"'Can I spend the night here?' I asked. 'I am fatigued with travelling, and do not feel that I can go further.'

"'Certainly,' he replied, and as he spoke, he stepped forward and took the saddle-bags from my hand. We entered the little cottage. A slender, delicate, and flazen-headed woman stepped forward to welcome me. She was introduced by the missionary as his wife. She looked to me young enough to be his daughter; but there was a happy smile upon her lips and a bright light in her eye as she welcomed her husband and his guest.

"The room was pretty enough to be a fairy's bower. A square piece of brilliant carpet covered the centre of the floor. A table, with a rosewood writing desk and a work-basket, stood in one corner; a few vigorous green plants were growing on a stand by one of the windows; a tumbler with some white violets in it lent a fragrance to the apartment; a small harp stood in another corner; books and work scattered here and there.

"There was something about the missionary's girlish bride that made me think of Susy Cameron. True, one was the child of poverty and ignorance, the other was a creature of elegance and refinement; but the cast of features was the same. The voice sounded in my ear like a voice long hushed in the silence of the grave, I could not keep my eyes off the woman. She was about the age of my child. Was she my lost Lucy? No

—it could not be! A girl who had been raised among the Indians would not know how to sew, read, cultivate flowers, and play upon the harp. I was turning away with a sigh from the contemplation of her face, when the missionary's eye met mine.

“‘My wife,’ he said, ‘is very young and fair. She has been called the “White Rose of the Cherokees.” Do you think the epithet was misapplied?’

“I uttered a scream, and jumped to my feet. ‘My long lost daughter,’ I cried, ‘my long lost daughter! Come and embrace your father!’

“Our mutual transport was great, you may rest assured.

“The story of My daughter's captivity is soon told. Okafenka's tale was strictly correct. She was sold to the Winnebagoes, and was adopted by one of their chiefs. Mark Ford, a young Moravian missionary who about that time penetrated to the wilds of the West, to carry the lamp of salvation to benighted souls, was surprised to find in the wigwam of Osquantum a fair young English girl. He asked and learned her history. He redeemed her by paying a large sum to Osquantum, and then sent her to the states to be educated. While I had been seeking for her among savage tribes, she had been quietly pursuing her studies in one of the most fashionable seminaries of the day. After he had completed her education, she rewarded the young missionary by bestowing upon him her hand. She transplanted to his home in the wilds the graces he had cultivated, and the tastes and comforts of civilized life.

“Okafenka's joy was nearly as great as my own, over what he still persisted in calling her, the little white squaw. But poor fellow! the seeds of consumption were in his constitution, and he soon died. He was buried on the mission premises, and a weeping willow now trails its long branches over his grave. It was planted by the hands of the ‘White Rose of the Cherokees.’

“Such, my friends, is my history. You know now why I live among the children of the West.”

A murmur of approbation ran round the old man's auditors.

“The tale is a good one,” said the little dark man, removing at the same time his pipe from his lips. ‘I am a Freemason. Let us give three cheers to the memory of Okafenka, the Indian Brother, and three more to the old man's daughter, ‘The White Rose of the Cherokees.’”

More Ancient and Honorable.

Quite recently a brother came to me with the enquiry “What was the Golden Fleece?” and when I had answered his interrogatory, I thought other brethren might be interested in reading my reply in an article for the Voice.

The story of the Golden Fleece is found in Grecian Mythology, and, like everything in that dreamy history, is entertaining. Ino was the daughter of Cadmus and Harmonia, and was recently wedded to Athamas, King of Orchomenus, by whom she had two children. Hating the children of her rival, the King's acknowledged wife, she persuaded him that he had incurred the anger of the gods, which could be appeased only by the sacrifice of Phryxus and Helle, her step children. Their mother, becoming acquainted with their impending fate, placed them on the back of the ram with the golden fleece, which she had received from *Murcay*; and fled with them to Asia, but Helle fell into the sea, and thenceforth that part of it was called Hellespontus, or the Sea of Helle.

Pelias, King of Iolcus, in Thessaly, was a usurper, and the oracle warned him to beware of Jason, his nephew, who was a brave and warlike prince, and likely to make his tenure of office uncertain. He accordingly directed Jason to capture and bring to him the golden fleece of the ram which had carried Phryxus and

Helle when they fled from Ino. Jason, with a band of the heroes of Greece, sailed in the ship Argo, in search of the Golden Fleece, which, it was said, Phryx had nailed to an oak in the Grove of Mars, in Colchis, where it was guarded by a sleepless dragon. After numerous adventures the Argonauts reached Colchis, and sought the King, Aetes, who promised the fleece to Jason on condition that he should tame and yoke to the plough two wild bulls with brazen horns and hoofs, and who breathed fire and smoke, and with them sow the dragon's teeth left by Cadmus. This and other trifling services he successfully accomplished in one day, by the aid of Media, the King's daughter, who was a powerful enchantress and had fallen in love with Jason. But the King was treacherous, and, assisted by Medea's enchantment, Jason seized the fleece, carried it to his ship, and set sail, accompanied by Medea and her brother Absyrtus. The King pursued them, and Medea, to save Jason, slew her brother and scattered his remains in the sea, which so delayed the King, who stopped to gather them, that the Argo made its escape. For this crime they were caused by the gods to undergo innumerable difficulties on their homeward voyage, which was one continued danger for four months.

The Order of the Golden Fleece is one of the oldest orders of chivalry, and was founded by Philip the Good, Duke of Burgundy, January 10th, 1430, on the occasion of his marriage with the Princess Isabella, of Portugal, and was consecrated to the Virgin Mary and the apostle Andrew. The design of the order was to maintain the honor of Knighthood and protect the church. Eugenius IV. sanctioned it in 1438 and Leo X. in 1516. The statutes of the Order declare that it takes its name from the Golden Fleece which Jason went in search of; it is probable that it was founded in memory of Philips' father, John the Fearless, who was held a prisoner

in Colchis, and consecrated to St. Andrew, who first carried the Gospel to the land of the Golden Fleece. By some it is argued that the Order received its badge from the important woolen manufacturers of the country. The decoration of the Grand Master is a chain composed of alternate flints and rays of steel, with the golden fleece fastened in the middle; the Knights wear a golden fleece on a red ribbon. The Order is now divided, neither branch recognizing the other.

The eagle was borne as a standard by many nations of antiquity; Xenophon states that the Persians were the first to assume it. The Romans used it at an early period of their history, but first adopted it as their sole ensign during the consulate of Marius. The Roman eagle was a gold or silver figure, in relieve, about the size of a pigeon, and was carried on the tops of spears with its wings displayed, and frequently with a thunderbolt in its talons. When the army marched it was always visible to the legions, and when it encamped, the eagle was placed before the tent of the general.

The precise date of the institution of the Order of the Garter is much disputed, and in consequence, the theories respecting its origin are various. It is one of the most ancient and celebrated of the European Orders of Knighthood, and the most generally accepted account of its institution is as follows: King Edward III. was in attendance at a ball, where the Countess of Salisbury dropped her garter; the King picked it up, and, observing that some of the courtiers smiled, restored it to the Countess with the remark: "*Honi soit qui mal y pense*;" "Evil to him who evil thinks." Another version is that in that spirit of gallantry which belonged no less to the age than his own disposition, and perhaps to prevent any further impertinence, he placed the garter around his own knee, and shortly after instituted the Order of the Garter, with the above motto.

The origin of the Order is also attributed to the blue thongs of leather which Richard the Lion Heart is said to have directed his Knights to wear upon the occurrence of a battle with the Saracens on St. George's Day. Until the reign of Edward IV. certain ladies, such as queens, were decorated with the Order, and Froissart mentions the splendid appearance of Queen Philippa, while arrayed in the habiliments of the Garter, as being very imposing. The Garter is still held to be and will doubtless continue to hold its fame as the first Knightly Order of Europe.

Yet the lambskin or white apron, when worthily worn, is more honorable than any or all of these decorations, for it is the badge of an honest man—the noblest work of God.—*Masonic Newspaper.*

Reasons and Whys.

Masonry is a "grand old Institution," and worthy of the kind words of commendation bestowed upon it. Its design is the noblest of all of mere human origin, for it embraces within the limits of its mission the moral and social welfare of all its members, and, indirectly, of all others. "Do good unto all," is the language it utters to its novitiates, even while yet on the ground floor of our mystic temple; and the same injunction is repeated, substantially, in every symbol, by every angle, and at every altar until "the temple completed," and the "cope-stone is brought forth with shouting."

Pure Freemasonry ought to be cherished and encouraged for its own sake, and by all its members. It is a treasure in itself and it enriches all who are worthy, who are admitted to its sacred mysteries. It brings no gold or silver; but it confers extra facilities for being useful, besides an enlarged fellowship and exalted social privileges. Its moral instructions are all the echoes from "The volume of God's inspiration," and therefore

come with the highest sanction. It enlarges the circle of every brother's friendships; gives him a home in every Lodge, and a counsellor in every member. Is not such an institution worthy of being cherished and appreciated?

But it is remarked by some who assume a super-sanctimonious air, it is not a religious institution, and therefore should not be encouraged. This is true when their definition of religion is applied to it; it was never claimed to be *such* a religious association. And yet it teaches its members to "pay that rational homage to the Deity which at once constitutes their duty and happiness," to worship Him in sincerity, and to "invoke His blessing on all their laudable undertakings," and to "regard Him as their chief good." Is not this religion, consistent, practical, scriptural religion?

But these extra religionists come with another objection, you do not use the name of Jesus in your prayers, granting you pray at all, you are, therefore, anti-Christian. We are *not* anti-Christian, nor anti-Jewish, nor anti anything else that is pure and good and benevolent. We are anti-*infidel*, anti-*atheistic*, anti-*cruel*, anti-*bigoted*, anti-*prosecuting*. We can say, what the professed religionists of former years, can *not* say, there is no blood on our garments; we never burned heretics, nor Catholics, nor hung witches, nor imprisoned Jews. As to our prayers, we use that form of prayer which Christ taught His disciples to use, "Our Father," etc., and by the way, it is substantially the same prayer required to be used by our Jewish brethren in the Dispensation preceding the Christian. Jew and Christian, therefore, can join in it when kneeling at the altars of Masonry, and hearts can blend in sincere devotion and brotherly sympathies as they can in no Christian church, nor anywhere else, except in a Lodge of Freemasons. Is there not good and sufficient reasons, therefore,

why every true Freemason should love and cherish the Institution?

I said "a grand old Institution," and it is truly such in all its requirements, as well as in the benefits it confers. It is venerable in all which that word embraces. We may not clearly define its origin or trace its history. Its earlier years are shrouded in the mists of a grey antiquity, and for centuries we can only catch occasional glimpses of its existence—clearer and clearer, better and better defined in its outlines and proportions, until the obscurity of the ages was dissipated by a growing civilization, and it stood forth in its beauty and strength, a landmark on the shores of passing ages. And now, in the full development of its capacity for usefulness, if there is a place on earth more than others, where "brotherly love, morality, friendship, relief and truth" are sure to be found and illustrated, it is in a Lodge of true and genuine Masons.

Shall we cherish and preserve this venerable Institution, or permit it to perish by neglect? There are several ways by which we may cripple its usefulness, and even hasten its decay and death. The first step in the progress of ruin is the admission of unworthy persons to the rights and privileges of the Order. Freemasonry is an exclusive institution, and its membership should be a very select one. It is not a democratic or popular organization; it was not intended for the profane and licentious, nor for Atheists or Mormons, but for intelligent, moral, honest, upright men, and *none others should be admitted*. It don't matter who the applicant is, if he be your own mother's son, if he does not possess *all* the required qualifications, let him remain on the outside of the Mystic Temple. He may have many rare and valuable qualities, but still he may lack some that in a Mason are essential. In such cases, without fear or affection," always say no! "But we need work." That may be, but it won't justify you in admitting a man

who will do no honor to the Order, nor be useful as a member. Better do no work than admit unsuitable persons. If you can't get such as are unexceptionable, and in no other way meet the expenses of your Lodge, return your charter to Grand Lodge. Better have no Masons than bad ones; better no Lodges than useless ones. If by this process we lose one-third of our Lodges, the remainder will be the better for it.

The second measure will be to compel conformity to the rules and regulations of the Order. The law says,—"a Lodge is a place where Masons meet for work, and every Mason should belong to one, and appear therein properly clothed." In a Lodge of two or three hundred members, very often not more than twenty, if so many, are present at the meetings. Is this conforming to the usages of the Order, as contemplated in the covenant? All are liable to be prevented from attending, sometimes, by higher and more imperative duties; but at least one-half or three-fourths of the members *should*, and *could*, be present at most of the meetings of the Lodge. If they prefer the club, or the theatre, to the Lodge, summon them to attend. If they disobey the summons, expel them. "If grass will not do, try what virtue there is in stones." Your Lodge will lose in numbers by this process, but it will only be in useless members, while the good and true ones will be retained. Better a Lodge of fifty true and faithful members, than one, two, or three hundred of such as I have described. Indifferent members are next to bad members; and the sooner you can get rid of both, the better for your Lodge and the better for masonry. After these useless and indifferent members have been disposed of, you can begin again, and have the opportunity of avoiding such difficulties in the future. Take no more such dead weights; let the experience of the past be a warning voice for the future; and avoid admission of any new members from

which the same difficulties may possibility be apprehended. The greatest mistake made in the management of Lodges is in the admission of candidates. You should avoid *negative* men. "We can learn nothing against him," says the committee of investigation; but this is an excellent reason why he should not be received. You want *positive, active, aggressive* men, but men of strict integrity and blameless character. And I have sometimes thought it would be well to advise candidates in advance that their devotion to the Order, and zeal in its behalf, would be expected to be life-long, not a mere transient activity; a life service, not a mere holiday recreation. Let them know before admission what will be expected of them, and if they are not willing to assume the responsibility, they can decline in advance, and no trouble will ensue afterwards.

Another cause of injury to the Lodge, by a want of zeal and interest in its behalf, is found in the desire of the members for additional degrees. Many hardly see the end of the Third degree before their petition is in the Chapter, and when through they are unhappy until they are permitted to mount the chapeau and the sword, and be hailed as Sir Knight! And still they are not always contented; if they are within reach of a Consistory, they will soon become ambitious for the 32°, and even struggle for the "jumping off place!" Many of such members are of little use in a Lodge. They have too much else to do—too many other Masonic duties; and if any are to be neglected, it must be those of the Lodge. I am confident that if Chapters and Commanderies were to require a certain tenure of service in advanced positions, they would benefit the aspirants, the Lodges, and their own bodies. How often do we hear it said, "I wish to become a Knight Templar as soon as possible," and the previous degrees are regarded merely as preliminary steps to the attainment of their ambi-

tion. No wonder Lodges are poorly attended.

The Lodge is not enough, nor the Chapter, nor the Commandery, nor the Consistory. There is a restless impatience to attain to more degrees. "Give me more degrees, or else I die," cries the aspirant. It don't matter if his duties in the Lodge are neglected or his covenants forgotten, if he can only get more degrees. And because there is such a market for degrees, a supply of course will be found.

I am informed by the Grand Master, that in Michigan a man is traveling about with a batch of some ninety degrees, which he calls the Memphis Rite, and peddles them out at ten dollars a head for all who will come—and have the money. It is of no consequence that the peddler is an expelled Mason, or that the mis-called degrees are bogus, or that the money paid for them might better be thrown into the street, or that the Grand Lodge does not recognize them nor countenance the expelled Mason who is thus gulling the people, filling his pocket and disgracing legitimate Masonry. They only cry for more degrees! Ask them to subscribe for a Masonic journal, or give a dollar or two to a poor widow, or encourage instructive lectures in the Lodge, "can't afford it," is the reply. One man told me, when I asked him to subscribe for the *Masonic Review*, a few years since, "I have spent two hundred dollars in degrees within the last year or two, and can't afford to take a Masonic journal." Yet that very man, with all his degrees, knew no more about Masonry than a horse, and hardly as much. No wonder, our Lodges are deserted and true Masonry neglected.—*Cornelius Moore in Voice of Masonry.*

LODGES requiring By-Laws or other Printing should get samples and prices from the CRAFTSMAN office.

MASONIC HYMN.

BY BRO. JAMES CONWAY, AUSTRALIA.

Sacred Tie, from heaven descended,
Bind us all as brethren here;
Bond of Truth and Virtue blended,
Let our union be sincere.

Holy Light, illumine our spirit,
With thy sin-dispelling rays;
Shine upon us till we merit
All Thy full refulgent blaze.

God of gods, be our Protector
While to Thee we venture near;
Guard, Creator and Director,
Be with us assembled here.

May our mystic rites be moulded
Ever by thy guiding power;
May their secrets still be folded
In our souls till life's last hour.

May the types we see before us
Guide us through life's thorny way;
Grief perhaps may then come o'er us,
Sin can never lead astray.

Peace with gentle wings will hover,
Holist, as we wait on Thee;
Then we'll part, our gathering over,
With the word—"Fidelity."

—*Australian Freemason.*

OUR ANCHORAGE.

CORNELIUS MOORE.

The writer may be afflicted with what some people are pleased to designate as "old fogysm," and he is sometimes almost ready to plead guilty—if he understands, precisely, the nature of that complaint. We know what we have—what is our anchor and where the anchorage; but should we cut the cable and drift away, it may be to a stormy sea or on a rock-bound coast. It were easy to cut loose; it might not be so easy to ship another anchor, or find as safe an anchorage.

More than forty years ago, when I presented myself at the door of a lodge—having been elected to receive the first degree—I was met by a member sent from within with a copy of the Holy Scriptures in his hand. Presenting it to me, he asked in what light I regarded that book. I said,

"It is the Bible, is of divine authority, and in its moral instructions is the true Word and Law of God." He replied that my answer was satisfactory, and I was duly received, and, in due time, raised to the sublime degree of Master Mason. I subsequently passed on through the several degrees of what is known in America as the York Rite, and was afterwards admitted to the several Orders of Christian Knighthood, and subsequently to the different grades of the Ancient and Accepted Scottish Rite—in all between forty and fifty degrees, besides the Red Cross of Constantine. In all these different Masonic bodies and organizations, as well as in each particular degree and grade, I have found the Holy Scriptures to be the "Great Light in Masonry"—the central sun of the Order, the anchor of human hopes, the light of its present and coming years, the great central throbbing life that gives vitality to Masonry everywhere and in all its forms.

Now, however, I am called heterodox to cling so firmly to this old anchor and anchorage, and thus restricting the universality of Masonry! Were my first impressions, with the additional teachings of a lifetime, wrong, or has masonry changed? Tell me, O ye Masonic fathers and venerable teachers, has Masonry changed, or have I failed, after nearly half a century of careful study, to comprehend its nature? I do not ask some of the flippant writers of the day, nor even some so-called profound Masonic scholars, but the plain, common-sense men of experience—have I been mistaken, or is the Masonry of to-day different from that of forty years ago?

Now, to be plain, I hold that the Great Light in Masonry, without whose presence no Lodge can be organized, or meet or work, is the Holy Bible. I would not sit in a Lodge, I would not—*could* not—recognize one as legal unless that book were upon

its altar, giving the light and the law which Masonry needs.

Many years ago I uttered these sentiments, substantially, though it may be in somewhat different language. Recently they have been republished in some Masonic journal, and the *Freemason's Monthly* has seen proper to question their soundness and endeavor to prove me heterodox as a Masonic writer. The readers of the *Voice* shall judge if I am.

One of the first elements of Masonic knowledge is a response to the question of what constitutes a lodge?—"A certain number of Ancient, Free and Accepted Masons, duly assembled, with the Holy Bible, square and compasses, and a legal charter or warrant authorizing them to work." Is that a lodge? Now, let us omit the Holy Bible,—will it still be a lodge? Every Grand Lodge on the American Continent, together with those in England, Ireland and Scotland, will answer no. Now, suppose we omit "Holy Bible" and insert "Koran,"—will the Grand Lodge of Illinois, or Grand Lodge of any other state, admit it to be a legal lodge? If one of the requisites constituting a lodge may be omitted, then any other may be, or all, and then—our anchor is gone, the Great Light is shrouded in midnight darkness, and our Craft is drifting to sea amid the wildest uproar of the storm. Who would give anything for Masonry with its unusual claims and high pretences, if that Book were omitted or another substituted for it?

But I am met with the assertion that such doctrines destroy "the universality of Masonry." So be it. The pretended universality of Masonry, in the sense claimed for it by some modern "learned brothers," I regard, and always have regarded, as utter nonsense. Masonry is not universal, in the sense claimed. This is proven by a single fact. The Grand Orient of France has eliminated from its laws and rituals a recognition of the Bible and the Deity, and every Grand Lodge in America, as well as that of England,

has ignored the Masonry of France. An Atheist can not be made a Mason; and if, after a man becomes a Mason, he should become an Atheist, and ignore the Deity and His Law, as revealed in the "Holy Scriptures," he is no longer a Mason, and is "cast over among the rubbish." If Atheism has expatriated the Masons of France, where is its universality? But it is answered—"A Frenchman may become a Mason." Certainly; provided he has the pre-requisites,—but "no Atheist can become a Mason." Is that "universal" which excludes an Atheist? I think not; hence Masonry is not universal. Is that a legal Masonic lodge which ignores and excludes the Holy Scriptures—Jewish and Christian? I think not; hence Masonry is not universal.

We talk about the cosmopolitan character of Masonry; but such talk is the merest humbuggery. I know an otherwise intelligent writer, and personally warm-hearted, excellent man, who became so infatuated with the dogma of the universality of Masonry, that he declared the King of Dahomey was as eligible to be made a Mason as he was! Said King is the absolute monarch of a tribe of negroes in the interior of Africa. He knows as much about the Holy Scriptures, or the Deity they reveal, or the moral law He has enacted, as a horse knows about the Greek language or the "higher mathematics." He frequently orders the heads of a few of his subjects to be cut off early in the morning, to give his sable majesty an appetite for breakfast! Yet, according to the theory advocated by some of those who preach the universality of Masonry, this ignorant barbarian, below the brutes in intellect, intelligence or decency, is entitled to become a Mason equally with the best and most cultivated Jew or Gentile! I don't believe it; nor do I think the readers of the *Voice* will believe it.

But my critic in the *Freemason's Monthly* claims that in a Lodge of Mohammedans, the Koran may be

used, as we use the Bible. Then he must admit that a Lodge may be legal without the Bible; and, if so, that the Koran, or the Shaster, or a Mormon Bible, will answer just as well. I have not so learned Masonry, nor do I wish to. Is there a Lodge in the world exclusively Mohammedan? I doubt it; but if there is, it must have received its legal existence from a Grand Lodge which demands the presence of the Bible in it,—unless it may have received a charter from the atheistic French authorities. The Koran contains some important truths, gathered from the Jewish and Christian Scriptures; but the work as a whole, with the religion it teaches, and the civilization it proclaims, is the grandest and bloodiest fraud of the centuries that are past. We want none of its elements in a Lodge of Freemasons; nor is Allah or its Koran to supersede the Holy Scriptures, and the "God of Abraham, Isaac and Jacob." I remember when Nauvoo, in Illinois, was the central city of the Mormon faith. There was a Lodge or Lodges there, but the Grand Lodge of Illinois very properly recalled the charters, not alone because polygamy was practised among the members, but because the Mormon Bible was substituted for the Holy Scriptures. What better is Mohammedanism than Mormonism, or, rather, is it not worse? Yet the ideal "universality of Masonry" must embrace the Mormon and the Turk, the Chinese, the Hindoo, and even the "King of Dahomey!"

I will admit the universality of Masonry in this sense,—that all men, of whatever nation, who possess the necessary qualifications, are eligible to be admitted to our mysteries. But what are those qualifications? "A Mason is obliged by his tenure to observe the moral law." Both of these extracts are from the Ancient Charges—the fundamental laws of Masonry. A very old Jewish writer declared, "The fool hath said in his heart, There is no God," and I feel sure none but a fool ever said so. Such

men, whether Jew or Gentile, Turk or Chinese, can not be made Masons. They do not believe in God, and hence cannot "put their trust in Him," nor worship Him. They do not believe in the Holy Scriptures, and hence cannot accept them as "the Great Light in Masonry" nor as "given to us of God to be the rule and guide of our faith and practice." Without a violation of the essential principles and landmarks of Masonry, they cannot be admitted to its mysteries and fellowship.

And now let me ask, is there not a strong tendency to drift away from the old anchorage, where our noble Craft has rested securely for centuries? A man is going through the country, lecturing to immense audiences, at several hundred dollars per night. He proclaims the Bible to be false, that Moses was mistaken, that the God of Abraham, Isaac and Jacob is a myth and that—but I will not pollute the pages of the *Voice* by the daring and terrible profanity he is said to have used. This is going with a bolder tread in the path which led France to Atheism, revolution and bloodshed; and propagating the same doctrines has driven the Bible, as well as the recognition of the Deity from the Lodges in France. Are not some of our wise Masonic writers and teachers of to-day drifting in the same direction? They tell us, in substance, that the Bible is not necessary in a Lodge, the Koran, or the Shaster, or the Mormon Bible will do as well! How long will it be, if such teachings are encouraged, before our American Masonry will be where that of France is? No, no, brethren, be warned in time. Let us cling to the old Bible which we found in the Lodge as the heritage our fathers left us; and in the same way leave it in the Lodge as a priceless treasure to our children and successors. If Masonry must be destroyed, let every true brother gather about its ancient pillars and in the warmth and glow of its Great Light, trusting still in the God of our

fathers, strive to the last for its preservation and perfection.—*Voice of Masonry.*

Imposters.

R. W. Bro. Wm. P. Innes, Grand Secretary of the Grand Lodge of Michigan, warns the Craft against a scalawag hailing from Canada. His circular says:—

“Your attention is called to an imposter travelling through this Grand Jurisdiction, who is extorting charity from our brethren and Lodges.

“He gives the name of Ralph Pyatt, and claims to hail from Cassia Lodge, No. 116, Thedford, Ont., in the Jurisdiction of the Grand Lodge of Canada!

“He is about 5 feet 10 inches in height, light complexion, wears a moustache streaked with grey, weighs about 145 pounds, and appears to be 42 years of age. He has a very prominent tumor on the back of his neck, on which is a scar—the appearance of one having been removed, index finger on right hand injured at first joint, teeth gone on the left side of upper jaw, and face sunken in that place. Says he met with an accident that caused their loss.

“At Schoolcraft, on the 7th inst., by his tale of woe and shrewdness he managed to defraud the brethren and received much pecuniary assistance.

“A letter from Samuel Ryan, Secretary of Cassia Lodge, says ‘He is nothing more than an imposter. He did belong to our Lodge but withdrew some four or five years ago by card, since which time he has been imposing on the fraternity. During the past year he has been heard of in Ohio, Maryland Massachusetts, Pennsylvania, Illinois. By all means publish him.’”

R. W. Bro. Innes also publishes Wm. Hinman, claiming to be a member of Baron Steuben Lodge, No. 264, Lee Corners, Oneida County, New York. (No such Lodge at that place.) He is about 5 feet 7 inches in height,

dark hair—inclined to curl, wears glasses, and appears to be about 45 years of age. He claims to be a clerk, telegraph operator, book-keeper, etc.

We strongly recommend the brethren, wherever such imposters turn up to have them arrested and prosecute them, for it is only by stringent measures this tramp nuisance can be put down.

To His Glory.

The Masons of the Ancient and Accepted Rite use at the head of their decree, in the solemn ceremonies of admission to their chief grades, and in opening and closing all their assemblies, the sublime invocation, “To the Glory of the Grand Architect of the Universe.” They thus dedicate all their works to show forth the majesty of Jehovah; they reverently profess that their purposes are in harmony with His will, and they humbly trust that their methods are well designed to show forth his glory not only in their words, but also in their lives.

They conceive that the name thus given to the Eternal Father is especially fitting to express His character as it is made manifest to men. He planned the eternal courses of the stars and His hands laid the foundations of the earth. He ordered the strength of the rock and the power of the sea, the wisdom and the help which come from the hills and the beauty of every living thing. He brings forth the sun out of His chambers; He makes His pavillion in the clouds, and draws the curtains of the night. The methods of the divine government, also, and the purposes of the revelations of Himself which the Deity makes to men furnish the model upon which the Masonic society has had its rise and development. The eternal counsels of the Supreme Architect are in secret; details of his work proceed without the observation of men and his beneficent plans for the welfare of the race are made known only by

their ultimate results. The processes of teaching and of preparation begin by revelations far removed, both in their nature and in point of time from the final result to be obtained, and the nature of this final result can be but imperfectly comprehended by any in this mortal life. Such is the aim of Masonry—to guard from observation the imperfect processes and the unfinished work, and, so far as possible, to present only the perfect and complete structure of virtuous human life and conduct. The great purpose of the divine revelations to man seems to be to make known the destiny of the human race and to hold up in clearer light the great truth of immortality; and the Masonic society in its imperfect way, strives by these same methods to implant in the minds of men a rational and abiding trust in the same great truth. We thus find the reason for the existence of the craft and the statement of its highest and noblest mission.

And our society, also, with great propriety employs in its ritual ceremonies many of the same forms which have been from the earliest ages used by religious bodies in the teaching of purely religious truths. The purpose of all formal religious worship has been to show forth to the uninstructed mind the truths of Divine revelations, to represent and to perpetuate the eternal Epiphany of the Divine mind to the mind of man—and most religious societies, of all forms of faith, however imperfect, the use of symbolic structures and ceremonies had a prominent part. We, therefore, who teach certain truths which have their origin in common with complete religious revelations, use the same symbols. Our altars are built as the resting place for the visible symbols of truth. Our ceremonies, as a whole, and their several parts, teach the necessity of purity of intent in those who would receive the truth, they point out the gradual progress and development of that truth, and they symbolize the dawn-

ing of that light whose going forth is to the ends of heaven.—*The Warden.*

Grand Lodge of Quebec.

Following is the complete list of officers of this Grand Lodge for 1879-80:—

Grand Master—M. W. Bro. John H. Graham, LL.D., Richmond.

Deputy Grand Master—R. W. Bro. C. Judge, Quebec.

D.D.G.M. Quebec and Three Rivers District—R. W. Bro. J. B. Charleson, Quebec.

D.D.G.M. Montreal District—R. W. Bro. W. M. Lemesurier, Montreal.

D.D.G.M. St. Francis District—R. W. Bro. W. M. Keyes, M.D., Georgeville.

D.D.G.M. Bedford District—R. W. Bro. J. P. Martin, Bedford.

D.D.G.M. Ottawa District—R. W. Bro. Arthur Lyon, Shawville.

Grand Senior Warden—R. W. Bro. Thos. P. Butler, Montreal.

Grand Junior Warden—R. W. Bro. G. R. Marvin, Frelighsburg.

Grand Chaplain—R. W. Bro. Rev. John Scrimger, Aylmer.

Grand Treasurer—R. W. Bro. I. H. Stearns, Montreal.

Grand Registrar—R. W. Bro. T. B. Prentiss, Montreal.

Grand Secretary—R. W. Bro. J. H. Isaacson, Montreal.

Grand Senior Deacon—V. W. Bro. W. T. Rickaby, Three Rivers.

Grand Junior Deacon—V. W. Bro. C. M. Putney, Montreal.

Grand Director of Ceremonies—V. W. Bro. George Stewart, Quebec.

Grand Organist—V. W. Bro. Fred. Massie, Montreal.

Grand Pursuivant—V. W. Bro. L. B. Warner, Upton.

Grand Stewards—V. W. Bros. J. M. Glass, Montreal; Geo. Vittie, Granby; Geo. Carson, Danville; W. H. Learned, Cooksville.

Grand Tyler—Bro. Isaac Richardson, Montreal.

We are pleased to notice that our esteemed Bro. Graham is re-elected Grand Master of the Grand Lodge of Quebec. We trust that this is a good omen that moderate counsels may prevail. Bro. Graham has much experience, kindness, and tact, and he is, we venture to think, a friend to Masonic peace and Fraternal concord.—*Freemason (London).*

The Canadian Craftsman.

Port Hope, November 15th, 1870.

Qualifications of Officers.

As the Election of Officers for the ensuing year is now, and will be, engaging the attention of Lodges, for the next few weeks, some words of advice and caution will be seasonable; and the more so as grave mistakes are often made in electing to office in the Lodge those who are totally unqualified, simply because it is supposed that they are entitled to such promotion by right of seniority, the result of such a rule often proving disastrous to the well-being and prosperity of the Lodge. And it must not be supposed that we are opposed to the principle of *promotion* in the Lodge, for we believe that advancement in the Order should be open to every member, and that the youngest Brother may aspire to reach, in time, the highest position in the Lodge; but, as the Constitution, in accordance with the ancient charges, provides, "All preferment among Masons shall be grounded upon real worth and merit only; therefore, no Brother shall be elected Master of a Lodge or appointed to any office therein, merely on account of seniority or rank."

The most important office in the Lodge is, of course, that of Master, and too much care cannot be exercised in electing this officer,—for on his administration depends the success and prosperity of the Lodge. During his occupancy of the chair he is vested with great powers, and if he does not use them wisely, and with discretion, disastrous results will follow. To enable him to do this he should be thoroughly cognizant of the nature of these powers; he should, moreover, have an accurate knowledge of the Constitution and By-laws of his Lodge, and should endeavor to become familiar with the laws which govern the Craft generally. Points

of Masonic law may come up for decision, questions of order may arise, and he should be able and prepared to give judgment. He should have moreover a thorough knowledge of the ritual and ceremonies, not merely in opening and closing the Lodge, but in conferring the degrees. A very unfavorable impression is likely to be created upon the mind of the candidate, if the work is done in an imperfect or slovenly manner. And there is a certain natural fitness requisite to make a good master; a dignity and a grace which enable him to fill the position with honor to himself and with credit to the Lodge; a tact and quickness of perception which will enable him to subdue disorderly elements, and heal differences; and a firmness without being arbitrary, which will enable him to maintain the authority of the chair. And how important that the moral character of the Master should be such that no taint can be attached to it. How odd does it seem to hear the same lips exhorting the candidate in the Lodge room never to mention God's name but with awe and reverence, and blaspheming that Holy name in the ante-room or on the street; how strange, and how inconsistent in him who does it, to hear a lecture on temperance and purity from one of intemperate habit and impure life—consider the effect on the young Mason, and do not wonder, if such things are done, that Freemasonry has many opponents among the good and virtuous. Bad enough, brethren, to have such men belonging to and disgracing our Order; do not further disgrace Masonry by electing them to the highest, or any, office in the Lodge. Be jealous for the good name of Masonry, and for the honor and credit of your Lodge; and in making choice of a fit Brother for Master, see that he possesses at least the qualifications we have mentioned. If you have no other material from which to select, re-elect your present Master, if qualified, or one of the Past Masters,

until some younger Brother, possessing the other requirements, is sufficiently instructed. And under the government of such men you may reasonably expect your Lodges to be prosperous, and peace, harmony and good-will to prevail.

Proper caution should also be observed in the election of Wardens. All the officers should be intelligent, zealous and industrious Masons, "no drones in the hive." The duties of the Wardens are important; in the absence of the Master and Past Master, the Senior Warden, or in his absence, the Junior Warden shall rule the Lodge; they should therefore be capable of doing so, as well as of discharging their own duties, knowing their work, &c. But especially should great care be exercised in making selection for these offices, because from the Wardens is generally chosen the Master, and they naturally expect to succeed to the place in the East. But as we have said their rank and seniority will not entitle them to it unless they possess real worth and personal merit; and upon their diligence while in their office should depend their chances of advancement.

The office of Secretary is also an important one, and the Brother elected to fill that position should be one who is naturally adapted to the discharging of such duties as fall to the incumbent of that office. We say *naturally*, because it is not every one who is possessed with the faculty of *systematizing* his work, and when this is not done endless confusion will follow, and the work of the Lodge in its details will be much hindered. The Secretary should therefore be one in whom the "bump of order" is largely developed. It is moreover necessary that his penmanship should be neat and of a character which is easily legible; not only that the minute and other books of the Lodge may be neatly and orderly kept, but that the correspondence may be conducted by one whose writing is easily deciphered.

Add to these requisites the knowledge of the Constitution and By-laws of their Lodge, and a zeal for the interests of Masonry, and especially of his Lodge, which will cause him to give the necessary time to the discharge of his duties. He should also be regular and punctual in his attendance at all meetings of the Lodge, but this of course every officer especially should be, for if they are not so, it cannot be expected that the private members will trouble themselves in this respect.

As the Treasurer has charge of all monies of the Lodge it is of course essential that he should be able to keep accounts, and that every entry, whether on the debit or credit side of his account, should be regularly made; and if he is wise,—indeed we think that it is his *duty*,—he will, when practicable, deposit all monies which come into his hands in some safe monetary institution, and to the credit of a special account, and not as is often done, mix them with his own private funds.

We have thus briefly referred to the qualifications and duties of the principal officers, and offer our hints and suggestions to the members of lodges when called upon to elect their officers. The appointment of several of the officers of the Lodge is vested in the Worshipful Master; and if care is taken in electing him, he will probably be one who will exercise wisdom and discretion in making these appointments.

Brethren, place the right men in the right places, and having done so, aid and support them in the discharge of their respective duties, and you may hope, and expect, to see your Lodge in a prosperous condition.

NEBRASKA.—We are gratified to learn that our friend, Rt. Wor. Bro. Robt. Ramsay, was appointed on the 9th ult., Grand Representative of the Grand Lodge of Nebraska, near the Grand Lodge of Canada. Our Brother is one who will make the office more practical than theoretical.

The Apron.

The distinguishing badge of a Mason is the Apron, which, according to the Book of Constitution, is of plain *white lamb skin*, with or without ornament, according to the degree of the wearer. And the Constitution further requires that no Brother shall, on any pretence, be admitted into the Grand Lodge, or any subordinate Lodge, without it. How far this requirement is enforced may be seen by observing the *Aprons* (?) worn by many of the delegates at the annual meetings of Grand Lodge, where a dirty white handkerchief is sometimes substituted for the pure white lamb skin. It is very evident, therefore, that the Grand Pursivant is remiss in the discharge of that part of his duty, for he is requested to see that none but those "who have their proper clothing and jewels" are admitted. And this indifference to the material and color of his Apron is learned by the delegate to Grand Lodge in his own Lodge, where a stock of dirty cotton Aprons—once white—are kept in the ante-room for the convenience of members who have none of their own, or neglect to bring their own with them. And what a parody on the symbolism of the Apron, when the newly initiated candidate is invested, by command of the W. M., with the distinguishing badge of a Mason, which is generally one of the aforesaid *dirty* pieces of *cotton*, to be told that it is the badge of innocence, and that from its *whiteness*, and *the innocence of the animal from which it is procured*, he is constantly admonished to observe that blameless purity of life and conduct, &c.

The following eloquent extract from an address lately delivered by the Deputy Grand Master of Arkansas, has a beautiful application, but will appear somewhat "sarcastical" to a Brother who is accustomed to wear an Apron of the description generally worn:—

"Operative Masons, when at work, wear

an apron to protect and preserve their garments from spot or stain. A white apron is therefore very appropriately used in Masonic ceremonies, as an emblem of purity and innocence, and is intended as such to impress upon the wearer of it the duty of wearing a pure and spotless character, untainted by corruption and free from vice. When we see an operative Mason whose clothes are all spotted and stained with mortar and dirt, we know he does not wear an apron at all, or is unconcerned about the appearance of his clothing. So it is, when seeing a speculative Mason indulging in intemperance, or hearing him take the name of God in vain, or otherwise living in violation of the moral law, we think at once he has never learnt the use of the Masonic apron, and that his soul is spotted and colored with violations of his obligations as a Mason. What must be the feeling of a profane, intemperate, or immoral Mason, when his mind reverts to the time when first, as an entered apprentice, he was presented with the white apron, and taught that it was an emblem of innocence and the badge of a Mason, and was told to 'wear it with pleasure to himself and honor to the Fraternity?' How does he feel, as clothed with his spotless emblem of purity, he stands in full view of those in and out of the Order, who observe his work and conversation to be corrupt. Oh! how his conscience must burn within him (unless he is covered with the rubbish of sin) when he drops his eyes down upon the badge and thinks of the vain and irreverent manner in which he has used the name of that Being who should never be spoken of except in a spirit of awe and reverence? How should the intemperate one feel when his trembling hand drops upon the clean texture of that spotless emblem, and he thinks of the ruin he is bringing upon himself, the dishonor to the Fraternity by his intemperate habits? Brethren, are we wearing our aprons 'with pleasure to ourselves and honor to the Fraternity,' or are they a disgrace to us in constantly reminding us of broken vows and violated pledges, in the taking of which we call God to witness our sincerity and fortitude? Are we wearing them to the dishonor of the Craft by having the standard of morality of the Order lowered to our own immoral conduct? Let us brush off the untempered mortar that has discolored our Masonic aprons, readjust them, and conform our actions in life to the teachings of that pure emblem, that God may know and the world be convinced of the sincerity of our professions. Then the busy tongue of slander cannot harm us; the malignant shafts of bigotry and fanaticism will fall harmless at our feet."

The practice has been adopted in one or two of the American Grand

Lodges of presenting the newly initiated candidate with a *white lamb skin Apron*, and with which he is invested. When this is done and the Brother is allowed to retain his badge, it will more likely have the effect, when he wears his Apron, of impressing more deeply upon him the lessons which have been inculcated, and the teaching conveyed by the ceremony.

And why should not the Lodges in this jurisdiction adopt a similar rule? We presume that a resolution to that effect is all that is necessary. There would, of course, be the cost of the lamb skin, but as it would be plain, without ornament, the cost would be small; and the Brother on reaching his third degree could have the ornaments put on at his own expense.

The Working Tools of a Freemason.— The Square.

No. IV.

BY BRO. G. F. JR.

We now have explained at some length the hidden meaning attached to the Working Tools, with which the Brother was presented at his initiation. In this number we commence with the first of those implements of labor with which the Worshipful Master entrusts the Fellow-craft—*The Square*. It is a very simple instrument in the hands of the operative mason, being merely used by him as our ritual tells us "to try and adjust all rectangular corners of buildings and assist in bringing rude matter into due form," and yet as speculative Freemasons we are given to understand that the *Square teaches us morality*—not the morality of the sour visaged, cynical, puritanical hypocrite, who like the Pharisee of old prayed aloud in the public places, thanking his God that he was better and holier than his humble companion, but the pure morality handed down to us by the fathers of old, that thinketh not evil, that shieldeth those that err and protecteth those that fall.

The Square teaches the Freemason a code of morality pure, holy, God-given. It permits liberality of judgment and freedom of thought, combined with a reverence for the ethics of the revealed will of the Creator, which is entirely different to that morality which the world affects and which glosses over and forgets the sin of man, and for the same offence damns and drives out from among them, to the very gates of Hell, the object of man's passion and the victim of man's cruelty, oiliness and deceit.

The morality of Freemasonry is the true, pure, holy morality which the Adoecia amidst the roar of thunder and flash of lightning announced from the cloud-embossomed peak of Sinai, the Mount of God, to his chosen children of Israel, and which subsequently, as the mind of man progressed and developed, was enlarged upon and more beautifully exemplified in the teachings of the Gentle Nazarine. In the Book of the Law as it lies extended on our Altars, shining there in all its glorious effulgence as the first head-light of Masonry, is to be found that pure and holy code of morality, of which we, as speculative Masons, are reminded when we take up that simple implement of architecture termed the *Square*.

Every lesson taught in the Lodge room, every ceremonial in the chapter, every enunciation within the nine arches of the Secret Vault teem with this "peculiar system of morality veiled in allegory and illustrated by symbols." Not only in Ancient Craft Masonry are we taught from our initiation upwards that Masonic morality is the handmaid of Religion and the sister of Honor and Virtue, but we find it explained in every Rite, Order or Branch of the Craft. It is the great artery that vitalizes the whole system of the Fraternity and electrifies it into life and action when oppressed by the Church and persecuted by the State.

What a wondrous lesson there is taught to the Brother after mounting the winding stairs to the middle chamber by this simple little instrument. *It is the lesson of a life-time.* He is now at the second rung of that ladder which Jacob in his vision saw extending from earth to heaven, its base resting upon the soil between Beer-sheba and Hiran, and its apex reaching to the abode of the Blessed. He feels the teachings of the Brotherhood are good, great, glorious and grand. He discovers for the first time a morality free from the taint of hypocrisy and untrammelled with the knavish cant of fashionable worldly wisdom. The morality of the Square is the simple, holy theory of purity, truth, honor and virtue that Moses explained to the Children of Israel, and which The Baptist proclaimed aloud in the wilderness, and for which, in part, the Crucified One at Golgotha, on the accursed aspen cried *Eloi! Eloi! Lama Sabachthari,* and subsequently yielded up the ghost with a loud voice, amidst the silent quaking of the earth, the thunderous rending of the rocks, the horrible opening of the graves, the ominous tearing of the sacred soil of the holy temples, and the awakening and coming forth of the dead.

This is the morality that is symbolically taught by the Square, and which is so closely identified with the crystal flowing waters of the Religion of Truth. It is a morality that holds in equal respect man's honor and woman's virtue. That would uphold the former and protect the latter at any and every cost, and that would, if the one were tarnished or the other sullied, throw the broad mantle of Masonic charity over one or both to hide, save, nourish, cherish and protect the mistaken or fallen one from the gibes of the profane, the sneers of the hypocrite, and the scoff and jeer of the Pharisee.

Such is the God-given, God-inspired morality taught by the Square.

Non-Payment of Dues.

BY WILLIAM JAMES HUGHAN.

Our good Brother Colonel McLeod Moore has solicited my opinion as to the rule of the Grand Lodge of England in relation to the non-payment of dues, &c., and especially because of the correspondence in the CANADIAN CRAFTSMAN.

I have pleasure in responding, and all the more because I consider the question affects brethren of virtually the same Constitution as my own. In order to clearly put the subject I shall furnish the ruling in each Grand Lodge in the United Kingdom of Great Britain and Ireland:

1. *Ireland.*—(Constitutions 1875, last edition). Law 132 provides that "No Brother shall be suspended for non-payment of dues to a Lodge, but the Lodge shall have the power of *striking* off its roll of members any member more than twelve months in arrears of dues," after due notice, &c. "A Brother removed by his Lodge from membership for such cause shall not be affiliated by, or continue a member of any other Lodge, nor be permitted to become a member of Grand Lodge" until the arrears have been discharged. Any Lodge violating this rule is liable for the arrears, and "shall pay same to the Lodge of which the Brother was formerly a member;" also a fine of ten dollars to the Grand Lodge. A list is kept by the Grand Secretary of all such brethren, and though the Grand Lodge does not call it suspension for non-payment of dues, it virtually is so. No trial is required, non-payment being sufficient evidence. Suspensions can only be by Provincial or the Grand Lodge.

2. *Scotland.*—(Constitutions A. D. 1879). In this Grand Lodge its subordinates frequently have no annual subscriptions to be paid by the members, and much to the detriment of that body. Such Lodges, however, when it require annual subscriptions from its members—not to exceed one pound each—are thus provided for:

"Any Brother in arrear of the annual contribution so levied shall not be eligible as an office bearer, nor be entitled to enter on it with, or have any vote in the disbursement of any of the Lodge funds, nor be permitted to speak or vote on any matter brought before the Lodge." Arrears can be recovered if not beyond three years dues, but *whether paid or otherwise* the Brother has still the privilege of attending all meetings of the Lodge.

3. *England.*—Constitutions 1878, with corrections, last edit.). The rule in this Grand Lodge as to non-payment of dues may be stated briefly to be—*no pay, no privileges*. The Grand Lodge provides that every Brother shall sign the By-laws when he becomes a member of a Lodge "*as a declaration of his submission to them,*" and these By-laws are as much the law to the members of a Lodge as the "Book of Constitutions," because they have received the sanction of the authorities. The rule as to the dues occurs in these By-laws, and therefore varies as to details according to the decision of the members of each Lodge, only they all require payment of an *annual* subscription, (varying from £5 to £10 per annum) and after due time, without such annual subscription being paid, the Brother not only loses his rank in Lodge, and Prov. Grand Lodge, but he cannot (if a P. M.) attend Grand Lodge, neither can he visit a Lodge more than once in the neighborhood of his residence during his lapse of subscription. It may be poverty that prevents him, or it may not. With the reason the Grand Lodge has nothing to do, *but only with the fact*. The Lodge can make a By-law that any member unable to pay his regular subscription shall only be called upon to pay, say, five per cent. per annum, and that sum can easily be *privately* handed to the Brother, to liquidate his dues in each year. Depend upon it, if a Brother is poor, and he is worthy, there will always be plenty of members willing and glad to hand

him the amount privately, so that he may be clear of the books of the Lodge. An *annual* subscription is obligatory under the Grand Lodge of England, and no "compounding" is permitted.

Exclusion from the Lodge can only take place after due notice, and a fair hearing, but being *struck off the Roll of members*, though not actually *seclusion*, is virtually so, and under many By-laws of Lodges is a very simple process, as it always ought to be. An ordinary By-law is the following: "Any member being twelve months in arrears with his subscription, shall be ineligible to hold office in the Lodge, or to vote on any question before it, or nominate or second the proposition of a candidate; but he shall in writing be requested to pay what may be due, and in case of non-compliance within three months, his membership shall then be determined—*i. e., shall cease.*" Membership forfeited *de facto* and *de jure*, in case of felony or any other offence against the laws of the realm." This rule is taken from By-laws of No. 1391, Leicester, approved by the Earl Ferriss, Prov. G. Master. No Brother can join another Lodge whilst in arrears of his subscription in a Lodge, and to prevent any error as to this, his clearance certificate from his former Lodge must be produced *before* the ballot can take place. In the Prince of Wales' Lodge, London, a By-law, appended by the G. Sec. of England, makes the member "*liable to have his name erased*" in the event of not paying his subscription. And on No. 98, By-laws, London, approved by the same excellent authority, *erasure* is provided for, in the event of the member "*having been regularly informed of the date of his account, and that sufficient cause to the contrary has not been shewn to the satisfaction of the majority of the members.*" In the event of a Brother's name being erased in this Lodge the result may be serious, for its Benevolent Fund for members and their dependents.

only exceeds £16,000! No. 1221, Leeds, provides for a member's name being struck off—after *due notice*, of course, on non-payment of dues, and in such a case he cannot become a member of the same Lodge again until arrears are paid, and a fresh proposition and ballot and entrance fees, as for ordinary joining members. In many Lodges it is the custom to allow a member to be restored to full membership, after payment of all dues up to the time of restoration, and in that event the annual contribution for each year would be paid to the Grand Lodge in a lump sum. Each Lodge has to pay the Grand Lodge a fixed sum annually for each member on the Roll, and hence erasure from the Roll causes with it, erasure from the Rolls of the Grand Lodge. A P. M. thus erased, after twelve months not subscribing, loses his rank in the Grand Lodge, and cannot regain it until re-installed as a Master of a Lodge, but retains his rank in the Lodge on restoration, as before. Again, let me say, our rule is in England—no pay, no membership.

The Difficulties of Special Journalism.

BY A CONTRIBUTOR.

We are afraid that very few of our brethren appreciate or well understand the difficulties attendant upon editing and publishing a journal devoted to a special subject, such as Masonry. They do not apparently recollect that in the first place it requires on the part of the editor a peculiar talent and a vast amount of study, that otherwise is useless, and a thorough knowledge not only of the various rites and branches of our fraternity, but the art of publishing articles regarding the Order that may prove satisfactory to the majority of the Craft. In the second place supposing the editor has all these requisite qualifications, our brethren must remember that the expense of such an undertaking is out of all propor-

tion to the receipts from the circulation and advertising. The circulation of a journal like the CRAFTSMAN is necessarily limited, as, of course, none except members of the Society patronize it, and even they in a very small proportion. There is, we think, a greater lukewarmness in this respect amongst Masons than amongst the members of many other associations, as thousands of our brethren are still so far behind the age as to fancy the publication of anything Masonic a violation of their O.B.—On this account alone, without alluding to the lukewarmness of many, the financial success of a special organ is rendered both dubious and precarious.

Advertisers, too, are few in this class of publication. The circulation being limited, and limited, too, to "a certain set," causes business men to hesitate before they go to any expense in the way of advertising, and thus the principal source of revenue upon which other journals depend for support is almost entirely cut off.

In the third place, to secure a circulation for a monthly like the CRAFTSMAN, a personal canvass is absolutely necessary to obtain for it a circulation, and, as it is impossible for the proprietor or editor to leave his office, he must necessarily employ a travelling agent, whose commission generally varies from 33½ to 50 per cent. If he is honest, this literally takes off the cream, and if he is dishonest the loss is more or less enormous, according to the boldness of the operator.

Lastly, numbers of subscribers allow their subscriptions to run on, and then either leave the place, or, when they receive the account, unblushingly deny ever having taken the journal. The amount is small and the distance probably great, the result being that the publisher, rather than risk the trouble of proof, lets the case go, and thus proprietors of special organs yearly sustain a loss of hundreds of dollars.

We have been led to make these

remarks from the indifference we have noticed amongst the Fraternity relative to the success or failure of THE CRAFTSMAN—the only organ of the Craft in Canada, and one that for the past thirteen years has fought the battle of Freemasonry faithfully and fearlessly. The cost of editing and publishing this magazine is great, its circulation limited, its advertisements few, and what is worst of all, numbers, after letting their subscriptions run on, perhaps for years, either refuse to pay or deny having subscribed for it. Now, the only way in which it can be made to even cover its own expenses, is for every brother, who subscribes, to PAY CASH IN ADVANCE; it is only one dollar and a half a year for three hundred and eighty-four pages (royal octavo) annually, literally pregnant with the most interesting Masonic reading, gleaned from every quarter of the globe—but each subscriber could easily do and should do more; he should induce his brother Mason to take it—the Master of every Lodge in the Dominion should constantly bring the advisability and necessity of supporting such an organ before his brethren. It is only by pursuing such a course that the proprietor of a special organ like the CRAFTSMAN can receive a moderate interest for the amount of capital invested.

We have written thus plainly to bring the matter forcibly before the Craft in Canada. The Masons of the Dominion should take a pride in the CRAFTSMAN; it is the organ that tells to the world what the Craft are doing in this glorious Dominion of ours, from the Atlantic bound coast of Nova Scotia to the golden shores of British Columbia, kissed by the waves of the gentle Pacific. Through the CRAFTSMAN, Canadian Masonry is known in every civilized land under the sun, and as it is not the exponent of a Rite or an Order, or a branch of Masonry, but literally and truly the ORGAN OF THE CANADIAN CRAFT UNIVERSAL, every brother in the Dominion should feel

it a duty as well as a privilege to aid its enterprising publisher by not only remitting in advance the small amount of subscription, namely, one dollar and a half per annum, but also in securing for him as many *bona fide* subscribers as possible. If every fourth brother would do this, we know the CRAFTSMAN would be improved in every respect, and doubled in size within a single twelve-months.

ACKNOWLEDGMENTS. — Our thanks are due the brethren named below for the following favors:—

R. W. Bro. Tracy P. Cheever, Grand Secretary of the Grand Lodge of the Commonwealth of Massachusetts, for a copy of proceedings of that Grand Body for 1879.

R. W. Comp. J. H. Drummond, Grand Recorder of the Grand Council of Royal and Select Masters of Maine, for a copy of proceedings of that Grand Body for 1879.

R. E. Comp. Jno. Caldwell, Grand Recorder of the Grand Council of Royal and Select Masters of Ohio, for a copy of proceedings of that Grand Body for 1879.

R. W. Bro. John F. Burrill, Grand Secretary Grand Lodge of Illinois, for a copy of proceedings of that Grand Body for 1879.

R. E. Sir Kt. George B. Cleaves, Grand Recorder of the Grand Commandery of Knights Templar of New Hampshire, for a copy of proceedings of that Grand Body for 1879.

THE *Square and Compass* is the title of a new Masonic Magazine published in Bonaparte, Iowa. It is a well conducted journal, and full of interesting matter.

We are requested by R. W. Bro. George F. Newcomb, P. G. M. of the Grand Lodge of Manitoba, to say that he was not present at the Banquet in honor of M. W. Bro. Thos. White, given recently in Winnipeg, as stated in the last issue of the CRAFTSMAN.

For the CANADIAN CRAFTSMAN.]

The Kiss of Death.

The great Earl stood in his place of power,
And told the tale how a Princess died;
Whilst many a silent tear was shed,
And many a haughty Noble sighed.

For she was dear to the English heart,
Who tended her father's dying hour;
Always ready to take her part,
And always welcome as fragrant flowers.

As the gentle nurse we knew her well,
Who sat by the bed of England's heir,
In all those grave and terrible days,
When he was saved by her loving care.

When England's prayer of might went up
To the King of Heaven, to save our Prince;
And the throb of sorrow from every heart,
Did our love to the throne and him
evince.

And the prayer was answered and he was
saved,
To show the power of the mighty God;
And the Princess Alice we loved so well,
Is dead and buried beneath the sod.

We heard the pitiful tale he told
To the Peers assembled to hear him
speak;
How the weary mother who nursed her
child,
In her warm embrace had kissed his
cheek.

In that dreadful passage of the disease,
"Kiss me mother," the child had cried;
Though she had been warned of the danger
there,
She kissed her boy, and sickened and died.

She could not resist the pleading voice,
The eloquent glance in the mournful
eyes;
So she had given the kiss of death,
And followed her bright one to the skies.

Was ever a story so sad as this,
Of one who could not her love suppress?
The mother was killed by the young lad's
kiss,
And died through giving him her soft
caress.

The mothers of England all mourn her loss,
And Englishmen ever will sing her praise;
For she was gracious, and good and sweet,
We loved her all for her winsome ways.

Oh! widowed mother; Oh! gracious Queen,
Who rulest over this empire vast,
Remember in all thy sorrows now,
As in thy joys that are gone and past

Thy children will ever share with thee,
In joy or sorrow, come weal or woe;
For thou hast won thy people's hearts,
And reverent love to thee we show.

Emma Holmes, author of 'Amabel Vaughan.'

Masonic Correspondence.

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

N. P. D.

To the Editor of THE CRAFTSMAN.

SIR,—In connection with this subject there is one great piece of injustice existing under the Constitution of the Grand Lodge of Quebec. Under the head of Private Lodges, Sec. 24, it states a member excluded for N. P. D. shall be restored on paying up "A. arrears owing at the time of his suspension and of the regular Lodge dues for the period he was so suspended. I would ask any one who can, to explain how in the name of justice or fair play any Lodge dues should of right accrue during a period of suspension. The Lodge dues are what a Brother is supposed to pay for certain well-known privileges conferred by Lodge membership. Why then should he be compelled to pay for privileges of which he has been deprived by a show of law—not of justice. Does not this call to mind that celebrated "brewing of tea" that took place in Boston Harbor about a century ago, that was productive of such great results. It would seem as though this clause was devised with the special idea of harassing poor brethren, and perhaps for even depriving them of being restored unless they come forward "in forma pauperis" and ask for restoration as such. Bro. B. says that under certain circumstances that suspension for N. P. D. enables a member to sever his connection with his Lodge, and also enables Lodges to at times get clear of a disagreeable member, but this idea overlooks the fact (under Quebec Constitution) that the disagreeable one can come back whenever he chooses and is in position to pay up. The more manly and straightforward course would be to suspend obnoxious brethren for not appearing to show cause why he should not be suspended for N. P. D. in answer to summons served for the purpose, and would debar him of the

right he now possesses of coming back when he pleases and is in funds, by placing the power of removing the suspension in the hands of the Lodge instead of leaving it in his own power under favoring circumstances, as at present. This would give another grade of suspended brethren—the disagreeables that it might be desirable to get clear of. But I would ask here why are such permitted to participate in our mysteries. If every Brother faithfully performed his duty at the ballot box such would have no place in our Order, but the unnecessary—nay, blameworthy—multiplication of Lodges usually about New Year's time to solace the sore heads, much facilitate their admission. It seems to me to be pretty clear on the other hand that a member who has been summoned for N. P. D., has it in his own power to prevent dues from accumulating under the present style of suspension for N. P. D., by formally withdrawing himself from his Lodge as a subscribing member and demanding a certificate of his standing, *i. e.*, a statement of the circumstances under which he became disconnected with the Lodge. This idea seems to be conveyed in Section 6 of the Quebec Constitution, under the head of members and their duty. It is a clause that I have never yet seen a member avail himself of, perhaps for want of knowledge of its existence. Of course he cannot be admitted to any other Lodge, either as member or visitor, (under Quebec) without having complied with the By-laws of his former Lodge; but it would prevent dues from accumulating against him, and the justice of the position can be seen from the fact that the Lodge has no power to hold him to his membership against his will, as the Constitution seemingly leaves it at his option to withdraw without having complied with the Lodge By-law—under a certain defined penalty. His renunciation of his privileges as a Lodge member frees him from liability to pay for privileges

as such, in my opinion. That the whole subject needs revision so that it may be reduced to a more equitable basis is very apparent to

ACACIA.

P. S.—In this connection consult also Section 6, under the head of Certificates.

Election of Officers.

To the Editor of THE CRAFTSMAN.

The election of officers of Masonic Lodges is a very important and responsible duty, and still we think is not regarded with that importance it should be. We think, therefore, that a little more attention should be given to this subject. The election of officers takes place once a year, and each Lodge fix their time according to their By-laws. We observe that a great number of brethren of the Lodge do not attend any meeting of the Lodge except on election nights, and consequently, therefore, have no knowledge of the capabilities and fitness of any particular Brother, and have to depend upon any information they may receive in the Lodge room as to brethren likely to be elected into office. Although we do not think that the time has yet come for nominations for office in Masonic Lodges, still, we think that the nomination for officers would be a wise course to adopt. It would prevent that question on election nights being repeatedly asked, who is "running" for office? Now, we do not like that word "running." We think it should not be applied to Masonic Lodges. Nomination of officers might put down that system of electioneering which to a great extent is carried out. Electioneering and canvassing for office should be put down, and it would be well if the Grand Lodge should take this matter up, and pass a resolution that any Brother electioneering or canvassing for office, should be ineligible if elected. This, we think, would abolish that system of canvassing for office, which

is to a great extent carried on, more especially in cities than in the country. We observe, also, that electioneering and canvassing is adopted by members of other Lodges, and very often by Past Masters, who should know and act better. There is always suspicion when a Past Master places himself among the brethren of the Lodge instead of his proper place. This should not be, and ought, if possible, be put a stop to. Brethren are also elected to office on different grounds, because he may be an old member of the Lodge; he may be a jolly fellow; or, perhaps, through private friendship or other reasons.

We think it well to enumerate and take up the fitness and qualifications for officers separately. The highest and most important officer of a Masonic Lodge is that of the W. M. He should be a Brother of good social standing, one who would be able to use the Gavel in an impartial but determined manner. A Brother whom the members of the Lodge would respect, and at all times obey his commands. He should also have a good education and command a fluency of language which would give the Lodge a tone of respect from the outside world. Brethren are very often elected to that important position without due consideration, and by doing so injure the Lodge both socially and financially. After a Brother has been elected to the position of a W. M., he should be properly examined and undergo a board of trial in the three different Degrees of Craft Masonry, and no Brother should be installed into the chair of W. M. unless he is able to open and close the Lodge in the three Degrees, and also Initiate, Pass and Raise. We think if these ideas were carried out, Masonic Lodges would be looked upon as they should be,—something noble and sublime; and would raise Masonry to that standard of supremacy which a Masonic Lodge should always attain. The Senior and Junior Wardens are also high and important officers, and

our remarks as to the capabilities of W. M., equally apply to the election of Wardens. No Brother should be elected a Warden unless he is capable and fit to occupy the Master's chair. We do not believe when a Warden is elected in throwing him overboard the following year, but in elevating him a step higher. When a Warden is competent and fit to occupy the Master's chair, we do not think it wise or advisable to elect a Past Master to that position, as it causes very often feelings of ill-will and injures the Lodge. The Chaplain is also an important officer, and the Lodge should have a By-law, as it is in some Lodges, that only a Minister of the Gospel should be elected to that office. The Treasurer is also an important and trustworthy officer, and should be regarded as such. He should be a Brother of responsibility, and when a Brother has once been elected Treasurer, he should not be removed from that position until he desires to retire, if he fills the duties of the office creditably and well.

We now come to the office of Secretary, and we think that that office is not looked upon in a proper light. On the Secretary, along with the W. M., depends to a certain extent the prosperity of the Lodge. He should be a Brother of education, a good scholar, and a clear and distinct writer. Many a Brother aspires to the position of Secretary, as it is generally thought to be the next step to Junior Warden. We think that when the Lodge has secured the services of a good Secretary he should always be retained in that office. We think also that the Lodge should pay the Secretary a salary, however small. He would then know that the Lodge would look to him to do his duty efficiently and well. He should be expected to collect all the dues of the members of the Lodge, and prevent, if possible, the dues getting into arrears. If this was attended to properly, we would not see so many brethren suspended for Non-payment

of Dues, as we are sorry to say is too often the case.

The remaining officers of the Lodge are appointed by the Master, and the Master should have under consideration the fitness and capabilities of any Brother to occupy any chair of the Lodge, whether high or humble, as the case may be.

When brethren are disappointed in office they shouldn't be discouraged, but remember the old saying, "Perseverance overcomes many difficulties." They should not, as it is often seen in a number of cases, remain away from the Lodge, but attend regularly, and they will find that their attendance will have its own reward. We have also often seen that when Brethren are disappointed in office, they or some of their friends commence to reject candidates and otherwise prevent the proper working of the Lodge, or retard its success and prosperity. This should not be.

We have endeavored to explain our views clearly, and trust the brethren of the Craft will consider this matter and act accordingly; and will always remember that when we are summoned to appear before the Great Architect of the Universe, we will hear these words in a clear and distinct voice, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

VERITAS.

Jurisprudence Department.

EDITED BY R. W. BRO. HENRY ROBERTSON,
P. D. D. G. M.

In the September number of the *CANADIAN CRAFTSMAN* a brother asks the following question:

"Has the D. D. G. M. when visiting a lodge, but not in his official regalia, the right to demand that the W. M. shall leave the chair and occupy it himself?"
and this is answered:

"Yes. The regalia does not confer any powers, neither can its absence take away any powers. It is the officer who has the powers, and the regalia is simply the token of his official rank, but the powers are in the officer whether he has his regalia on or not. Otherwise it might be awkward in those Districts where the official regalia is not yet provided."

This answer is certainly of a most startling nature, and if acted upon would no doubt lead to endless confusion. The Constitution of the Grand Lodge distinctly says:

"The following masonic clothing and insignia shall be worn by the craft and no Brother shall on any pretence be admitted into the Grand Lodge, or any subordinate lodge, without his proper clothing." And then follows the description of all the clothing or regalia including that of a D. D. G. M.

Every D. D. G. M. in his installation was obligated to observe and strictly enforce obedience to the Constitution; if therefore he intends to act in a private lodge in his official capacity, he *must* absolutely appear in his proper regalia; if he visits his own lodge or even any other lodge unofficially he does not appear in his regalia of office but simply in a P. M. apron, and is then received and treated as a P. M. and no more. If, however, the reasoning in the answer above quoted be correct, a Brother should be allowed to carry it further and be allowed to appear without any masonic clothing.

The regalia is the insignia of office; with it the officer appears officially and has power to act; without it he appears as a private individual and has no right to claim to act officially. The colonel of a regiment on duty cannot enforce obedience from his subordinates or any private, while he himself appears on parade or in the field in the dress of a citizen without any particle of his uniform, and assuming the command of his regiment. A priest officiating in church is bound

to appear in his proper surplice or insignia, otherwise he cannot lawfully officiate. A Judge cannot take his seat on the bench of the Assizes Court and officiate there unless he is clothed in his robe and insignia of office. A Barrister is not allowed to plead in that Court unless clothed in his robe, and wearing a white cravat; and a Masonic officer must be clothed in his proper regalia, the insignia of his office, before he can claim official recognition. All those officers that are invested with any uniform, insignia of office or regalia, receive the same as an insignia of their office, as the distinguishing sign of office; if they wear it they thereby signify that they intend to act in their official capacity; if they do not wear it, they for the time abandon their official character, and appear as private citizens or members of society. The regalia, therefore, of a D. D. G. M. is an indispensable appendage to his official acts while inside of a lodge, and if he claims to preside at the same. An analagous case may be quoted from the Constitution, viz: That in cases of masonic trial before the Board of General Purposes the Constitution provides that:—"The members of the Board shall be in masonic clothing when they proceed to the investigation of any charge or complaint."

The W. M., from whom a Brother who holds the office of D. D. G. M., but who appears in the Lodge *without* his proper clothing as such D. D. G. M., demands that he, the W. M., leave the chair and give it and the gavel up to him, is not only perfectly justified in refusing that request, but *should* refuse the same, by virtue of his obligation as an installed Master of a Lodge, and give the D. D. G. M. to understand that if he, the D. D. G. M., will attempt to act contrary to his C. B., he, the W. M., will at least not be an accessory thereto by assisting him in so doing.

OTTO KLOTZ.

Preston, November, 1879.

We are glad to receive the forego-

ing from our R. W. Brother, and we would be pleased if more discussion would take place upon our answers in this Department than usually occurs. It is only through discussion of disputed points that the true principle is arrived at. Differences of opinion will always exist, and when these are argued out a proper decision will generally be enabled to be given. We would like to hear the views of others of our readers on this question.

In some Districts the regalia is not yet provided. According to the strict reading of the Constitution, the D. D. C. M. cannot visit without being in full regalia. The Constitution also says that it is his duty to visit all the lodges in the District, so that, in these circumstances, he must violate either one provision of the Constitution or the other.

The wording of the Constitution is very strong, but if strictly carried out, it would prevent a D. D. G. M. from attending any lodge except in full regalia. He could not appear "simply in a P. M. apron," for that would not be "his proper clothing." Similarly, all Past Grand officers must wear their full regalia as such, or they "shall not, on any pretence, be admitted."

We think it would be better not to construe so strictly the provision as to regalia, or to say in effect that the regalia confers the powers of office.—
ED.]

FREEMASONRY at Prince Albert, N. W.T.—The following officers of Kinistino Lodge, A. F. & A. M., U. D., G. R. C., were installed on Friday, Oct. 3rd, 1879:—

- W. M.—W. Bro. Chas. F. Young.
- S. W.—Bro. John McKenzie.
- J. W.—Bro. Geo. Duck.
- Chap.—Bro. J. Lestock Reid.
- Treas.—Bro. Chas. Mair.
- Secy.—Bro. James C. Flett.
- S. D.—Bro. A. Everett Porter, M.D.
- J. D.—Bro. George Tait.
- I. G.—Bro. Joseph Coombs.
- Tyler—Bro. E. Stanley.

The name Kinistino, selected for the Lodge, is an Indian word. Dr. Pritchard, in his researches into the physical history of mankind, speaks of the Knistineaux, or Klistenos, or Kristineaux (by abbreviation, Cree,) as the most northern tribe of the Algenquin family. Prince Albert is situated near the Junction of the North and South Branch of the Saskatchewan, and is destined to become the metropolis of the West, being the most northern on the continent. The country surrounding it is very fertile. The giving the name Kinistino to this Lodge is a tribute to the tribe who once owned that country. Our brethren of this far-off settlement are confident that their pioneer Lodge will flourish.

Editorial Notes.

ACCORDING to a table of statistics prepared by Bro. Berry, of Portland, Maine, there are now in America 582,556 Craft Masons; 128,196 Royal Arch Masons; and 49,824 Knights Templar.

We have just received No. 2 of a new Masonic paper published in Adelaide, South Australia, styled *The Rough Ashlar*. From the number of Masonic periodicals lately landed upon the sea of literature we conclude that those who have taken up the enterprise have faith in the support of the members of the Craft. The difficulty, we find, is not so much in getting the *names* of subscribers as in getting the *amounts* of their subscriptions.

THE Brethren of King Hiram Lodge, No. 89, G. R. C., Lindsay, Ont., held a very successful concert on the evening of the 11th Nov., which, we are pleased to learn, financially, and in every other respect, proved most gratifying to the promoters, notwithstanding that the weather was most disagreeable. Praise is due the committee for their admirable arrangements.

ROYAL ARCH MASONRY IN TORONTO.—
On Friday, 17th Oct., Most Ex. Comp. Daniel Spry, Grand Z. of the Grand Chapter of Canada, accompanied by V. Ex. Comp. Brown, Grand Assistant Sojourner, paid an official visit to the Royal Arch Chapter of St. Andrew and St. John, No. 4, G. R. C., and was received with grand honors. The M. E. Comp. expressed himself as well satisfied with the condition of the Chapter, and said he had paid his first official visit to them as being the oldest Chapter in this vicinity, and one that had given many distinguished Masons to the Royal Craft. After the Chapter was closed the Companions adjourned to the refreshment table, when a pleasant hour was spent in song and conversation. B. E. Comp. Brydon, the 1st Principal, in proposing the toast of the Grand Z., expressed the regrets of the Companions at the approaching removal of Most Ex. Comp. Spry from this city, and assured him he carried with him the fervent wishes of all the Companions for his future prosperity. The Most Ex. the Grand Z. replied in feeling terms, thanking the Companions for their kind wishes, and expressed the hope that although he was removing from Toronto he would have the pleasure of meeting them again on many occasions. We noticed amongst other Companions present, V. E. Comp. John Erskine, P. G. Ass't Soj.; V. E. Comp. W. Morrison, P. Z.; E. Comp. Mitchell, P. Z. Chap. St. Andrew and St. John; E. Comp. H. Fulford, H., Ontario Chapter; E. Comp. Fleming Rowland, Catarqui Chapter, No. 12, Kingston; E. Comp. J. Ross Robertson, King Solomon Chapter; E. Comp. Wilson, Ancient Frontenac Chapter, Kingston, &c., &c.

We have received a circular from the Grand Secretary of the Grand Lodge of Michigan, cautioning the brethren against an IMPOSTER who gives the name of GEORGE W. WHITFIELD, GEORGE WHITFIELD, GEO. WHITFIELD SHAW, and GEORGE WASHINGTON

YOUNG, and claiming to hail from South Memphis Lodge, No. 118, Pean Chapter, No. 22, and St. Elmo Commandery, No. 15, all of Memphis, Tenn. Among other places visited by this Imposter is London, Ont., where he has succeeded in getting money from the brethren. He is described as about 5 feet 10 in. in height, sandy complexion, heavy sandy moustache, sandy hair, weight about 180 pounds, and appears to be about 42 years of age. He wears a dark suit of clothes, a slouch hat, is of pleasing address, and has none of the appearance of a tramp. Look out for him.

THE Third Annual Meeting of the Stockholders of the London Masonic Temple Co., was held on the evening of the 23rd instant, the President, Bro. Lewis (Mayor) in the chair. The Directors presented the following report:—

DEAR BRETHREN,—In presenting our Third Annual Report, we have to congratulate you on the progress made towards the fulfilment of the desires of the Stockholders at the inception. It is true the Temple has not been erected, the contracts not given out, nor the stock paid up with the promptness looked for, but the investment has proved all that could be desired by the most sanguine, having very greatly advanced in value, and we are deriving a revenue of about five per cent. from it. Had prosperous times succeeded the purchase, the property would, no doubt, ere this have been paid for and the building proceeded with.

Your Directors are fully aware of the advantages to the Order of a Masonic edifice, and nothing will better tend to cement and strengthen the bonds of our fraternity in this city than bricks and mortar—a house of our own, dedicated to the exalted virtues that have been from time immemorial the heritage of ancient and accepted Masonry.

We are delighted to know that the city Lodges take the deepest and liveliest interest in the project, and are rapidly purchasing stock and investing all their spare capital.

But a small amount is now due of the purchase money, and it only remains for the stockholders to make a united effort to pay up their shares, and the directors will then see their way clear to at once go on with the building.

The locality is unexceptionable, and already very tempting offers have been made

by outside parties desiring to rent when ready.

It is earnestly hoped that during the approaching winter much of the arrears will be paid in, so that the balance due on the land can be wiped off. Your Directors will then be prepared to carry out your wishes in at once proceeding to the erection of the proposed Temple. No fears whatever need be entertained as to the ultimate success of the project, not only as an ornament to our city, but a monument of pride to the Craft, and an investment that will yield a good rate of interest. We have much pleasure in submitting the appended financial statement for your earnest consideration.

R. LEWIS, President.

R. B. HUNGERFORD, Secretary.

The financial statement of receipts and disbursements and liabilities and assets accompanies the report, and from it we learn that the amount paid by shareholders up to Sept. 30, 1879, was \$20,276.60; that \$3,500 was payable, and that a mortgage of \$6,294.20 remained on the property. The assets are real estate, \$29,451.03, and cash in bank, \$616.77; total, \$30,070.80. The amount to the credit of the company at the date named was \$6,705.99.

The following were chosen Directors for the ensuing year:—Bros. Geo. S. Birrell, R. Lewis, H. Waterman, John Beattie, H. D. Long, C. S. Hye-nan, W. J. Reid, and C. F. Goodhue.

At the Annual Communication of the Grand Lodge of the State of West Virginia, held in Wheeling on the 11th and 12th of Nov., the following named Brethren were elected officers for the ensuing Masonic year:—

G. M.—M. W. John W. Arbuckle, of Lewisburg.

D. G. M.—M. W. Charles J. Faulkner, jr., of Martinsburg.

S. G. W.—M. W. John H. Riley, of Ripley.

J. G. W.—M. W. W. H. H. Flick, of Martinsburg.

G. T.—M. W. Isaac H. Williams, of Wheeling.

G. S.—M. W. Odell S. Long, of Wheeling.

At the Annual Convocation of the Grand Royal Arch Chapter of West Virginia, held in Wheeling on the 13th Nov., the following companions were elected officers for the ensuing Masonic year:

G. H. P.—M. E. Arthur Sinsel, of Grafton.

G. K.—R. E. William H. H. Flick, of Martinsburg.

G. S.—R. E. William H. Freeman, of Clarksburg.

G. T.—R. E. Samuel P. Hildreth, of Wheeling.

G. S.—R. E. Odell S. Long, of Wheeling.

A FRIEND has sent us a copy of the *Milwaukee Sentinel* containing a full description of the ceremony of laying the Corner Stone of the new Chamber of Commerce in that city, by the Grand Lodge of Wisconsin, on the 30th ult. The proceedings were witnessed by thousands of the citizens, and were of the usual interesting character. At the close an address was delivered by Bro. Hon. Henry L. Palmer, Grand Orator. He referred to the history of the Order, and remarked that the great Corner Stone underlying the institution, and upon which the entire superstructure rests, is a firm, unfaltering belief in God as the Creator and the Ruler of the Universe, and the main purpose of all its rituals and ceremonies and symbolism is to inculcate a better knowledge of Him and His attributes, and to teach its votaries their duties to God, to their country and to their fellow men, a belief in the immortality of the soul being an essential element in the faith of every true Mason. And while the lessons inculcated at every step of the progress made by its members are intended to make them better men, and more faithful in the performance of all their obligations and duties as citizens, they are also intended to impress upon them the duty of such a life here as will better fit them for the unknown and unfathomed hereafter. He also referred to the wonderful progress which had been made in the commerce of Milwaukee within a short period. He said that in 1840 no grain had been shipped from the State of Wisconsin, but in that winter by great efforts 4,000 bushels had been collected, and shipped to Canada in the following Spring. That the city had grown from a trading post in 1836 to a thriving village of 18,000 inhabitants in 1849, and was now a strong and solid and beautiful city of 180,000.

MYSTIC SHRINE.—The Most Ill. Grand Potentate of the Ancient Arabic Order of the Mystic Shrine for the United States, Ill. Bro. Walter Fleming, 33° A and A Rite, has appointed Ill. Bro. Robert Ramsay, 33°, Grand Representative Deputy-at-large for the Dominion, with power to confer the grade and open and establish temples of the same. This Order claims to be allied with the celebrated *Bitasky* of the East, and like it, to have its centre in Mecca. Originally it was Mohomedan in character, but upon being introduced a few years ago on this continent it became identified with the Christian branches of Masonry, so much so that every applicant for its mysteries must as a pre-requisite be either in possession of the Templar Grade, or have received the thirty-second degree of the Ancient and Accepted Scottish Rite. This renders it very exclusive, although Sir Knight Fleming assured Fratre Ramsay in a letter that we have seen, that the Order is spreading rapidly amongst the best classes of Masons in the Republic. The ritual is said to abound in Masonic tradition. We may have something further to say regarding this Order on some future occasion. Its Diplomas are very elaborate and were prepared in Oriental Europe.

At the fifth annual Communication of the M. W. G. L. of Wyoming, held at Laramie City, on the 14th Oct. last, the following were elected principal officers for the ensuing Masonic year:—

G. M.—M. W. Jas. H. Hayford.
D. G. M.—R. W. Frank M. Foote.
S. G. W.—R. W. Isaac Bergman.
J. G. W.—R. W. Robt. Wilson.
G. Treas.—R. W. Jos. S. Taylor.
G. Sec'y—R. W. Wm. G. Tonn.

ROSIERUCIANISM.—There is a Rosierucian College in Philadelphia, with a membership of twelve. It is very exclusive and its members are Masons of the highest rank in the city. This is the only College in the United States.